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**Towards an Implementation of Cultural Competencies in the
Teaching / Learning of the Civilisation Course: The Case of Third
Year Students of English at Mila University Centre.**

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Requirements of the LMD Doctorate in Didactics of Foreign Languages

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DEDICATION

To my beloved parents, whose unwavering love, sacrifices, and prayers have illuminated my path throughout this journey.

To my dear family, for their endless patience, encouragement, and support.

To all my teachers, who planted the seeds of knowledge and curiosity.

To all those who believe in the transformative power of education and the importance of intercultural understanding in building bridges between peoples and cultures.

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ABSTRACT

This thesis presents an exploratory investigation of how the civilisation course contributes to the development of Intercultural Communicative Competence (ICC) among third-year students of English at Mila University Centre, a regional institution in north-eastern Algeria. Although intercultural competence is widely endorsed as a goal of foreign language education, little empirical research has examined how civilisation courses in the Algerian EFL context engage with it. Adopting a convergent parallel mixed-methods design grounded in pragmatism, the study draws on four data sources: analysis of twenty-five curricular and assessment documents; a questionnaire completed by 187 third-year students measuring perceived development across the five dimensions of Byram's (1997) ICC model; semi-structured interviews with eight civilisation teachers; and systematic observation of twelve lessons. Quantitative data were analysed using descriptive and inferential statistics, including paired-samples t-tests, one-way ANOVA, chi-square tests, correlation analysis, and Kruskal–Wallis tests as a non-parametric robustness check; qualitative data were analysed thematically. The four sources converge on a consistent finding: civilisation instruction is strongly oriented towards cultural knowledge transmission and substantially under-develops the attitudinal, interpretive, discovery, and critical-awareness dimensions of ICC. Curriculum documents allocate the overwhelming majority of objectives to knowledge; examinations amplify this emphasis through a marked backwash effect; classroom practice is predominantly teacher-centred; and students perceive their own development as correspondingly imbalanced, rating critical cultural awareness lowest. Teachers articulate ICC-oriented beliefs but attribute the gap between belief and practice to contextual constraints rather than personal preference. On the basis of these findings, the thesis proposes the Integrated Intercultural Competence Framework (IICF), an evidence-informed model for re-orienting civilisation instruction within the constraints of the Algerian regional university. The study contributes empirical evidence from an under-documented setting and offers a practical framework for curriculum, pedagogy, and assessment reform.

Keywords: Civilisation Course; Intercultural Communicative Competence; Mixed-Methods Research; Third-Year EFL Students.

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LIST OF ABBREVIATIONS AND ACRONYMS

Abbreviation	Full Form
AC	American Civilisation
ANOVA	Analysis of Variance
APA	American Psychological Association
BC	British Civilisation
CCA	Critical Cultural Awareness
CEFR	Common European Framework of Reference for Languages
CI	Confidence Interval
CLT	Communicative Language Teaching
DF	Degrees of Freedom
DMIS	Developmental Model of Intercultural Sensitivity
EFL	English as a Foreign Language
ELT	English Language Teaching
ESL	English as a Second Language
FLE	Foreign Language Education
HOT	Higher-Order Thinking
ICC	Intercultural Communicative Competence
IICF	Integrated Intercultural Competence Framework
INCA	Intercultural Competence Assessment
LMD	Licence-Master-Doctorat
LOT	Lower-Order Thinking
M	Mean
MCAR	Missing Completely at Random
Mdn	Median
MENA	Middle East and North Africa
n	Sample Size (subgroup)
N	Sample Size (total)
p	Probability Value
Q&A	Question and Answer
r	Pearson Correlation Coefficient
SC	Student-Centred
SD	Standard Deviation
SE	Standard Error
SPSS	Statistical Package for the Social Sciences
t	t-statistic
TC	Teacher-Centred
UK	United Kingdom
UNESCO	United Nations Educational, Scientific and Cultural Organization

Abbreviation	Full Form
USA	United States of America
vs.	Versus
α	Cronbach's Alpha
χ^2	Chi-Square
η^2	Eta Squared (effect size)
d	Cohen's d (effect size)
κ	Cohen's Kappa

GENERAL INTRODUCTION

1. Background and Context of the Study

The contemporary landscape of foreign language education has witnessed a profound epistemological shift, moving beyond the confines of structural linguistics and communicative competence towards a more comprehensive paradigm that foregrounds the intricate interrelationship between language, culture, and identity. This paradigmatic evolution, often characterised as the "intercultural turn" (Kramsch, 2009; Risager, 2007), posits that the acquisition of a foreign language cannot be divorced from the cultural matrices within which that language is embedded, utilised, and continuously reconstituted. Within this theoretical milieu, the notion of cultural competence has emerged as a cardinal construct, signifying a fundamental reconceptualisation of the goals and processes of language education in an era marked by unprecedented global interconnectedness, transnational mobility, and intercultural contact. English, by virtue of its status as the preeminent global lingua franca, occupies a particularly salient position in this discourse. As Crystal (2003) observes, English has transcended its origins as the native language of specific nation-states to become a genuinely international medium of communication, commerce, diplomacy, and scholarship. This transformation engenders complex pedagogical questions regarding the cultural content of English language teaching: whose culture should be taught, how should cultural knowledge be transmitted and constructed, and what competencies should learners develop to navigate the multicultural spaces in which English is employed? These interrogations acquire heightened significance in postcolonial contexts such as Algeria, where English is taught as a foreign language against the backdrop of a rich indigenous cultural heritage and a complex historical relationship with Western nations. The Algerian higher education system has undergone substantial structural transformations since the implementation of the Licence-Master-Doctorat (LMD) reform in 2004, a systemic overhaul designed to harmonise Algerian academic credentials with international standards, particularly those of the European Higher Education Area established through the Bologna Process. This reform introduced a competency-based approach to curriculum design, emphasising the development of transferable skills and measurable learning outcomes (Megnounif, 2017). Within this

reformed framework, the teaching of English at Algerian universities is expected to equip students not merely with linguistic proficiency but with a constellation of competencies that enable them to function effectively in diverse academic, professional, and intercultural contexts.

The civilisation course constitutes a fundamental pillar of the English curriculum in Algerian universities, traditionally tasked with imparting knowledge about the historical trajectories, political institutions, social structures, and cultural practices of major English-speaking nations, predominantly Great Britain and the United States. This course, variously denominated as "British Civilisation," "American Civilisation," or simply "Civilisation," occupies a significant portion of instructional time across the three years of the Licence programme. Conceptually, the civilisation course is predicated on the assumption that cultural knowledge enhances linguistic competence and provides learners with the contextual understanding necessary for meaningful engagement with English-language texts and discourses. Nevertheless, the epistemological foundations and pedagogical practices of civilisation teaching warrant critical scrutiny. The conventional approach to civilisation instruction has been predominantly characterised by what Byram and Morgan (1994) term the "tourist" or "artefact" approach, wherein culture is treated as a static body of factual information to be transmitted from teacher to student. This approach privileges declarative knowledge – knowing that – over procedural knowledge – knowing how – and tends to present culture in essentialist, monolithic terms that obscure internal diversity, historical contingency, and the dynamic, contested nature of cultural phenomena (Holliday, 2011). Such an approach, critics contend, fails to develop the critical, reflexive, and interpretive capacities that constitute the hallmark of genuine cultural competence. The theoretical construct of cultural competence, and its more elaborated cognate intercultural communicative competence (ICC), provides a robust framework for reconceptualising the objectives and methodologies of civilisation teaching. Byram's (1997) seminal model of ICC, which has achieved considerable currency in foreign language education research and policy, delineates five interrelated dimensions or "savoirs": knowledge (*savoirs*), attitudes (*savoir être*), skills of interpreting and relating (*savoir comprendre*), skills of discovery and interaction (*savoir apprendre/faire*), and critical cultural awareness (*savoir s'engager*). This multidimensional model transcends the mere accumulation of cultural facts to encompass

attitudinal dispositions such as curiosity and openness, cognitive skills such as comparison and interpretation, and a critical stance towards one's own and others' cultural practices and beliefs. Within the specific context of Mila University Centre, an institution situated in the northeastern region of Algeria, third-year students of English represent a cohort of particular scholarly interest. Having progressed through the foundational and intermediate stages of the Licence programme, these students are presumed to have attained a level of linguistic proficiency and disciplinary knowledge that enables advanced engagement with cultural content. The third year typically features more specialised courses, including advanced civilisation modules that address complex topics in British and American history, politics, and society. It is at this juncture that the integration of cultural competence objectives becomes both feasible and imperative, as students prepare for graduate studies or professional careers in which intercultural capabilities will prove essential. This investigation, therefore, is situated at the confluence of several scholarly and practical concerns: the theoretical imperative to integrate cultural competence into foreign language curricula, the pedagogical challenge of operationalizing abstract competencies in concrete instructional practices, and the contextual specificities of English language education in the Algerian university system. By examining the case of third-year students at Mila University Centre, the study seeks to generate empirically grounded insights that contribute to both theoretical understanding and pedagogical improvement in this domain.

2. Statement of the Problem

Notwithstanding the extensive theoretical literature advocating for the integration of cultural competence in foreign language education, a conspicuous lacuna persists between prescriptive ideals and descriptive realities, between curricular aspirations and classroom actualities. This disjuncture is particularly pronounced in contexts where educational traditions, institutional constraints, and resource limitations militate against the implementation of innovative pedagogical approaches. The civilisation course, ostensibly a privileged site for cultural learning, exemplifies this problematic gap, often functioning as a repository of factual information rather than a crucible for the development of intercultural capabilities. The present study is animated by a recognition of several interconnected and mutually reinforcing problems that characterise the current state of

civilisation teaching at Mila University Centre and, by reasonable extrapolation, at many comparable institutions within the Algerian higher education system. The first problematic dimension pertains to the curricular specification of cultural objectives. A preliminary examination of official syllabi and course descriptions reveals an ambiguity, and in some instances a complete absence, regarding the explicit articulation of cultural competence objectives. While course aims may reference "cultural awareness" or "understanding of English-speaking societies" in broad, aspirational terms, these formulations rarely achieve the level of specificity required for systematic pedagogical implementation. The components of cultural competence – knowledge, attitudes, skills, and critical awareness – are seldom disaggregated, operationally defined, or linked to concrete learning outcomes and assessment criteria. This curricular indeterminacy creates a situation wherein cultural competence remains an implicit, diffuse goal rather than an explicit, structured objective.

The second problematic dimension concerns the pedagogical methodologies that predominate in civilisation instruction. Prior research (Sercu et al., 2005; Byram, 2008), together with preliminary observations, suggests that teaching practices in civilisation courses remain largely wedded to transmissive, teacher-centred models of instruction. The lecture format, wherein the instructor delivers expository presentations on historical periods, political systems, or social phenomena while students assume a predominantly passive, receptive role, appears to constitute the default pedagogical modality. Such an approach, while expedient for covering extensive content within limited instructional time, forecloses opportunities for the dialogic engagement, experiential learning, and critical reflection that scholars identify as essential for cultural competence development (Deardorff, 2006; Liddicoat & Scarino, 2013). The third problematic dimension relates to the nature and orientation of assessment practices. Evaluation in civilisation courses typically takes the form of written examinations that assess students' recall of factual information: dates of historical events, names of political figures, descriptions of institutional structures, and similar declarative knowledge. Such assessment instruments, predicated on a conception of learning as information retention, fail to capture the multidimensional nature of cultural competence, which encompasses attitudinal orientations, interpretive skills, and critical dispositions that resist reduction to discrete, objectively measurable items. The consequent backwash effect on student learning is

predictable: students adopt surface approaches oriented towards memorization rather than deep approaches conducive to genuine understanding and competence development (Biggs & Tang, 2011). The fourth problematic dimension involves the treatment of the relationship between the learners' source culture and the target cultures under study. Effective intercultural education, as theorists consistently emphasise, necessitates a comparative, relational approach that enables learners to situate their own cultural positioning, to perceive their native practices and beliefs from an external vantage point, and to understand cultural difference as relative rather than absolute (Byram, 1997; Kramsch, 1993). The civilisation course, however, frequently presents British and American cultures in isolation, as objects of study detached from the Algerian cultural context of the learners. This decontextualised approach impedes the development of the comparative perspective that constitutes a core component of intercultural competence. The fifth problematic dimension concerns the theoretical grounding – or lack thereof – of current pedagogical practices. The absence of explicit reference to established models of cultural or intercultural competence, such as Byram's ICC framework, Bennett's Developmental Model of Intercultural Sensitivity (DMIS), or Deardorff's Process Model, suggests that civilisation teaching proceeds in a largely atheoretical manner. Without a coherent theoretical framework to guide curriculum design, instructional planning, and assessment development, efforts to enhance the cultural dimension of language education remain fragmented, ad hoc, and disconnected from the accumulated wisdom of the field.

The sixth and final problematic dimension pertains to the professional preparation of instructors tasked with teaching the civilisation course. Effective cultural teaching presupposes that teachers themselves possess well-developed intercultural competence, coupled with pedagogical knowledge regarding how such competence can be fostered in learners (Sercu et al., 2005). Yet teacher education programmes, both pre-service and in-service, may not adequately address the intercultural dimension, leaving instructors ill-equipped to move beyond traditional content-transmission approaches. The beliefs, attitudes, and self-efficacy of teachers regarding cultural teaching thus emerge as critical variables influencing pedagogical practice. Collectively, these problematic dimensions constitute a complex, systemic challenge that this research endeavours to address. The fundamental problem may be encapsulated in the following formulation: despite the

theoretical recognition of cultural competence as an essential goal of foreign language education, the civilisation course at Mila University Centre has not been systematically designed, implemented, or evaluated in accordance with established frameworks of cultural competence, resulting in a pedagogical practice that emphasises factual knowledge transmission at the expense of the attitudes, skills, and critical awareness that constitute genuine intercultural capability.

3. Aims and Objectives of the Research

The overarching aim of this doctoral research is to conduct a comprehensive, multiperspectival investigation into the implementation of cultural competencies within the teaching and learning of the civilisation course among third-year students of English at Mila University Centre, with a view to developing an empirically informed and theoretically grounded pedagogical framework that facilitates the systematic integration of cultural competence objectives into this course. This general aim is operationalised through the following specific objectives, each of which corresponds to a distinct facet of the investigation and contributes to the cumulative construction of a comprehensive understanding of the phenomenon under study: The first objective is to conduct a systematic analysis of the curricular documents governing the civilisation course, including official syllabi, course descriptions, teaching guides, and prescribed textbooks, with the purpose of ascertaining the extent to which cultural competence objectives are explicitly articulated, theoretically informed, and pedagogically operationalised. This documentary analysis will employ content analysis techniques to identify the presence, frequency, and treatment of cultural competence dimensions within curricular materials. The second objective is to investigate the conceptualizations, beliefs, and reported practices of teachers responsible for the civilisation course regarding cultural competence and its pedagogical development. Through in-depth qualitative interviews, this objective seeks to elicit teachers' understandings of cultural competence, their perceptions of its importance, the strategies they employ to foster cultural learning, and the challenges and constraints they encounter in their instructional practice. The third objective is to assess third-year students' perceptions, attitudes, and self-evaluated levels of cultural competence in relation to the civilisation course. Utilizing a survey instrument informed by established cultural

competence frameworks, this objective aims to capture students' views on the course's contribution to their cultural development, their motivations and expectations regarding cultural learning, and their perceived strengths and deficiencies in the various dimensions of cultural competence. The fourth objective is to observe and analyse actual classroom practices in civilisation instruction through systematic, non-participant observation. This objective seeks to document the pedagogical strategies, interaction patterns, materials utilisation, and learning activities that characterise civilisation teaching in situ, thereby providing an empirical basis for comparing espoused theories with theories-in-use (Argyris & Schön, 1974). The fifth objective is to triangulate the findings from the aforementioned data sources – documentary analysis, teacher interviews, student questionnaires, and classroom observations – in order to identify convergences, divergences, and patterns that illuminate the current state of cultural competence integration in the civilisation course. This triangulated analysis will enable a nuanced, multi-perspectival understanding that transcends the limitations of any single data source. The sixth objective is to develop and propose a comprehensive pedagogical framework for the systematic implementation of cultural competencies in the civilisation course. This framework, grounded in the theoretical literature on intercultural competence and informed by the empirical findings of the study, will address curriculum design, instructional strategies, materials selection, assessment practices, and teacher development, providing actionable guidance for practitioners and policymakers.

4. Research Questions and Hypotheses

The investigation is guided by a set of research questions that operationalise the study's objectives and provide a framework for systematic inquiry. Additionally, drawing upon the theoretical literature and preliminary observations, a set of hypotheses is formulated to be tested through the empirical investigation.

4.1. Research Questions

Research Question One: To what extent do the curricular documents governing the civilisation course for third-year students of English at Mila University Centre explicitly incorporate cultural competence objectives aligned with established theoretical frameworks such as Byram's model of Intercultural Communicative Competence?

Research Question Two: How do teachers of the civilisation course conceptualise cultural competence, and what pedagogical beliefs, strategies, and practices do they report employing to foster the development of students' cultural competencies? Research Question Three: What are third-year students' perceptions of the civilisation course's contribution to their cultural competence development, and how do they self-evaluate their levels of cultural knowledge, attitudes, skills, and critical awareness? Research Question Four: What pedagogical practices, interaction patterns, and learning activities are observable in civilisation course sessions, and to what extent do these practices reflect cultural competence-oriented instruction? Research Question Five: What institutional, pedagogical, and contextual factors constitute barriers to or facilitators of the effective implementation of cultural competence development in the civilisation course? Research Question Six: What components should a pedagogical framework incorporate to enhance the systematic integration of cultural competencies in the civilisation course within the Algerian higher education context?

4.2. Research Hypotheses

Predicated upon the theoretical literature reviewed and the preliminary problematics identified, the following hypotheses are advanced for empirical testing: Hypothesis One: The curricular documents governing the civilisation course at Mila University Centre do not systematically incorporate cultural competence objectives derived from established theoretical frameworks, reflecting a predominantly knowledge-transmission orientation in curriculum design. Hypothesis Two: Teachers of the civilisation course hold varying and often implicit conceptualizations of cultural competence, and their reported pedagogical practices predominantly emphasise the transmission of factual knowledge over the development of cultural attitudes, skills, and critical awareness. Hypothesis Three: Third-year students perceive the civilisation course as primarily oriented towards the provision of cultural information rather than the development of intercultural competencies, and they self-report higher levels of cultural knowledge than of cultural skills or critical cultural awareness.

Hypothesis Four: Observable classroom practices in the civilisation course are predominantly teacher-centred and transmissive, with limited evidence of interactive,

experiential, or critically reflective pedagogical approaches that foster cultural competence development. Beyond these four empirically testable hypotheses, the study also advances a theoretical proposition – grounded in the integrated evidence from all four data sources – that a systematically implemented, ICC-oriented pedagogical framework could transform civilisation courses from vehicles of information transmission into sites of intercultural development. Because this proposition addresses the design and anticipated impact of an intervention that lies outside the present study’s cross-sectional scope, it is not treated as an empirical hypothesis here. It is instead elaborated fully in the General Conclusion as an Emerging Proposition from Evidence.

5. Significance of the Study

The significance of the present research resides in its potential contributions to theoretical understanding, pedagogical practice, and educational policy within the domain of cultural competence development in foreign language education. The study's import may be articulated across multiple, interrelated dimensions. **Theoretical Significance:** This investigation contributes to the burgeoning scholarly literature on intercultural competence in foreign language education by extending the empirical examination of this construct to a context that remains relatively underrepresented in the existing research corpus. While extensive research on cultural and intercultural competence has been conducted in Western European and North American educational settings, studies focusing on the Maghreb region in general, and Algeria in particular, remain comparatively scarce (Bellalem, 2008; Benadla, 2012). This geographical and contextual lacuna is problematic, given that the applicability of theoretical models developed in specific cultural and educational contexts cannot be assumed a priori for divergent settings. By generating empirical data from an Algerian university, this study enriches the theoretical discourse with perspectives that may corroborate, challenge, or nuance existing frameworks, thereby contributing to the development of more contextually sensitive and globally inclusive theories of cultural competence. **Methodological Significance:** The study's adoption of a mixed-methods research design, integrating quantitative and qualitative approaches through multiple data collection instruments, offers a methodological contribution to the field. The triangulation of documentary analysis, survey research, qualitative interviews, and classroom

observation provides a multi-perspectival, richly textured understanding that transcends the limitations inherent in monomethod studies. The instruments developed or adapted for this research, including the student questionnaire and teacher interview protocol, may serve as resources for subsequent researchers investigating similar phenomena in comparable contexts. **Pedagogical Significance:** At the level of instructional practice, the findings of this study hold considerable implications for teachers of the civilisation course and cognate subjects. By illuminating the current state of cultural competence integration – its strengths, weaknesses, and areas for development – the research provides teachers with diagnostic information that can inform reflective practice and pedagogical improvement. The proposed pedagogical framework, encompassing instructional strategies, activity types, and assessment approaches aligned with cultural competence objectives, offers practical guidance that teachers can adapt and implement in their specific contexts. The sample teaching units and lesson plans included in the study serve as concrete exemplars of culturally competence-oriented instruction. **Curricular Significance:** For curriculum designers and course developers, the study's analysis of existing syllabi and its identification of gaps vis-à-vis cultural competence frameworks provide a foundation for evidence-based curriculum revision. The recommendations emerging from the research can inform the redesign of civilisation course syllabi to incorporate explicit, theoretically grounded cultural competence objectives, appropriate content selection, and aligned assessment practices. Such curricular enhancements have the potential to elevate the quality and coherence of civilisation teaching at comparable regional EFL institutions. **Institutional and Policy Significance:** At the institutional and policy levels, the research findings can inform decision-making regarding resource allocation, teacher professional development, and quality assurance mechanisms. The study underscores the need for sustained investment in teacher training programmes that enhance instructors' own intercultural competence and equip them with the pedagogical repertoire necessary for effective cultural teaching. Policymakers may draw upon the study's recommendations in formulating guidelines and standards for English language programmes within the LMD framework. **Societal Significance:** Beyond the immediate educational context, the development of cultural competence among university students carries broader societal implications. In an era characterised by intensifying intercultural contact through

migration, tourism, digital communication, and globalised media, the capacity to interact effectively, respectfully, and critically with cultural others has become an essential attribute of informed citizenship. Students who develop genuine intercultural competence are better prepared to participate constructively in multicultural workplaces, to navigate cross-cultural negotiations, and to contribute to social cohesion in increasingly diverse societies. The civilisation course, reconceptualised as a site of intercultural development, can thus serve not only academic but also civic purposes.

6. Scope and Limitations

The delineation of scope and the candid acknowledgement of limitations constitute essential components of rigorous scholarly inquiry, serving to establish the boundaries within which the study's findings may be legitimately interpreted and to caution against unwarranted generalisation or overreach.

6.1. Scope of the Study

Contextual Scope: This investigation is geographically and institutionally delimited to Mila University Centre (Centre Universitaire Abdelhafid Boussouf - Mila), a higher education institution established in 2008 and located in the wilaya of Mila in northeastern Algeria. The thesis is submitted to the Department of English at Abbes Laghrour University, Khenchela, as the researcher's doctoral registration institution, while the empirical research was conducted at Mila University Centre, where the researcher has professional affiliations and access to the study population. This arrangement, common in the Algerian doctoral system where candidates may be registered at one institution while conducting field research at another, facilitated in-depth access to the research context. The selection of Mila University Centre as the research site is motivated by considerations of accessibility, the researcher's familiarity with the context, and the institution's representativeness of medium-sized university centres in the Algerian higher education landscape. While the findings pertain specifically to this institution, they may offer transferable insights for comparable settings characterised by similar structural and contextual features. **Participant Scope:** The study focuses on two primary participant populations: third-year Licence students enrolled in the English programme, and teachers responsible for delivering the civilisation course. The selection of third-year students is

predicated on the rationale that this cohort has completed foundational courses and is engaged with advanced civilisation content, making them an appropriate population for investigating cultural competence development. The inclusion of teachers acknowledges their pivotal role as mediators of cultural learning and their influence on pedagogical outcomes. Thematic Scope: Thematically, the study concentrates on the civilisation course as the primary site of investigation, encompassing both British and American civilisation modules as taught at the third-year level. The focus on civilisation, rather than other courses with cultural dimensions such as literature or sociolinguistics, reflects the course's explicit mandate to address cultural content and its consequent centrality to any discussion of cultural competence in the English curriculum. Theoretical Scope: The study is theoretically anchored in the construct of intercultural communicative competence as elaborated by Byram (1997) and subsequent scholars. While alternative models of cultural or intercultural competence exist – including Bennett's (1993) Developmental Model of Intercultural Sensitivity, Deardorff's (2006) Process Model, and various discipline-specific frameworks – Byram's model is privileged due to its explicit orientation towards language education, its comprehensive multidimensional structure, and its extensive adoption in research and curriculum development in the field.

6.2. Limitations of the Study

First, the study's reliance on self-reported data, particularly from student questionnaires and teacher interviews, introduces the possibility of response bias. Participants may provide socially desirable responses, overestimate their competencies or the quality of their practices, or be unable to accurately articulate tacit knowledge and implicit beliefs. To mitigate this limitation, the study employs triangulation, cross-referencing self-reported data with observational and documentary evidence. Second, the cross-sectional design of the study, which captures data at a single point in time, precludes the examination of developmental trajectories or the assessment of change over time. A longitudinal design would provide richer insights into how cultural competence evolves across the course of study, but such an approach exceeds the temporal and logistical constraints of the present research. Third, the study does not incorporate an experimental or quasi-experimental component to test the causal efficacy of the proposed pedagogical framework. The framework is developed on the basis of theoretical principles and

empirical diagnosis, but its actual impact on student learning outcomes remains to be evaluated through implementation research in future studies. Fourth, the case study approach, while enabling in-depth investigation of a bounded context, limits the generalizability of findings to other institutions, regions, or countries. Readers should exercise appropriate caution in extrapolating results beyond the specific context of Mila University Centre. Fifth, practical constraints – including limited access to certain curricular documents, the voluntary nature of participation, time constraints on classroom observation, and the researcher's dual role as investigator and potential colleague – may influence data collection and analysis. Reflexive awareness of these constraints and transparent reporting of methodological decisions are employed to enhance the study's credibility.

7. Structure of the Thesis

This doctoral thesis is organised into two principal parts, comprising six substantive chapters, in addition to the present General Introduction and a concluding General Conclusion. The architectural logic of the thesis follows a progression from theoretical foundations through methodological explication to empirical investigation and practical application, culminating in the synthesis of findings and the articulation of recommendations.

Part One: Theoretical Framework establishes the conceptual and scholarly foundations upon which the empirical investigation is predicated. This part comprises three chapters that review, synthesise, and critically engage with the relevant literature. Chapter One, entitled “Intercultural Communicative Competence: Conceptual Foundations,” provides a comprehensive examination of the theoretical construct of cultural competence and its cognate concepts. The chapter commences with an exploration of the multifaceted notion of culture, tracing its conceptual evolution and examining its complex interrelationship with language. Subsequently, the chapter charts the historical development of cultural competence as an educational goal, from early formulations of cultural knowledge to contemporary models of intercultural communicative competence. Particular attention is accorded to Byram’s (1997) influential model, whose five *savoirs* – knowledge, attitudes, skills of interpreting and relating, skills of discovery and interaction,

and critical cultural awareness – are explicated in detail. The chapter concludes by considering alternative models and frameworks, thereby situating Byram’s work within a broader theoretical landscape. Chapter Two, entitled “Teaching Culture in Foreign Language Education,” situates the civilisation course within the broader context of foreign language education. The chapter traces the historical evolution of culture teaching, from early factual approaches to contemporary intercultural and critical models. Various pedagogical approaches to civilisation instruction – the factual approach, the cultural studies approach, the intercultural approach, and the critical pedagogy approach – are delineated and critically evaluated. Evidence-informed strategies for intercultural teaching, including comparative analysis, critical incidents, cultural portfolios, and authentic materials, are reviewed, while the assessment of cultural competence and the role of technology in cultural learning are also addressed. The chapter concludes by exploring the theoretical possibilities for integrating cultural competence frameworks into civilisation pedagogy. Chapter Three, entitled “The Algerian EFL Context and Civilisation Teaching,” addresses the specific institutional and sociolinguistic context of the study. The chapter examines Algeria’s sociolinguistic landscape, the historical development of English language teaching in Algeria, and the structure of English programmes under the LMD system. The English Studies curriculum is analysed with attention to the cultural dimensions of English teaching in Algeria, and Mila University Centre is described as the research site. The role of the teacher as cultural mediator and the implications for teacher education are examined, and challenges and opportunities for intercultural competence development in the Algerian higher education context are critically discussed.

Part Two: Fieldwork presents the empirical component of the doctoral research, encompassing the methodological design, data presentation, and the interpretation of findings.

Chapter Four, entitled "Research Methodology," provides a detailed and transparent account of the methodological framework guiding the empirical investigation. The chapter justifies the adoption of a mixed-methods research design, articulating its epistemological underpinnings and its appropriateness for addressing the research questions. The research context – Mila University Centre and its English department – is described in sufficient detail to enable readers to assess the transferability of findings. The chapter explicates

sampling procedures, describes the four data collection instruments (document analysis, student questionnaire, teacher interviews, and classroom observation), and details the procedures for data collection and analysis. Issues of validity, reliability, credibility, and ethical considerations are addressed with appropriate rigor. Chapter Five, entitled “Data Analysis and Interpretation,” presents the findings of the empirical investigation in a systematic, structured manner. The chapter is organised according to the data sources, beginning with the analysis of curricular documents, proceeding to the presentation of student questionnaire results, continuing with the analysis of teacher interview data, and concluding with the findings from classroom observations. Each data source is analysed using appropriate techniques-content analysis for documents, descriptive and inferential statistics for questionnaire data, thematic analysis for interview transcripts, and systematic observation protocols for classroom data. The chapter culminates in a cross-analysis section that triangulates findings from multiple sources, identifies patterns and discrepancies, and interprets the results in light of the theoretical framework established in Part One.

Chapter Six, entitled "Pedagogical Implications and Recommendations," synthesises the empirical findings and elaborates their implications for practice, policy, and research. The chapter presents a proposed pedagogical framework for the systematic implementation of cultural competencies in the civilisation course, detailing its components, rationale, and practical application. Specific recommendations are articulated for various stakeholders: curriculum designers, institutional administrators, teachers, and students. Sample teaching units and lesson plans, incorporating cultural competence objectives and aligned pedagogical strategies, are provided as practical exemplars. The chapter concludes by identifying directions for future research that may extend, validate, or refine the findings of the present study. The General Conclusion brings the thesis to a close by summarising the research journey, synthesising the principal findings, highlighting the study's contributions to theory and practice, acknowledging its limitations, and offering reflective observations on the broader significance of cultural competence development in the contemporary educational landscape. The conclusion reaffirms the transformative potential of the civilisation course as a site for intercultural learning and underscores the imperative of continued scholarly and pedagogical attention to this domain. Through this

systematically structured investigation, the thesis aspires to make a substantive contribution to the understanding and advancement of cultural competence development within the civilisation course, ultimately enhancing the quality of English language education at Mila University Centre and generating insights of potential value to comparable educational contexts both within Algeria and beyond.

PART ONE

CHAPTER ONE

INTERCULTURAL COMMUNICATIVE COMPETENCE: CONCEPTUAL FOUNDATIONS

CHAPTER CONTENTS

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1. Introduction

The emergence of intercultural communicative competence (ICC) as a central construct in foreign language education represents one of the most significant paradigmatic shifts in the field over the past four decades. This transformation has fundamentally altered how educators, researchers, and policymakers conceptualise the goals of language learning, moving beyond the narrow confines of linguistic proficiency to embrace a more holistic vision that encompasses cultural understanding, critical awareness, and the capacity to navigate the complexities of cross-cultural interaction (Byram, 1997; Deardorff, 2009; Fantini, 2009). The present chapter provides a comprehensive examination of the theoretical foundations underlying intercultural communicative competence, tracing its historical development, analysing its constituent components, and exploring the various models that have been proposed to conceptualise and operationalise this multifaceted construct. A terminological note is necessary at the outset. The literature distinguishes between intercultural competence (IC), which denotes the general ability to communicate and interact effectively across cultural boundaries, and intercultural communicative competence (ICC), which is the language-education-specific elaboration of that capacity developed by Byram (1997) and defined by the integration of linguistic, sociolinguistic, discourse, and intercultural dimensions. IC is the broader construct, applicable across professional, social, and educational domains; ICC is its operationalisation within the goals of foreign language teaching and learning. This thesis adopts ICC as its primary analytical framework in all chapters concerned with teaching, curriculum, and assessment, because the research concerns the contribution of language courses to competence development. Where the broader theoretical literature engages with models not specifically developed for language education contexts (Deardorff, 2006; Bennett, 2004), the term IC is used in reference to those models. Readers should be attentive to this distinction as it appears throughout the text. The increasing interconnectedness of the contemporary world, driven by unprecedented advances in communication technology, global economic integration, and heightened human mobility, has rendered intercultural competence an essential capability for effective participation in virtually all domains of social, professional, and personal life (Bok, 2006; Deardorff, 2006). In this context, foreign language education has emerged as a privileged site for the systematic development of intercultural competencies,

given its inherent engagement with linguistic and cultural otherness (Kramersch, 1993; Risager, 2007). However, realising this potential requires a fundamental reconceptualisation of language teaching that moves beyond traditional approaches focused primarily on grammatical accuracy and communicative fluency to embrace more expansive goals encompassing intercultural understanding and critical cultural awareness (Byram et al., 2002; Liddicoat & Scarino, 2013). This chapter is organised into several interconnected sections that progressively build a comprehensive understanding of intercultural communicative competence. The discussion begins with an exploration of the historical evolution of the relationship between language and culture in foreign language education, tracing the gradual shift from culture as background information to culture as an integral dimension of communicative competence. Subsequently, the chapter examines the conceptual foundations of intercultural competence, exploring its definitional complexity and the various disciplinary perspectives that have contributed to its development. A substantial portion of the chapter is devoted to a detailed analysis of the major theoretical models of intercultural competence, with particular emphasis on Byram's (1997) influential model of intercultural communicative competence, which has shaped much of the subsequent scholarship in this field. The chapter also addresses the developmental dimension of intercultural competence, examining models that describe how individuals progress from ethnocentric to ethnorelative orientations in their intercultural development. Finally, the chapter considers the implications of these theoretical frameworks for pedagogical practice in foreign language education, setting the stage for the subsequent chapters of this dissertation.

2. Historical Evolution of Language and Culture in Foreign Language Education

Understanding the contemporary conceptualisation of intercultural communicative competence requires an appreciation of the historical trajectory through which the relationship between language and culture has been understood and addressed in foreign language education. This evolution reflects broader shifts in linguistic theory, pedagogical philosophy, and societal attitudes toward cultural diversity, ultimately leading to the current emphasis on intercultural competence as a central goal of language learning (Risager, 2007; Kramersch, 2009).

2.1. The Traditional Period: Culture as Background Information

Throughout much of the history of foreign language education, culture occupied a peripheral position in the curriculum, typically relegated to the status of background information that might enhance learners' understanding of literary texts or provide contextual knowledge about the target language community (Risager, 2007). This approach, which Kramsch (1993) characterised as the "four Fs" of foreign language teaching – food, fairs, folklore, and statistical facts – treated culture as a collection of discrete, static elements that could be transmitted to learners through explicit instruction, much like vocabulary items or grammatical rules. The traditional approach to culture in foreign language education was heavily influenced by the grammar-translation method, which dominated language teaching from the mid-nineteenth century until well into the twentieth century (Richards & Rodgers, 2014). Within this paradigm, the primary goal of language learning was the development of reading proficiency and the ability to translate literary texts, with culture serving primarily as a vehicle for understanding the historical and social contexts in which these texts were produced. Cultural content was typically presented through readings about the geography, history, and customs of the target language country, with little attention to the dynamic, contested, and diverse nature of cultural practices and beliefs (Liddicoat, 2002). This traditional approach to culture reflected what Holliday (2011) has termed an "essentialist" view of culture, which conceptualises cultures as discrete, bounded entities that can be described in terms of their distinctive characteristics and contrasted with other cultures along clearly defined dimensions. From this perspective, learning about culture meant acquiring factual knowledge about the customs, traditions, and institutions of a particular national or ethnic group, without necessarily developing any deeper understanding of the complex processes through which cultural meanings are constructed, negotiated, and contested (Atkinson, 1999). The limitations of this approach became increasingly apparent as language educators began to recognise the need for learners to develop not merely knowledge about culture but the capacity to engage effectively in intercultural communication (Byram, 1997).

2.2. The Audiolingual Era: Culture as Behaviour Patterns

The emergence of the audiolingual method in the mid-twentieth century, influenced by structural linguistics and behaviourist psychology, brought about a significant shift in how culture was conceptualised in foreign language education (Lado, 1957). Drawing on the anthropological concept of culture as a system of patterned behaviours, audiolingual proponents argued that cultural learning should focus on helping learners acquire the behavioural norms and habits characteristic of the target language community. This represented a move away from the purely cognitive, knowledge-based approach of the traditional period toward a more practical orientation concerned with enabling learners to behave appropriately in target culture contexts (Brooks, 1968). Robert Lado's (1957) influential work on contrastive analysis extended the behaviourist framework to the domain of culture, arguing that just as learners experience interference from their native language when acquiring a foreign language, they also experience cultural interference when attempting to adopt the behavioural patterns of a new culture. Lado proposed that systematic comparison of the learner's native culture with the target culture could identify areas of potential difficulty and facilitate the development of appropriate cultural behaviours. This approach, while representing an advance over the purely factual treatment of culture in the traditional period, still reflected an essentialist view that treated cultures as homogeneous systems of standardised behaviours that could be described, compared, and taught as discrete units (Risager, 2007). Nelson Brooks (1968) made a significant contribution to this era by distinguishing between "Culture" with a capital C, referring to the formal achievements of a civilisation such as literature, art, and music, and "culture" with a small c, referring to the everyday patterns of living that characterise a social group. Brooks argued that foreign language education had traditionally focused too exclusively on Culture, neglecting the more fundamental patterns of daily life that shape communication and social interaction. This distinction helped to broaden the scope of cultural content in language curricula to include aspects of daily life such as meal times, greeting behaviours, and spatial relationships, although it still reflected a relatively static and homogeneous view of cultural practices (Kramsch, 1993).

2.3. The Communicative Turn: Culture as Communicative Context

The communicative language teaching (CLT) movement that emerged in the 1970s and 1980s brought about another significant reconceptualisation of the role of culture in foreign language education. Drawing on Dell Hymes's (1972) concept of communicative competence, which emphasised the importance of sociolinguistic appropriateness alongside grammatical accuracy, CLT proponents argued that culture was essential to effective communication and should therefore be integrated into language instruction rather than treated as a separate domain (Savignon, 1997). This represented a crucial shift from viewing culture as background information or behaviour patterns to understanding culture as constitutive of communication itself. The influential framework of communicative competence developed by Canale and Swain (1980) and later expanded by Canale (1983) included sociolinguistic competence as one of its core components, defined as the knowledge of sociocultural rules of language use and discourse rules. This component encompassed understanding of the social meanings of different linguistic forms, the ability to produce and interpret speech acts, and knowledge of the norms governing the use of language in specific social contexts. While this framework did not explicitly address intercultural communication, it established the principle that successful communication requires more than grammatical accuracy and laid the groundwork for subsequent developments that would foreground the intercultural dimension (Celce-Murcia, 2007). The communicative approach also brought increased attention to the pragmatic dimension of language use, recognising that effective communication requires not merely knowledge of linguistic forms but understanding of how these forms function to accomplish social actions in specific contexts (Thomas, 1983). Research in cross-cultural pragmatics began to document systematic differences in how speech acts such as requests, apologies, and compliments are realised across languages and cultures, highlighting the potential for pragmatic failure when learners transfer the norms of their native culture to target language interactions (Blum-Kulka et al., 1989). This research underscored the importance of developing learners' pragmatic and sociolinguistic competence alongside their grammatical knowledge, although it often still reflected an orientation toward conformity with native speaker norms rather than the development of intercultural awareness (Kasper & Rose, 2002).

2.4. The Intercultural Turn: From Native Speaker Competence to Intercultural Competence

The most recent and arguably most significant development in the relationship between language and culture in foreign language education has been what Kramsch (2009) and others have termed the "intercultural turn." This shift, which gained momentum in the 1990s and has continued to develop through the early decades of the twenty-first century, involves a fundamental reconceptualisation of the goals of language learning, moving away from the ideal of native speaker competence toward the development of intercultural communicative competence (Byram, 1997; Risager, 2007). This transformation reflects a growing recognition that in an increasingly globalised world, the most realistic and valuable goal for language learners is not to approximate native speaker proficiency but to develop the knowledge, skills, and attitudes necessary for effective and appropriate intercultural communication. Several factors contributed to this paradigmatic shift. First, the spread of English as a global lingua franca and the increasing recognition of World Englishes challenged the privileged status of native speaker norms and raised questions about whose culture should be taught in English language education (Canagarajah, 2007; Kirkpatrick, 2007). Second, advances in communication technology and increased global mobility meant that intercultural encounters became increasingly common in both professional and personal contexts, creating demand for individuals capable of communicating effectively across cultural boundaries (Bok, 2006). Third, growing awareness of cultural diversity within national borders, driven by immigration and recognition of indigenous and minority cultures, challenged the assumption that each language corresponds to a single, homogeneous national culture (Kramsch, 1998). The intercultural turn has brought about a fundamental reconceptualisation of the relationship between language, culture, and identity in foreign language education. Rather than seeking to replace learners' native cultural identity with that of the target culture, intercultural approaches recognise and value the multiple cultural affiliations that individuals may hold and aim to help learners develop what Byram (1997) has termed "tertiary socialisation" – the capacity to understand and mediate between different cultural perspectives without necessarily abandoning one's own cultural identity. This approach positions the language learner not as a deficient native speaker but as an intercultural speaker capable of

navigating the "third place" (Kramersch, 1993) between cultures with sensitivity, awareness, and critical understanding.

3. Conceptualising Culture: Definitions and Perspectives

Any attempt to understand intercultural communicative competence must grapple with the fundamental question of what is meant by "culture" itself. This seemingly simple concept has proven remarkably resistant to precise definition, with scholars from various disciplines offering competing conceptualisations that reflect different theoretical orientations and research traditions (Atkinson, 1999; Holliday, 2011). The complexity of the culture concept has significant implications for how intercultural competence is understood and developed, as different conceptualisations of culture lead to quite different approaches to intercultural education.

3.1. Traditional Definitions: Culture as Shared Characteristics

Traditional definitions of culture, which have exerted considerable influence on foreign language education, tend to conceptualise culture in terms of shared characteristics that distinguish one group from another. The classic anthropological definition offered by Edward Tylor in 1871 described culture as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (as cited in Kroeber & Kluckhohn, 1952, p. 81). This foundational definition established culture as a property of social groups, encompassing both material and nonmaterial elements, and emphasised the learned rather than innate nature of cultural characteristics. Subsequent anthropological scholarship refined and elaborated this basic conceptualisation. Geertz's (1973) influential interpretive approach defined culture as "a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life" (p. 89). This semiotic perspective emphasised culture as a meaning-making system, focusing attention on the symbolic dimensions of cultural practice and the interpretive processes through which cultural meanings are constructed and communicated. Geertz's approach has been particularly influential in language education, informing approaches that emphasise the interpretation of cultural texts and practices (Kramersch, 1993). Within the field of intercultural communication, culture has often been

conceptualised in terms of shared values, beliefs, and norms that guide the behaviour of group members. Hofstede's (1980, 2001) influential research programme, which has had substantial impact on both academic scholarship and professional training in intercultural communication, defined culture as "the collective programming of the mind that distinguishes the members of one group or category of people from another" (2001, p. 9). This definition reflects a cognitive orientation that locates culture primarily in the mental frameworks that individuals acquire through socialisation and that shape their perceptions, interpretations, and behaviours. These traditional definitions share certain common features that have shaped how culture is typically addressed in foreign language education. They tend to treat culture as a relatively stable, bounded entity that can be described in terms of its distinctive characteristics. They assume a degree of internal homogeneity, suggesting that members of a cultural group share common values, beliefs, and practices. And they typically associate culture with large-scale social groupings, particularly nations, implying that national boundaries coincide with cultural boundaries. While these assumptions have been increasingly challenged by contemporary scholarship, they continue to influence much educational practice in the area of language and culture teaching (Holliday, 2011; Dervin, 2016).

3.2. Critical Perspectives: Culture as Dynamic and Contested

In recent decades, critical scholars have challenged the essentialist assumptions underlying traditional conceptualisations of culture, arguing for more dynamic, heterogeneous, and contested understandings (Street, 1993; Holliday, 2011; Dervin, 2016). These critical perspectives draw on developments in anthropology, cultural studies, and postcolonial theory to problematise the notion of culture as a bounded, coherent entity and to foreground the fluid, negotiated, and politically contested nature of cultural identities and practices. Anthropological critiques of the culture concept have highlighted its historical entanglement with colonialism and racism, noting how the notion of discrete, hierarchically arranged cultures served to justify colonial domination and racial categorisation (Abu-Lughod, 1991). Contemporary anthropologists have increasingly moved away from speaking of "cultures" in the plural toward a focus on "culture" as a process – the ongoing, never-completed work of meaning-making in which individuals and groups engage as they navigate their social worlds (Appadurai, 1996). This processual view

emphasises that cultural meanings are not simply inherited from the past but are continuously created, contested, and transformed through social interaction. Within the field of intercultural communication, scholars such as Holliday (2011) and Dervin (2016) have critiqued what they term the "neo-essentialist" tendencies of much intercultural research and training, which continues to rely on reified notions of national culture despite theoretical acknowledgement of cultural complexity. Holliday (2011) distinguishes between "large culture" approaches that reduce individuals to representatives of their national or ethnic backgrounds, and "small culture" approaches that focus on the cultural formations that emerge in any cohesive social grouping. The small culture perspective recognises that individuals simultaneously belong to multiple cultural groups – professional, generational, religious, regional, and so forth – and that their cultural identities are complex, dynamic, and contextdependent rather than determined by a single national or ethnic affiliation. These critical perspectives have significant implications for intercultural education. Rather than simply transmitting information about the characteristics of different national cultures, a critical approach to intercultural competence development would help learners understand how cultural identities are constructed, how power relations shape intercultural encounters, and how to navigate cultural complexity without resorting to stereotyping or essentialist generalisations (Guilherme, 2002; Byram, 2008). This approach aligns with the emphasis in Byram's (1997) model on critical cultural awareness – the ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries.

3.3. The Language-Culture Nexus

Of particular relevance to foreign language education is the relationship between language and culture – a relationship that has been conceptualised in various ways by scholars from different theoretical traditions. At its most basic, the language-culture nexus can be understood in terms of the role language plays in expressing, transmitting, and constructing cultural meanings. Language provides the primary medium through which cultural knowledge is communicated from one generation to the next, through which members of a cultural group coordinate their activities and construct shared understandings, and through which individuals make sense of their experiences and construct their identities (Kramersch, 1998). The hypothesis of linguistic relativity,

associated with the work of Benjamin Lee Whorf and Edward Sapir, proposes that the language one speaks shapes one's perception and cognition in fundamental ways (Lucy, 1992). While strong versions of this hypothesis, which claim that language determines thought, have been largely rejected, weaker versions suggesting that language influences habitual patterns of thinking continue to receive empirical support (Boroditsky, 2001). The existence of linguistic relativity effects, however modest, suggests that learning a new language may open up new ways of perceiving and categorising experience, providing one rationale for integrating cultural and linguistic learning (Kramersch, 2004). Kramersch (1993, 1998) has been particularly influential in theorising the language-culture relationship in ways that have shaped contemporary approaches to intercultural language education. Drawing on poststructuralist theory, Kramersch argues that language does not simply express or reflect a pre-existing culture but actively participates in the construction of cultural reality. Through language, speakers create what Kramersch terms "communities of imagination" (1998, p. 10) – shared frameworks of meaning that enable social coordination and collective identity. From this perspective, learning a new language is not simply a matter of acquiring a new code for expressing universal meanings but involves entry into new meaning-making practices and potentially transformative encounters with alternative ways of constructing reality. This understanding of the language-culture nexus has important implications for how culture is addressed in foreign language education. If language and culture are fundamentally intertwined, then culture cannot be treated as a separate domain to be addressed in discrete "culture capsules" or "culture corners" but must be integrated throughout the language learning experience (Kramersch, 1993). Moreover, if language participates in the construction of cultural reality, then language learners are not simply acquiring information about a pre-existing target culture but are actively engaging in cross-cultural meaning-making processes that may transform both their understanding of the target culture and their perspective on their own cultural assumptions and practices (Liddicoat & Scarino, 2013).

4. Defining Intercultural Competence: A Multidisciplinary Construct

Intercultural competence has emerged as a key construct across multiple academic disciplines and professional fields, including communication studies, education, business,

psychology, anthropology, and foreign language education (Deardorff, 2009; Spitzberg & Changnon, 2009). This broad interest reflects growing recognition of the practical importance of intercultural skills in an increasingly globalised world, but it has also contributed to considerable definitional diversity, with different disciplines and scholars emphasising different aspects of what it means to be interculturally competent. This section examines the various ways in which intercultural competence has been defined and the key components that emerge across different conceptualisations.

4.1. Definitional Complexity and Disciplinary Perspectives

The multiplicity of definitions and conceptualisations of intercultural competence reflects both the complexity of the construct itself and the diverse disciplinary perspectives from which it has been approached. Deardorff's (2006) Delphi study, which sought to establish consensus among leading intercultural scholars regarding the definition and components of intercultural competence, found that while experts agreed on certain core elements, there remained significant variation in how the construct was conceptualised and operationalised. This finding underscores the need for clarity regarding which conception of intercultural competence is being employed in any given context. From the perspective of communication studies, intercultural competence has typically been defined in terms of the effectiveness and appropriateness of communication in intercultural contexts (Spitzberg & Cupach, 1984; Wiseman, 2002). Effectiveness refers to the degree to which communicators achieve their goals in intercultural interactions, while appropriateness refers to the extent to which their behaviour conforms to the expectations and norms considered suitable in the given context. This dual emphasis on effectiveness and appropriateness reflects the recognition that successful intercultural communication requires not merely achieving one's instrumental goals but doing so in ways that maintain positive relationships and demonstrate respect for cultural differences (Chen & Starosta, 1996). In the field of education, intercultural competence has been conceptualised primarily as a learning outcome that can be developed through appropriately designed educational experiences (Deardorff, 2006; Bennett, 2008). Educational approaches to intercultural competence tend to emphasise the cognitive, affective, and behavioural dimensions of development, recognising that becoming interculturally competent involves not merely acquiring knowledge but developing appropriate attitudes and practical skills

(Byram, 1997). There has also been considerable attention to the developmental dimension of intercultural competence, with models such as Bennett's (1986, 1993) Developmental Model of Intercultural Sensitivity describing how individuals progress through increasingly sophisticated stages of intercultural understanding.

From a psychological perspective, intercultural competence has been examined in relation to personality traits, cognitive styles, and psychological adjustment (Van der Zee & Van Oudenhoven, 2000; Matsumoto & Hwang, 2013). Researchers in this tradition have sought to identify the stable individual differences that predict success in intercultural contexts, identifying traits such as openness to experience, emotional stability, flexibility, and tolerance for ambiguity as important predictors of intercultural effectiveness. While this approach provides valuable insights into the individual factors that facilitate intercultural competence, it has been critiqued for potentially downplaying the situated, relational nature of intercultural encounters and the role of contextual factors in shaping intercultural outcomes (Ting-Toomey & Dorjee, 2019). Within foreign language education specifically, intercultural competence has been conceptualised in relation to the goals and processes of language learning (Byram, 1997; Kramsch, 1993). This perspective recognises that learning a foreign language inherently involves engagement with cultural otherness and provides unique opportunities for intercultural learning. However, it also acknowledges that intercultural competence does not automatically develop through language study but requires intentional pedagogical attention to cultural dimensions of communication (Sercu et al., 2005). The integration of language and culture learning has become a central concern in contemporary foreign language education, with various frameworks proposed for how this integration might be achieved (Liddicoat & Scarino, 2013).

4.2. Core Components of Intercultural Competence

Despite the diversity of definitions and conceptualisations, there is considerable agreement regarding the core components that comprise intercultural competence. Most frameworks identify three broad domains of competence: cognitive (knowledge), affective (attitudes), and behavioural (skills), although the specific components within each domain vary across different models (Deardorff, 2006; Spitzberg & Changnon, 2009). Some

frameworks add additional components such as awareness or critical reflection, while others integrate these elements within the three primary domains. The cognitive domain encompasses the knowledge and understanding that individuals need to interact effectively across cultures. This includes culture-specific knowledge about particular cultural groups, such as their values, beliefs, practices, and communication styles, as well as culture-general knowledge about the nature of culture, processes of intercultural adaptation, and the dynamics of intercultural interaction (Bennett, 2008). Importantly, the cognitive domain also includes self-knowledge – awareness of one's own cultural conditioning and how it shapes one's perceptions, interpretations, and behaviours (Fantini, 2000). This metacultural awareness enables individuals to recognise their own cultural assumptions as particular rather than universal and to understand how cultural background influences intercultural encounters.

The affective domain encompasses the attitudes and dispositions that facilitate intercultural learning and interaction. Virtually all frameworks identify curiosity and openness toward cultural difference as foundational attitudes for intercultural competence (Byram, 1997; Deardorff, 2006). These attitudes involve a genuine interest in learning about other cultures, a willingness to suspend judgement, and a readiness to have one's own cultural assumptions challenged. Additional attitudes commonly identified as important include respect for cultural differences, tolerance for ambiguity, and empathy – the capacity to understand and appreciate experiences and perspectives different from one's own (Chen & Starosta, 1996; Bennett, 1998). The behavioural domain encompasses the practical skills needed to function effectively in intercultural contexts. Communication skills are central to this domain, including the ability to interpret verbal and nonverbal communication appropriately, to adapt one's communication style to different cultural contexts, and to manage the challenges that arise in intercultural interaction (Ting-Toomey, 1999). Also important are skills of observation and interpretation – the ability to gather cultural information through careful attention to context and to analyse cultural phenomena from multiple perspectives (Byram, 1997). Higher-order skills include the ability to mediate between different cultural perspectives and to manage conflicts that arise from cultural misunderstandings (Deardorff, 2006). Beyond these three domains, many frameworks emphasise the importance of critical awareness as a component of intercultural

competence (Guilherme, 2002; Byram, 2008). Critical awareness involves the capacity to evaluate cultural practices – both one's own and others' – against explicit ethical criteria, recognising that cultures are not equally valid in all respects and that cultural practices may be subject to legitimate critique (Byram, 1997). This critical dimension distinguishes intercultural competence from mere cultural relativism or uncritical acceptance of all cultural practices, positioning the interculturally competent individual as an engaged, reflective actor capable of taking principled stances on cultural issues.

5. Models of Intercultural Competence

The conceptual complexity of intercultural competence has given rise to numerous models that attempt to specify its components and their interrelationships. Spitzberg and Changnon (2009), in their comprehensive review of the intercultural competence literature, identified over twenty distinct models, which they classified into five categories: compositional models that identify the components of competence; co-orientational models that focus on intercultural understanding and communication outcomes; developmental models that describe stages of intercultural growth; adaptational models that emphasise adjustment to new cultural contexts; and causal path models that specify relationships among variables. This section examines representative models from several of these categories, with particular attention to those that have been influential in foreign language education.

5.1. Compositional Models

Compositional models provide taxonomies of the knowledge, skills, and attitudes that comprise intercultural competence without necessarily specifying causal relationships among these components or describing how competence develops over time (Spitzberg & Changnon, 2009). These models are useful for identifying what needs to be learned and for developing assessment criteria, although they may not adequately capture the dynamic, processual nature of intercultural competence development. Chen and Starosta's (1996) model of intercultural communication competence exemplifies the compositional approach. This model identifies three interrelated components: intercultural awareness (the cognitive dimension), intercultural sensitivity (the affective dimension), and intercultural adroitness (the behavioural dimension). Intercultural awareness refers to understanding of

how cultures vary and how cultural differences affect communication. Intercultural sensitivity involves developing a positive orientation toward cultural differences, characterised by self-esteem, self-monitoring, open-mindedness, empathy, interaction involvement, and non-judgement. Intercultural adroitness encompasses the behavioural skills needed for effective intercultural interaction, including message skills, social skills, flexibility, and interaction management. Fantini's (2000, 2009) framework represents another influential compositional model that has been particularly influential in educational contexts. Fantini identifies four dimensions of intercultural competence: knowledge (information about one's own and other cultures), awareness (metacognitive understanding of cultural influences on perception and behaviour), attitudes (dispositions such as respect, openness, and curiosity), and skills (practical abilities to operate in intercultural contexts). To these four dimensions, Fantini adds a fifth element – proficiency in the language of the host culture – reflecting his position that language proficiency is integral rather than peripheral to intercultural competence. Fantini also emphasises the central importance of awareness, arguing that consciousness of one's own cultural conditioning and its influence on perception and behaviour is fundamental to intercultural development.

5.2. Developmental Models

Developmental models describe how intercultural competence evolves over time, typically through a series of stages representing increasingly sophisticated orientations toward cultural difference (Spitzberg & Changnon, 2009). These models are valuable for understanding the trajectory of intercultural learning and for identifying where learners are in their developmental journey, enabling educators to design interventions appropriate to learners' current level of development. The most influential developmental model in the intercultural field is Bennett's (1986, 1993) Developmental Model of Intercultural Sensitivity (DMIS). This model describes six stages of increasing intercultural sophistication, organised into two broad categories: ethnocentric stages, in which one's own culture is experienced as central to reality, and ethnorelative stages, in which one's own culture is experienced as one among many equally valid cultural alternatives. The three ethnocentric stages are Denial (unawareness or active avoidance of cultural difference), defence (perception of one's own culture as superior to others), and Minimisation (recognition of cultural differences but assumption that deep similarities

exist across cultures). The three ethnorelative stages are Acceptance (recognition and appreciation of cultural differences), Adaptation (ability to shift perspective and behaviour appropriately to different cultural contexts), and Integration (internalisation of multiple cultural frames of reference and ability to move fluidly among them). Bennett's model is grounded in a constructivist view of perception, drawing on George Kelly's personal construct theory to argue that cultural differences are not simply perceived but constructed through the categories and distinctions available in one's worldview (Bennett, 2004). From this perspective, intercultural development involves the progressive elaboration of one's constructs for making sense of cultural variation, moving from relatively undifferentiated categories that assimilate difference to one's existing framework toward increasingly differentiated and complex constructs that can accommodate cultural diversity on its own terms. This constructivist foundation has important pedagogical implications, suggesting that intercultural learning involves not merely the acquisition of information but the transformation of underlying perceptual structures. King and Baxter Magolda's (2005) model of intercultural maturity offers another developmental perspective, drawing on theories of cognitive, intrapersonal, and interpersonal development to describe how individuals develop the capacity to understand, value, and engage effectively with cultural diversity. This model identifies three dimensions of intercultural maturity – cognitive (how one knows), intrapersonal (how one understands one's own identity), and interpersonal (how one relates to others) – and describes development along each dimension from initial through intermediate to mature levels. The model emphasises the interconnection of these dimensions, arguing that sophisticated intercultural competence requires integrated development across cognitive, identity, and relational domains.

5.3. Critical Assessment and Comparative Synthesis of ICC Models

The three principal models surveyed above – Byram's (1997) ICC model, Bennett's (1993) DMIS, and Deardorff's (2006) process model – represent complementary rather than competing theoretical traditions, yet a critical reading reveals that each carries distinct assumptions, strengths, and limitations that directly bear on how one conceptualises intercultural education in non-Western contexts such as Algeria. The argument developed in this thesis is that no single model suffices as an uncritical foundation for curriculum reform in the Algerian EFL context, and that the selection and adaptation of theoretical

frameworks must be treated as a theoretical act requiring explicit justification. Byram's model has been justifiably criticised on several grounds. Risager (2007) argues that the model remains rooted in a bounded, national-culture conception of "the cultural other,"

presupposing that intercultural encounters occur primarily between members of distinct, relatively stable national communities. This assumption is increasingly untenable in an era of globalisation, transnational digital communication, and cultural hybridity. Holliday (2011) pushes this critique further, contending that Byram's framework risks reproducing the very essentialisms it seeks to deconstruct by framing intercultural competence as the ability to "deal with" members of other cultures, implying that cultures are knowable, bounded entities rather than fluid, contested, and internally diverse. Dervin (2016) similarly charges that competencebased ICC models tend to posit an ideally "intercultural" subject whose values, attitudes, and behaviours can be specified in advance, reproducing a normative universalism that paradoxically suppresses the very cultural differences it claims to valorise. These are substantive theoretical objections that cannot be dismissed. However, it is argued here that they constitute reasons for reflexive, contextualised application of Byram's model rather than its wholesale rejection. In the specific context of Algerian EFL civilisation courses – where the empirical evidence presented in Chapter Five demonstrates that students currently develop almost no critical cultural awareness, virtually no intercultural skills, and limited attitudinal development beyond factual knowledge – Byram's model provides an indispensable scaffolding for identifying precisely what is missing. The model's greatest strength in this context is its clarity: the five *savoirs* offer curriculum designers, teachers, and assessors a concrete, operationalisable vocabulary for specifying intercultural learning objectives where none currently exists. For a curriculum at the diagnostic-reform stage, this practical utility outweighs its theoretical limitations. The critique of essentialism can be addressed pedagogically by teaching students to treat cultural descriptions as analytical heuristics rather than ontological facts, a move that Byram himself endorses in his later work (Byram, 2008; Byram et al., 2017). Bennett's DMIS, while theoretically rich, presents a different set of problems for the Algerian context. Its developmental staging model implies a universal trajectory from ethnocentrism to ethnorelativism that has been criticised as culturally biased in its implicit privileging of a cosmopolitan, relativist endpoint (Holliday,

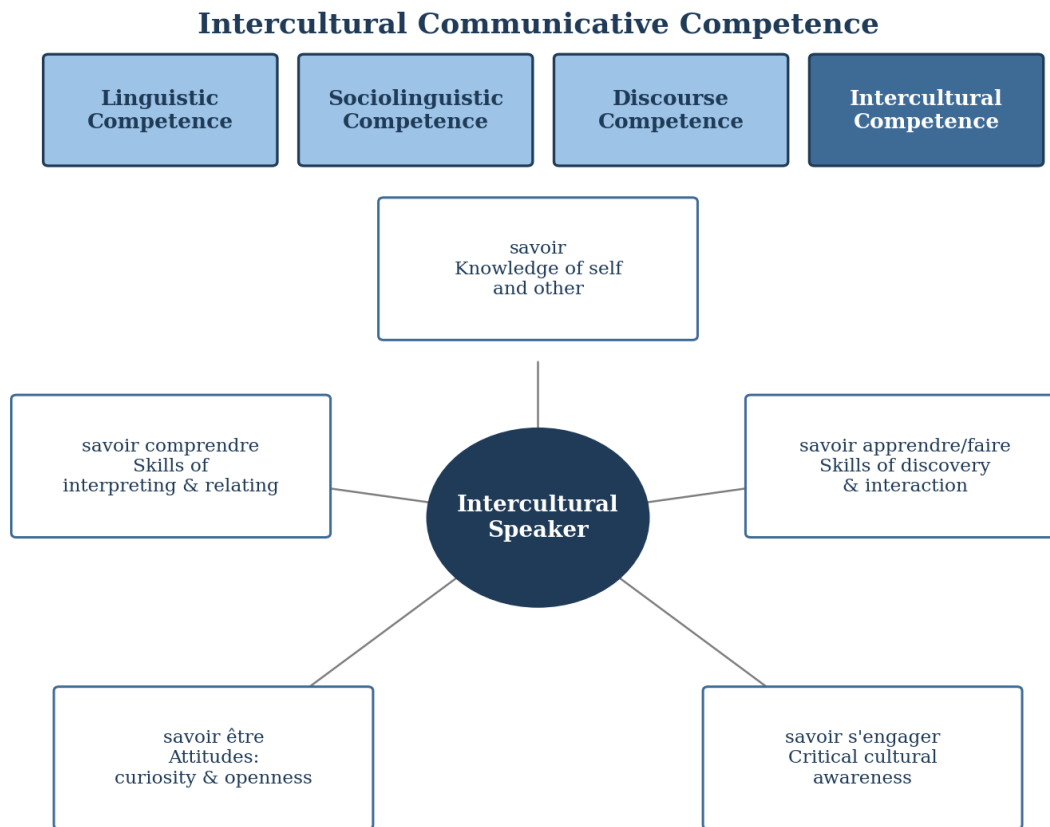
2011). The assumption that “Integration” – the capacity to move fluidly between cultural frames – represents the highest stage of intercultural development may reflect the values of globally mobile elites more than a genuinely universal ideal. Moreover, the DMIS was developed and validated primarily in North American higher education contexts. Its applicability to post-colonial, multilingual contexts such as Algeria, where students’ relationship to English is mediated by complex histories of colonialism, linguistic diglossia, and identity politics, cannot be assumed (Canagarajah, 2013; Pennycook, 2017). The DMIS remains a valuable diagnostic and developmental tool, but its stage model should be treated as a heuristic rather than a universal law in the present context. Deardorff’s (2006) process model addresses some of these limitations by emphasising the processual, reflexive, and contextually variable nature of ICC development. Its empirical derivation through a Delphi study of international scholars and practitioners gives it broader cross-cultural authority than DMIS. However, its complexity and the difficulty of translating its dynamic, interactive processes into concrete curricular objectives make it less immediately applicable to the lesson-planning and curriculum-design tasks that drive the present study’s practical agenda. Moreover, its primary empirical base remains European and North American higher education; Algerian higher education contexts have not been included in its validation literature. From this critical triangulation, two conclusions follow. First, Byram’s model is selected as the primary analytical framework for this thesis – not uncritically, but with awareness of its limitations and with deliberate strategies to mitigate its essentialist tendencies in pedagogical application. Second, the selection itself constitutes a contribution: this thesis demonstrates that Byram’s framework, contextualised through the specific sociolinguistic and institutional realities of Algerian higher education (Chapter Three), retains explanatory and practical utility precisely because it provides a concrete vocabulary for a curriculum that currently lacks any systematic intercultural framework. This argument – that the productive application of a theoretically contested framework requires explicit contextualisation rather than abandonment – informs the design of the Integrated Intercultural Competence Framework (IICF) proposed in Chapter Six.

5.4. Process Models

Process models attempt to capture the dynamic nature of intercultural competence by depicting it as an ongoing process rather than a fixed state. These models typically incorporate feedback mechanisms and emphasise the continuous, iterative nature of intercultural learning and interaction. Deardorff's (2006) process model, developed through a Delphi study with leading intercultural experts, represents a widely cited example of this approach. Deardorff's model begins with requisite attitudes – respect, openness, and curiosity – which provide the motivational foundation for intercultural competence. These attitudes enable the acquisition of knowledge and comprehension (including cultural self-awareness, deep cultural knowledge, and sociolinguistic awareness) and skills (including listening, observing, analysing, evaluating, and relating). The development of knowledge and skills leads to internal outcomes – an informed frame of reference characterised by adaptability, flexibility, an ethnorelative view, and empathy. These internal outcomes, in turn, facilitate external outcomes – effective and appropriate communication and behaviour in intercultural situations. Importantly, the model depicts these elements as interconnected in a circular, ongoing process, with external outcomes feeding back to influence attitudes and continuing development. The strength of process models lies in their recognition that intercultural competence is not a fixed endpoint but an ongoing journey of learning and development. They acknowledge that even highly developed intercultural competence must be continuously maintained and extended through engagement with new cultural contexts and ongoing reflection on intercultural experiences. This processual orientation has important implications for education, suggesting that intercultural learning programmes should aim not merely to develop specific knowledge and skills but to cultivate the dispositions and habits of mind that support lifelong intercultural growth (Deardorff, 2009).

6. Byram's Model of Intercultural Communicative Competence

Figure 1. Byram's Model of Intercultural Communicative Competence



Adapted from Byram (1997). The five savoirs combine with linguistic, sociolinguistic and discourse competence in the intercultural speaker.

Among the various models of intercultural competence, Michael Byram's (1997) model of intercultural communicative competence (ICC) has been particularly influential in foreign language education. This model, developed specifically for the context of language teaching and learning, provides a comprehensive framework that integrates linguistic, sociolinguistic, discourse, and intercultural competences into a coherent whole. The centrality of Byram's model to this dissertation warrants its detailed examination in this section.

6.1. Theoretical Foundations and Rationale

Byram's model emerged from a critique of the native speaker ideal that had long dominated foreign language education. Traditional approaches to language teaching positioned the educated native speaker as the model toward which learners should strive,

implicitly assuming that the goal of language learning was to approximate native-like proficiency across all domains of competence, including cultural knowledge and behaviour (Byram, 1997). Byram argued that this goal was both unrealistic and inappropriate – unrealistic because language learners cannot be expected to acquire the full range of cultural knowledge that native speakers develop through lifelong socialisation, and inappropriate because it implies the abandonment of one's native cultural identity in favour of identification with the target culture. As an alternative to the native speaker ideal, Byram proposed the intercultural speaker as a more appropriate model for foreign language learners. The intercultural speaker is conceptualised as an individual who can mediate between different cultural perspectives, draw on multiple cultural frames of reference, and navigate the complexities of intercultural communication without pretending to be something they are not (Byram, 1997, 2008). This figure differs from the native speaker in important respects: whereas native speakers operate within a single cultural framework that they may take for granted, intercultural speakers have developed explicit awareness of cultural differences and the capacity to operate across cultural boundaries. The intercultural speaker is thus characterised not by approximation to native speaker norms but by a distinct set of competences appropriate to intercultural communication. Byram's model also builds on earlier work in communicative competence, extending the frameworks developed by Hymes (1972), Canale and Swain (1980), and van Ek (1986) to incorporate the intercultural dimension more fully. Van Ek's framework, which identified sociocultural competence, social competence, and sociolinguistic competence as components of communicative ability alongside linguistic and discourse competence, provided an important foundation for Byram's model. However, Byram argued that van Ek's treatment of the cultural dimension remained underdeveloped and that a more systematic theorisation of intercultural competence was needed to guide curriculum development, pedagogy, and assessment in foreign language education (Byram, 1997).

6.2. The Five Savoirs: Components of ICC

The core of Byram's model consists of five dimensions of intercultural competence, termed *savoirs* in recognition of the French scholarly tradition from which the model draws. These five *savoirs* represent the knowledge, attitudes, and skills that an intercultural speaker requires to engage effectively in intercultural communication. Each *savoir*

addresses a distinct aspect of intercultural competence, although they are understood to be interdependent and mutually reinforcing in practice (Byram, 1997, 2008). *Savoirs (Knowledge)*: This dimension encompasses knowledge of social groups and their products and practices in one's own and the interlocutor's country, and of the general processes of societal and individual interaction. It includes both culture-specific knowledge about particular societies and culture-general knowledge about social processes. Importantly, this dimension includes not only knowledge about the target culture but also knowledge about one's own culture, recognising that effective intercultural communication requires understanding of both sides of the cultural equation. The knowledge component also encompasses understanding of how misperceptions commonly arise in intercultural contact and how these might be addressed (Byram, 1997). *Savoir être (Attitudes)*: This dimension refers to curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. The attitudinal component emphasises the willingness to relativise one's own values, beliefs, and behaviours, to see them from the perspective of an outsider who has a different set of values, beliefs, and behaviours. This does not mean abandoning one's own values but rather developing the capacity to see them as culturally contingent rather than universal or natural. Byram emphasises that such attitudes cannot be taught directly but can be facilitated through educational experiences that challenge learners' assumptions and expose them to alternative perspectives (Byram, 1997, 2008). *Savoir comprendre (Skills of Interpreting and Relating)*: This dimension encompasses the ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own. These skills of interpretation involve identifying ethnocentric perspectives in cultural documents and events, understanding how they are perceived by members of the culture, and analysing the assumptions and values that underlie them. The relating component involves the ability to identify points of similarity and difference between cultural phenomena and to understand how they might be perceived from different cultural standpoints (Byram, 1997). *Savoir apprendre/faire (Skills of Discovery and Interaction)*: This dimension refers to the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction. The discovery skills enable learners to continue their intercultural development beyond the classroom,

identifying and utilising resources for learning about unfamiliar cultures. The interaction skills involve the practical ability to manage intercultural encounters in real time, deploying knowledge, attitudes, and interpretive skills in the dynamic context of actual communication (Byram, 1997). *Savoir s'engager* (Critical Cultural Awareness): This dimension, which Byram considers the keystone of the model, refers to the ability to evaluate critically and on the basis of explicit criteria perspectives, practices, and products in one's own and other cultures and countries. Critical cultural awareness involves the capacity to make judgments about cultural phenomena rather than simply accepting all cultural practices as equally valid. Byram argues that education has a responsibility to develop learners' critical faculties and that intercultural education should not lapse into uncritical relativism. The criteria for evaluation should be made explicit and should be grounded in a rationally justified ethical framework, such as that provided by human rights principles (Byram, 1997, 2008).

6.3. Linguistic, Sociolinguistic, and Discourse Competences

Byram's model of intercultural communicative competence positions the five *savoirs* within a broader framework that includes linguistic competence, sociolinguistic competence, and discourse competence (Byram, 1997). These components, drawn from earlier models of communicative competence, remain essential to effective intercultural communication and interact with the intercultural *savoirs* in important ways. Linguistic competence refers to the ability to apply knowledge of the rules of a language to produce and interpret spoken and written language. While linguistic competence alone is insufficient for intercultural communication, it provides the essential foundation upon which other competences build. The level of linguistic competence achieved will inevitably constrain the depth and sophistication of intercultural communication possible in that language, although Byram notes that basic intercultural communication is possible even with limited linguistic resources (Byram, 1997). Sociolinguistic competence refers to the ability to give to the language produced by an interlocutor – whether native speaker or not – meanings which are taken for granted by the interlocutor or which are negotiated and made explicit with the interlocutor. This component encompasses understanding of how language use varies according to social context and relationship, how indirect meanings are conveyed and interpreted, and how social meanings are encoded in linguistic choices.

Sociolinguistic competence is closely intertwined with intercultural competence, as much of the sociolinguistic knowledge required for appropriate language use is culturally specific (Byram, 1997). Discourse competence refers to the ability to use, discover, and negotiate strategies for the production and interpretation of monologue or dialogue texts which follow the conventions of the culture of an interlocutor or are negotiated as intercultural texts for particular purposes. This component recognises that communication involves the construction of coherent discourse according to conventions that may vary across cultures. In intercultural communication, participants may need to negotiate between different discourse conventions or develop hybrid forms appropriate to the intercultural context (Byram, 1997).

6.4. Educational Implications of the Model

Byram's model has significant implications for curriculum development, pedagogy, and assessment in foreign language education. By specifying the components of intercultural communicative competence, the model provides a framework for defining learning objectives that extend beyond linguistic proficiency to encompass the full range of competences needed for effective intercultural communication. This has encouraged curriculum developers to give greater attention to intercultural objectives and to consider how these might be integrated throughout the language learning experience rather than treated as an add-on to linguistic instruction (Byram et al., 2002). Pedagogically, the model suggests the need for teaching approaches that engage learners actively in processes of cultural exploration, comparison, and critical reflection. Rather than simply transmitting cultural information, teachers working within this framework would create opportunities for learners to investigate cultural phenomena, to compare perspectives across cultures, and to reflect on their own cultural assumptions and values. The emphasis on skills of discovery and interaction suggests the importance of developing learner autonomy and equipping learners with strategies for continuing their intercultural learning beyond the classroom (Byram, 1997; Liddicoat & Scarino, 2013). The model also has implications for assessment, suggesting the need to assess intercultural competence alongside linguistic competence. Byram and his colleagues have developed detailed assessment specifications based on the model, identifying objectives at different levels for each of the five *savoirs* (Byram et al., 2002). However, assessment of intercultural competence presents significant

challenges, particularly with respect to the attitudinal dimension and the complex, holistic nature of competence as manifested in actual intercultural encounters. These challenges have stimulated considerable research and debate regarding appropriate approaches to intercultural assessment (Sercu, 2004; Fantini, 2009).

6.5. Critiques and Extensions of Byram's Model

While Byram's model has been highly influential in foreign language education, it has also been subject to various critiques and has been extended and modified by subsequent scholars. One line of critique concerns the potential essentialism implicit in the model's emphasis on knowledge about cultural groups. Critics have argued that despite Byram's acknowledgement of cultural complexity, the model's focus on knowledge about "social groups and their products and practices" may encourage a view of cultures as relatively bounded, homogeneous entities (Dervin, 2016). This critique suggests the need to foreground the fluid, hybrid, and contested nature of cultural identities in intercultural education.

Another critique concerns the model's treatment of power relations in intercultural communication. While the dimension of critical cultural awareness engages with evaluative judgement, some scholars have argued that the model does not adequately address the structural inequalities that shape intercultural encounters or equip learners to analyse and challenge relations of power (Guilherme, 2002; Phipps & Guilherme, 2004). This critique has led to efforts to develop more explicitly critical approaches to intercultural education that foreground issues of power, ideology, and social justice. A further critique, particularly salient for the present study's context, concerns the model's Eurocentric orientation. Developed primarily within Western European educational contexts, Byram's framework reflects assumptions about intercultural encounters, educational structures, and learner identities that may not translate seamlessly to postcolonial settings such as Algeria. Scholars working from decolonial perspectives (Dasli & Diaz, 2017; Dervin & Gross, 2016) have argued that established ICC models often fail to interrogate the colonial legacies embedded in foreign language education itself – particularly the teaching of former colonial languages and their associated cultures. In the Algerian context, where English civilisation courses involve the study of British and American cultures by students

whose society has its own complex relationship with Western colonialism, questions of representation, epistemic privilege, and cultural power dynamics take on particular significance. The present study acknowledges this limitation while maintaining that Byram's model, when applied with contextual sensitivity and critical awareness of its origins, provides a useful analytical framework whose core dimensions – knowledge, attitudes, skills, and critical awareness – remain relevant across diverse educational settings. The relationship between language proficiency and intercultural competence has also been a subject of debate. While Byram's model positions linguistic, sociolinguistic, and discourse competences alongside the intercultural *savoirs*, questions remain about the extent to which intercultural competence can develop in the absence of substantial language proficiency and, conversely, whether language learning necessarily contributes to intercultural development. Research findings on this question have been mixed, suggesting that the relationship is complex and mediated by various factors including the nature of language instruction and learners' motivation and engagement with cultural dimensions of learning (Sercu et al., 2005). Despite these critiques, Byram's model remains the most widely cited and applied framework for intercultural competence in foreign language education. Its influence is evident in curriculum frameworks and policy documents internationally, including the Common European Framework of Reference for Languages (Council of Europe, 2001) and various national curriculum standards. Notably, the CEFR Companion Volume (Council of Europe, 2020) has expanded upon the original framework by introducing detailed descriptors for plurilingual and pluricultural competence, including mediation scales that resonate with Byram's emphasis on the intercultural speaker as a cultural mediator. These updated descriptors offer additional operationalisation tools that complement Byram's *savoirs*, particularly in areas of cross-cultural mediation and pluricultural awareness. While the present study is primarily anchored in Byram's model, the CEFR Companion Volume's contributions to understanding intercultural competence in multilingual contexts such as Algeria merit acknowledgement and future integration. The model's comprehensiveness, its grounding in language education contexts, and its attention to the practical requirements of curriculum development and assessment have contributed to its enduring relevance (Byram, 2008).

7. Bennett's Developmental Model of Intercultural Sensitivity

Complementing Byram's compositional model, Bennett's (1986, 1993) Developmental Model of Intercultural Sensitivity (DMIS) provides a framework for understanding how intercultural competence develops over time. While Byram's model specifies what intercultural competence consists of, Bennett's model addresses how individuals progress toward greater intercultural sophistication. This developmental perspective has important implications for educational practice, as it suggests that interventions should be tailored to learners' current developmental level.

7.1. Theoretical Foundations

The DMIS is grounded in a constructivist understanding of human perception and cognition. Drawing on George Kelly's (1963) personal construct theory and related developments in constructivist psychology, Bennett argues that our experience of the world is not a direct reflection of objective reality but is mediated by the interpretive frameworks through which we perceive and make sense of our experience (Bennett, 1993, 2004). These frameworks, or construct systems, develop through experience and vary across individuals and cultures. Intercultural development, from this perspective, involves the progressive elaboration of one's construct system to accommodate cultural difference with increasing sophistication. A central concept in the DMIS is the differentiation of experience. Bennett (2004) argues that we can only perceive and respond to distinctions that are represented in our construct system. When we lack adequate constructs for perceiving cultural differences, we either fail to notice them or assimilate them to familiar categories that may distort their nature. As our construct systems become more differentiated – that is, as we develop more nuanced and varied categories for perceiving cultural phenomena – we become capable of perceiving and responding to cultural differences more accurately and appropriately. Intercultural sensitivity, in Bennett's terms, is the degree of sophistication with which one is able to perceive and experience cultural difference. The developmental dimension of the model reflects the assumption that individuals move through the stages in sequence, with earlier stages providing the foundation for later development. However, Bennett acknowledges that development is not necessarily unidirectional or permanent; individuals may regress to earlier stages under stress or in unfamiliar contexts, and different

individuals may progress at different rates depending on the nature and intensity of their intercultural experiences (Bennett, 1993). The model describes general tendencies in the development of intercultural sensitivity rather than a rigid, invariant sequence.

7.2. Ethnocentric Stages

The first three stages of the DMIS are termed ethnocentric because they involve experiencing one's own culture as central to reality – as the natural, correct, or only way of being in the world. In ethnocentric stages, cultural differences are either not perceived, are perceived as threatening, or are minimised as unimportant. Movement through these stages represents a gradual recognition and acceptance of cultural difference as a meaningful aspect of human experience (Bennett, 1993, 2004).

Denial of Cultural Difference: In the denial stage, one's own culture is experienced as the only real culture, and cultural difference is either not perceived at all or is perceived only in very broad, undifferentiated categories. Individuals in denial may have had little exposure to cultural diversity and may organise their worldview in terms of simple us/them categories. They may be disinterested in cultural differences or may perceive other cultures through crude stereotypes that fail to recognise internal diversity within cultural groups. The denial stage can also manifest as active avoidance of cultural difference through physical or psychological separation from diverse others (Bennett, 1993).

Defence Against Cultural Difference: The defence stage is characterised by recognition of cultural difference but evaluation of these differences in terms of an us-versus-them polarity. One's own culture is experienced as the superior way of being, and cultural differences are perceived as threats to one's identity and worldview. Defence may manifest as denigration of other cultures, which are seen as inferior, threatening, or morally suspect. It may also manifest as reversal, in which another culture is idealised and one's own culture is disparaged, but the same dualistic, evaluative structure is maintained. The defence stage represents progress from denial in that cultural difference is at least recognised, but this recognition is accompanied by negative evaluation (Bennett, 1993).

Minimisation of Cultural Difference: In the minimisation stage, cultural differences are acknowledged but are seen as relatively unimportant compared to fundamental human similarities. Individuals in minimisation may emphasise shared physical characteristics, universal human needs, or common moral principles as the basis for human connection, while downplaying the significance of cultural variations. This stage represents a transition

from ethnocentrism to ethnorelativism in that cultural difference is no longer denigrated or actively resisted. However, minimisation remains ethnocentric in that it assumes the validity of one's own cultural framework as the standard against which others are measured; the "universal" characteristics identified are typically those valued by one's own culture (Bennett, 1993, 2004).

7.3. Ethnorelative Stages

The second three stages of the DMIS are termed ethnorelative because they involve experiencing one's own culture as one among many equally complex ways of organising human experience. In ethnorelative stages, cultural difference is not merely tolerated but is genuinely valued as a positive feature of human existence. Movement through these stages represents increasing capacity to experience and respond to cultural differences from multiple perspectives (Bennett, 1993, 2004).

Acceptance of Cultural Difference: The acceptance stage involves recognition and appreciation of cultural differences in behaviour and values. Cultural differences are no longer perceived as threats or as superficial variations on universal themes but are understood as fundamental differences in worldview that deserve respect. Individuals in acceptance may be curious about other cultures and may actively seek out intercultural experiences. They recognise that values and behaviours that differ from their own may be equally valid ways of organising human experience. Acceptance does not mean agreement with or adoption of all cultural practices but rather acknowledgement of their legitimacy within their own cultural context (Bennett, 1993).

Adaptation to Cultural Difference: The adaptation stage involves the ability to shift perspective and behaviour appropriately in response to cultural context. Individuals in adaptation have developed the cognitive and behavioural flexibility to operate effectively in different cultural frameworks, not merely as an act of conscious effort but as a natural response to cultural cues. This may involve empathy – the ability to temporarily adopt another cultural perspective while maintaining one's own identity – and pluralism – the internalisation of multiple cultural frames of reference. Adaptation represents a significant extension of one's repertoire of ways of being in the world (Bennett, 1993, 2004).

Integration of Cultural Difference: The integration stage involves the incorporation of multiple cultural perspectives into one's identity and the ability to move fluidly among different cultural worldviews. Individuals in integration may feel comfortable in multiple

cultural contexts and may have difficulty identifying with any single cultural framework. This stage often characterises individuals who have lived extensively in multiple cultural contexts, such as global nomads, immigrants, or long-term expatriates. Integration can involve challenges as well as benefits, including a sense of marginality or rootlessness. However, Bennett (1993) argues that integration can be experienced constructively as a vantage point from which to engage with cultural differences with particular sophistication and flexibility.

7.4. Assessment and Application of the DMIS

The DMIS has been operationalised through the Intercultural Development Inventory (IDI), a psychometric instrument developed by Hammer et al. (1998, 2003) to measure individuals' orientation toward cultural difference along the developmental continuum described by the model. The IDI has been widely used in educational and organisational settings to assess intercultural development and to evaluate the effectiveness of intercultural training and education programmes. Research using the IDI has provided some support for the developmental assumptions of the model, although questions remain about the universality of the developmental sequence across different cultural contexts (Hammer et al., 2003). The application of the DMIS in educational contexts involves designing interventions appropriate to learners' current developmental orientation. For learners in ethnocentric stages, appropriate interventions might focus on increasing exposure to cultural difference, providing factual information about other cultures, and creating positive experiences with diverse others. For learners transitioning to ethnorelative stages, interventions might emphasise perspectivetaking, comparative analysis of cultural practices, and reflection on one's own cultural conditioning. For learners in advanced stages, appropriate challenges might include complex intercultural problem-solving, facilitation of intercultural dialogue, and exploration of cultural identity (Bennett, 2004).

8. Deardorff's Process Model of Intercultural Competence

Deardorff's (2006) process model of intercultural competence represents an important contribution to the theoretical literature, as it was developed through systematic research with expert scholars in the field and provides a framework that emphasises the dynamic, ongoing nature of intercultural competence development. The model has been

particularly influential in higher education contexts and provides a useful complement to Byram's and Bennett's frameworks.

8.1. Development of the Model

Deardorff's model emerged from a Delphi study designed to achieve consensus among leading intercultural scholars regarding the definition and components of intercultural competence (Deardorff, 2006). The study involved twenty-three prominent scholars from diverse disciplinary backgrounds who participated in multiple rounds of rating and feedback to identify areas of agreement regarding the essential elements of intercultural competence. This empirical approach to model development lent credibility to the resulting framework and helped to bridge different disciplinary perspectives. A key finding of the study was that while experts agreed on certain core elements, there was no single agreed-upon definition of intercultural competence. The definition that received the highest agreement among participants was "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (Deardorff, 2006, p. 247). This definition emphasises both effectiveness (achievement of goals) and appropriateness (conformity to contextual expectations) as criteria for competent intercultural communication, consistent with communication theory perspectives.

8.2. Components of the Model

Deardorff's process model identifies four levels of components that contribute to intercultural competence, arranged in a cyclical, interconnected framework. The model begins with requisite attitudes, which provide the motivational foundation for the development of other components. These attitudes include respect (valuing other cultures and cultural diversity), openness (withholding judgement and being open to learning about cultural differences), and curiosity and discovery (tolerating ambiguity and uncertainty) (Deardorff, 2006, 2009). Building on these foundational attitudes, the model identifies knowledge and comprehension as the second level of components. This includes cultural self-awareness (understanding how one's own culture has shaped one's identity and worldview), deep understanding and knowledge of culture (including contexts, role, and impact of culture), culture-specific information, and sociolinguistic awareness. The

knowledge component emphasises the importance of both culture-specific and culture-general understanding, as well as critical awareness of one's own cultural conditioning (Deardorff, 2006). The third level comprises skills, including the ability to listen, observe, and interpret; the ability to analyse, evaluate, and relate; and adaptability, flexibility, and ethno-relative perspective. These skills enable individuals to process cultural information, make sense of intercultural experiences, and adjust their behaviour appropriately in different cultural contexts. The skills identified in Deardorff's model overlap considerably with those in Byram's framework, reflecting the consensus among experts regarding the practical capabilities required for effective intercultural communication (Deardorff, 2006). The fourth level identifies both internal and external outcomes of intercultural competence development. Internal outcomes include an informed frame of reference or filter shift, characterised by adaptability, flexibility, ethno-relative view, and empathy. These internal transformations enable the external outcomes of effective and appropriate communication and behaviour in intercultural situations. The distinction between internal and external outcomes acknowledges that intercultural competence involves both internal changes in perspective and orientation and external changes in observable behaviour and interaction outcomes (Deardorff, 2006, 2009).

8.3. Process Orientation and Cyclical Nature

A distinctive feature of Deardorff's model is its emphasis on intercultural competence as an ongoing process rather than a fixed state. The model depicts the relationships among components as cyclical and iterative, with external outcomes feeding back to influence attitudes and continuing development. This process orientation acknowledges that intercultural competence is never fully achieved but is continuously developing and requires ongoing attention and effort to maintain (Deardorff, 2006, 2009). The cyclical nature of the model has important implications for education and training. Rather than viewing intercultural education as a one-time intervention that produces lasting change, the process model suggests the need for ongoing engagement with intercultural learning throughout one's personal and professional life. Educational programmes, from this perspective, should aim not merely to develop specific knowledge and skills but to cultivate the attitudes and habits of mind that support lifelong intercultural growth. The model also suggests that intercultural competence may be domain-specific, with individuals

potentially demonstrating different levels of competence in different cultural contexts or with respect to different types of cultural difference (Deardorff, 2009).

9. Implications for Foreign Language Education

The theoretical frameworks examined in this chapter have significant implications for how foreign language education is conceptualised and practised. Taken together, they suggest a vision of language learning that extends well beyond the acquisition of linguistic forms to encompass the development of intercultural understanding, critical awareness, and the practical skills needed to navigate cross-cultural communication effectively. This section explores the key implications of these frameworks for curriculum design, pedagogy, and assessment in foreign language education.

9.1. Curricular Implications

The theoretical frameworks examined in this chapter suggest that foreign language curricula should be designed to address intercultural competence explicitly and systematically, rather than treating culture as a peripheral add-on to linguistic instruction. This requires articulating clear intercultural learning objectives that specify what learners should know, be able to do, and demonstrate in terms of attitudes as they progress through a language learning programme. Byram's five *savoirs* provide a useful starting point for such objective-setting, although curriculum developers may need to adapt and contextualise these components for specific educational contexts (Byram et al., 2002). Integration of language and culture learning throughout the curriculum is another key implication. Rather than confining cultural content to dedicated "culture" lessons or units, the theoretical frameworks suggest that cultural dimensions should be woven throughout the language learning experience, with attention to cultural aspects of vocabulary, grammar, pragmatics, and discourse (Liddicoat & Scarino, 2013). This integrated approach recognises the fundamental interconnection of language and culture and provides more authentic preparation for the cultural dimensions of real-world language use. The developmental perspective offered by Bennett's model and others suggests that curricular design should take account of learners' current level of intercultural development and provide appropriately sequenced learning experiences that support progression toward more sophisticated orientations. This may involve diagnostic assessment to determine

learners' starting points and differentiated approaches to accommodate diverse developmental needs within a classroom or programme. Curriculum should also aim to foster learner autonomy and equip learners with skills and dispositions for continuing their intercultural development beyond formal education (Byram, 1997; Bennett, 2004).

9.2. Pedagogical Implications

The theoretical frameworks examined have significant implications for pedagogical practice in foreign language education. Traditional approaches that rely primarily on the transmission of cultural facts are unlikely to develop the full range of competences that constitute intercultural communicative competence. Instead, pedagogical approaches are needed that engage learners actively in processes of cultural exploration, comparison, reflection, and critical analysis (Liddicoat & Scarino, 2013). Experiential learning approaches are particularly appropriate for intercultural competence development, as they provide opportunities for learners to engage directly with cultural others and to reflect on these experiences in ways that promote deeper understanding. Study abroad programmes, exchange experiences, telecollaborative projects, and service learning all offer possibilities for experiential intercultural learning, although the educational value of such experiences depends heavily on the quality of preparation, support, and guided reflection provided (Jackson, 2012; Helm, 2015).

Comparative and contrastive approaches that encourage learners to examine their own cultural assumptions alongside those of target culture members can be particularly effective for developing critical cultural awareness. Such approaches might involve analysing how the same phenomenon is represented differently in media from different cultural contexts, comparing values and practices across cultures using structured frameworks, or exploring how cultural perspectives shape interpretation of literary and other cultural texts (Byram et al., 2002). The key pedagogical principle is to help learners see their own culture from the outside – to recognise the cultural specificity of what they may have taken to be universal or natural ways of thinking and acting. The role of the teacher in intercultural language education extends beyond that of a transmitter of information to encompass facilitation of learner exploration, mediation between cultural perspectives, and modelling of intercultural attitudes and practices. Teachers themselves

require intercultural competence and intercultural teaching skills to fulfil these roles effectively, pointing to the importance of teacher education and professional development in this area (Sercu et al., 2005; Byram et al., 2002).

9.3. Assessment Implications

The multidimensional nature of intercultural competence poses significant challenges for assessment. Traditional language tests that focus on grammatical accuracy and communicative fluency fail to capture the intercultural dimensions of communicative competence, yet these dimensions are essential to effective real-world language use. The theoretical frameworks examined suggest the need for assessment approaches that address knowledge, attitudes, and skills in integrated ways and that go beyond easily measurable outcomes to address the more complex, interpretive dimensions of intercultural competence (Scarino, 2010; Fantini, 2009). Portfolio-based assessment approaches offer one promising avenue for intercultural assessment, as they can capture the process of intercultural learning over time and provide opportunities for learners to demonstrate competence through diverse types of evidence. Portfolios might include reflective journals documenting intercultural experiences and learning, artefacts demonstrating engagement with cultural texts and practices, and selfassessments against specified criteria. Such approaches align with the process orientation of models like Deardorff's and support learner reflection and self-awareness (Byram, 2008; Scarino, 2010). Performance-based assessments that place learners in simulated or real intercultural situations and evaluate their responses can provide evidence of skills of interaction and mediation. Such assessments might involve role-plays, critical incident analyses, or the completion of authentic intercultural tasks. The challenge lies in developing valid and reliable scoring criteria that capture the complex, context-dependent nature of intercultural competence. Byram et al. (2002) have developed detailed objectives and assessment specifications for each of the five *savoirs*, providing a useful starting point for assessment development, although contextual adaptation is necessary.

10. Conclusion This chapter has provided a comprehensive examination of the theoretical foundations underlying intercultural communicative competence as it pertains to foreign language education. Beginning with a historical overview of the evolving

relationship between language and culture in language teaching, the chapter traced the gradual shift from traditional approaches that treated culture as background information to contemporary orientations that position intercultural competence as a central goal of language learning. This historical perspective illuminates the contextual factors – globalisation, technological change, increasing cultural diversity – that have driven the intercultural turn in language education and that continue to shape the field's development. The examination of the concept of culture itself revealed the complexity underlying this seemingly familiar term and the implications of different conceptualisations for intercultural education. While traditional definitions that treat cultures as bounded, homogeneous entities continue to influence educational practice, critical perspectives that emphasise the dynamic, contested, and constructed nature of cultural identities offer important correctives that can help to avoid the pitfalls of essentialism and stereotyping. The intimate relationship between language and culture provides a particularly compelling rationale for addressing intercultural competence within foreign language education, as language learning inherently involves engagement with alternative meaning-making practices and potentially transformative encounters with different ways of understanding the world. The detailed examination of major theoretical models – Byram's model of intercultural communicative competence, Bennett's Developmental Model of Intercultural Sensitivity, and Deardorff's process model – has provided the conceptual tools needed to understand intercultural competence in its full complexity. While each model offers a different perspective – compositional, developmental, and processual respectively – they share a common recognition that intercultural competence is multidimensional, involving knowledge, attitudes, and skills that develop over time through appropriate educational experiences and intercultural engagement. Byram's model, with its specification of five *savoirs* and its integration of intercultural competence with linguistic, sociolinguistic, and discourse competences, provides a particularly relevant framework for foreign language education and will serve as a primary theoretical anchor for the empirical investigation undertaken in subsequent chapters of this dissertation. Before this chapter concludes, it is necessary to articulate explicitly the theoretical position that will govern the use of these frameworks in the empirical and analytical chapters that follow. Three methodological commitments flow from the critical analysis undertaken in Section 1.5. First, Byram's

model is adopted as the primary analytical framework on pragmatic grounds: its five savoir taxonomy provides the most operationally precise vocabulary currently available for specifying intercultural learning objectives, and its widespread adoption in European applied linguistics provides a comparative reference point for interpreting findings from the Algerian context. This adoption is not uncritical. The model's tendency to conceptualise cultures as nationally bounded entities, and its implicit assumption that intercultural competence can be decomposed into enumerable, assessable savoirs, are recognised as theoretical limitations that the analysis will explicitly manage through contextualisation and reflexive framing. Second, Bennett's DMIS is used diagnostically rather than normatively: its continuum from ethnocentrism to ethnorelativism provides a useful vocabulary for characterising stages in teacher and student development without presupposing that "Integration" represents the appropriate endpoint for all learners in all contexts. Third, Deardorff's process model informs the developmental logic of the IICF framework in Chapter Six, particularly its emphasis on scaffolded experience and reflection, without its full complexity being imported into the analysis of findings. This selective, contextually motivated use of multiple frameworks is itself a theoretical choice, reflecting a pragmatist epistemological stance (Creswell & Plano Clark, 2018) that values theoretical coherence in service of practical inquiry over theoretical purity in service of disciplinary positioning. The implications of these theoretical frameworks for curriculum design, pedagogy, and assessment underscore the transformative potential of an intercultural orientation in language education. Moving beyond traditional transmission-based approaches to culture teaching, intercultural language education requires active engagement of learners in processes of exploration, comparison, and critical reflection, supported by teachers who possess both intercultural competence and the pedagogical skills to facilitate intercultural learning. Assessment approaches must evolve to capture the complex, multidimensional nature of intercultural competence, moving beyond easily measurable knowledge outcomes to address the attitudinal and skill dimensions that are essential to effective intercultural communication. The theoretical framework established in this chapter provides the foundation for understanding the teaching and learning of culture within the specific context of English civilisation courses in Algerian higher education. The subsequent chapter will examine approaches to culture teaching more

specifically, exploring how the theoretical constructs examined here are translated into pedagogical practice. Chapter Three will then situate these issues within the specific context of the Algerian EFL setting, providing the contextual background necessary for

CHAPTER TWO

TEACHING CULTURE IN FOREIGN LANGUAGE EDUCATION

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1. Introduction

The preceding chapter established the theoretical foundations of intercultural communicative competence, examining the major models and frameworks that have shaped contemporary understanding of this multidimensional construct. Building upon this

theoretical foundation, the present chapter turns to the pedagogical dimension, examining approaches to teaching culture within foreign language education. The central concern of this chapter is how the theoretical understanding of intercultural competence can be translated into effective pedagogical practice – a translation that has proven challenging for both researchers and practitioners in the field (Sercu et al., 2005; Liddicoat & Scarino, 2013). The teaching of culture in foreign language education has undergone substantial transformation over the past several decades, reflecting broader shifts in how culture itself is conceptualised and in understanding of the relationship between language and culture (Risager, 2007). Traditional approaches that treated culture as a body of information to be transmitted to learners have given way to more dynamic approaches that position learners as active participants in processes of cultural exploration, interpretation, and critical reflection (Byram et al., 2002). However, research suggests that traditional, information-transmission approaches to culture teaching remain prevalent in many educational contexts, indicating a persistent gap between theoretical advances and classroom practice (Sercu et al., 2005; Castro et al., 2004). This chapter provides a comprehensive examination of approaches to culture teaching in foreign language education, tracing the historical evolution from traditional to contemporary practices and analysing the pedagogical principles and techniques that characterise different orientations. The discussion begins with an examination of traditional approaches to culture teaching, identifying their underlying assumptions and limitations. Subsequently, the chapter explores contemporary approaches that align more closely with the theoretical frameworks examined in Chapter One, including intercultural language teaching, critical approaches, and experiential learning methodologies. Particular attention is given to the role of the civilisation course – the specific curricular site examined in this dissertation – in developing learners' cultural and intercultural competences. The chapter also addresses the crucial role of teachers in cultural and intercultural education, examining the competences teachers require and the challenges they face in implementing intercultural approaches. Finally, the chapter considers assessment of cultural and intercultural learning, a domain that poses particular challenges given the complexity of the competences involved.

2. Traditional Approaches to Culture Teaching

Traditional approaches to culture teaching in foreign language education have been characterised by a focus on the transmission of factual information about the target culture, typically presented as static, homogeneous, and bounded knowledge that can be delivered through explicit instruction (Kramersch, 1993; Liddicoat, 2002). While these approaches have been subject to substantial critique in recent decades, they continue to exert significant influence on educational practice, particularly in contexts where cultural education has not been a focus of curricular reform or teacher professional development (Sercu et al., 2005).

2.1. The Culture-as-Information Approach

The most basic traditional approach to culture teaching can be characterised as a culture-as-information orientation, in which culture is treated as a body of facts about the target language community that can be transmitted to learners through lectures, readings, and other forms of explicit instruction (Liddicoat, 2002; Risager, 2007). This approach reflects the influence of behaviourist learning theory, which emphasises the accumulation of knowledge through controlled presentation and practice, as well as structuralist views of culture as a system of patterned elements that can be described and catalogued (Brooks, 1968). Within the culture-as-information approach, cultural content typically encompasses geography, history, political institutions, and notable achievements in areas such as literature, art, and science. Learners are expected to acquire factual knowledge about these topics through reading and listening to informational texts, answering comprehension questions, and demonstrating their knowledge through tests and examinations. The role of the teacher is primarily that of an expert who possesses cultural knowledge and transmits it to learners, while learners are positioned as passive recipients of information (Byram & Morgan, 1994).

The culture-as-information approach has been critiqued on multiple grounds. First, it tends to present culture as static and unchanging, failing to capture the dynamic, evolving nature of cultural practices and beliefs (Liddicoat, 2002). Second, it typically presents a homogenised view of culture that ignores internal diversity and variation, treating all members of a cultural group as essentially similar (Holliday, 2011). Third, the focus on factual knowledge neglects the development of skills, attitudes, and awareness that are

central to intercultural competence (Byram, 1997). Fourth, the passive role assigned to learners fails to engage them actively in processes of cultural exploration and meaning-making, limiting opportunities for deeper learning and personal transformation (Kramsch, 1993). Despite these limitations, the culture-as-information approach retains certain pedagogical advantages that contribute to its persistence in educational practice. It provides a clear, manageable approach to incorporating cultural content into language curricula, with well-defined content that can be easily specified in syllabi and assessed through conventional testing methods. For teachers who may lack confidence in their own cultural knowledge or intercultural competence, the transmission of factual information offers a relatively safe pedagogical territory that does not require the facilitation of open-ended cultural exploration or the management of potentially sensitive cultural discussions (Sercu et al., 2005).

2.2. The Tourist or Artefact Approach

A variant of the traditional approach that Byram and Morgan (1994) have termed the "tourist" or "artefact" approach focuses on the external, visible manifestations of culture – festivals, foods, customs, costumes, and cultural products – that might be encountered by a tourist visiting the target culture country. This approach expands beyond purely factual information to include sensory engagement with cultural products and practices, but it shares the limitations of the culture-as-information approach in its treatment of culture as a collection of discrete elements rather than a dynamic meaning-making system (Kramsch, 1993). The tourist approach is often characterised by what has been termed the "four Fs" orientation: focus on food, festivals, folklore, and famous people (Kramsch, 1993). While engagement with these cultural elements can enhance learner motivation and provide memorable learning experiences, critics argue that such engagement tends to remain superficial, treating culture as exotic spectacle rather than lived experience (Byram & Morgan, 1994). The tourist perspective positions learners as outside observers of culture rather than potential participants in intercultural dialogue, reinforcing rather than challenging the boundaries between "us" and "them" (Holliday, 2011).

The focus on visible cultural products and practices also tends to obscure the deeper values, beliefs, and worldviews that underlie these surface manifestations. Without

attention to the meanings that cultural practices hold for members of the culture, learners may develop misconceptions or stereotypes based on superficial observation (Bennett, 1998). Moreover, the tourist approach typically presents cultural practices in decontextualised form, removed from the social contexts in which they function and the historical processes through which they developed, limiting learners' understanding of culture as a living, evolving phenomenon (Risager, 2007).

2.3. The Contrastive Approach

Another traditional approach to culture teaching involves systematic comparison between the learner's native culture and the target culture, identifying similarities and differences along specified dimensions. This contrastive approach draws on the work of Robert Lado (1957) and the broader tradition of contrastive analysis in linguistics, applying the same principles of systematic comparison to the cultural domain. The rationale for this approach is that explicit awareness of cultural differences can help learners avoid the interference or negative transfer that may occur when native cultural patterns are inappropriately applied in target culture contexts (Lado, 1957; Valdes, 1986). The contrastive approach has merit in its recognition that intercultural communication involves the meeting of different cultural systems and that learners need to understand both their own culture and the target culture to navigate this meeting effectively. Comparative activities can help learners develop awareness of their own cultural assumptions by highlighting how practices they may take for granted differ from those of other cultures (Byram, 1989). Such awareness is foundational to the development of intercultural competence, as recognised in frameworks such as those of Byram (1997) and Deardorff (2006). However, the contrastive approach as traditionally implemented has significant limitations. It tends to present cultures as monolithic, homogeneous entities that can be contrasted along simple dimensions, ignoring the internal diversity and complexity of any culture (Holliday, 2011). The focus on differences between cultures may inadvertently reinforce stereotypes and emphasise boundaries between cultural groups rather than possibilities for cross-cultural understanding and connection (Kramsch, 1998). Furthermore, the comparative framework often privileges the learner's native culture as the norm against which the target culture is measured, potentially reinforcing ethnocentric orientations rather than promoting genuine intercultural awareness (Bennett, 1993). When

comparison is conducted uncritically, it may also lead to evaluative judgments in which one culture is deemed superior or inferior to another, rather than promoting the recognition of cultural differences as alternative ways of organising human experience that deserve respect and understanding (Byram, 1997). Contemporary approaches to intercultural education have sought to retain the valuable comparative dimension while addressing these limitations, emphasising comparison as a tool for developing critical awareness rather than as a means of categorising and evaluating cultures (Liddicoat & Scarino, 2013).

Limitations of Traditional Approaches The various traditional approaches to culture teaching share certain fundamental limitations that have been identified in the scholarly literature. Perhaps most significantly, traditional approaches tend to treat culture as a product – a static body of facts, artefacts, or patterns – rather than as a dynamic process of meaning-making in which learners can actively participate (Liddicoat, 2002). This product orientation aligns poorly with contemporary theoretical understandings of culture as fluid, contested, and continuously constructed through social interaction (Atkinson, 1999; Street, 1993). Traditional approaches also tend to position learners as passive recipients of cultural information rather than active agents in cultural learning. The transmission model of teaching assumes that cultural knowledge can be packaged and delivered to learners, who will absorb it much as they might absorb vocabulary items or grammatical rules (Kramsch, 1993). This passive role fails to engage learners in the active processes of observation, interpretation, comparison, and reflection that are essential to the development of genuine intercultural competence (Byram, 1997; Deardorff, 2006). Furthermore, traditional approaches typically fail to address the attitudinal dimension of intercultural competence. While factual knowledge about cultures can be transmitted through traditional instruction, the attitudes of curiosity, openness, and respect that are foundational to intercultural competence cannot simply be told to learners but must be cultivated through appropriately designed educational experiences (Byram, 1997; Bennett, 1993). Traditional approaches that focus primarily on knowledge transmission neglect this crucial affective dimension. The assessment practices associated with traditional approaches also present limitations. When cultural learning is assessed primarily through tests of factual knowledge, learners receive the message that knowing about culture is the primary goal, rather than developing the capacity to engage effectively in intercultural communication. This backwash effect

may shape learner attitudes and behaviours in ways that work against the development of genuine intercultural competence (Sercu, 2004; Scarino, 2010).

3. Contemporary Approaches to Culture Teaching

In response to the limitations of traditional approaches, contemporary scholarship has developed more sophisticated frameworks for integrating culture into foreign language education. These contemporary approaches draw on the theoretical understandings examined in Chapter One, recognising culture as dynamic rather than static, emphasising learner engagement in active processes of cultural exploration and reflection, and attending to the full range of competences – knowledge, attitudes, and skills – that comprise intercultural competence (Liddicoat & Scarino, 2013; Byram et al., 2002).

3.1. Intercultural Language Teaching

Intercultural language teaching (ILT) represents a comprehensive approach to integrating language and culture learning that has emerged from the work of scholars such as Byram (1997), Kramsch (1993), and Liddicoat and Scarino (2013). The central premise of ILT is that language and culture are fundamentally inseparable – language is not merely a code for expressing cultural content but is itself a cultural practice that shapes and is shaped by cultural meanings. From this perspective, language learning inevitably involves cultural learning, and the goal of instruction should be to make this cultural dimension explicit and to support learners in developing intercultural competence alongside linguistic proficiency (Liddicoat & Scarino, 2013). Liddicoat and Scarino (2013) identify five principles that characterise intercultural language teaching. The first principle is active construction, recognising that learners are not passive recipients of cultural information but active participants in the process of learning about, comparing, reflecting on, and interacting with the linguistic and cultural systems available to them. The second principle is making connections, emphasising the importance of relating new learning to existing knowledge and experience, including learners' existing cultural knowledge and practices. The third principle is social interaction, acknowledging that language and culture are learned through engagement with others and that opportunities for meaningful interaction are essential. The fourth principle identified by Liddicoat and Scarino is reflection, highlighting the importance of learners developing awareness of their own learning

processes and of the cultural dimensions of language and communication. Reflection enables learners to move beyond surface engagement with cultural phenomena to deeper understanding of how culture shapes meaning and communication. The fifth principle is responsibility, recognising that learners have agency in their own learning and that intercultural learning involves ethical dimensions, including responsibility for how one engages with and represents other cultures (Liddicoat & Scarino, 2013). Intercultural language teaching involves a transformation of pedagogical practice across multiple dimensions. In terms of content, ILT goes beyond facts about culture to include exploration of cultural meanings, values, and perspectives as they are expressed in and through language. In terms of process, ILT engages learners in active investigation, comparison, and critical analysis rather than passive reception of information. In terms of outcomes, ILT aims to develop not merely knowledge about culture but the attitudes, skills, and awareness that constitute intercultural competence. This transformation requires teachers to reconceptualise their role from transmitter of knowledge to facilitator of learning, creating conditions in which learners can explore, discover, and construct intercultural understanding (Byram et al., 2002; Liddicoat & Scarino, 2013).

3.2. Critical Approaches to Culture Teaching

Critical approaches to culture teaching emphasise the importance of developing learners' critical awareness of cultural phenomena, including attention to power relations, ideology, and social justice issues in intercultural contexts (Guilherme, 2002; Phipps & Guilherme, 2004). These approaches draw on critical pedagogy traditions associated with scholars such as Paulo Freire and Henry Giroux, adapting their insights to the specific context of language and culture education. The central concern of critical approaches is to move beyond mere acceptance and appreciation of cultural differences to develop learners' capacity to analyse, evaluate, and challenge cultural practices and representations (Guilherme, 2002). A key concept in critical approaches is ideology critique – the analysis of how cultural texts, practices, and representations reflect and reproduce particular ideological positions and power relations. Learners are encouraged to examine cultural materials critically, asking questions about whose perspectives are represented, whose voices are absent, and what interests are served by particular representations of culture (Guilherme, 2002). This critical orientation aligns with Byram's (1997) concept of critical

cultural awareness (*savoir s'engager*), which emphasises the ability to evaluate cultural practices and perspectives on the basis of explicit criteria. Critical approaches also attend to the politics of representation in intercultural contexts, examining how cultures have been constructed and represented in ways that reflect colonial histories, power imbalances, and ethnocentric biases (Holliday, 2011; Kubota, 2004). Learners are encouraged to recognise and question stereotypes, essentialist representations, and othering practices in cultural texts and discourses. This critical awareness extends to learners' own representations and interpretations of culture, fostering reflexivity about the cultural assumptions and biases that shape their perceptions of others (Dervin, 2016). The implementation of critical approaches in the classroom involves engaging learners with cultural texts and phenomena in ways that promote critical analysis and reflection. This might involve analysing media representations of different cultural groups, examining how historical events are narrated from different cultural perspectives, or exploring the power dynamics inherent in intercultural encounters. The teacher's role in critical approaches extends beyond facilitating cultural exploration to include challenging learners' assumptions, introducing alternative perspectives, and modelling critical engagement with cultural phenomena (Phipps & Guilherme, 2004).

3.3. Experiential Learning Approaches

Experiential learning approaches to culture teaching emphasise the importance of direct engagement with cultural others and reflection on these experiences as a pathway to intercultural competence development. Drawing on Kolb's (1984) experiential learning theory and its application to intercultural contexts, these approaches recognise that meaningful intercultural learning occurs through the cycle of concrete experience, reflective observation, abstract conceptualisation, and active experimentation (Bennett, 2008; Jackson, 2012).

A critical qualification is warranted here, given the postcolonial educational context of the present study. Kolb's model was developed within Western academic traditions and implicitly privileges abstract conceptualisation as the culminating phase of the learning cycle – a hierarchy that reflects specific epistemological values embedded in European higher education rather than universal principles of learning. Scholars working from

decolonial and cross-cultural educational perspectives have noted that this privileging of abstract, individual reflection over communal, oral, and practice-based knowledge construction reproduces rather than questions epistemological hierarchies that colonial schooling imposed on non-Western educational settings (Holliday, 1999; Dasli & Diaz, 2017). In the Algerian civilisation classroom, where students navigate between Arabic, French, and English cultural frames, treating Kolb's cycle as a culturally neutral pedagogical scaffold risks aligning intercultural development with assimilation toward Western epistemic norms. This does not invalidate Kolb's framework as an organisational heuristic, but it does require that practitioners apply it with deliberate attention to adapting the 'concrete experience' and 'abstract conceptualisation' phases to include students' own cultural reference points. The IICF proposed in Chapter Six accordingly draws on the structural logic of Kolb's cycle while ensuring that reflection activities are anchored in students' situated identities as well as in target-culture content. Study abroad programmes represent the most common form of experiential intercultural learning, providing learners with extended immersion in target culture contexts. However, research has consistently shown that study abroad does not automatically lead to intercultural competence development – the educational value of the experience depends heavily on the quality of preparation, the nature of the programme design, the level of engagement with the host culture, and the support for critical reflection provided before, during, and after the experience (Vande Berg et al., 2012; Jackson, 2012). Without appropriate pedagogical scaffolding, learners may interpret their experiences through existing cultural frameworks, potentially reinforcing rather than challenging stereotypes and ethnocentric assumptions. Telecollaboration, also known as virtual exchange, has emerged as an important alternative or complement to physical mobility for providing experiential intercultural learning opportunities. Telecollaborative projects connect learners in different geographical and cultural locations through technology-mediated communication, enabling intercultural dialogue and collaboration without the need for physical travel (O'Dowd, 2007; Helm, 2015). While telecollaboration cannot replicate all aspects of immersive cultural experience, it offers advantages in terms of accessibility, flexibility, and the possibility of sustained engagement over extended periods. Successful telecollaborative projects for intercultural learning typically involve structured tasks that require genuine

communication and collaboration between partners from different cultural backgrounds, guided reflection on the intercultural dimensions of the exchange, and facilitation by teachers who can support learners in navigating the challenges that arise (O'Dowd & Lewis, 2016). Research has documented both the potential of telecollaboration for intercultural learning and the challenges that can arise, including communication breakdowns, misunderstandings, and conflicts that, if not appropriately addressed, may reinforce rather than challenge cultural stereotypes (Helm, 2015). Ethnographic approaches represent another form of experiential learning that has been applied to intercultural education. In ethnographic projects, learners take on the role of cultural investigators, systematically observing, documenting, and analysing cultural practices in their own or target culture communities (Roberts et al., 2001). This approach develops skills of observation and interpretation while promoting awareness of the cultural dimensions of everyday life. Ethnographic projects can be conducted in study abroad contexts but can also be implemented in home contexts, with learners investigating cultural diversity within their own communities or exploring how their own cultural practices appear from the perspective of cultural outsiders (Byram & Fleming, 1998).

3.4. The Multiliteracies Approach

The multiliteracies approach, developed by the New London Group (1996), offers a framework for addressing cultural and linguistic diversity in education that has been influential in foreign language contexts. This approach emerged from recognition that globalisation and technological change have transformed the communicative landscape, creating new forms of texts and new demands for literate participation in diverse communities. The multiliteracies framework emphasises the importance of developing learners' capacity to engage with multiple modes of meaning-making (linguistic, visual, audio, gestural, spatial) and to navigate linguistically and culturally diverse contexts (Cope & Kalantzis, 2015). Central to the multiliteracies approach is the concept of Design, which refers to the process by which individuals make use of available resources to construct meanings and identities. From this perspective, learners are not merely consumers of pre-existing cultural and linguistic forms but active designers who remix and transform available resources to create new meanings (Cope & Kalantzis, 2015). This creative, agentic view of language and culture use aligns with contemporary theoretical

understandings of culture as dynamic and continuously constructed rather than static and received. The multiliteracies framework identifies four pedagogical orientations that support the development of multilingual and multicultural competences: Situated Practice, which involves immersion in meaningful practices that make use of available cultural and linguistic resources; Overt Instruction, which involves systematic attention to patterns and conventions through direct teaching and modelling; Critical Framing, which involves analysing texts and practices in relation to their social, cultural, and ideological contexts; and Transformed Practice, which involves applying learning to new contexts and purposes. These orientations are understood as complementary rather than sequential, with effective pedagogy weaving among them as appropriate to learning purposes and contexts (Cope & Kalantzis, 2015).

4. The Civilisation Course in Foreign Language Education

The civilisation course occupies a distinctive position within foreign language education curricula, representing a dedicated space for engagement with the cultural, historical, and social dimensions of target language communities. This section examines the nature and purpose of civilisation courses, the various approaches that have been taken to civilisation teaching, and the potential of these courses for developing intercultural competence.

4.1. Nature and Purpose of Civilisation Courses

Civilisation courses have been a traditional component of foreign language curricula, particularly in European educational systems and those influenced by European traditions, including francophone contexts such as Algeria. The term "civilisation" itself reflects the historical origins of this curricular component in nineteenth-century European thought, where it was associated with the achievements of advanced societies in areas such as literature, art, political institutions, and scientific knowledge (Risager, 2007). Civilisation courses have traditionally focused on providing learners with knowledge of these achievements and the historical development of target language societies. In contemporary foreign language education, civilisation courses typically cover topics including the geography, history, political systems, social institutions, and cultural practices of target language countries. In the English language context specifically, British civilisation and

American civilisation courses are commonly offered, focusing on the historical development, political structures, and cultural characteristics of these anglophone societies (Lázár et al., 2007). The content of civilisation courses may also include attention to literature, art, and intellectual movements, although these topics may alternatively be addressed in separate literature and culture courses. The purpose of civilisation courses has been conceptualised in various ways, reflecting different orientations to culture teaching. From a traditional perspective, the purpose is primarily to transmit knowledge about target culture societies – to ensure that language learners have an understanding of the historical, political, and social contexts in which the language is used. This knowledge is valued both for its own sake, as an aspect of educated understanding, and instrumentally, as background knowledge that supports comprehension of target language texts and participation in target culture communities (Byram, 1989). From a contemporary intercultural perspective, the purpose of civilisation courses extends beyond knowledge transmission to encompass the development of intercultural awareness, critical thinking, and the capacity to engage with cultural complexity. Civilisation courses provide opportunities for learners to examine how societies have developed, how they are organised, and how they differ from one another – examinations that can foster awareness of cultural specificity and challenge assumptions of cultural universality (Byram & Morgan, 1994). The potential of civilisation courses to contribute to intercultural competence development depends significantly on how these courses are designed and taught.

4.2. Traditional Approaches to Civilisation Teaching

Traditional approaches to civilisation teaching have typically been characterised by a focus on the transmission of factual knowledge through lecture-based instruction and textbook readings. The content typically follows a historical chronology, tracing the development of the target society from its origins to the present day, with attention to key events, figures, and periods that have shaped national identity and institutions. Assessment typically involves testing learners' recall of this factual knowledge through examinations that require the reproduction of names, dates, and descriptive information (Risager, 2007). This traditional approach reflects the broader culture-as-information orientation discussed earlier in this chapter. Culture is treated as a body of facts to be transmitted and absorbed, with the teacher positioned as expert and the learner as passive recipient. The

epistemological assumption underlying this approach is that cultural knowledge consists of objective facts that can be authoritatively delivered by teachers and textbooks and accurately reproduced by learners. This assumption is challenged by contemporary theoretical perspectives that recognise the constructed, contested, and perspectival nature of cultural knowledge (Atkinson, 1999; Holliday, 2011). Traditional civilisation courses have also tended to focus on the high culture achievements of target societies – literature, art, political philosophy, scientific discoveries – while giving less attention to the everyday practices and beliefs of ordinary people. This emphasis reflects the historical association of the civilisation concept with elite cultural achievements and the assumption that these achievements represent the most valuable and representative aspects of a culture (Risager, 2007). However, this focus may leave learners poorly prepared for the realities of intercultural communication, which more often involves engagement with everyday cultural practices than with high culture forms (Byram & Morgan, 1994). Furthermore, traditional civilisation courses have typically presented a relatively homogeneous view of target cultures, focusing on mainstream national narratives while giving limited attention to cultural diversity within national boundaries. Issues of regional variation, ethnic and racial diversity, social class differences, and contested historical narratives may receive minimal attention in curricula focused on conveying an authoritative national story. This homogenising tendency obscures the internal complexity of any culture and may leave learners with oversimplified understandings that fail to prepare them for the cultural diversity they will encounter in actual intercultural encounters (Holliday, 2011).

4.3. Reconceptualising Civilisation Courses for Intercultural Competence

Contemporary scholarship has called for a reconceptualisation of civilisation courses that aligns with intercultural competence frameworks and addresses the limitations of traditional approaches. This reconceptualisation involves transformations in content, pedagogy, and assessment that reflect contemporary understandings of culture, intercultural competence, and effective learning (Byram et al., 2002; Risager, 2007).

In terms of content, an intercultural approach to civilisation teaching would expand beyond factual information and high culture to include attention to everyday cultural practices, values, and beliefs. It would present culture as dynamic and contested rather than

static and consensual, acknowledging different perspectives on historical events and contemporary issues. It would address cultural diversity within target societies, challenging homogenising representations that ignore variation along lines of region, ethnicity, class, gender, and generation. And it would incorporate comparative dimensions that help learners understand target cultures in relation to their own cultural backgrounds and develop awareness of cultural specificity (Byram, 1997; Liddicoat & Scarino, 2013). Pedagogically, an intercultural approach would transform the civilisation classroom from a site of knowledge transmission to a space for active cultural exploration and critical inquiry. This might involve engaging learners in analysis of primary cultural documents and media, conducting comparative analyses of how topics are represented in different cultural contexts, exploring controversial issues from multiple perspectives, and reflecting on their own cultural assumptions and how these shape their interpretations of cultural phenomena. The teacher's role shifts from authoritative knowledge provider to facilitator of learning, guiding learners' investigations and supporting their development of critical thinking and intercultural awareness (Byram et al., 2002). Assessment in reconceptualised civilisation courses would move beyond testing factual recall to evaluate learners' capacity for cultural analysis, comparison, and critical reflection. Assessment tasks might include analytical essays that examine cultural topics from multiple perspectives, comparative analyses that relate target culture phenomena to learners' own cultural contexts, reflective journals that document developing intercultural awareness, and portfolio approaches that capture the process of intercultural learning over time (Scarino, 2010; Byram et al., 2002). Such assessment approaches are more aligned with intercultural competence goals and send appropriate messages to learners about what is valued in their learning.

5. Challenges in Transforming Civilisation Teaching

5.1. A Critical Debate: Can Civilisation Courses Develop ICC?

Before proceeding to examine the challenges of transformation, it is necessary to engage with a more fundamental question that the literature has not fully resolved: whether the civilisation course, as an academic genre, is structurally capable of developing intercultural communicative competence, or whether its institutional DNA – its organisation around national-culture knowledge, its dependence on expert transmission, its

assessment through knowledge-recall examinations – makes it constitutively incompatible with the interactional, reflexive, and critical competencies that ICC requires. This question is not merely academic: the answer has direct implications for whether the IICF proposed in Chapter Six represents a realistic reform agenda or an aspirational ideal that the genre cannot sustain.

The most trenchant version of the sceptical position is advanced by Kramersch (2013), who argues that the institutionalisation of intercultural learning in formal curricula inevitably domesticates it – reducing dynamic, unpredictable cross-cultural encounters to teachable, assessable, and ultimately controllable competencies. On this view, the attempt to specify what an interculturally competent person knows, feels, and does reproduces the very taxonomic rationality that critical pedagogy seeks to subvert, turning intercultural experience into syllabus objectives and rubric criteria. Risager (2007) similarly questions whether classroom-based civilisation instruction can generate the kind of genuine cultural contact necessary for deep intercultural development, given that students encounter cultures primarily through textbook representations rather than lived experience. From this perspective, the gap between ICC theory and civilisation practice documented in Chapter Five of this thesis is not merely a failure of implementation but a structural feature of the genre itself. This critique deserves serious engagement, but it overreaches. Three responses can be made. First, empirically, there is substantial evidence that well-designed classroom-based intercultural pedagogy does produce measurable gains in ICC dimensions including attitudes and critical awareness, even in the absence of direct cultural contact (Deardorff, 2006; Sercu et al., 2005; Byram et al., 2002). The question is not whether classroom-based ICC development is possible but what pedagogical conditions make it more or less likely – and the evidence consistently identifies active, comparative, reflective, and critically oriented activities as productive, in contrast to the passive, knowledge-receptive pedagogies documented in this study. Second, the sceptical position, while theoretically coherent, offers no practical alternative for contexts like Algeria where formal civilisation courses represent the primary institutional vehicle for cultural education. A critique that concludes only that reform is impossible does not serve the students and teachers whose practices it describes. Third, Kramersch's own later work (2014) acknowledges that classroom instruction can cultivate what she terms "symbolic competence" – a capacity for

symbolic self-reflection and creative use of language-in-culture – through carefully designed tasks that foreground the symbolic and aesthetic dimensions of language use. This more nuanced position is consistent with the pedagogical recommendations of this thesis. The position adopted here is that civilisation courses can develop ICC, but only if they are deliberately redesigned to create conditions for active engagement, cultural comparison, perspective-taking, and critical reflection. This is an ambitious claim precisely because it requires reform of curriculum, pedagogy, and assessment simultaneously – piecemeal change in any one domain will be undermined by the others. The theoretical case for this position rests on sociocultural learning theory (Vygotsky, 1978; Lantolf & Thorne, 2006), which holds that higher cognitive functions, including the critical and reflexive dimensions of ICC, develop through mediated social interaction rather than through passive information reception. Civilisation courses can provide the social-interactional space required for this development, but only if they are reorganised around tasks that demand active cultural analysis, comparison, and self-positioning rather than information recall.

This argument also speaks directly to the post-colonial dimension of the Algerian context. A recurrent theme in critical applied linguistics is that EFL instruction in post-colonial contexts risks perpetuating cultural dependency by positioning Anglophone cultural knowledge as something to be acquired by the non-Western learner – a relationship that reproduces colonial hierarchies under the guise of educational development (Pennycook, 2017; Canagarajah, 2013; Phillipson, 1992). The argument is not that students in Algeria should be shielded from knowledge of British and American cultures, but that the pedagogical relationship through which this knowledge is transmitted matters critically. A civilisation course that presents Anglophone culture as authoritative knowledge to be received and reproduced by passive learners reinforces cultural dependency. A course that engages students as critical analysts of cultural representations – comparing Anglophone practices with Algerian ones, questioning how cultures are portrayed and by whom, and evaluating cultural phenomena against explicit ethical criteria – cultivates the kind of intercultural agency that genuine competence requires. This distinction is not incidental to the IICF framework; it is its defining pedagogical principle. While the case for reconceptualising civilisation courses along intercultural lines is compelling from a theoretical perspective, significant challenges exist in implementing such transformations

in practice. These challenges relate to curriculum structures, teacher preparation, available resources, and assessment requirements that may work against the implementation of intercultural approaches (Sercu et al., 2005; Lázár et al., 2007). Curriculum structures often specify substantial factual content to be covered in civilisation courses, leaving limited time and flexibility for the kinds of extended exploration, discussion, and reflection that intercultural approaches require. Teachers may feel pressure to "cover" prescribed content, leading to reliance on lecture-based instruction that can transmit information efficiently but does not effectively develop intercultural competence. Reform of civilisation teaching thus requires attention to curriculum design, ensuring that learning objectives and content specifications align with intercultural goals and allow sufficient time for appropriate pedagogical approaches (Byram et al., 2002). Teacher preparation represents another significant challenge. Many language teachers have not received preparation for teaching culture and intercultural competence, and may lack the knowledge, skills, and confidence to implement intercultural approaches effectively. Research by Sercu et al. (2005) found that while teachers generally expressed positive attitudes toward intercultural objectives, their teaching practices often remained traditional and focused on knowledge transmission. Teachers identified lack of time, lack of appropriate materials, and lack of guidance on intercultural teaching methods as barriers to implementation. Effective transformation of civilisation teaching thus requires investment in teacher professional development. The availability of appropriate teaching materials also poses challenges. Traditional civilisation textbooks often reflect information-transmission approaches, presenting factual knowledge in formats that support teacher-centred instruction and knowledge-based assessment. Materials that support intercultural approaches – including diverse primary sources, materials presenting multiple perspectives, and resources for structured cultural comparison and reflection – may be limited, particularly in contexts outside the major anglophone centres. Teachers seeking to implement intercultural approaches may need to develop their own materials or adapt existing resources, requiring time and expertise that may not be available (Lázár et al., 2007). Assessment requirements present a further challenge. When civilisation courses are assessed through examinations that test factual recall, teachers face pressure to prepare learners for these assessments, which may work against the implementation of intercultural approaches focused on developing capacities

that are not captured by traditional tests. This backwash effect of assessment on teaching is well documented in educational research (Biggs & Tang, 2011). Transformation of civilisation teaching thus requires aligned transformation of assessment approaches to ensure that what is assessed reflects what is valued in intercultural competence development.

5.2. The Role of Teachers in Intercultural Education

Teachers play a crucial role in determining whether the potential of language education for intercultural competence development is realised in practice. Research has consistently shown that teachers are key mediators of curriculum and pedagogy, whose beliefs, knowledge, and practices shape the learning experiences of their students (Borg, 2006). This section examines the role of teachers in intercultural education, the competences they require, and the challenges they face in implementing intercultural approaches.

5.3. Teacher Competences for Intercultural Education

Effective intercultural education requires teachers who possess both intercultural competence themselves and the pedagogical skills to develop such competence in their learners. These dual requirements – personal intercultural competence and intercultural teaching competence – represent distinct though related domains that should be addressed in teacher preparation and professional development (Byram et al., 2002; Sercu et al., 2005). Personal intercultural competence for teachers encompasses the same components identified in theoretical frameworks for intercultural competence generally: knowledge of cultures (both their own and those they teach about), attitudes of curiosity, openness, and respect for cultural difference, skills of observation, interpretation, and critical analysis, and critical awareness of cultural practices and representations (Byram, 1997). Teachers who possess these competences are better positioned to facilitate learners' intercultural development, both through their pedagogical choices and through the modelling of intercultural attitudes and practices in their interactions with learners (Sercu et al., 2005). Intercultural teaching competence encompasses the knowledge and skills required to design and implement effective intercultural education. This includes knowledge of theoretical frameworks for intercultural competence and how to apply them in educational

contexts, skills in designing and facilitating intercultural learning activities, capacity to create classroom environments that support intercultural dialogue and exploration, and ability to assess intercultural learning and provide constructive feedback. Teachers also need skills in addressing the challenges that may arise in intercultural education, including managing discussions of sensitive cultural topics and responding appropriately to cultural misunderstandings or conflicts in the classroom (Lázár et al., 2007). Byram et al. (2002) developed a framework of teacher competences for intercultural education that has been influential in teacher preparation. This framework identifies competences in areas including: planning and developing intercultural objectives as part of a language course, using authentic materials and activities that promote intercultural learning, helping learners make connections between their own and target cultures, facilitating critical reflection on cultural practices and beliefs, assessing learners' intercultural competence, and continuing their own professional development in this area. These competences go beyond traditional expectations for language teachers, requiring attention in both pre-service and in-service teacher education.

5.4. Teacher Beliefs and Practices

Research on teacher cognition has established that teachers' beliefs exert significant influence on their classroom practices (Borg, 2006). Understanding teachers' beliefs about culture and intercultural competence is thus important for understanding current practices and identifying pathways to change. Several large-scale studies have examined language teachers' beliefs and practices regarding cultural and intercultural teaching, providing insights into the current state of the field (Sercu et al., 2005; Castro et al., 2004). Sercu et al.'s (2005) study of foreign language teachers in seven European countries found that teachers generally expressed positive attitudes toward the intercultural dimension of language teaching, agreeing that acquainting learners with target cultures and developing intercultural competence were important goals. However, the study also revealed significant gaps between stated beliefs and reported practices. While teachers endorsed intercultural goals, their actual teaching practices remained largely focused on knowledge transmission, with limited attention to the attitudinal and skill dimensions of intercultural competence. The research also found considerable variation among teachers in their willingness and readiness to implement intercultural approaches. Sercu et al. (2005)

identified teacher profiles ranging from "favourably disposed" teachers who both endorsed intercultural goals and reported implementing intercultural practices, to "unfavourably disposed" teachers who neither endorsed these goals nor implemented intercultural approaches. The majority of teachers fell between these extremes, expressing positive attitudes toward intercultural education but reporting limited implementation in practice. Several factors help explain the gap between teachers' stated beliefs and their practices. Time constraints were frequently cited, with teachers feeling that the demands of covering linguistic content left insufficient time for cultural exploration. Lack of appropriate materials and resources was another commonly identified barrier. Teachers also reported feeling inadequately prepared to teach culture and intercultural competence, lacking confidence in their own cultural knowledge or in their ability to facilitate intercultural learning effectively. Assessment pressures that focused on linguistic outcomes rather than intercultural competence also influenced practice, as teachers felt compelled to prepare learners for examinations that did not address intercultural dimensions (Sercu et al., 2005).

5.5. Teacher Education for Intercultural Competence

Given the central role of teachers in determining the quality of intercultural education, attention to teacher preparation is essential for advancing the intercultural dimension of language teaching. Both pre-service teacher education programmes and in-service professional development opportunities need to address the development of teachers' personal intercultural competence and their intercultural teaching competence (Byram et al., 2002; Lázár et al., 2007).

Pre-service teacher education programmes should ensure that future language teachers develop both theoretical understanding of intercultural competence and practical skills for intercultural teaching. This might include coursework addressing the theoretical foundations of intercultural communication and intercultural education, analysis of approaches to teaching culture and intercultural competence, opportunities to observe and practice intercultural teaching, and experiences that develop teachers' own intercultural competence, such as study abroad or intercultural exchanges. However, research suggests that many teacher education programmes give limited attention to the intercultural dimension, focusing primarily on linguistic and general pedagogical competences (Sercu

et al., 2005). Professional development for in-service teachers is also crucial, given that many current teachers completed their preparation before intercultural approaches gained prominence and may not have received adequate preparation in this area. Professional development might include workshops introducing intercultural frameworks and teaching approaches, opportunities to examine and reflect on current practices, collaborative projects in which teachers develop and trial intercultural materials and activities, and ongoing support for implementation. Effective professional development is sustained rather than one-shot, provides opportunities for practice and feedback, and involves collaborative learning with peers (Lázár et al., 2007). Experience abroad has been identified as a valuable component of teacher preparation for intercultural competence, providing opportunities for teachers to develop their own intercultural awareness and understanding through direct cultural experience (Jackson, 2012). However, as noted earlier regarding study abroad for learners, the educational value of such experiences depends on appropriate preparation and guided reflection. Teacher education programmes that include study abroad components should ensure that these experiences are designed to maximise intercultural learning, with attention to preparation, structured reflection, and integration with other programme components (Byram et al., 2002).

6. Pedagogical Techniques for Intercultural Teaching

The implementation of intercultural approaches in the language classroom requires a repertoire of pedagogical techniques that engage learners actively in cultural exploration, comparison, and critical reflection. This section examines specific techniques that have been recommended and employed for intercultural teaching, providing practical guidance for teachers seeking to develop learners' intercultural competence.

6.1. Cultural Exploration and Discovery

Techniques that engage learners in active exploration of cultural phenomena support the development of skills of discovery (*savoir apprendre*) and help learners develop capacity for autonomous cultural learning that will extend beyond the classroom. Such techniques position learners as cultural investigators rather than passive recipients of cultural information, requiring them to observe, document, and analyse cultural practices (Byram, 1997; Roberts et al., 2001). Ethnographic projects involve learners in systematic

observation and documentation of cultural practices, either in study abroad contexts or in their home environments. Learners might investigate specific cultural practices such as greeting behaviours, meal customs, or workplace interactions, documenting their observations through field notes, photographs, or audio/video recordings, and analysing their findings to identify cultural patterns and meanings. Such projects develop skills of observation and interpretation while fostering awareness of the cultural dimensions of everyday life (Roberts et al., 2001). Cultural research projects engage learners in investigating specific aspects of target cultures using available resources, including texts, media, and, where possible, informants from the target culture. Learners might research topics such as educational systems, family structures, or political movements, synthesising information from multiple sources and presenting their findings to peers. Such projects develop research skills and deepen cultural knowledge while requiring learners to engage actively with cultural information rather than passively receiving it (Byram et al., 2002). Cultural detective activities present learners with cultural scenarios or artefacts and ask them to generate hypotheses about their cultural meanings, testing these hypotheses through further investigation and reflection. This approach treats cultural interpretation as a problem-solving process, engaging learners' analytical skills and highlighting the constructed, inferential nature of cultural understanding. Cultural detective activities can be used with a wide range of materials, from authentic cultural artefacts to media clips to accounts of cultural misunderstandings (Lázár et al., 2007).

6.2. Comparative and Contrastive Activities

Comparative activities that examine cultural phenomena across different cultural contexts support the development of skills of relating and interpreting (*savoir comprendre*) and foster awareness of cultural specificity. Effective comparative activities go beyond surface-level identification of differences to explore underlying values, beliefs, and historical factors that account for cultural variations (Byram, 1997; Liddicoat & Scarino, 2013). Parallel text analysis involves comparing how the same topic or event is represented in texts from different cultural contexts. Learners might compare news coverage of an international event in media from different countries, analyse how a historical period is presented in textbooks from different cultural backgrounds, or examine how a universal theme is treated in literary works from different traditions. Such analysis develops

awareness of how cultural perspectives shape representation and interpretation (Byram et al., 2002). Cultural mapping activities ask learners to compare specific cultural practices or institutions across cultures, identifying similarities and differences and exploring their significance. For example, learners might compare educational systems, examining differences in curriculum, pedagogy, assessment, and the relationship between education and society. Effective cultural mapping goes beyond description to analysis, asking why differences exist and what they reveal about underlying cultural values and priorities (Lázár et al., 2007). Cross-cultural dialogue activities, whether face-to-face or through telecollaboration, provide opportunities for learners to explore cultural topics in conversation with members of other cultural groups. Such dialogues allow learners to test their cultural assumptions, gain insider perspectives on cultural practices, and experience firsthand the challenges and rewards of intercultural communication. The educational value of such dialogues depends on appropriate task design and facilitation that guides learners toward productive exploration rather than superficial exchange (O'Dowd, 2007; Helm, 2015).

6.3. Critical Analysis Activities

Critical analysis activities support the development of critical cultural awareness (*savoir s'engager*), engaging learners in evaluating cultural phenomena on the basis of explicit criteria and recognising the ideological dimensions of cultural representations. Such activities are central to critical approaches to intercultural education and help learners develop capacity for informed, principled engagement with cultural difference (Guilherme, 2002; Byram, 1997). Media analysis activities engage learners in examining how cultural groups are represented in media texts such as films, television programmes, news coverage, and advertising. Learners might analyse the presence of stereotypes, examine whose perspectives are represented and whose are absent, and consider how representations serve particular interests or ideologies. Such analysis develops critical media literacy alongside intercultural awareness, fostering capacity to engage thoughtfully with the cultural messages that pervade contemporary media environments (Guilherme, 2002). Perspective-taking activities ask learners to consider cultural phenomena from multiple viewpoints, examining how the same event or practice might be understood differently by different cultural actors. This might involve role-plays in which learners adopt different cultural

perspectives, analysis of controversies in which different cultural positions are articulated, or examination of historical events from the perspectives of different parties involved. Such activities develop capacity for decentering – seeing beyond one's own cultural viewpoint – while also revealing the complexity and contestation inherent in cultural phenomena (Byram et al., 2002). Critical incident analysis involves presenting learners with accounts of intercultural misunderstandings or conflicts and asking them to analyse what went wrong and why. Learners might identify the cultural assumptions or behaviours that contributed to the incident, consider how the situation might have been handled differently, and reflect on what the incident reveals about intercultural communication challenges. Such analysis develops diagnostic skills for intercultural situations while also fostering awareness of one's own potential blind spots and biases (Lázár et al., 2007).

6.4. Reflective Activities

Reflection is fundamental to intercultural learning, enabling learners to process their cultural experiences and observations, develop self-awareness, and integrate new understandings into their worldview. Reflective activities should be woven throughout intercultural education, not relegated to occasional journaling exercises but integrated as a continuous dimension of cultural learning (Liddicoat & Scarino, 2013; Jackson, 2012). Reflective journals or learning logs provide space for learners to document and process their intercultural learning over time. Structured prompts can guide learners to reflect on specific experiences, examine their reactions and interpretations, and consider how their understanding is evolving. Journals can be particularly valuable in study abroad or telecollaboration contexts, providing a mechanism for processing the many cultural encounters that occur and supporting progressive deepening of intercultural awareness (Jackson, 2012). Autobiographical reflection activities ask learners to examine their own cultural backgrounds and identities, tracing the influences that have shaped their cultural formation and considering how their cultural positioning affects their perceptions and interactions. Such reflection is foundational to intercultural competence, as self-awareness is prerequisite to understanding how one's culture shapes interpretation of others (Byram, 1997; Deardorff, 2006). Discussion and dialogue activities provide opportunities for learners to share and process their cultural learning collaboratively, benefiting from diverse perspectives within the learning group. Structured discussions around cultural topics can

surface different viewpoints and experiences, challenging individual assumptions and enriching collective understanding. The facilitation of such discussions requires skill in creating psychologically safe environments and guiding productive exploration of potentially sensitive topics (Byram et al., 2002).

7. Assessment of Cultural and Intercultural Learning

Assessment plays a crucial role in shaping both teaching and learning, communicating what is valued and directing learners' efforts accordingly. The assessment of cultural and intercultural learning presents particular challenges given the multidimensional nature of the competences involved and the limitations of traditional testing approaches. This section examines approaches to assessing cultural and intercultural learning and the challenges involved in developing valid and reliable assessment practices.

7.1. Purposes and Principles of Intercultural Assessment

Assessment of intercultural competence may serve various purposes, including summative evaluation of learning outcomes, formative feedback to support ongoing development, placement or selection decisions, and programme evaluation. The purpose of assessment should guide decisions about what aspects of competence to assess and what assessment methods to employ. For educational purposes, formative assessment that provides feedback to support learning is often more valuable than summative assessment focused purely on certification (Scarino, 2010). Several principles should guide the assessment of intercultural competence. First, assessment should be aligned with learning objectives, measuring what has been taught and valued in the educational programme. If intercultural education emphasises the development of attitudes and skills alongside knowledge, assessment should address these dimensions rather than focusing exclusively on factual recall. Second, assessment should employ methods appropriate to what is being assessed, recognising that different aspects of competence may require different assessment approaches. Third, assessment should provide meaningful feedback that supports continued learning and development rather than merely assigning grades or scores (Byram et al., 2002; Scarino, 2010). The challenges of intercultural assessment have been widely acknowledged in the literature. The complexity and context-dependence of

intercultural competence make it difficult to assess through standardised instruments. The attitudinal dimension raises particular challenges, as attitudes cannot be directly observed and may be subject to social desirability effects in self-report measures. The holistic, integrated nature of competence as manifested in actual intercultural encounters is difficult to capture through assessment of isolated components. These challenges have prompted calls for innovative assessment approaches that move beyond traditional testing toward more authentic, comprehensive evaluation methods (Fantini, 2009; Deardorff, 2009).

7.2. Knowledge-Based Assessment

The knowledge dimension of intercultural competence is the most straightforward to assess using traditional methods. Tests of cultural knowledge can examine learners' understanding of facts about target cultures, their knowledge of cultural practices and values, and their understanding of theoretical concepts related to culture and intercultural communication. Such assessments can be administered efficiently and scored reliably, making them attractive for large-scale or high-stakes assessment contexts (Sercu, 2004). However, knowledge-based assessment has significant limitations as a measure of intercultural competence. Research has found limited correlation between cultural knowledge and actual intercultural effectiveness, suggesting that knowing about culture does not necessarily translate into ability to function effectively in intercultural contexts (Deardorff, 2006). Exclusive focus on knowledge assessment may also send inappropriate messages to learners about what is valued, potentially undermining efforts to develop attitudes and skills. Knowledge assessment is most appropriately used as one component of a comprehensive assessment approach rather than as the sole measure of intercultural learning (Byram et al., 2002). Even within the knowledge domain, different types of knowledge may be more or less valuable for intercultural competence. Factual knowledge about cultural products and practices (dates, names, customs) is easier to test but may be less important than deeper understanding of cultural values, perspectives, and communication patterns. Assessment of cultural knowledge should prioritise conceptual understanding over factual recall and should address knowledge that is actually useful for intercultural communication rather than merely assessable (Scarino, 2010).

7.3. Portfolio-Based Assessment

Portfolio-based assessment has been widely recommended as an approach to intercultural assessment that can capture the complexity and developmental nature of intercultural competence (Byram, 2008; Scarino, 2010). Portfolios provide space for learners to collect and present evidence of their intercultural learning over time, including diverse artefacts that demonstrate different dimensions of competence. This approach aligns with understanding of intercultural competence as developmental and multidimensional rather than a fixed state that can be measured at a single point in time. The European Language Portfolio (ELP), developed by the Council of Europe, provides a model for portfolio-based documentation of language and intercultural learning (Little, 2002). The ELP includes a Language Passport that summarises the holder's linguistic and intercultural competences, a Language Biography that documents learning experiences and supports goalsetting and reflection, and a Dossier that contains samples of work demonstrating competences. The intercultural component of the ELP encourages learners to document their intercultural experiences and reflect on what they have learned from these encounters. Intercultural portfolios might include reflective journals documenting cultural experiences and learning, cultural analyses demonstrating skills of interpretation and comparison, selfassessments against intercultural competence criteria, records of intercultural experiences such as exchanges or telecollaborative projects, and artefacts from cultural research or exploration activities. The selection and presentation of portfolio contents requires learners to reflect on their learning, contributing to metacognitive development alongside documentation of outcomes (Scarino, 2010). Challenges with portfolio assessment include the time required for both learners and assessors, difficulties in ensuring comparability across portfolios for summative purposes, and the need for clear criteria to guide both compilation and assessment. Portfolio assessment is most effective when criteria are explicitly shared with learners, when regular feedback is provided during the compilation process, and when the portfolio is understood as a learning tool as well as an assessment instrument (Byram, 2008).

7.4. Performance-Based Assessment

Performance-based assessment places learners in situations that require demonstration of intercultural competence in action, providing evidence of how learners

actually apply their knowledge, attitudes, and skills in intercultural contexts. Such assessment can provide more authentic and valid evidence of competence than traditional testing approaches, although it presents challenges in terms of design, implementation, and scoring (Fantini, 2009). Simulation and role-play activities can be used to assess how learners respond to intercultural situations in controlled settings. Learners might be presented with scenarios involving intercultural misunderstandings, ethical dilemmas, or communication challenges and asked to respond as they would in an actual encounter. Assessment criteria might address the cultural appropriateness of responses, demonstration of cultural knowledge, evidence of perspectivetaking, and effectiveness of communication strategies (Byram et al., 2002). Critical incident analysis tasks ask learners to analyse accounts of intercultural situations, demonstrating their ability to identify cultural factors at play, consider multiple perspectives, and generate appropriate interpretations and responses. Such tasks assess analytical and interpretive skills while also providing evidence of cultural knowledge and awareness. They can be implemented through written responses or oral discussion and can be adapted to various levels of complexity (Lázár et al., 2007). Authentic intercultural tasks that emerge from telecollaborative exchanges, study abroad experiences, or community-based projects provide opportunities for assessment of intercultural competence in genuine intercultural contexts. Assessment might focus on the quality of intercultural engagement demonstrated, the evidence of intercultural learning reflected in task outcomes, or the depth of reflection on the intercultural dimensions of the experience. Such assessment is challenging to standardise but can provide particularly valid evidence of competence (O'Dowd, 2007).

7.5. Self-Assessment

Self-assessment plays an important role in intercultural education, both as a component of formal assessment and as a tool for developing learner autonomy and self-awareness. Selfassessment can address dimensions of competence that are difficult to assess externally, including attitudes and internal aspects of intercultural development. It can also contribute to the metacognitive dimension of intercultural competence, fostering awareness of one's own cultural conditioning and intercultural development (Scarino, 2010; Byram, 2008). The Intercultural Development Inventory (IDI), based on Bennett's Developmental Model of Intercultural Sensitivity, provides a standardised self-assessment

instrument that has been widely used in educational and organisational contexts (Hammer et al., 2003). The IDI assesses individuals' orientation toward cultural difference along the developmental continuum from ethnocentrism to ethnorelativism, providing a profile that can guide targeted development efforts. While the IDI has demonstrated reliability and validity, its use requires trained administrators and may not be accessible in all educational contexts. Can-do statements and self-assessment checklists provide simpler tools for learner self-assessment that can be integrated into regular educational practice. Such tools ask learners to assess their competence against specified criteria, reflecting on what they can do and identifying areas for further development. The European Language Portfolio includes intercultural self-assessment components that learners can use to document and reflect on their intercultural competence. Such tools support learner autonomy and ongoing self-monitoring while also providing information that can inform teaching and assessment (Little, 2002).

8. Conclusion

This chapter has provided a comprehensive examination of approaches to teaching culture in foreign language education, tracing the evolution from traditional information-transmission approaches to contemporary intercultural methodologies. The analysis has revealed significant developments in how culture teaching is conceptualised and practiced, reflecting broader shifts in understanding of culture itself and of the relationship between language and culture. However, it has also highlighted persistent gaps between theoretical advances and classroom practice, indicating that realising the potential of language education for intercultural competence development requires sustained attention to curriculum design, teacher preparation, and assessment practices. Traditional approaches to culture teaching, while limited in their capacity to develop intercultural competence, continue to exert influence on educational practice. The culture-as-information orientation treats culture as a body of facts to be transmitted and absorbed, positioning learners as passive recipients rather than active participants in cultural learning. The tourist or artefact approach focuses on visible cultural products and practices without attending to underlying meanings and values. The contrastive approach, while valuable in drawing attention to cultural differences, may reinforce stereotypes and essentialist views of culture when

implemented uncritically. These approaches share fundamental limitations in their static, product-oriented view of culture and their neglect of the attitudinal and skill dimensions of intercultural competence. Contemporary approaches offer more sophisticated frameworks for integrating language and culture learning. Intercultural language teaching recognises the fundamental interconnection of language and culture and aims to develop the full range of competences that constitute intercultural communicative competence. Critical approaches emphasise the importance of developing learners' capacity to analyse, evaluate, and challenge cultural representations and practices. Experiential learning approaches provide opportunities for direct engagement with cultural others, supported by appropriate preparation and guided reflection. These contemporary approaches align more closely with theoretical understandings of intercultural competence and offer greater potential for meaningful intercultural learning. The civilisation course, as a dedicated space for engagement with cultural content in language education, presents both opportunities and challenges for intercultural competence development. Traditional approaches to civilisation teaching have often reflected information transmission orientations that limit their intercultural potential. Reconceptualisation of civilisation courses along intercultural lines requires transformations in content, pedagogy, and assessment that align with contemporary theoretical frameworks. However, significant obstacles exist, including curriculum constraints, teacher preparation gaps, limited availability of appropriate materials, and assessment practices that focus on factual recall. Teachers play a crucial role in determining whether the potential of language education for intercultural competence development is realised. Research reveals gaps between teachers' stated beliefs about intercultural education and their actual practices, suggesting the need for enhanced preparation and ongoing professional development. Effective intercultural teaching requires both personal intercultural competence and pedagogical skills for facilitating intercultural learning. A repertoire of pedagogical techniques – including cultural exploration activities, comparative analyses, critical reflection, and collaborative dialogue – supports the development of different dimensions of intercultural competence. Assessment of intercultural learning presents particular challenges given the multidimensional and developmental nature of competence. Traditional knowledge-based assessment, while relatively straightforward to implement, fails to capture the full range of

competences involved and may send inappropriate messages about what is valued. Portfolio-based and performancebased approaches offer more authentic assessment of intercultural competence but require careful design and substantial resources. Self-assessment plays an important role in developing learner awareness and autonomy while providing information difficult to access through external assessment. The analysis in this chapter provides the foundation for examining the specific context of civilisation teaching in Algerian higher education, which is the focus of Chapter Three. Understanding the broader landscape of culture teaching approaches and their potential for intercultural competence development is essential for analysing current practices and identifying pathways for enhancement in the specific setting investigated in this dissertation. The next chapter will situate these considerations within the Algerian EFL context, examining the historical, policy, and practical dimensions of English language and civilisation teaching at Algerian universities.

CHAPTER THREE

THE ALGERIAN EFL CONTEXT AND CIVILISATION TEACHING

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1. Introduction

The preceding chapters have established the theoretical foundations of intercultural communicative competence and examined approaches to teaching culture in foreign language education. This chapter situates these theoretical considerations within the specific context of English as a Foreign Language (EFL) education in Algeria, with particular attention to the teaching of civilisation courses in Algerian higher education

institutions. Understanding this contextual background is essential for interpreting the empirical findings presented in subsequent chapters and for developing recommendations that are responsive to the specific conditions and constraints of the Algerian educational environment. Algeria presents a particularly interesting and complex context for examining issues of language, culture, and intercultural competence in education. As a postcolonial nation with a rich multilingual heritage, Algeria has navigated complex language policy decisions that reflect both its historical experiences and its contemporary aspirations for modernisation and international engagement (Benrabah, 2007a, 2013). The status of English within this linguistic landscape has evolved significantly over recent decades, moving from a relatively marginal position to one of increasing prominence as Algeria seeks to diversify its international relationships and prepare its citizens for participation in the global knowledge economy (Miliani, 2000; Belmihoub, 2018). This chapter begins with an overview of Algeria's sociolinguistic context, examining the linguistic diversity that characterises the nation and the historical factors that have shaped contemporary language policies and attitudes. The discussion then turns to the evolution of English language education in Algeria, tracing its development from the colonial period through independence and subsequent educational reforms to the present day. Particular attention is given to the implementation of the Licence-Master-Doctorat (LMD) system in Algerian higher education, which has significantly restructured university programmes, including English language studies. The chapter subsequently examines the English curriculum in Algerian universities, with specific focus on the place and treatment of civilisation courses within this curriculum. Finally, the chapter considers the challenges and opportunities for implementing intercultural approaches to civilisation teaching in the Algerian context, setting the stage for the empirical investigation that follows.

2. Algeria's Sociolinguistic Context

Algeria's linguistic landscape is characterised by remarkable diversity and complexity, shaped by the nation's geographical position, historical experiences, and ongoing processes of social and cultural change. Understanding this sociolinguistic context is essential for situating the teaching and learning of English and for appreciating the cultural dimensions of language education in the Algerian setting (Benrabah, 2007a, 2013).

2.1. Languages of Algeria

Algeria is home to several language varieties that coexist in complex relationships of complementarity and competition. The indigenous languages of Algeria include Berber (Tamazight), spoken by a significant minority of the population primarily in the Kabylie region, the Aurès Mountains, and the Saharan oases. Additionally, Algerian Arabic (Darja) serves as the primary vernacular for the majority of Algerians. These indigenous varieties exist alongside Modern Standard Arabic (MSA), which holds official status and functions as the language of government, formal education, and media, and French, which retains significant presence in education, business, and public life despite its colonial associations (Benrabah, 2007b; Chemami, 2011). Modern Standard Arabic occupies the position of Algeria's sole official language according to the constitution, serving as the primary medium of instruction in the educational system and the language of government administration and official discourse. However, MSA is not the mother tongue of any Algerian population; rather, it is acquired through formal education and coexists with the vernacular varieties that Algerians use in everyday communication (Benrabah, 2013). This diglossic situation, in which a high variety (MSA) is used for formal functions while a low variety (Darja) dominates informal contexts, has significant implications for education, including the teaching and learning of foreign languages. Berber, known also as Tamazight, represents the indigenous language of North Africa, with roots predating both the Arab conquest and Roman colonisation. Following decades of advocacy by Berber cultural movements, Tamazight was recognised as a national language in the 2002 constitutional amendment and was elevated to official language status alongside Arabic in the 2016 constitutional revision (Benrabah, 2013; Ennaji, 2005). This recognition represents a significant acknowledgement of Algeria's linguistic diversity, although the practical implementation of Tamazight in education and public life remains an ongoing process. French occupies an ambivalent position in Algeria's sociolinguistic landscape. As the language of the former colonial power, French carries historical associations that have made it politically sensitive in post-independence Algeria. The Arabisation policies implemented following independence in 1962 sought to reduce the prominence of French and establish Arabic as the unifying national language (Benrabah, 2007a). However, French has proven remarkably resilient, maintaining significant presence in education

(particularly in scientific and technical fields), business, media, and the speech of educated urbanites. The relationship of Algerians to French is complex, combining rejection of its colonial associations with recognition of its practical utility and, for some, appreciation of its cultural and literary traditions (Chemami, 2011).

2.2. Historical Influences on Language Policy

Algeria's contemporary linguistic situation cannot be understood without reference to the historical experiences that have shaped it, particularly the 132 years of French colonial rule (1830-1962) and the subsequent policies of the independent Algerian state. The colonial period profoundly affected Algeria's linguistic ecology, as French was imposed as the language of administration, education, and public life while Arabic and Berber were marginalised and devalued (Benrabah, 2007a). French colonial language policy in Algeria was characterised by what has been termed "linguistic imperialism," aimed at assimilating the colonised population through the imposition of French language and culture while suppressing indigenous linguistic and cultural expressions (Phillipson, 1992). Access to French-medium education was limited for the indigenous population, creating a small francophone elite while the majority remained excluded from educational opportunities. The colonial period also saw the decline of traditional Arabic-medium education, which had previously flourished in mosque schools and *zawiyas*, further disrupting the transmission of Arabic literacy and Islamic learning (Benrabah, 2013). Following independence in 1962, the Algerian government embarked on ambitious policies of Arabisation (*Ta'rib*) aimed at restoring Arabic to its rightful place as the national language and reducing the linguistic dominance of French. These policies were driven by nationalist sentiment, Islamic identity, and the desire to assert cultural independence from the former colonial power (Benrabah, 2007a). Arabisation proceeded gradually through the educational system, beginning with primary education and progressively extending to secondary and, eventually, tertiary levels in humanities and social sciences, though scientific and technical education continued largely in French. The implementation of Arabisation proved challenging, hampered by shortages of qualified teachers, inadequate instructional materials, and the practical realities of a society in which French remained embedded in many domains of public life. The policy also generated controversy, with critics arguing that the variety of Arabic promoted through Arabisation – Modern Standard

Arabic influenced by Middle Eastern norms – was distant from the Algerian vernacular and that the policy neglected the development of practical competences in favour of ideological goals (Benrabah, 2007a; Grandguillaume, 2004). The position of Berber speakers, whose language was not recognised in Arabisation policies, became particularly contentious, fuelling cultural and political movements that ultimately achieved constitutional recognition for Tamazight (Ennaji, 2005). Contemporary language policy in Algeria reflects the ongoing negotiation of these historical legacies. While Arabic maintains its constitutional status as the official language and Arabisation remains official policy, there has been increasing pragmatic recognition of the importance of foreign language competence for Algeria's economic development and international engagement. This has included renewed attention to French language teaching, as well as growing interest in English as a global language that offers international opportunities without the colonial baggage associated with French (Belmihoub, 2018; Miliani, 2000).

2.3. Cultural Identity and Language

Language in Algeria is intimately bound up with questions of cultural identity, reflecting the complex negotiations of tradition and modernity, local and global, that characterise postcolonial societies. For many Algerians, the Arabic language represents a fundamental marker of Arab-Islamic identity, connecting Algeria to the broader Arab world and to the sacred language of the Quran (Benrabah, 2013). Arabisation policies were thus not merely practical measures for language-in-education planning but were deeply invested with symbolic significance as assertions of cultural authenticity and resistance to Western cultural hegemony. At the same time, Algeria's cultural identity encompasses dimensions that complicate simple identification with Arab-Islamic heritage. The Berber identity movement has asserted the indigenous Amazigh heritage of North Africa as a fundamental dimension of Algerian identity, challenging what its proponents see as the cultural imperialism of Arabisation and demanding recognition of linguistic and cultural diversity within the nation (Ennaji, 2005). The constitutional recognition of Tamazight represents a significant acknowledgement of this dimension of Algerian identity, though tensions between Arabist and Amazigh orientations continue to animate public discourse. The French language and French cultural influences present another dimension of Algeria's identity negotiations. While French is officially positioned as a foreign language, its deep

embedding in Algerian society – in education, commerce, media, and everyday speech – means that it functions in many respects as a second language rather than a foreign one (Benrabah, 2007b). For some Algerians, particularly among the educated urban population, French represents access to modernity, science, and international engagement. For others, it remains associated with colonialism and cultural alienation. These complex attitudes toward French create an ambivalent context for foreign language education more broadly, including the teaching of English (Chemami, 2011). English occupies a distinctive position in this identity landscape. Unlike French, English does not carry direct colonial associations in Algeria, potentially making it a more neutral vehicle for international communication and access to global knowledge. Some scholars and policymakers have advocated for expanded English teaching as an alternative to French that can serve Algeria's need for international engagement without perpetuating colonial linguistic dependencies (Miliani, 2000). However, others caution against uncritical adoption of English, noting its association with American cultural hegemony and the need to develop English language education that is responsive to Algerian contexts and values rather than simply importing Anglo-American models (Belmihoub, 2018).

3. English Language Teaching in Algeria: Historical Development

The teaching of English in Algeria has undergone significant evolution since the colonial period, reflecting changing national priorities, educational philosophies, and global developments. Understanding this historical trajectory is essential for appreciating the current state of English language education and the place of civilisation courses within it.

3.1. The Colonial and Early Independence Period

During the French colonial period, English had a marginal position in Algerian education, subordinate to the dominant status of French. English was taught as a foreign language in secondary schools to a limited number of students, primarily those pursuing academic tracks that would lead to higher education. The teaching methods employed reflected the grammar-translation approach prevalent in European foreign language education at the time, with emphasis on reading literary texts and explicit grammar instruction (Miliani, 2000). Following independence in 1962, the new Algerian educational

system initially maintained many features inherited from the colonial period, including the teaching of English as a second foreign language after French. However, the upheaval of the immediate post-independence period, including the departure of many French teachers and administrators, created significant challenges for the educational system. Foreign language teaching, including English, suffered from shortages of qualified teachers and appropriate materials (Benrabah, 2007a). During the 1970s and 1980s, English teaching in Algeria was influenced by broader trends in language teaching methodology, including the shift from grammar-translation to audiolingual and subsequently communicative approaches. However, the implementation of these newer methodologies was constrained by practical factors including large class sizes, limited resources, and the training backgrounds of teachers, many of whom had been prepared in traditional approaches. English remained the second foreign language after French in the curriculum, typically introduced at the middle school level (Miliani, 2000).

3.2. Educational Reforms and the Rise of English

The 1990s and 2000s witnessed significant changes in Algeria's approach to English language education, driven by recognition of the growing global importance of English and desire to diversify Algeria's international relationships beyond the francophone sphere. A notable policy initiative was the 1993 experiment that offered primary school students the choice between French and English as their first foreign language – a measure that, while short-lived, signalled changing attitudes toward the relative importance of English (Benrabah, 2007a). The comprehensive educational reform initiated in 2003, following the work of the National Commission for Education Reform established in 2000, brought significant changes to foreign language education. The reform reaffirmed French as the first mandatory foreign language but also strengthened the position of English, which was introduced earlier in the curriculum and given increased instructional time. The reform also emphasised the adoption of competency-

based approaches to curriculum and pedagogy, moving away from traditional knowledge transmission models toward more learner-centred, skill-focused instruction (Benadla, 2012). At the higher education level, the reform period saw expansion of English departments in Algerian universities and the establishment of new programmes aimed at

meeting growing demand for English language competence. The implementation of the LMD (Licence-MasterDoctorat) system beginning in 2004 restructured university programmes according to the European model, creating new opportunities for curriculum development and international recognition of Algerian qualifications. English studies programmes were reorganised within the LMD framework, with implications for the teaching of language skills, literature, and civilisation courses that will be examined in subsequent sections (Sarnou et al., 2012).

3.3. Current Status of English in Algeria

English currently occupies an increasingly important position in Algeria's educational landscape and in Algerian society more broadly. While French remains the primary foreign language in education, there is growing recognition of the importance of English for international communication, scientific research, business, and technology. Demand for English learning has expanded significantly, reflected in the growth of English departments at universities, the proliferation of private language schools, and increased attention to English in national educational policy (Belmihoub, 2018). In the formal educational system, English is currently introduced in the first year of middle school (at approximately age 11) and continues as a compulsory subject through secondary education. Students in scientific and technical streams receive somewhat less English instruction than those in literary streams, reflecting traditional assumptions about the relative importance of languages for different fields – assumptions that are increasingly questioned as English becomes the dominant language of international scientific communication (Miliani, 2000). At the tertiary level, English is taught in two primary contexts: as a specialty subject in English departments, where students pursue degree programmes in English language and literature, and as a service subject for students in other departments, where English for Specific Purposes (ESP) courses aim to develop the language competencies needed for particular academic and professional fields. The quality and intensity of English instruction varies significantly between these contexts, with English department students receiving substantially more comprehensive language education than those studying English as a service subject (Sarnou et al., 2012). Beyond the formal educational system, English has an increasing presence in Algerian society through media, technology, and commerce. The internet and social media have greatly expanded Algerians' exposure to English,

particularly among younger generations who engage with global digital culture. The rise of satellite television, including English-language programming, has similarly increased exposure. In the business sector, English is increasingly valued as Algerian companies seek international partnerships and as foreign investment brings English-speaking professionals to Algeria (Belmihoub, 2018). These developments create both opportunities and challenges for English language education, as learners bring diverse prior experiences with English while also having increasingly high expectations for the outcomes of their formal English study.

4. The LMD System in Algerian Higher Education

The implementation of the Licence-Master-Doctorat (LMD) system represents one of the most significant structural reforms in the history of Algerian higher education. Introduced beginning in 2004, the LMD reform aligned Algerian university programmes with the European Higher Education Area framework established through the Bologna Process, restructuring degree programmes and introducing new approaches to curriculum design, credit accumulation, and student mobility. Understanding the LMD system is essential for contextualising the English studies curriculum and the place of civilisation courses within it.

4.1. Origins and Rationale of the LMD Reform

The LMD reform emerged from Algeria's engagement with broader international trends in higher education reform, particularly the Bologna Process that had been reshaping European higher education since 1999. While Algeria is not a signatory to the Bologna Declaration, policymakers recognised the value of aligning Algerian higher education with European structures to facilitate international recognition of qualifications, promote student and faculty mobility, and modernise an educational system that faced challenges of massification, quality, and relevance to labour market needs (Sarnou et al., 2012). The pre-LMD Algerian higher education system was structured around a four-year Licence degree, followed by further qualifications including the Magister (roughly equivalent to a research master's degree) and Doctorat d'État. This structure was seen as rigid, with limited flexibility for students to change pathways, insufficient attention to employability, and qualifications that were not easily comparable to international standards. The system also

struggled with high dropout rates, particularly in the early years of study, and weak connections between university programmes and labour market needs (Ghouati, 2019). The LMD reform was introduced gradually, beginning with pilot programmes at selected universities in 2004-2005 and progressively extending to all institutions and fields of study. The reform restructured degree programmes into three cycles: the Licence (three years), the Master (two years following the Licence), and the Doctorat (three or more years following the Master). This 3-5-8 structure aligned with the European model and was intended to provide clearer pathways, more flexibility, and better international recognition than the previous system (Sarnou et al., 2012).

4.2. Key Features of the LMD System

The LMD system introduced several features that distinguish it from the previous educational structure. The adoption of a credit system, based on the European Credit Transfer and Accumulation System (ECTS) model, represented a significant departure from the previous approach. Under this system, each module is assigned a credit value based on the expected student workload, with one year of full-time study typically comprising 60 credits. This system was intended to facilitate transparency, comparability, and the accumulation and transfer of credits between programmes and institutions (Ghouati, 2019). The reform also introduced semestrialisation, organising the academic year into two semesters rather than the previous annual structure. Courses are delivered and assessed within single semesters, with students progressing based on their accumulated credits. This structure was intended to provide more regular feedback on student performance and to facilitate the modular approach that underlies the credit system (Sarnou et al., 2012). Increased emphasis on student autonomy and independent learning was another key feature of the LMD reform. The credit system explicitly accounts for student work outside the classroom, recognising that learning extends beyond formal contact hours. Pedagogically, the reform encouraged movement away from traditional lecture-dominated instruction toward more active, student-centred approaches. However, the practical implementation of this pedagogical shift has faced challenges including large class sizes, limited resources, and the training backgrounds of faculty (Ghouati, 2019). The LMD structure was also intended to enhance flexibility and pathway options for students. The modular structure theoretically allows students to construct individualised programmes

within defined parameters, and the clear articulation between Licence and Master levels provides multiple exit points. Students completing the three-year Licence may enter the labour market or continue to Master studies, with the Licence designed to provide both foundational knowledge for further study and employable competences for those who do not continue (Sarnou et al., 2012).

4.3. Implementation Challenges

The implementation of the LMD reform in Algeria has encountered significant challenges that have affected the realisation of its intended goals. These challenges relate to infrastructure, human resources, pedagogy, and the broader institutional and cultural context of Algerian higher education. Understanding these challenges is important for interpreting the conditions under which English teaching, including civilisation courses, currently operates (Ghouati, 2019). Infrastructure limitations have constrained implementation of the LMD model. The emphasis on smaller-group teaching, student-centred learning, and increased access to learning resources requires physical and technological infrastructure that many Algerian universities struggle to provide. Overcrowded classrooms, limited library resources, and inadequate information technology infrastructure create conditions that are difficult to reconcile with the pedagogical aspirations of the reform. While investment in higher education infrastructure has increased, it has not kept pace with the rapid expansion of student numbers (Sarnou et al., 2012). Human resource challenges have also been significant. The shift to new curriculum structures and pedagogical approaches requires faculty who are prepared to teach in these ways, yet many Algerian academics were themselves trained in traditional approaches and have had limited opportunities for pedagogical development. The reform created substantial demands for curriculum development, requiring faculty to design new programmes and courses within the LMD framework. These demands came on top of existing teaching and research responsibilities, often without adequate time or support for curriculum development (Ghouati, 2019). Assessment practices have proven particularly resistant to reform. Despite the intention to move toward more diverse and formative assessment approaches, traditional examinationbased assessment remains dominant in most programmes. The credit system, while formally implemented, does not always function as intended, with students still primarily evaluated through end-of-semester or

end-of-year examinations rather than through the continuous assessment that would better support the intended learning processes (Sarnou et al., 2012). There have also been concerns about whether the LMD reform adequately considered the specific context of Algerian higher education. Critics have argued that the reform represented a top-down import of a European model that was not sufficiently adapted to Algerian realities, including the specific challenges of massification, the linguistic context, and the needs of the Algerian labour market. The speed of implementation, driven by political imperatives, may not have allowed adequate time for the preparation and consultation that such a significant reform required (Ghouati, 2019).

5. The English Studies Curriculum in Algerian Universities

Within the LMD framework, English studies programmes in Algerian universities have been structured to provide comprehensive preparation in English language, literature, and civilisation, along with related areas such as linguistics, translation, and teaching methodology. This section examines the structure and content of the English curriculum, with particular attention to the place of civilisation courses within the overall programme.

5.1. Programme Structure and Components

The Licence in English typically comprises a three-year programme organised into six semesters, with students required to accumulate 180 credits for graduation. The curriculum is structured around several major components or teaching units (*unités d'enseignement*), which are further divided into fundamental, methodological, discovery, and cross-cutting modules. This structure is intended to provide both depth in core disciplinary areas and breadth through exposure to complementary subjects and skills (Sarnou et al., 2012). Fundamental units typically include language skills modules (reading, writing, listening, speaking), linguistics, literature, and civilisation. These core components receive the greatest weight in terms of credits and instructional time, reflecting their central importance to the English studies curriculum. Language skills modules aim to develop students' proficiency across the four skills, with attention to both general English and academic English as students progress through the programme (Benadla, 2012). Linguistics modules introduce students to the scientific study of language, including phonetics and phonology, morphology and syntax, semantics and pragmatics, and

sociolinguistics. These modules provide foundational knowledge for students who may pursue careers in language teaching or translation, as well as contributing to metalinguistic awareness that supports language learning more broadly (Sarnou et al., 2012). Literature modules engage students with literary texts from British, American, and sometimes other anglophone traditions, developing skills of textual analysis and interpretation while also exposing students to the cultural and historical contexts in which these texts were produced. The relationship between literature and civilisation teaching is significant, as literary texts can serve as cultural artefacts that illuminate the societies that produced them (Lázár et al., 2007). Methodological units focus on skills and techniques that support academic work, including research methods, academic writing, and study skills. These modules recognise that students need explicit development of the competences required for successful university study, which may differ from the approaches they experienced in secondary education. Cross-cutting units address areas such as information and communication technology, while discovery units allow students to explore areas outside their immediate specialisation (Sarnou et al., 2012).

5.2. The Place of Civilisation in the Curriculum

Civilisation courses occupy a significant place within the English studies curriculum, typically comprising a substantial proportion of the fundamental teaching units. Students generally study both British civilisation and American civilisation over the course of their Licence programme, with these courses distributed across multiple semesters. The credit allocation for civilisation courses reflects their importance within the curriculum, though the specific weight varies somewhat across institutions (Benadla, 2012). The content of civilisation courses typically follows a historical and thematic organisation, tracing the development of British and American societies from their origins to the contemporary period. British civilisation courses commonly cover topics including the formation of Britain, the development of political institutions (Monarchy, Parliament, the Legal System), key historical periods and events (the Reformation, the Civil War, the Industrial Revolution, the World Wars), the British Empire and its legacies, and contemporary British society and culture. American civilisation courses similarly trace American history from colonisation and independence through westward expansion, the Civil War, industrialisation, the World Wars, and the contemporary period, with attention to political

institutions, social movements, and cultural developments (Lázár et al., 2007). The objectives of civilisation courses, as typically articulated in programme documents, include providing students with knowledge of the historical development and contemporary characteristics of English-speaking societies, developing understanding of the cultural contexts in which the English language is used, and contributing to students' overall education as informed, culturally aware individuals. These objectives align broadly with the knowledge dimension of intercultural competence frameworks, though they may give less explicit attention to the attitudinal and skill dimensions that contemporary approaches emphasise (Byram, 1997). The positioning of civilisation courses within the curriculum raises questions about how these courses relate to language learning and intercultural competence development. In many programmes, civilisation courses are treated as relatively separate from language skills instruction, with different teaching approaches and assessment methods. This separation may limit opportunities to integrate language and culture learning in the ways that contemporary intercultural approaches recommend. At the same time, the dedicated space that civilisation courses provide for engagement with cultural content offers potential for deeper cultural exploration than might be possible within language skills modules that must balance multiple objectives (Liddicoat & Scarino, 2013).

5.3. Teaching Approaches in Civilisation Courses

The teaching of civilisation courses in Algerian universities has traditionally been dominated by lecture-based approaches, reflecting both the content-heavy nature of the courses and the practical constraints of large class sizes and limited resources. Teachers typically deliver content through lectures, supplemented by assigned readings from textbooks or handouts, and assess learning primarily through written examinations that test students' recall of historical and cultural information (Benadla, 2012). This traditional approach aligns with the culture-as-information orientation discussed in Chapter Two, treating civilisation primarily as a body of knowledge to be transmitted from teacher to students. While this approach can effectively convey factual content, it may be limited in its capacity to develop the attitudes, skills, and critical awareness that constitute intercultural competence. Students may acquire extensive knowledge about British or American history and institutions without necessarily developing the capacity to engage

critically with cultural phenomena or to apply their cultural understanding in intercultural communication contexts (Byram, 1997; Sercu et al., 2005). Several factors contribute to the persistence of traditional approaches in civilisation teaching. The content-heavy curriculum, with extensive historical ground to cover, creates pressure to maximise transmission efficiency, favouring lecture-based methods. Large class sizes, often exceeding one hundred students, make interactive approaches logistically challenging. Assessment practices that emphasise factual recall create backwash effects that shape both teaching and student learning behaviours. And teachers may lack preparation in alternative pedagogical approaches, having themselves been trained in traditional methods (Sercu et al., 2005). At the same time, there is growing awareness among some educators of the limitations of traditional approaches and interest in developing more engaging, student-centred teaching methods. The LMD reform's emphasis on active learning and student autonomy provides policy support for pedagogical innovation, even if implementation has lagged. Access to online resources has expanded the materials available for civilisation teaching, potentially enabling approaches that go beyond textbook-based instruction. And international trends in language and culture education, increasingly accessible to Algerian educators through publications and professional development opportunities, offer models for more intercultural approaches to civilisation teaching (Lázár et al., 2007).

5.4. Assessment Practices in Civilisation Courses

Assessment in civilisation courses has traditionally relied heavily on written examinations, typically administered at the end of each semester. These examinations commonly include questions that require students to demonstrate knowledge of historical events, key figures, political institutions, and cultural developments. Question formats may include short-answer questions requiring specific factual responses, essay questions requiring extended discussion of broader topics, and sometimes document analysis questions requiring interpretation of primary source materials (Benadla, 2012). This examination-based assessment approach has significant implications for how civilisation courses function within the curriculum. The backwash effect of assessment on teaching and learning is well established in educational research: what is assessed shapes what is taught and how students approach their learning (Biggs & Tang, 2011). When assessment primarily tests factual recall, students are motivated to memorise information rather than

to engage deeply with cultural phenomena, and teachers are under pressure to cover content efficiently rather than to facilitate extended exploration or reflection (Scarino, 2010). The assessment of intercultural competence, as discussed in Chapter Two, requires approaches that go beyond testing factual knowledge to address the attitudinal and skill dimensions of competence. Portfolio-based assessment, performance tasks, reflective activities, and selfassessment have all been recommended as approaches more aligned with intercultural learning objectives. However, such approaches face practical challenges in the Algerian context, including large student numbers, limited time and resources for assessment, and institutional expectations regarding assessment formats and procedures (Scarino, 2010; Fantini, 2009). The LMD reform's emphasis on continuous assessment provides some policy basis for diversifying assessment approaches, moving away from exclusive reliance on end-of-semester examinations. However, the practical implementation of continuous assessment in civilisation courses has been limited, constrained by the same factors that limit pedagogical innovation more broadly. Developing assessment approaches that both align with intercultural competence objectives and are feasible within the constraints of the Algerian context represents a significant challenge for curriculum development (Ghouati, 2019).

6. Cultural Dimensions of English Teaching in Algeria

The teaching of English in Algeria, like all foreign language teaching, involves engagement with cultural dimensions that go beyond the purely linguistic. This section examines the cultural issues that arise in English teaching in the Algerian context, including questions about whose culture is taught, how cultural content is selected and presented, and how learners' own cultural identities interact with the target language and cultures they encounter.

6.1. Target Cultures in Algerian EFL

A fundamental question in English language teaching concerns which cultures should be the focus of cultural and civilisation teaching. The traditional answer has been that English teaching should focus on the cultures of native English-speaking countries, particularly Britain and the United States as the historical and contemporary centres of English language influence. This native speaker-oriented approach is reflected in the

structure of Algerian English programmes, which include separate courses in British civilisation and American civilisation (Belmihoub, 2018). However, the native speaker orientation has been increasingly questioned in the context of English as a global lingua franca. English is now used extensively in international communication among speakers from diverse linguistic and cultural backgrounds, many of whom have no connection to British or American culture. This raises questions about whether teaching that focuses exclusively on British and American cultures adequately prepares learners for the realities of English use in the contemporary world, where they are as likely to communicate with speakers from India, Nigeria, or China as with speakers from the UK or USA (Kirkpatrick, 2007; Canagarajah, 2007). The English as a Lingua Franca (ELF) perspective suggests that English teaching should move away from native speaker models toward recognition of the diverse ways English is used in international contexts (Jenkins, 2007). From this perspective, cultural content in English teaching might encompass not only British and American cultures but also the cultures of the diverse communities that use English, as well as the emerging cultural practices of international communication in English. For Algerian learners, this might mean attention to English use in African, Arab, and other contexts relevant to Algeria's international relationships (Belmihoub, 2018). The intercultural perspective adds another dimension to considerations of target culture, emphasising that the goal of cultural education is not the acquisition of specific cultural knowledge but the development of intercultural competence that can be applied in diverse contexts (Byram, 1997). From this perspective, whether British or American culture is used as the content vehicle is less important than whether the teaching develops learners' capacity to observe, interpret, compare, and reflect on cultural phenomena. What matters is the development of transferable intercultural skills and attitudes, not the accumulation of facts about particular cultures (Liddicoat & Scarino, 2013).

6.2. Cultural Content Selection and Representation

Questions of what cultural content to include and how to represent it are particularly complex in the postcolonial context of Algeria. The cultures of Britain and the United States are not neutral subjects for Algerian learners but carry associations with colonialism, imperialism, and contemporary power inequalities that shape how they are perceived and received. Teaching about British or American history and society inevitably involves

engaging with aspects of these histories that have direct relevance to Algeria's own experience, including colonialism, orientalism, and the politics of cultural representation (Holliday, 2011). The selection of cultural content in civilisation courses reflects decisions – often implicit rather than explicit – about what aspects of British or American cultures are most important, most representative, or most appropriate for Algerian learners. Traditional approaches have typically emphasised political history, institutional structures, and high culture achievements, which may present an image of British or American culture that is partial and potentially distorted. Critical approaches would argue for attention to perspectives and experiences that are often marginalised in mainstream representations, including those of colonised peoples, racial and ethnic minorities, and working-class communities (Guilherme, 2002). How cultural content is represented is as important as what content is selected. Representations that present British or American cultures as superior, as universal models, or as entirely unrelated to Algeria's own history and circumstances fail to engage with the complex relationships between cultures and may reinforce rather than challenge problematic attitudes. Conversely, representations that acknowledge complexity, include multiple perspectives, and invite critical engagement can support the development of sophisticated intercultural awareness (Byram, 2008; Dervin, 2016). The materials available for civilisation teaching in Algeria have significant influence on cultural representation. Textbooks produced in Britain or America may reflect cultural perspectives and priorities that differ from those appropriate for Algerian learners. Locally produced materials may better address the specific needs and interests of Algerian students but may be limited in quality or availability. The increasing accessibility of online resources offers new possibilities but also challenges in terms of selection, evaluation, and integration into coherent curricula (Lázár et al., 2007).

6.3. Learner Cultural Identity and English Learning

Algerian learners of English bring to their language study their own cultural identities, shaped by their experiences as members of Algerian society with its particular linguistic, religious, and cultural characteristics. The encounter with English and the cultures associated with it involves negotiation of identity as learners consider how engagement with a foreign language and culture relates to their sense of who they are and who they wish to become (Norton, 2013). For some learners, English represents an

opportunity for expanded horizons, access to global knowledge and communication, and participation in international communities. These learners may embrace engagement with English language and culture as compatible with their existing identities or even as contributing to the development of more cosmopolitan, global identities. For other learners, English may raise anxieties about cultural authenticity, religious values, or national identity, leading to ambivalence about deep engagement with English-speaking cultures (Belmihoub, 2018). The concept of the intercultural speaker, as developed by Byram (1997) and others, offers a model that may help address identity concerns in English learning. Rather than requiring learners to adopt the cultural identity of English native speakers, the intercultural approach positions learners as mediators between cultures who can engage with English and its associated cultures while maintaining their own cultural identities. This "third place" (Kramsch, 1993) between cultures allows learners to develop intercultural competence without cultural abandonment, potentially easing concerns about the implications of English learning for cultural identity. Teachers play an important role in how identity issues are addressed in English classrooms. Teachers who are sensitive to learners' identity concerns can create environments in which learners feel safe to engage with cultural otherness while also affirming the value of learners' own cultural backgrounds. Comparative approaches that explicitly relate target culture content to learners' own experiences can help learners see cultural learning as an expansion rather than replacement of their cultural repertoires. Critical approaches that examine power relations and cultural representations can help learners engage with English-speaking cultures from positions of agency rather than subordination (Guilherme, 2002).

7. Mila University Centre: Institutional Context

This dissertation focuses specifically on the teaching and learning of civilisation courses at Mila University Centre (Centre Universitaire Abdelhafid Boussouf de Mila). This section provides contextual information about this institution, situating the empirical investigation within its specific institutional setting.

7.1. Institutional Overview

Mila University Centre is a relatively young higher education institution located in Mila, a city in northeastern Algeria. The institution was established in 2008 as a centre

universitaire, an institutional type that represents a developmental stage in the Algerian higher education system between institutes and full universities. Centre universitaires offer degree programmes across multiple fields and may eventually be upgraded to university status as they grow and develop their academic infrastructure. The institution is named after Abdelhafid Boussouf, a figure associated with the Algerian independence struggle, reflecting the broader pattern in Algerian higher education of naming institutions after national heroes. The university centre serves primarily students from Mila province and surrounding regions, contributing to the national goal of expanding higher education access beyond the major urban centres of Algiers, Oran, and Constantine. As a relatively new institution, Mila University Centre has developed its programmes within the LMD framework from the outset, unlike older institutions that had to transition from the previous system. This has shaped the institutional culture and approach to programme design, though the challenges of LMD implementation discussed earlier apply to Mila as to other Algerian institutions. The university centre continues to develop its infrastructure, faculty, and programme offerings as it grows toward potential university status.

7.2. The Department of English

The Department of English at Mila University Centre offers the Licence programme in English language and literature following the national LMD structure. Students admitted to the programme undertake three years of study encompassing language skills, linguistics, literature, civilisation, and related areas. Upon successful completion, graduates receive the Licence degree that qualifies them for employment or for continuation to Master-level studies at Mila or other institutions. The department's faculty includes both permanent staff and part-time teachers, reflecting patterns common in Algerian higher education where staffing needs often exceed the availability of permanent positions. Faculty members bring diverse educational backgrounds and teaching experiences, with some having received training or undertaken study abroad while others have been educated entirely within the Algerian system. This diversity of backgrounds contributes to varied perspectives on teaching approaches and content. The student population at Mila University Centre is predominantly drawn from the local region, with students typically commuting from Mila city and surrounding communities rather than residing on campus. Most students are recent secondary school graduates entering directly into higher education, though some may be

continuing their studies after a period in the workforce. The regional draw of the institution means that students share broadly similar cultural and linguistic backgrounds, with most having Arabic as their first language and having studied French and English as foreign languages in the school system.

7.3. Civilisation Courses at Mila University Centre

Civilisation courses at Mila University Centre follow the general pattern described for Algerian English programmes, with students studying both British and American civilisation over the course of their Licence programme. The courses are structured as semester-long modules, with students receiving instruction through weekly lecture sessions and, where resources permit, smaller-group tutorials or travaux dirigés (TD) sessions. The content of civilisation courses at Mila covers the historical development and contemporary characteristics of British and American societies, with attention to political institutions, social structures, and cultural phenomena. The specific topics addressed and their sequencing are guided by national curriculum frameworks while allowing some flexibility for adaptation by individual teachers. Teachers typically rely on a combination of their own lectures, handouts prepared for students, and recommended textbooks, though access to the latter may be limited. Third-year students, who are the focus of this study, have completed the foundational civilisation courses in earlier years and are engaged in more advanced study of British and American societies. By this stage, students have accumulated substantial knowledge of target culture history and institutions and have had opportunities to develop skills in analysis and interpretation of cultural materials. They are also approaching the end of their Licence programme and beginning to consider their post-graduation options, whether in employment or further study.

8. Challenges and Opportunities for Intercultural Competence Development

Drawing on the contextual analysis presented in this chapter, this section identifies the key challenges and opportunities that characterise the Algerian setting for the development of intercultural competence through civilisation courses. This analysis provides a framework for interpreting the empirical findings that will be presented in

subsequent chapters and for developing recommendations that are responsive to contextual realities.

8.1. Challenges

Several significant challenges constrain the development of intercultural competence through civilisation courses in Algerian higher education. First, the content-heavy curriculum and examination-focused assessment create conditions that favour knowledge transmission over the development of intercultural skills and attitudes. When students perceive that success depends primarily on memorising and reproducing factual information, they may not invest the effort in deeper engagement with cultural phenomena that intercultural competence development requires (Biggs & Tang, 2011). Second, practical constraints including large class sizes, limited resources, and infrastructure limitations make it difficult to implement the interactive, student-centred approaches that contemporary frameworks recommend for intercultural education. Lectures to large groups of students may be the only feasible mode of instruction under current conditions, limiting opportunities for discussion, collaboration, and individualised feedback that support intercultural learning (Sercu et al., 2005). Third, teacher preparation in intercultural approaches may be limited. Many teachers have been trained in traditional approaches to culture teaching and may lack familiarity with contemporary intercultural frameworks or confidence in implementing intercultural pedagogies. Without investment in teacher professional development, innovation in civilisation teaching is likely to remain isolated and unsystematic (Lázár et al., 2007). Fourth, the limited opportunities for direct contact with English-speaking cultures constrain experiential learning possibilities. Unlike students in European countries who can easily travel to the UK or participate in exchange programmes, Algerian students have limited access to immersive experiences in English-speaking environments. While technology offers some alternatives through virtual exchange and online resources, these cannot fully substitute for direct intercultural experience (Helm, 2015). Fifth, tensions between cultural preservation and intercultural openness may create sensitivities around engagement with Western cultures. In a context where cultural identity is a significant concern, some students and community members may view deep engagement with British or American cultures as threatening to Algerian identity and values. Navigating these sensitivities requires culturally responsive

approaches that affirm learners' identities while still facilitating intercultural learning (Belmihoub, 2018).

8.2. Opportunities

Despite these challenges, significant opportunities exist for enhancing intercultural competence development through civilisation courses in Algeria. First, the LMD reform provides a policy framework that supports innovation in curriculum and pedagogy. The reform's emphasis on student-centred learning, continuous assessment, and learning outcomes provides legitimacy for approaches that differ from traditional practice. Teachers and administrators seeking to implement intercultural approaches can appeal to reform principles to justify their innovations (Ghouati, 2019). Second, the dedicated space that civilisation courses provide for engagement with cultural content offers valuable opportunities that may not exist in language skills modules where multiple objectives compete for attention. The multi-semester structure of civilisation courses allows for developmental approaches that build intercultural competence progressively over time. The discipline-specific nature of civilisation content provides rich material for cultural exploration and comparison (Risager, 2007). Third, Algeria's own cultural complexity and the multilingual, multicultural experiences of Algerian students provide rich resources for intercultural education. Comparative approaches that explicitly relate target culture content to learners' own experiences can leverage this cultural richness, using the familiar as a basis for exploring the unfamiliar. The challenge of navigating Algeria's own internal cultural diversity may develop competences that transfer to intercultural encounters with English-speaking cultures (Benrabah, 2013). Fourth, technology offers expanding possibilities for bringing target cultures into Algerian classrooms and for facilitating interaction with members of English-speaking communities. Online resources provide access to authentic cultural materials including news, media, and primary sources that can enrich civilisation teaching beyond what is possible with textbooks alone. Telecollaborative exchanges, while requiring investment in infrastructure and coordination, offer possibilities for experiential intercultural learning that do not require physical travel (O'Dowd, 2007). Fifth, growing recognition of the importance of intercultural competence for Algeria's international engagement and economic development creates policy support for enhanced attention to cultural dimensions of language education. As Algeria seeks to diversify its international

relationships and prepare citizens for global participation, the development of intercultural competence through education becomes a national priority. This policy environment may support investment in teacher development, curriculum enhancement, and resource provision for intercultural education (Belmihoub, 2018).

Conclusion This chapter has situated the theoretical frameworks examined in previous chapters within the specific context of English language education in Algeria. The analysis has revealed a complex setting shaped by historical experiences of colonialism and independence, ongoing negotiations of linguistic and cultural identity, and contemporary pressures for educational modernisation and international engagement. Understanding this context is essential for the empirical investigation that follows, as the teaching and learning of civilisation courses cannot be separated from the broader social, cultural, and institutional environments in which they take place. Algeria's sociolinguistic context reflects the interplay of indigenous Berber languages, Arabic in both its standard and vernacular forms, and French as a colonial legacy with continuing practical importance. English has emerged as an increasingly significant foreign language, valued for international communication and access to global knowledge without the colonial associations of French. The growth of English studies in Algerian universities reflects this rising importance, though the teaching of English, including civilisation courses, operates within constraints shaped by educational infrastructure, teacher preparation, and institutional practices. The implementation of the LMD system has restructured higher education in Algeria, including English studies programmes. While the reform has introduced new possibilities for curriculum design and pedagogical innovation, practical implementation has faced significant challenges related to resources, teacher preparation, and institutional culture. Civilisation courses occupy an important place within the English curriculum, providing dedicated space for engagement with target cultures, but their effectiveness for developing intercultural competence depends on how they are taught and assessed. The cultural dimensions of English teaching in Algeria involve complex questions about target culture selection, content representation, and learner identity. Teaching about British and American cultures in a postcolonial context requires sensitivity to historical relationships and contemporary power dynamics. The intercultural approach, which emphasises the development of transferable intercultural competence rather than the

adoption of target culture identity, offers a framework that may address identity concerns while still facilitating meaningful cultural learning. Mila University Centre, as the specific site of this study, exemplifies both the opportunities and challenges that characterise Algerian higher education more broadly. As a relatively new institution operating within the LMD framework, it has the potential for innovative approaches to teaching and learning. At the same time, it faces the practical constraints common to Algerian institutions, including limited resources and the demands of serving a growing student population.

The analysis of challenges and opportunities provides a framework for understanding the conditions under which intercultural competence might be developed through civilisation courses in this setting. While significant challenges exist, including content-heavy curricula, examination-focused assessment, limited resources, and restricted access to direct intercultural experience, opportunities also exist for innovation supported by reform policies, dedicated curricular space, Algeria's own cultural resources, expanding technological possibilities, and growing policy recognition of intercultural competence's importance.

The contextual features documented in this chapter are not merely background conditions to be noted and set aside. They constitute the theoretical raw material for a pedagogical argument that runs through the empirical and prescriptive chapters of this thesis. Algeria's sociolinguistic ecology – the co-presence of Arabic in its Quranic, Modern Standard, and Algerian vernacular forms, Tamazight, French as a colonial legacy, and English as a newly valued global language – means that Algerian students of English civilisation courses occupy a culturally positioned subject location of unusual complexity. They encounter British and American cultures not as neutral observers but as members of a post-colonial society that has negotiated questions of cultural identity, linguistic sovereignty, and the relationship between local tradition and global modernity in particularly intense and historically specific ways. This positional complexity, rather than being treated as an obstacle to intercultural learning, can and should become its most powerful resource. A student who is asked to analyse the British Parliament's relationship to colonial history, or American media's representation of Islam, from the vantage point of their own lived experience as an Algerian Muslim cannot remain a passive recipient of

cultural information. They become, necessarily, a critical cultural analyst. This pedagogical potential – what the Integrated Intercultural Competence Framework (IICF) proposed in Chapter Six terms Algerian positional pedagogy – is grounded in the specific sociolinguistic and historical realities analysed in this chapter, and would not be available to a student whose cultural positioning is less sharply defined. The Algerian context, often described in the literature as a constraint on intercultural education, is reconceived in this thesis as its most distinctive asset.

This contextual analysis completes the theoretical framework developed in Chapters One and Two and situates it within the specific sociolinguistic, institutional, and historical conditions that govern English language education in Algeria. It also provides the empirical and conceptual foundation for the argument developed across the remainder of this thesis: that the application of Western ICC frameworks to the Algerian context is not a simple matter of transplantation but requires theoretically informed contextualisation that treats the Algerian post-colonial situation as analytically significant rather than as mere background description. Three contextual dimensions established in this chapter bear directly on the theoretical and practical contributions of this thesis. First, Algeria's experience of French colonialism and subsequent Arabisation policy means that Algerian EFL students encounter Anglophone culture from a position that is simultaneously distanced from English (English carries no colonial charge in Algeria, unlike French) and mediated by a complex politics of language and identity that shapes how any foreign culture is received. This positioning is not incidental to intercultural learning; it is constitutive of it. Students who are taught to engage analytically with British and American cultures from the specific vantage point of their own post-colonial, Arabophone, and Tamazight-inflected identity are engaging in a qualitatively different intellectual exercise than European students whose relationship with English is straightforwardly instrumental. The concept of Algerian positional pedagogy, introduced in the IICF framework in Chapter Six, is grounded in this contextual reality. Second, the LMD reform imported a European credit-transfer architecture into an institutional environment that lacked the pedagogical infrastructure, teacher preparation, and resource base that underpins its successful operation in Western European universities. The gap between the reform's intentions – increased student-centred learning, competence-based curricula, continuous assessment –

and its implementation in resource-constrained Algerian regional institutions is directly relevant to the findings reported in Chapter Five. The assessment backwash cycle, the prevalence of lecture-based instruction, and the predominance of knowledge objectives that this thesis documents are not simply failures of teacher will or student motivation; they are structural outcomes of an institutional reform that was not accompanied by the conditions necessary for its realisation. This contextual analysis therefore provides the institutional explanation for patterns that the empirical data describe. Third, and most directly relevant to the theoretical argument of this thesis, the Algerian context demonstrates that the critique of Western ICC frameworks as culturally biased or potentially neo-colonial in their assumptions cannot be resolved simply by avoiding such frameworks. The absence of any systematic intercultural framework in current Algerian civilisation courses – documented empirically in Chapter Five – does not represent cultural autonomy from Western theoretical influence; it represents a vacuum that leaves students without the analytical tools needed to engage critically with either Anglophone or Algerian culture. The argument of this thesis is that the productive use of Byram's ICC framework, contextualised through the three dimensions established in this chapter, is more culturally respectful than its non-use, because it equips Algerian students with the critical intercultural literacy needed to engage with global culture on their own analytical terms rather than merely accumulating cultural information provided by others.

PART TWO

CHAPTER FOUR

RESEARCH METHODOLOGY

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1. Introduction

This chapter presents the comprehensive methodological framework that guided the empirical investigation of cultural competencies in civilisation courses at Mila University Centre. Research methodology constitutes the foundational blueprint of any scholarly investigation, determining not only how data are collected and analysed but also shaping the validity, reliability, and ultimately the credibility of research findings (Creswell &

Creswell, 2018). In educational research, methodological rigour is particularly crucial because findings often inform policy decisions, curriculum development, and pedagogical practices that affect students, teachers, and institutions (Cohen, Manion, & Morrison, 2018). The methodological choices presented in this chapter were made with careful consideration of the research questions, the theoretical framework outlined in Chapter Two, and the practical constraints of conducting research in the Algerian higher education context. The investigation of intercultural communicative competence (ICC) in foreign language education presents unique methodological challenges that necessitate thoughtful research design. ICC, as conceptualised by Byram (1997) and elaborated by subsequent scholars (Deardorff, 2006; Fantini, 2009; Liddicoat & Scarino, 2013), is a multidimensional construct encompassing knowledge, attitudes, skills, and critical awareness. This complexity requires multiple data sources and analytical approaches to capture the various dimensions adequately. Furthermore, studying how ICC is developed through civilisation courses requires examination of curriculum documents, teaching practices, student perceptions, and assessment procedures – each requiring different data collection methods. This investigation addresses these challenges through a mixed-methods design that combines quantitative and qualitative approaches within a pragmatist philosophical framework. The significance of methodological transparency in educational research cannot be overstated. Detailed documentation of research procedures enables other researchers to evaluate the study's rigour, replicate the investigation in different contexts, and build upon the findings in future research (Dörnyei, 2007). This chapter therefore provides comprehensive documentation of all methodological decisions, from the philosophical assumptions underlying the research design to the specific procedures used for data collection and analysis. Each decision is justified with reference to methodological literature and the specific requirements of investigating ICC in the Algerian EFL context. The chapter is organised into ten main sections, each addressing a critical component of the research methodology. Following this introduction, Section 4.2 presents the research questions and hypotheses that guided the investigation, explaining the rationale for each and their relationship to the theoretical framework. Section 4.3 describes the research design, including the philosophical foundations, the mixed-methods approach, and the research setting. Section 4.4 details the population and sampling procedures for both

quantitative and qualitative components. Section 4.5 presents the four research instruments: the student questionnaire, the teacher interview guide, the classroom observation protocol, and the document analysis checklist. Section 4.6 addresses validity and reliability for quantitative instruments and trustworthiness criteria for qualitative components. Section 4.7 describes the data analysis procedures, including statistical techniques for quantitative data and thematic analysis for qualitative data. Section 4.8 discusses ethical considerations and the measures taken to protect participant rights. Section 4.9 acknowledges the methodological limitations of the study. Finally, Section 4.10 provides a conclusion summarising the methodological framework. Before proceeding to the detailed discussion of methodology, it is important to situate this research within the broader context of research on culture teaching in foreign language education. Studies in this field have employed diverse methodological approaches, from largescale quantitative surveys (Sercu et al., 2005) to in-depth qualitative case studies (Borg, 2006). This research draws on this methodological tradition while adapting approaches to the specific context of Algerian higher education and the particular focus on civilisation courses. The methodological choices reflect a commitment to generating findings that are both rigorous and practically relevant for improving cultural competency development in the Algerian EFL curriculum.

2. Research Questions and Hypotheses

Research questions and hypotheses serve as the navigational compass of empirical investigation, directing the researcher's attention to specific phenomena and guiding decisions about data collection and analysis (Creswell & Creswell, 2018). Well-formulated research questions emerge from gaps in existing knowledge identified through literature review and are refined through consideration of theoretical frameworks and practical feasibility. The research questions for this study emerged from the review of literature on intercultural communicative competence (Chapter Two) and the analysis of the Algerian EFL education context (Chapter Three), which together identified significant gaps in understanding how civilisation courses contribute to ICC development. In mixed-methods research, questions may be formulated differently for quantitative and qualitative components. Quantitative questions typically seek to measure variables, test relationships,

or compare groups, while qualitative questions explore processes, meanings, and contextual factors (Teddlie & Tashakkori, 2009). Both types of questions are employed here, with quantitative questions addressed primarily through the student questionnaire and document analysis, and qualitative questions addressed through teacher interviews and classroom observations. This complementary approach allows for both breadth (through quantitative measurement) and depth (through qualitative exploration) in understanding ICC in civilisation courses.

2.1. Research Questions

Six research questions guide this investigation, each addressing a distinct aspect of how intercultural competencies are addressed in civilisation courses. The questions progress from curriculum-level concerns (what is intended) through pedagogy (what is enacted) to outcomes (what is achieved), reflecting the three levels of curriculum identified by van den Akker (2003): intended, implemented, and attained. This progression provides a comprehensive view of ICC in civilisation courses, examining not only what is taught but how it is taught and what students learn. Research Question 1: To what extent do civilisation course syllabi and curriculum documents address the five components of intercultural communicative competence (knowledge, attitudes, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness)? This question addresses the intended curriculum level, examining the official documents that guide civilisation course instruction. The focus on all five ICC components from Byram's (1997) model enables assessment of curriculum comprehensiveness and identification of which components receive emphasis versus neglect. Research in other contexts has consistently found that culture teaching curricula tend to emphasise knowledge over other components (Sercu et al., 2005; Paige et al., 2003), and this question allows examination of whether similar patterns exist in the Algerian context. The question is addressed primarily through document analysis of syllabi, course descriptions, and programme specifications. Research Question 2: What teaching methods and pedagogical approaches do teachers employ in civilisation courses, and how do these methods align with best practices for intercultural competence development? This question shifts attention from curriculum documents to classroom implementation, recognising that what teachers actually do may differ from what curriculum documents prescribe (Cuban, 1992). The question examines both the

methods employed (lecture, discussion, activities, etc.) and their alignment with pedagogical approaches recommended for ICC development, such as comparative analysis, critical reflection, and experiential learning (Liddicoat & Scarino, 2013). The question is addressed through classroom observations, which provide direct evidence of teaching practices, supplemented by teacher interview data on pedagogical decision-making. Research Question 3: How do students perceive the contribution of civilisation courses to their development of intercultural competencies across the five ICC dimensions? Student perceptions provide crucial data on the attained curriculum – what students believe they have learned from civilisation courses. While self-report measures have limitations

(discussed in Section 4.9), student perceptions are nonetheless valuable because they capture the learner's perspective on educational experiences and may influence motivation and engagement (Pintrich & Schunk, 2002). The question specifically addresses all five ICC dimensions, allowing comparison of perceived development across components and identification of areas where students feel courses contribute most and least. This question is addressed primarily through the student questionnaire, with supplementary data from openended responses. Research Question 4: What are teachers' beliefs about the role of intercultural competence in civilisation courses, and how do these beliefs relate to their reported and observed practices? Teacher cognition – the beliefs, knowledge, and thinking that guide teaching practice – is a central concern in understanding educational quality (Borg, 2006). Research has shown that teachers' beliefs about culture and intercultural competence significantly influence how they approach culture teaching (Sercu et al., 2005). This question explores teachers' stated beliefs about ICC and examines the relationship between beliefs and practices, which may reveal either alignment or tension. Such tension, if present, may indicate contextual constraints that prevent teachers from implementing their preferred approaches, or alternatively may signal gaps in teachers' pedagogical knowledge regarding ICC-oriented instruction. The question is addressed through a triangulation of three data sources: teacher interviews (eliciting stated beliefs and reported practices), classroom observations (documenting enacted practices independently of self-report), and the student questionnaire (providing student perceptions of ICC development as an indirect indicator of the impact of teaching practices on learning). The integration logic is as follows: teacher interview beliefs are compared with observation evidence to

identify belief-practice alignment or tension; observation evidence is then compared with student questionnaire outcomes to assess whether observed practices correspond to perceived student development. This three-source integration provides a more robust basis for addressing RQ4 than any single data source could offer. Research Question 5: How do assessment practices in civilisation courses reflect the five dimensions of intercultural communicative competence? Assessment practices have powerful backwash effects on teaching and learning (Brown & Abeywickrama, 2019). If examinations primarily test factual knowledge, teachers and students may focus on knowledge acquisition at the expense of other ICC components, regardless of curriculum intentions. This question examines actual assessment instruments (examination papers) to determine which ICC dimensions are assessed and which are neglected. The focus on assessment provides insight into the operationalised curriculum – what is actually measured and therefore valued in practice. The question is addressed through document analysis of examination papers from recent academic years. Research Question 6: What contextual factors (institutional, curricular, and practical) facilitate or constrain the integration of intercultural competence development in civilisation courses?

This question acknowledges that educational practices are shaped by contextual factors beyond teacher beliefs or curriculum documents. Class size, available resources, time constraints, institutional expectations, and student characteristics all influence what is possible in the classroom (Graves, 2000). Understanding these factors is essential for developing realistic recommendations for enhancing ICC in civilisation courses. The question is addressed through teacher interview data, observation field notes, and contextual information gathered throughout the research process. Table 1 presents an overview of the research questions, indicating the primary data sources for each question and the alignment with the theoretical framework components.

Table 1. Research Questions, Data Sources, and Theoretical Alignment

RQ	Focus	Primary Data Source	Theoretical Alignment
1	Curriculum coverage of ICC components	Document analysis (syllabi, course descriptions)	Byram's ICC model (5 <i>savoirs</i>); intended curriculum
2	Teaching methods and pedagogical approaches	Classroom observations; teacher interviews	ICC pedagogy principles; implemented curriculum

RQ	Focus	Primary Data Source	Theoretical Alignment
3	Student perceptions of ICC development	Student questionnaire (quantitative + open-ended)	Byram's ICC model; attained curriculum
4	Teacher beliefs and belief-practice relationship	Teacher interviews; classroom observations	Teacher cognition research; beliefs–practice nexus
5	Assessment of ICC dimensions	Document analysis (examination papers); teacher interviews	ICC assessment; backwash effects
6	Contextual facilitators and constraints	Teacher interviews; observations; document analysis	Ecological perspective; contextual factors

Note. RQ = Research Question. The six research questions are addressed through complementary data sources within a convergent parallel mixed-methods design (see §3.2).

2.2. Research Hypotheses

While qualitative research questions guide exploratory inquiry, hypotheses make specific predictions that can be tested through quantitative analysis (Creswell & Creswell, 2018). The hypotheses for this study were derived from the theoretical framework and findings from previous research on culture teaching in foreign language education. Each hypothesis makes a directional prediction based on patterns identified in the literature, which will be tested through appropriate statistical procedures. The following four hypotheses guide the quantitative components of this investigation: Hypothesis 1: Civilisation course syllabi will show significantly greater emphasis on the knowledge component (*savoirs*) of ICC compared to the other four components (attitudes, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness). This hypothesis is based on consistent findings from international research that culture teaching in foreign language education tends to privilege factual knowledge about target cultures over the development of intercultural attitudes and skills (Byram, 1997; Kramsch, 1993; Sercu et al., 2005). The traditional conceptualisation of civilisation courses as vehicles for transmitting "Big C" culture (history, institutions, achievements) suggests that knowledge-focused objectives are likely to predominate. Furthermore, knowledge objectives are typically easier to specify and assess than attitudinal or skill-based objectives, which may contribute to their prevalence in curriculum documents. The hypothesis predicts that statistical analysis of syllabus content will reveal a significantly unequal distribution of objectives across ICC components, with knowledge receiving disproportionate attention. Hypothesis 2: Teacher-centred instructional methods (lecture,

teacher explanation) will predominate over student-centred methods (discussion, collaborative activities, experiential learning) in observed civilisation course sessions. Research on culture teaching consistently finds that transmission-oriented, teacher-centred approaches dominate classroom practice, even when teachers express beliefs favouring more interactive methods (Sercu et al., 2005; Castro, Sercu, & García, 2004). Several factors contribute to this pattern: the traditional lecture format of civilisation courses, large class sizes that constrain interactive activities, time pressure to cover extensive content, and assessment systems that reward knowledge reproduction. In the Algerian context, additional factors may include teacher training that emphasised traditional methods and limited availability of resources for alternative approaches. The hypothesis predicts that systematic observation will reveal significantly more time devoted to teacher-centred than student-centred activities. Hypothesis 3: Students will report significantly higher perceived development of cultural knowledge compared to intercultural attitudes, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness.

If Hypotheses 1 and 2 are confirmed – that is, if curriculum and pedagogy emphasise knowledge – student perceptions should reflect this emphasis. Students are likely to perceive greater development in areas that receive more instructional attention. Previous research has found that students in culture courses often report learning factual information about target cultures but less often report changes in attitudes or development of intercultural skills (Byram, 2008). The hypothesis predicts that paired comparisons of student ratings across ICC components will reveal statistically significant differences, with knowledge rated higher than other components. Hypothesis 4: Teachers will express beliefs supporting comprehensive ICC development but report contextual constraints that limit implementation of ICC-oriented practices. Research on teacher cognition has documented frequent gaps between teachers' stated beliefs and their classroom practices (Borg, 2006; Phipps & Borg, 2009). Teachers may hold sophisticated beliefs about effective pedagogy but face constraints that prevent implementation. The hypothesis predicts that teachers will articulate understanding of ICC and express support for developing multiple competency dimensions, but will also identify factors (time, class size, resources, assessment requirements) that constrain their ability to implement ICC-oriented approaches. This pattern, if confirmed, would suggest that reform efforts should focus on addressing

constraints rather than changing teacher beliefs. The logical architecture of the study can be summarised as follows. Hypothesis 1 addresses Research Question 1, concerning the extent to which curricular documents emphasise the knowledge component of ICC relative to other dimensions. Hypothesis 2 addresses Research Question 2, concerning teaching methods and pedagogical approaches employed by civilisation course teachers, and is tested primarily through systematic classroom observation data. Hypothesis 3 addresses Research Question 3, concerning students' self-reported perceptions of ICC development, and is tested through the questionnaire instrument. Hypothesis 4 addresses Research Question 4, concerning teacher beliefs about ICC and the contextual constraints that limit the implementation of ICC-oriented teaching, and is tested through semi-structured interview evidence. Research Questions 5 and 6 – addressing, respectively, the role of assessment practices in shaping pedagogical priorities, and the design of an evidence-based pedagogical framework – are not directly tested through formal hypotheses, but are addressed comprehensively through the integrated analysis of findings presented in Chapters Five and Six. Table 2 summarises the four research hypotheses, indicating the statistical tests that will be used for hypothesis testing and the decision criteria for support or rejection.

Table 2. Research Hypotheses and Testing Procedures

H	Prediction	Statistical Test	Decision Criterion
H1	Knowledge emphasis is significantly greater than other ICC components in syllabi	Chi-square goodness-of-fit	$p < .05$; knowledge proportion exceeds 20% expected
H2	Teacher-centred methods predominate over student-centred methods in classroom observations	Chi-square; descriptive comparison	$p < .05$; TC% significantly > SC%
H3	Student knowledge ratings are significantly higher than ratings of other ICC components	Paired-samples t-tests with Bonferroni correction	$p < .0125$ (.05/4) for all four comparisons
H4	Teachers express positive ICC beliefs but cite implementation constraints	Thematic analysis; pattern matching	Evidence from majority (> 50%) of teachers

Note. H = Hypothesis; TC = teacher-centred; SC = student-centred. All hypotheses are directional and test the convergent-pattern thesis articulated in Chapter Four §2.

Note. H = Hypothesis; TC = Teacher-centred; SC = Student-centred. *

2.3. Research Design

Table 3. Convergent Parallel Mixed-Methods Design: Methodological Overview

Strand	Data Sources	Sample	Analysis
Quantitative	Student questionnaire; document analysis (syllabi and examinations)	N = 187 students; 25 documents	Descriptive statistics; ANOVA; chi-square; t-tests; correlation
Qualitative	Teacher interviews; classroom observations	N = 8 teachers; 12 lessons	Thematic analysis; pattern matching; coding
Integration	Joint displays of QUAN and QUAL findings	All sources jointly	Triangulation; complementarity; meta-inferences
Interpretation	Combined findings, theoretical synthesis	All sources	Discussion in light of literature; framework development (Chapter Six)

Note. QUAN = quantitative; QUAL = qualitative. The two strands are collected and analysed in parallel and then integrated through joint displays and meta-inferences (Creswell & Plano Clark, 2018).

$$p < .05; TC\% > SC\%$$

3. Research Design

Research design refers to the overall plan and structure of the investigation, encompassing the philosophical assumptions that guide inquiry, the strategies of inquiry employed, and the specific methods used for data collection and analysis (Creswell & Creswell, 2018). The research design serves as a bridge between the research questions and the empirical procedures used to address them. This section presents the philosophical foundations of the study, the rationale for the mixed-methods approach, and a description of the research setting.

3.1. Philosophical Foundations

Every research study, whether explicitly acknowledged or not, is grounded in philosophical assumptions about the nature of reality (ontology), the nature of knowledge and how it can be acquired (epistemology), the role of values in research (axiology), and the appropriate methods for investigating phenomena (methodology) (Guba & Lincoln, 1994; Creswell & Poth, 2018). These philosophical assumptions constitute a paradigm or worldview that shapes research decisions from the formulation of questions to the interpretation of findings. Transparency about philosophical assumptions is essential for enabling readers to evaluate the coherence and appropriateness of research design. This

study adopts a pragmatist philosophical orientation, which is particularly well-suited for mixed-methods research (Morgan, 2014; Teddlie & Tashakkori, 2009). Pragmatism emerged in the late nineteenth century through the work of American philosophers Charles Sanders Peirce, William James, and John Dewey as a philosophical approach that prioritises practical consequences and problem-solving over abstract metaphysical debates (Cherryholmes, 1992). In research methodology, pragmatism offers a middle ground between the objectivist assumptions of positivism and the subjectivist assumptions of constructivism, focusing instead on the practical utility of research findings. From an ontological perspective, pragmatism rejects the dichotomy between an objective reality independent of human perception (realism) and a reality entirely constructed through human interpretation (relativism). Instead, pragmatism recognises that there are aspects of the world that exist independently of human thought, but that our understanding of these aspects is always filtered through human interpretation and shaped by social contexts (Johnson & Onwuegbuzie, 2004). For the present study, this means recognising that civilisation courses, teaching practices, and student learning are real phenomena that can be investigated, while acknowledging that different stakeholders (curriculum developers, teachers, students) may construct different meanings around these phenomena. Epistemologically, pragmatism embraces methodological pluralism, holding that both quantitative and qualitative methods can generate valid knowledge when appropriately applied to suitable questions (Greene, 2007). Pragmatism rejects the notion that a single method provides privileged access to truth, instead evaluating methods by their ability to provide useful answers to research questions. For the present study, this translates into using quantitative methods (questionnaires, document analysis with frequency counts) to address questions about patterns and prevalence, and qualitative methods (interviews, observations) to address questions about processes and meanings. Axiologically, pragmatism acknowledges that research is inherently value-laden and that the researcher's values inevitably influence research decisions (Biesta, 2010). Rather than claiming value-neutrality, pragmatism calls for transparency about the values guiding research and attention to the consequences of research for different stakeholders. The present study is guided by values of educational improvement and equity – specifically, the belief that all EFL students should have opportunities to develop comprehensive intercultural

competencies, not merely cultural knowledge. These values motivated the research questions and will inform the interpretation of findings and development of recommendations. Table 3 summarises the philosophical framework of the study, presenting the pragmatist positions on key philosophical questions and their implications for this research.

Table 4. Pragmatist Philosophical Framework Underpinning the Study

Dimension	Pragmatist Position	Implication for This Study
Ontology (nature of reality)	Reality is both objective and socially constructed; multiple perspectives coexist	Multiple stakeholders (curriculum designers, teachers, students); multiple data sources
Epistemology (nature of knowledge)	Knowledge is constructed through experience and inquiry; both quantitative and qualitative methods generate valid knowledge	Questionnaire for patterns; interviews and observations for processes and meanings
Axiology (role of values)	Research is value-laden; values should be acknowledged and made explicit	Values of educational improvement and equity; findings aimed at practical recommendations
Methodology (approach to inquiry)	Method choice driven by research questions; methodological pluralism; emphasis on practical utility	Convergent parallel mixed-methods design; triangulation for comprehensive understanding

Note. The pragmatist framework adopted here follows Creswell and Plano Clark (2018) and Morgan (2014). It motivates the methodological pluralism evident throughout the study design.

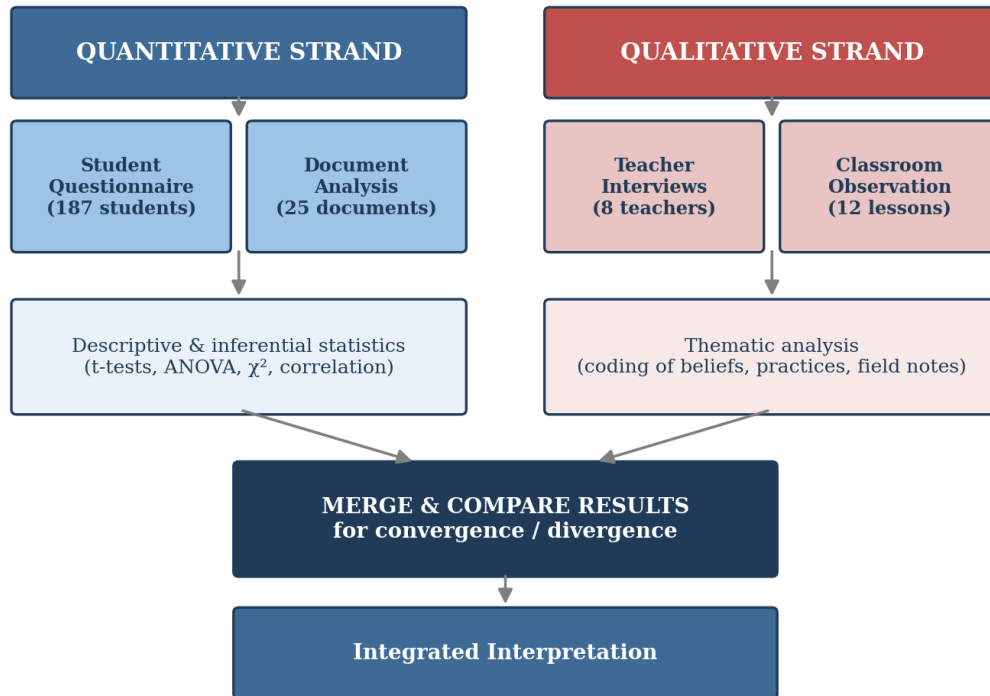
3.2. Mixed-Methods Approach

Mixed-methods research involves the collection, analysis, and integration of both quantitative and qualitative data within a single study or programme of inquiry (Creswell & Plano Clark, 2018). Over the past three decades, mixed methods have emerged as a "third methodological movement" alongside quantitative and qualitative traditions, offering researchers opportunities to capitalise on the strengths of both approaches while compensating for their respective limitations (Teddlie & Tashakkori, 2009). Mixed-methods designs are particularly valuable for investigating complex educational phenomena that have both measurable outcomes and meaning-laden processes. The decision to employ a mixed-methods design for this study was based on several considerations related to the research questions and the nature of intercultural competence. First, the research questions include both "what" questions (what do syllabi contain? what methods do teachers use? what do students perceive?) that call for quantitative documentation of patterns, and "how" and "why" questions (how do teachers explain their

practices? why do certain patterns exist?) that call for qualitative exploration of processes and meanings. A monomethod approach would address only a subset of the research questions. Second, intercultural communicative competence is a multidimensional construct that manifests differently across curriculum documents, classroom practices, and learner development. Capturing this multidimensionality requires multiple data types: frequency counts and ratings that can be statistically analysed, and rich descriptions and explanations that illuminate contextual factors. The mixed-methods approach enables examination of ICC from multiple angles, providing a more complete picture than either quantitative or qualitative data alone could offer. Third, the convergence (or divergence) of findings from quantitative and qualitative data enhances the credibility of conclusions. When findings from different methods point in the same direction, confidence in conclusions is strengthened through triangulation (Denzin, 1978). When findings diverge, the discrepancy prompts deeper investigation that may reveal important complexities. For instance, if quantitative observation data indicate predominantly teacher-centred practices while teachers express beliefs favouring student-centred approaches, this divergence becomes a meaningful finding that requires explanation. Greene, Caracelli, and Graham (1989) identified five purposes for mixed-methods research: triangulation (convergence of findings), complementarity (different methods addressing different aspects), development (one method informing the design of another), initiation (discovering paradoxes and contradictions), and expansion (extending the breadth and range of inquiry). The present study employs mixed methods for triangulation, complementarity, and expansion: triangulation across data sources (documents, observations, questionnaires, interviews), complementarity between quantitative patterns and qualitative meanings, and expansion across different aspects of civilisation courses (curriculum, pedagogy, perceptions, assessment). Specific Design: Convergent Parallel Design. Among the various mixed-methods designs described in the literature (Creswell & Plano Clark, 2018), this study employs a convergent parallel design (also termed concurrent triangulation design). In this design, quantitative and qualitative data are collected during the same phase of the research, analysed separately using appropriate techniques, and then compared and integrated during the interpretation phase. The convergent design is appropriate when the goal is to obtain complementary data on the same topic and to compare findings for triangulation. Figure 2

presents a visual representation of the convergent parallel mixed-methods design employed in this study, showing the parallel collection and analysis of quantitative and qualitative data followed by integration.

Figure 2. Convergent Parallel Mixed Methods Design



As depicted in Figure 2, the design involves parallel strands of quantitative and qualitative data collection. The quantitative strand includes the student questionnaire (providing Likert-scale ratings and demographic data) and document analysis (providing frequency counts from syllabi and examination papers). The qualitative strand includes teacher interviews (providing verbal accounts of beliefs and practices) and classroom observations (providing descriptive field notes). Each strand is analysed using appropriate methods before integration during interpretation. Table 5 provides a detailed overview of the data collection methods, indicating the data type, sample, timing, and analysis approach for each method.

Table 5. Overview of Data Collection Methods

Method	Purpose	Sample/Corpus	Format
Document analysis	Examine intended curriculum and assessment	6 syllabi + 18 exam papers + 1 institutional document (N = 25)	ICC component coding (Byram); cognitive level coding (Bloom)
Student questionnaire	Measure perceived ICC development and identify suggestions	N = 187 third-year students	5-point Likert scales + demographic items + open-ended prompts
Teacher interviews	Explore beliefs, practices, and contextual constraints	N = 8 civilisation teachers (T1–T8)	Semi-structured (45–60 min); audio-recorded and transcribed
Classroom observation	Document instructional practices in situ	N = 12 lessons across 6 teachers (T1–T6)	Structured protocol with 5-minute interval coding

Note. All instruments are described in detail in §5. Sampling rationale and procedures appear in §4.

3.3. Research Setting

The research was conducted at Mila University Centre (Centre Universitaire Abdelhafid Boussouf de Mila), located in northeast Algeria approximately 50 kilometres from Constantine, the major urban centre of eastern Algeria. Mila University Centre was established in 2008 as part of the Algerian government's policy of expanding higher education access to regional areas that previously lacked university facilities. The institution has grown rapidly and currently serves approximately 10,000 students across multiple faculties and departments. The Department of English is housed within the Faculty of Letters and Languages. The department offers a Licence (bachelor's degree) programme in English Language and Literature following the LMD (Licence-Master-Doctorat) system adopted by Algeria in 2004

as part of harmonisation with international higher education standards. The programme spans three years (six semesters) and includes courses in linguistics, literature, civilisation, oral expression, written expression, and translation. Civilisation courses are offered in all three years, with first-year courses providing an introduction to British and American geography, society, and government; second-year courses covering historical periods; and third-year courses examining contemporary issues and cultural practices. Several characteristics of Mila University Centre make it an appropriate setting for this investigation. First, as a regional university centre, it represents a category of institutions that plays an important role in Algerian higher education but has received less research

attention than the larger, established universities. Findings from this context may have relevance for similar regional institutions. Second, the department's teaching staff includes a mix of experienced faculty and newer recruits, providing diversity in perspectives and practices. Third, the institution has demonstrated openness to educational research and improvement initiatives, facilitating access for data collection. At the time of data collection, the Department of English had approximately 220 third-year students enrolled in the Licence programme and 10 faculty members teaching civilisation courses. Physical facilities include standard lecture halls seating 80-120 students, smaller seminar rooms for group work, and a language laboratory with audio-visual equipment. Resources for civilisation teaching include departmental textbooks, supplementary readings, and limited access to internet-connected computers. Table 6 summarises key characteristics of the research setting.

Table 6. Research Setting Characteristics

Characteristic	Description
Institution	Centre Universitaire Abdelhafid Boussouf de Mila
Location	Mila, north-east Algeria (50 km from Constantine)
Year established	2008
Total student enrolment	Approximately 10,000 students
Academic unit	Department of English, Faculty of Letters and Languages
Programme offered	Licence in English Language and Literature (3-year)
Civilisation teaching staff	10 faculty members teaching civilisation courses
Civilisation courses offered	British Civilisation I, II, III; American Civilisation I, II, III
Facilities	Lecture halls, seminar rooms, language laboratory with audio-visual equipment
Teaching resources	Departmental textbooks; supplementary readings; limited access to internet-connected computers

Note. Data on institutional characteristics were collected from the institution's official website, programme documents, and departmental information confirmed at the time of fieldwork.

3.4. Research Timeline

Data collection was conducted over an eight-month period during the academic year, following a carefully planned timeline that coordinated multiple data collection activities while respecting the academic calendar and participant availability. The timeline was designed to allow sufficient time for each data collection activity while ensuring that data

from different sources would be contemporaneous enough for meaningful integration. The research process began with preparatory activities in September and October, including finalisation of research instruments, pilot testing of the questionnaire, and securing institutional approval. Document collection (syllabi and previous examination papers) also occurred during this period. The main data collection phase spanned November through April. Teacher interviews were conducted in two waves: an initial round of four interviews in November–December, followed by four additional interviews in January–February. This staggered approach allowed for preliminary analysis between waves and refinement of interview questions. Classroom observations were conducted throughout the second semester (February–April) to capture typical teaching practices across different points in the academic term. The student questionnaire was administered in late March–early April, timing chosen to ensure students had sufficient experience with civilisation courses to provide informed responses. Table 7 presents the detailed research timeline.

Table 7. Research Timeline

Period	Activities	Outputs
September	Instrument finalisation; pilot testing; institutional approval	Final instruments; approval letters
October	Document collection (syllabi, examination papers); site orientation	6 syllabi; 18 examination papers collected
November–December	Teacher interviews Wave 1 (n = 4); document analysis begins	4 interview transcripts; preliminary coding
January–February	Teacher interviews Wave 2 (n = 4); classroom observations begin	8 interview transcripts in total; observation field notes
March	Classroom observations continue; questionnaire administration	12 observations in total; 187 questionnaires
April	Data entry; preliminary analysis; member checking	SPSS data file; initial themes
May–June	Full data analysis; integration of findings	Complete analysis; integrated findings

Note. Data collection spanned eight months (September–April) of the academic year; analysis and integration continued through May–June. The two-wave structure of teacher interviews allowed preliminary analysis between waves and refinement of interview questions. Classroom observations were conducted throughout the second semester to capture typical teaching practices across different points in the academic term.

4. Population and Sampling

Sampling decisions are among the most consequential in research design, directly affecting the validity and generalisability of findings (Cohen et al., 2018). The population

refers to the entire group about which the researcher wishes to draw conclusions, while the sample consists of the subset of the population actually studied. In mixed-methods research, different sampling strategies may be appropriate for quantitative and qualitative components, reflecting their different purposes and assumptions about generalisation (Teddlie & Tashakkori, 2009). This study employed purposive sampling for all components, selecting participants and documents based on their relevance to the research questions. For the quantitative student questionnaire, the goal was to include as many third-year students as possible to enable statistical analysis; the resulting sample approaches a census of the accessible population. For qualitative components (teacher interviews, classroom observations), the goal was to achieve information-rich cases that would provide deep insight into practices and perspectives. The following subsections describe sampling procedures for each participant group and data source.

4.1. Student Population and Sample

The target population for the student questionnaire consisted of all third-year (L3) students enrolled in the English Licence programme at Mila University Centre. Third-year students were selected because they had completed at least four semesters of civilisation courses and could thus provide informed retrospective assessments of how these courses contributed to their intercultural competence development. First- and second-year students, while also taking civilisation courses, would have more limited experience on which to base their evaluations. At the time of data collection, 220 students were enrolled in the third year of the programme. All enrolled students were invited to participate in the questionnaire study. Questionnaires were administered during regular class sessions, following an explanation of the study's purpose and assurances of confidentiality. Students who were absent on the day of administration or who chose not to participate were not included. The final sample consisted of 187 students, representing a response rate of 85.0%. Sample size adequacy was evaluated against multiple criteria. For descriptive statistics and correlational analyses, the sample of 187 comfortably exceeds the minimum of 100 generally recommended for stable estimates (Dörnyei, 2010). For the planned inferential analyses (ttests, ANOVA), power analysis indicated that with $\alpha = .05$ and power = .80, the sample size would be sufficient to detect medium effect sizes ($d = 0.5$) in paired comparisons and moderate effects ($f = 0.25$) in between-groups analyses (Cohen, 1992).

The 85% response rate minimises concerns about non-response bias, as the achieved sample represents the vast majority of the target population.

Table 8 presents the demographic characteristics of the student sample. The sample was predominantly female (76.5%), reflecting the gender composition of English departments in Algerian universities where female students typically outnumber male students in humanities programmes. The majority of students (63.1%) were in the 21-23 age range, consistent with the expected age for third-year university students in the LMD system. Students' secondary school backgrounds included both literary and scientific streams, with literary stream graduates forming the majority (57.2%). This is expected given that students from the literary stream receive more English instruction in secondary school and are more likely to pursue English studies at university. Table 8

Table 8. Student Sample Demographics (N = 187)

Characteristic	n	%	Cumulative %
Gender			
Female	143	76.5	76.5
Male	44	23.5	100.0
Total	187	100.0	–
Age			
20 years or younger	28	15.0	15.0
21–23 years	118	63.1	78.1
24 years or older	41	21.9	100.0
Total	187	100.0	–
Secondary School Stream			
Literary (Letters/Languages)	107	57.2	57.2
Scientific	56	29.9	87.1
Technical/Vocational	24	12.8	100.0

Characteristic	n	%	Cumulative %
Total	187	100.0	–
Prior Intercultural Experience			
Travel to English-speaking country	8	4.3	4.3
Regular contact with native speakers	23	12.3	16.6
Online intercultural exchange	67	35.8	52.4
No prior intercultural experience	89	47.6	100.0
Total	187	100.0	–

Note. Percentages may not sum to 100 due to rounding. The demographic data reveal important characteristics of the sample relevant to interpreting findings. The limited prior intercultural experience of most students (only 4.3% had visited an English-speaking country; 47.6% reported no prior intercultural experience) suggests that civilisation courses represent a primary source of cultural knowledge for these learners. This heightens the importance of examining how effectively these courses develop intercultural competencies, as students have few alternative sources for such development.

4.2. Teacher Population and Sample

The target population for teacher interviews consisted of all faculty members who taught British or American civilisation courses at Mila University Centre. At the time of data collection, 10 faculty members were assigned to teach civilisation courses. Of these, 8 agreed to participate in the interview study, yielding a participation rate of 80%. The two nonparticipants cited scheduling constraints; there were no refusals based on unwillingness to participate, suggesting that the achieved sample is likely representative of the teaching staff. For qualitative research, sample size is determined less by statistical considerations than by the goal of achieving information richness and theoretical saturation (Patton, 2015). The sample of 8 teachers, representing 80% of the civilisation teaching staff, provides comprehensive coverage of the perspectives present among teachers at the research site. Guest, Bunce, and Johnson (2006) found that thematic saturation typically occurs within 12 interviews in homogeneous samples; with only 10 teachers in the total population and 8 participating, the sample effectively captures the full range of views present. The teacher sample was selected to include diversity across several dimensions relevant to the research questions: gender, academic qualifications, teaching experience, and civilisation specialty (British, American, or both). This purposive approach to sampling ensures that different

perspectives and experiences are represented in the qualitative data. Table 9 presents the demographic and professional profiles of the eight participating teachers.

Table 8. Student Sample Demographics (N = 187)

Characteristic	n	%	Cumulative %
Gender			
Female	143	76.5	76.5
Male	44	23.5	100.0
Total	187	100.0	–
Age			
20 years or younger	28	15.0	15.0
21–23 years	118	63.1	78.1
24 years or older	41	21.9	100.0
Total	187	100.0	–
Secondary School Stream			
Literary (Letters/Languages)	107	57.2	57.2
Scientific	56	29.9	87.1
Technical/Vocational	24	12.8	100.0
Total	187	100.0	–
Prior Intercultural Experience			
Travel to English-speaking country	8	4.3	4.3
Regular contact with native speakers	23	12.3	16.6
Online intercultural exchange	67	35.8	52.4
No prior intercultural experience	89	47.6	100.0
Total	187	100.0	–

Note. Percentages may not sum to 100 due to rounding. The sample represents 85.0% of the 220 enrolled third-year students of English at Mila University Centre. The same demographic profile is reported in Table 24 with cumulative percentages.

Note. Total Exp. = Total teaching experience in higher education; Civ.

As shown in Table 9, the sample includes diversity across all targeted dimensions. Gender distribution includes five female teachers and three male teachers, reflecting the

overall gender balance in the department. Qualifications range from Magister (pre-LMD master's degree, N = 4) to Doctorate (N = 4), ensuring representation of both experienced faculty and those earlier in their academic careers. Teaching experience ranges from 5 to 18 years total and 4 to 15 years specifically in civilisation courses. Specialisation is distributed across British civilisation (N = 3), American civilisation (N = 3), and both areas (N = 2). This diversity enables exploration of whether teacher characteristics relate to pedagogical approaches and perspectives on ICC.

4.3. Document Sample

Document analysis focused on two categories of documents: curriculum documents (syllabi and course descriptions) and assessment documents (examination papers). For curriculum documents, all available syllabi for civilisation courses were collected, totalling six syllabi: British Civilisation I, II, and III; and American Civilisation I, II, and III. These syllabi represent the official curriculum as approved by the department and ministry, and constitute a census of all curriculum documents in existence for the programme at the time of data collection: no additional syllabi exist for this programme cohort at Mila University Centre. This completeness claim applies to the Licence programme at this institution; it cannot be extended to other Algerian institutions, which operate under their own departmental syllabi. Additionally, the programme-level course descriptions from the Licence programme documentation were obtained to provide institutional context. For assessment documents, examination papers from the three most recent academic years were collected for all six civilisation courses, totalling 18 examination papers (6 courses × 3 years). This sample provides sufficient data for identifying patterns in assessment practices while capturing any year-to-year variation. Only final examinations were included; in-term tests and assignments, which vary more across teachers and sections, were excluded to ensure comparability. Table 10 summarises the document sample.

Table 9. Teacher Participant Profiles

ID	Gender	Qualification	Total Experience (years)	Civilisation Experience (years)	Course Taught
T1	Female	Doctorate	15	12	British Civilisation

ID	Gender	Qualification	Total Experience (years)	Civilisation Experience (years)	Course Taught
T2	Male	Doctorate	18	15	American Civilisation
T3	Female	Magister	10	8	Both
T4	Female	Magister	8	6	British Civilisation
T5	Male	Doctorate	12	10	American Civilisation
T6	Female	Magister	6	5	British Civilisation
T7	Male	Doctorate	14	11	Both
T8	Female	Magister	5	4	American Civilisation

Note. All eight teachers participated in the interview phase (§5.5.2). Teachers T1 through T6 also participated in the classroom observation phase (§5.5.3). Pseudonymous identifiers (T1–T8) are used throughout.

4.4. Classroom Observation Sample

Classroom observations were conducted to document actual teaching practices in civilisation courses. Observations provide direct evidence of pedagogy that complements and triangulates with self-report data from teacher interviews. A purposive sample of 12 lessons was observed, encompassing 6 different teachers (2 observations per teacher) and covering both British and American civilisation courses across different year levels. This sampling strategy ensures representation of different teachers, courses, and time points while remaining practically feasible. To establish inter-rater reliability for the observation coding scheme, a subset of three lessons was independently coded by two independent coders using the structured activity-type categories. Agreement was satisfactory (percentage agreement = 91.2%), supporting the consistency of the coding scheme. Teachers were selected for observation from among the 8 interview participants; 6 of the 8 agreed to classroom observation. For each teacher, two observations were scheduled at different points in the semester to capture variation in activities (e.g., early-semester introductions versus mid-semester content delivery). Observations were scheduled at times convenient for teachers, with the understanding that no special preparations should be made – the goal was to observe typical practices. Table 10 presents the observation schedule.

Table 10. Document Corpus for Analysis

Document Type	n	Source
Course syllabi (3 BC + 3 AC)	6	Department of English
Final examination papers (2017–2024)	18	Department archives
Programme description (LMD framework)	1	Institutional website
Total	25	

Note. BC = British Civilisation; AC = American Civilisation. Examination papers cover seven academic years for each course (BC I–III, AC I–III). The institutional document provided the official programme specification.

5. Research Instruments

Research instruments are the tools through which data are collected. The quality of instruments directly affects the quality of data and, consequently, the validity of findings (Cohen et al., 2018). This study employed four research instruments, each designed to address specific research questions while contributing to the overall mixed-methods design. The instruments include: (1) a student questionnaire measuring perceptions of ICC development, (2) a semi-structured interview guide for teachers, (3) a classroom observation protocol, and (4) a document analysis checklist. This section provides detailed descriptions of each instrument, including the development process, structure, and administration procedures.

5.1. Student Questionnaire

The student questionnaire was designed to measure students' perceptions of how civilisation courses contribute to their development of intercultural communicative competence, as well as to collect demographic information and open-ended feedback. Questionnaires are appropriate for collecting standardised data from relatively large samples, enabling statistical analysis of patterns and relationships (Dörnyei, 2010). The decision to use a questionnaire for student data was based on the large student population ($N = 220$), the need for quantifiable data on ICC perceptions, and practical constraints on collecting in-depth qualitative data from all students. Questionnaire Development. The questionnaire was developed following recommended procedures for survey research in applied linguistics (Dörnyei, 2010; Brown, 2001). The development process began with a comprehensive review of existing instruments for measuring intercultural competence,

including Fantini and Tirmizi's (2006) Assessment of Intercultural Competence, Chen and Starosta's (2000) Intercultural Sensitivity Scale, and instruments developed by Sercu et al. (2005) for their multinational study of foreign language teachers. While these instruments provided useful models, none was directly appropriate for the present study's focus on student perceptions of course contribution to ICC development. Therefore, a new instrument was developed, drawing on item formats and content from existing measures but adapting them to the specific research context. Item development was guided by Byram's (1997) ICC model, with items designed to assess student perceptions of course contribution to each of the five dimensions: knowledge (savoirs), attitudes (savoir être), skills of interpreting and relating (savoir comprendre), skills of discovery and interaction (savoir apprendre/faire), and critical cultural awareness (savoir s'engager). For each dimension, multiple items were drafted to ensure content coverage and enable calculation of reliable scale scores. Items were written in clear, accessible language appropriate for EFL students at the third-year level. The draft questionnaire was reviewed by two experts in applied linguistics and intercultural education, who provided feedback on content validity, item clarity, and cultural appropriateness. Based on expert feedback, several items were revised for clarity, and two items were eliminated as redundant. The revised questionnaire was then pilot tested with a sample of 25 second-year students (who were not included in the main study). Pilot participants completed the questionnaire and provided feedback on any confusing or ambiguous items. Pilot data were analysed for reliability (Cronbach's alpha) and item statistics. Items with low item-total correlations ($< .30$) were revised or eliminated. The final questionnaire demonstrated acceptable reliability in the pilot study ($\alpha > .70$ for all scales). Questionnaire Structure. The final questionnaire comprises five sections totalling 52 items. Table 11 presents the structure and content of each section.

Table 11. Structure of the Student Questionnaire

Section	Content	Items	Format	ICC Dimension
A	Demographic Information	4	Multiple choice	–
B	Cultural Knowledge	8	5-point Likert	Savoirs development
C	Intercultural Attitudes	8	5-point Likert	Savoir être development

Section	Content	Items	Format	ICC Dimension
D	Interpreting and Relating	8	5-point Likert	Savoir comprendre development
E	Discovery and Interaction	8	5-point Likert	Savoir apprendre/faire development
F	Critical Cultural Awareness (Savoir s'engager)	8	5-point Likert	Savoir s'engager development
G	Overall Satisfaction and Open-Ended Responses	4 + 3	Likert + open	–
Total		52		

Note. ICC = Intercultural Communicative Competence. Sections B–F are aligned with the five *savoirs* of Byram's (1997) ICC model. Section G combines four Likert-scale items measuring overall satisfaction with three open-ended prompts (most valuable aspect, specific intercultural learning experience, suggestions for improvement).

Critical Cultural Awareness (Savoir s'engager) Overall Satisfaction & Open-Ended Responses Total

Note. ICC = Intercultural Communicative Competence.

Section A: Demographic Information. This section collects background information relevant to the research questions, including gender, age, secondary school stream (baccalaureate type), and prior intercultural experience (travel to English-speaking countries, contact with native speakers, online intercultural exchanges). These variables enable description of the sample and exploration of whether student background characteristics relate to perceptions of ICC development. **Section B: Cultural Knowledge Development (Savoirs).** This section contains 8 items measuring students' perceptions of how civilisation courses have contributed to their cultural knowledge. Items address knowledge of historical events, political systems, social institutions, geographical features, cultural products, and everyday life in target cultures. Sample items include: "Civilisation courses have improved my knowledge of British/American history" and "I have learned about the political systems of English-speaking countries through civilisation courses." Responses are on a 5-point Likert scale from 1 (Strongly Disagree) to 5 (Strongly Agree). **Section C: Intercultural Attitudes Development (Savoir être).** This section contains 8 items measuring perceptions of attitude development, including curiosity about other cultures, openness to cultural difference, willingness to suspend judgement, and respect for cultural

diversity. Sample items include: "Civilisation courses have made me more curious about other cultures" and "These courses have helped me become more open-minded about cultural differences." The same 5-point Likert scale is used. Section D: Skills of Interpreting and Relating (*Savoir comprendre*). This section contains 8 items measuring perceptions of development in the skill of interpreting cultural documents and relating cultural practices across contexts, including the ability to explain cultural references in English texts, identify sources of intercultural misunderstanding, and mediate between cultural perspectives. Sample items include: "I can interpret cultural references in English texts and media" and "I can relate British/American cultural practices to my own cultural experience." Section E: Skills of Discovery and Interaction (*Savoir apprendre/faire*). This section contains 8 items addressing skills of acquiring new cultural knowledge independently and applying that knowledge in intercultural interaction, including the ability to find and verify cultural information, identify what needs to be learned in a new cultural context, and adapt behaviour in intercultural situations. Sample items include: "I can find and use reliable sources of information about other cultures" and "I can adapt my behaviour appropriately in intercultural situations." Section F: Critical Cultural Awareness (*Savoir s'engager*). This section contains 8 Likert-scale items measuring perceptions of how civilisation courses have contributed to students' critical cultural awareness. Items address course-driven development of critical evaluation skills, recognition of ethnocentrism, identification of ideological positions in cultural texts, and reflective awareness of one's own cultural positioning. All items use course-impact framing consistent with Sections A through F (e.g., "Civilisation courses have helped me critically evaluate cultural practices and beliefs, including my own"), ensuring conceptual consistency across the instrument. Section G: Overall Satisfaction and Open-Ended Responses. This section contains 4 Likert-scale items measuring overall satisfaction with civilisation courses as preparation for intercultural communication, and 3 open-ended questions inviting students to describe: the most valuable aspect of their civilisation courses; a specific intercultural learning experience from class; and any additional suggestions for improving course contribution to ICC development. Administration Procedures. The questionnaire was administered in late March during regular class sessions. Permission was obtained from course instructors to use approximately 30 minutes

of class time for questionnaire administration. At each session, the researcher explained the study's purpose, assured confidentiality, and emphasised voluntary participation. Students were informed that their responses would not affect their grades and that they could decline to participate or skip any questions they preferred not to answer. Questionnaires were distributed to all present students; 187 completed questionnaires were returned. Most students completed the questionnaire in 20-25 minutes.

5.2. Semi-Structured Teacher Interview Guide

Semi-structured interviews were used to explore teachers' beliefs about intercultural competence, their reported teaching practices, perceptions of constraints and opportunities, and reflections on the role of civilisation courses in ICC development. Interviews are appropriate for accessing participants' perspectives, experiences, and interpretations in depth (Kvale & Brinkmann, 2009). The semi-structured format provides sufficient structure to ensure coverage of key topics while allowing flexibility to pursue emerging themes and probe interesting responses. Interview Guide Development. The interview guide was developed based on the research questions, the theoretical framework, and previous research on teacher cognition in culture teaching (Sercu et al., 2005; Borg, 2006). Questions were designed to elicit teacher perspectives on several interconnected themes: (1) professional background and training in intercultural education; (2) beliefs about the goals and purposes of civilisation courses; (3) understanding and interpretation of intercultural competence; (4) reported teaching practices and methodological choices; (5) perceptions of student learning outcomes and differentiation across student backgrounds; (6) views on assessment practices and their washback effects on teaching; and (7) perceptions of contextual factors affecting teaching. Questions were formulated as open-ended prompts to encourage extended responses, with probing questions designed to elicit examples, elaborations, and self-reflective commentary. The guide was reviewed by a colleague experienced in qualitative research, who suggested additions to the probing questions and refinements to the wording of key items. A pilot interview was conducted with a civilisation teacher at a neighbouring institution (not included in the study) to test question clarity and interview flow. Based on pilot feedback, some questions were reworded and the sequencing was adjusted to improve logical flow. Table 12 presents the structure of the final interview guide. Teacher Background Form. Prior to each interview,

participating teachers completed a one-page teacher background form designed to collect factual information that would be used to construct the participant profiles in Table 9 and to contextualise interview responses. The form was not a psychometric questionnaire; given the small sample of eight teachers, Likert-scale items would not have yielded statistically meaningful quantitative data. Instead, the form collected factual information across six categories: (1) years of experience teaching civilisation courses; (2) highest academic qualification and field of specialisation; (3) formal training or professional development in intercultural education or culture teaching methodology (Yes/No with details); (4) number of civilisation course sections currently taught and approximate class size; (5) primary teaching resources (textbook, self-developed materials, or other); and (6) participation in research or professional development activities related to culture teaching in the preceding three years. Responses to the background form were used in qualitative analysis to explore whether professional development history was associated with the sophistication of teachers' ICC conceptualisations, as addressed in Research Question 4.

Table 12. Interview Guide Structure

Block	Themes	Sample Questions
1. Background	Teaching experience; civilisation course history	How long have you taught civilisation? Which courses?
2. Beliefs about ICC	Definition and importance of ICC; relevance to civilisation course	What is intercultural competence? Why teach it?
3. Practices	Methods, materials, activities used	How do you typically conduct civilisation lessons?
4. Beliefs–Practice Gap	Alignment between stated beliefs and reported practices	Are there things you would teach differently?
5. Constraints	Contextual factors limiting practice	What constraints affect your teaching choices?
6. Reform	Suggestions for improving civilisation teaching	What changes would you propose?

Note. The semi-structured guide allowed flexibility while ensuring coverage of the six thematic blocks. Average interview duration was 52 minutes. All interviews were conducted in English.

5.3. Questionnaire Structure and Item Distribution

Classroom observation provides direct evidence of teaching practices that complements self-report data from interviews and questionnaires. Observation is valuable because it documents what actually happens in classrooms rather than relying solely on

participant accounts, which may be influenced by social desirability, recall limitations, or gaps between beliefs and practices (Cohen et al., 2018). The observation protocol for this study was designed to capture both quantifiable data on activity types and time allocation and qualitative data on pedagogical approaches and classroom interactions. Protocol Development. The observation protocol was developed drawing on established classroom observation instruments, particularly the Communicative Orientation of Language Teaching (COLT) scheme (Spada & Fröhlich, 1995) and observation frameworks used in studies of culture teaching (Sercu et al., 2005). The protocol includes three components: (1) a structured coding sheet for recording activity types at timed intervals, (2) a checklist of ICC-related pedagogical activities, and (3) space for open-ended field notes. The structured coding component divides class time into 5-minute intervals. For each interval, the observer codes the predominant activity type using predefined categories: teacher lecture/explanation, teacher-led question-answer, student group discussion, document/text analysis, multimedia presentation, individual student work, student presentation, and administrative/transition. This approach yields quantifiable data on time allocation across activity types. The ICC activity checklist records whether specific activities relevant to ICC development occurred during the lesson. Categories include: factual information delivery, recall/comprehension questions, cultural comparison (target vs. home), use of authentic materials, student personal response/opinion, critical analysis of representations, student research/discovery tasks, role-play/simulation, and intercultural interaction activities. For each activity type observed, the observer records whether it occurred and notes brief details. The field notes section provides space for recording qualitative observations about lesson content, teaching style, student engagement, classroom atmosphere, and any other noteworthy aspects of the lesson. These notes supplement the structured data with rich description that can inform interpretation. Table 13 presents the categories in the observation protocol.

Table 13. Observation Protocol Categories

Category	Description	ICC Potential
Lecture / explanation	Teacher delivers content; students listen / take notes	Knowledge only
Teacher-led Q & A	Teacher poses questions; students answer briefly	Knowledge only

Category	Description	ICC Potential
PowerPoint / multimedia use	Display of slides, video clips, audio	Knowledge only
Student note-taking (passive)	Silent transcription of board / dictation	Knowledge only
Student presentations	Individual or group oral presentations	Multiple dimensions
Group / pair discussion	Collaborative student exchange	Multiple dimensions
Individual reflection / writing	In-class written reflection or analysis	Critical Awareness
Administrative / transitions	Attendance, equipment, transitions between activities	None

Note. The eight categories are mutually exclusive and exhaustive. Each five-minute interval was coded for the dominant activity. ICC potential indicates the dimension(s) of Byram's ICC model the activity is most likely to develop.

Protocol Section

- Classroom atmosphere • Notable incidents or exchanges

Note. ICC = Intercultural Communicative Competence. Activity types were coded at regular 5-minute intervals throughout each observed session. Table 13 (continued)

Protocol Section

- Classroom atmosphere • Notable incidents or exchanges

Note. ICC = Intercultural Communicative Competence. Activity types were coded at regular 5-minute intervals throughout each observed session.

5.4. Document Analysis Checklist

Document analysis provides evidence of the intended and assessed curriculum through examination of official documents. For this study, two types of documents were analysed: curriculum documents (syllabi and course descriptions) and assessment documents (examination papers). A systematic checklist was developed to guide analysis and ensure consistency across documents. Syllabus Analysis Checklist. For syllabi and course descriptions, the checklist focuses on learning objectives and content coverage. Each stated learning objective is coded according to which ICC component(s) it addresses, using the five-category scheme from Byram's model. Content topics are similarly coded. The checklist also notes the cognitive level of objectives using Bloom's taxonomy categories (remember, understand, apply, analyse, evaluate, create) as revised by Anderson and Krathwohl (2001). Additional elements recorded include specified teaching methods, recommended resources, and stated assessment methods. Examination Analysis Checklist. For examination papers, each question is coded according to question type (multiple

choice, short answer, essay, etc.), cognitive level (using Bloom's taxonomy), and ICC component(s) addressed. This enables analysis of what types of knowledge and skills are actually assessed, providing insight into the operationalised curriculum and potential backwash effects on teaching and learning.

6. Validity and Reliability

The credibility of research findings depends fundamentally on the quality of the data from which they are derived. For quantitative data, quality is typically assessed in terms of validity (whether instruments measure what they purport to measure) and reliability (whether measurements are consistent and stable). For qualitative data, quality is often conceptualised through alternative criteria such as trustworthiness, encompassing credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). This section describes the measures taken to ensure data quality across both quantitative and qualitative components of the study.

6.1. Validity of Quantitative Instruments

Validity refers to the extent to which an instrument measures what it is intended to measure and the appropriateness of inferences drawn from scores (Messick, 1989). Several types of validity evidence were examined for the student questionnaire, the primary quantitative instrument. Content Validity. Content validity concerns whether instrument items adequately represent the domain being measured. For the questionnaire, content validity was supported through systematic development based on Byram's (1997) ICC model, ensuring representation of all five dimensions. Expert review by two specialists in intercultural education confirmed that items adequately sampled the construct domain. Experts also verified that items were appropriately worded for the target population and culturally appropriate for the Algerian context. Construct Validity. Construct validity concerns whether the instrument measures the theoretical construct it claims to measure. Evidence for construct validity was examined through inter-scale correlations in the main study data. As predicted by theory, the five ICC scales showed moderate positive correlations with each other ($r = .28$ to $.71$), indicating related but distinct constructs. The pattern of correlations – with knowledge showing weaker correlations with other dimensions than they showed with each other – is consistent with theoretical distinctions

between knowledge. It should be noted that the five-factor structure was based on Byram's (1997) theoretical model rather than empirically verified through factor analysis. Ideally, prior to conducting EFA, the Kaiser–Meyer–Olkin (KMO) measure of sampling adequacy and Bartlett's test of sphericity should be computed to verify that the interitem correlation matrix is factorable. A KMO value $\geq .70$ and a significant Bartlett's test ($p < .05$) are standard prerequisites for factor analysis (Field, 2018). Furthermore, the recommended subject-to-item ratio for EFA is approximately 10:1; for this instrument's 43 items, an optimal validation sample would therefore require approximately 430 participants – substantially larger than the present study's $N = 187$. While Confirmatory Factor Analysis (CFA) was not conducted due to sample size constraints (minimum $N \approx 200$ per factor recommended by Hair et al., 2019), the moderate inter-scale correlations ($r = .28-.71$) provide preliminary evidence of discriminant validity. Future research should first compute KMO and Bartlett's tests to confirm matrix factorability, then conduct Exploratory Factor Analysis (EFA) with oblique rotation on a sample meeting the 10:1 ratio, followed by CFA to provide confirmatory structural evidence. Face Validity. Face validity, while not a technical form of validity, is practically important because it affects participant motivation and response quality. Pilot test participants confirmed that questionnaire items appeared relevant to civilisation courses and intercultural competence, and that the instrument seemed appropriate for its stated purpose.

6.2. A Psychometric Validation Roadmap for Future Research

The limitations of the present instrument's validation are acknowledged in Section 4.9 and discussed in the context of the study's scope and purpose. This section goes further than acknowledgement to propose a concrete multi-stage validation programme that future researchers can execute to transform the present exploratory instrument into a psychometrically confirmed scale suitable for broader deployment. This roadmap represents a methodological contribution in its own right: the EFL-ICC measurement literature in North African contexts is almost entirely devoid of validated instruments, and providing a replicable validation protocol has direct practical value for the field. Stage 1: Balanced Item Revision. The first and most urgent revision concerns item wording. As documented in Section 4.9, all 40 Likert-scale items in the present instrument are positively worded, creating acquiescence bias risk. The revised instrument developed alongside this

thesis (Appendix A, v2) incorporates approximately 37.5% reverse-scored items per subscale following the recommendations of Podsakoff et al. (2003). This revision is the minimum necessary condition for Stage 2 statistical analysis and should be treated as non-negotiable for any replication study. Stage 2: Exploratory Factor Analysis (EFA). With a revised balanced instrument, EFA should be conducted on a new sample of at least 200 participants, drawn from a minimum of three Algerian universities to ensure sufficient demographic and institutional variation. Principal axis factoring with oblique (Promax) rotation is recommended, as the five ICC dimensions are theoretically correlated (Byram, 1997) and orthogonal rotation would artificially suppress this correlation. Factor retention should be determined by parallel analysis rather than the conventional eigenvalue-greater-than-one criterion, which is known to overestimate factor numbers (Hayton et al., 2004). Items with primary loadings below .40 or cross-loadings above .30 should be revised or deleted. Stage 3: Confirmatory Factor Analysis (CFA). EFA results should be followed by CFA on an independent sample of at least 300 participants. The five-factor model suggested by Byram's (1997) theoretical framework should be tested against plausible alternative models, including a single-factor model (which would indicate that the subscales measure a single general ICC

disposition rather than five distinct dimensions), a two-factor solution (separating knowledge from the remaining four dimensions, consistent with the present study's empirical pattern), and a hierarchical model (with a second-order ICC factor and five first-order subscales). Model fit should be evaluated using the Comparative Fit Index ($CFI \geq .95$), Root Mean Square Error of Approximation ($RMSEA \leq .06$), and Standardised Root Mean Square Residual ($SRMR \leq .08$) following Hu and Bentler's (1999) conventional benchmarks. Stage 4: Criterion-Related Validity. To move beyond self-report, future validation should examine whether questionnaire subscale scores predict performance on objective ICC measures. Three candidate criterion measures are available without large additional resource investment: (a) scores on the Intercultural Development Inventory (IDI; Hammer et al., 2003), a validated 50-item instrument measuring orientation along the ethnocentrism-ethnorelativism continuum; (b) ratings on a structured Critical Incident Portfolio task, in which students analyse documented cross-cultural misunderstandings using Byram's *savoir* framework; and (c) teacher ratings of student ICC behaviours

observed during seminar discussions. Positive correlations between questionnaire subscales and these criterion measures, in a pattern consistent with the theoretical relationships between the constructs, would substantially strengthen the validity evidence for the revised instrument. Stage 5: Longitudinal Sensitivity. A critical shortcoming of cross-sectional ICC measurement is its inability to detect developmental change. A future study should administer the validated instrument at the beginning and end of an academic year to the same cohort, with an intervention group receiving IICF-aligned teaching and a comparison group receiving standard instruction. Demonstrating that the instrument is sensitive to instructional intervention – that is, that scores improve significantly more in the intervention group – would simultaneously validate the instrument and provide the first controlled evidence for the IICF’s pedagogical effectiveness. This design also addresses the causal inference limitation of the present study and would constitute a substantial contribution to both ICC measurement and EFL pedagogical research. The present study’s contribution to this validation trajectory is to provide the theoretical framework (Byram’s five *savoirs*), the preliminary item pool (40 items in the original instrument, 47 in the revised version in Appendix A), the first reliability data from an Algerian EFL context ($\alpha = .742 - .847$), and the inter-scale correlation matrix ($r = .28 - .71$) that will be essential for specifying the factor model in Stage 3. These inputs substantially reduce the methodological groundwork required for future validation research and represent a tangible cumulative contribution to the field even in the absence of complete psychometric validation in the present study.

6.3. Reliability of Quantitative Instruments

Reliability concerns the consistency and stability of measurements. For multi-item scales, internal consistency reliability is typically assessed using Cronbach's alpha coefficient. Table 14 presents the internal consistency coefficients for all questionnaire scales in the main study.

Table 14. Cronbach's Alpha Reliability for Questionnaire Scales

Scale	Items	α	Interpretation
Knowledge (<i>savoirs</i>)	8	.847	Good
Attitudes (<i>savoir être</i>)	8	.812	Good

Scale	Items	α	Interpretation
Skills of Interpreting (savoir comprendre)	8	.789	Acceptable
Skills of Discovery (savoir apprendre/faire)	8	.756	Acceptable
Critical Awareness (savoir s'engager)	8	.742	Acceptable
Overall Satisfaction	4	.823	Good
Total	44	–	–

Note. α = Cronbach's alpha coefficient. Interpretation thresholds (George & Mallery, 2019): $\alpha \geq .90$ = excellent; $.80 \leq \alpha < .90$ = good; $.70 \leq \alpha < .80$ = acceptable; $.60 \leq \alpha < .70$ = questionable. All scales meet the acceptable threshold ($\alpha \geq .70$). Coefficients range from .742 (Critical Awareness) to .847 (Knowledge). Important methodological caveat: all 40 ICC items are positively worded, which inflates Cronbach's α through acquiescence bias; reported alphas should be read as upper-bound estimates.

Note. α = Cronbach's alpha coefficient. Interpretation based on George & Mallery (2003): $\alpha > .9$ = Excellent; $\alpha > .8$ = Good; $\alpha > .7$ = Acceptable; $\alpha > .6$ = Questionable.

Note. Interpretation based on George and Mallery (2019): $\alpha \geq .90$ =

All scales demonstrated acceptable internal consistency ($\alpha \geq .70$), with coefficients ranging from .742 (Critical Awareness) to .847 (Knowledge). These values indicate that items within each scale measure a common underlying construct and that scale scores are sufficiently reliable for the planned analyses. The slightly lower reliability for Critical Awareness may reflect the more abstract and complex nature of this construct, which may be more difficult for students to assess consistently. An important methodological caveat must be registered here: as documented in the limitations section (Section 4.9), all 40 questionnaire items are positively worded, which introduces acquiescence bias risk. Crucially, acquiescence bias also inflates Cronbach's α , because when respondents tend to agree with all items irrespective of content, within-scale agreement increases artificially, producing alpha coefficients that overstate true internal consistency. The reported alpha values (.742–.847) should therefore be interpreted as upper-bound estimates of scale reliability rather than precise indicators of internal consistency. This limitation reinforces the case for developing a revised, mixedpolarity instrument in future validation research.

6.4. Trustworthiness of Qualitative Data

For qualitative research, the traditional criteria of validity and reliability are often reframed as trustworthiness, a concept developed by Lincoln and Guba (1985) that

encompasses four criteria: credibility, transferability, dependability, and confirmability. These criteria parallel the quantitative concepts of internal validity, external validity, reliability, and objectivity, respectively, while recognising the different epistemological foundations of qualitative inquiry. Credibility (analogous to internal validity) refers to confidence in the truth value of findings. Several strategies enhanced credibility in this study. Triangulation involved using multiple data sources (teachers, students, documents, observations) and methods (questionnaires, interviews, observations, document analysis), enabling cross-verification of findings. When multiple sources yield convergent findings, confidence in those findings is strengthened. Prolonged engagement through the researcher's presence at the research site throughout the academic year enabled familiarity with the context and participants, enhancing the quality of data collection and interpretation. Peer debriefing was employed by discussing emerging interpretations with a research colleague experienced in qualitative inquiry, who provided an external perspective and challenged potentially biased readings of the data. Transferability (analogous to external validity) refers to the extent to which findings can be applied to other contexts. In qualitative research, the burden of assessing transferability rests with readers who wish to apply findings to their own contexts. The researcher's responsibility is to provide sufficient thick description of the research context, participants, and procedures to enable such judgements. This chapter provides detailed information about the research setting, participant characteristics, data collection procedures, and analytical processes, enabling readers to assess the applicability of findings to their own situations. Dependability (analogous to reliability) refers to the consistency and replicability of findings. An audit trail was maintained documenting all research decisions, including sampling choices, instrument development, data collection procedures, and analytical processes. Raw data (questionnaires, interview recordings and transcripts, observation protocols, documents) and processed data (coded transcripts, analytical memos) were systematically organised and preserved, enabling verification of the research process. Confirmability (analogous to objectivity) refers to the degree to which findings reflect participant perspectives rather than researcher biases. Researcher reflexivity was practised through maintaining a reflexive journal documenting the researcher's assumptions, reactions, and potential biases throughout the research process. Interpretations were

systematically grounded in data, with representative quotations and examples provided to demonstrate the evidential basis for conclusions. Negative case analysis involved actively seeking data that might contradict emerging interpretations, ensuring that findings were not based solely on confirmatory evidence.

7. Data Analysis Procedures

Data analysis is the process through which raw data are transformed into meaningful findings that address research questions (Creswell & Creswell, 2018). In mixed-methods research, this process involves separate analysis of quantitative and qualitative data followed by integration of findings (Creswell & Plano Clark, 2018). This section describes the analytical procedures employed for each data type and the approach to integrating findings.

7.1. Quantitative Data Analysis

Quantitative data from the student questionnaire were analysed using IBM SPSS Statistics Version 28. Data preparation included entering responses into SPSS, checking for data entry errors, identifying and examining missing values, and screening for outliers. Missing data were minimal (< 2% on any variable) and appeared to be missing at random; listwise deletion was employed for analyses involving affected cases. Scale scores were computed as means of constituent items after verifying that all items loaded appropriately on their intended scales. An important interpretive caveat applies to all questionnaire data reported in this chapter and in Chapter Five: because all 40 Likert-scale items are positively worded, the instrument is susceptible to acquiescence bias – the tendency for respondents to agree with positively framed statements regardless of their actual experience. Administration in a classroom context where students were aware of the researcher’s institutional affiliation may further compound social desirability effects. As a result, the absolute mean values reported throughout the quantitative analysis should be understood as perceptual estimates that may systematically overestimate actual ICC development levels. The pattern of relative differences between dimensions – particularly the substantially lower mean for critical cultural awareness compared to knowledge – is more robust, as acquiescence pressure is unlikely to operate selectively across dimensions. Readers are asked to bear this caveat in mind whenever questionnaire-derived means are

cited. The following statistical procedures were employed: Descriptive Statistics. Means, standard deviations, and 95% confidence intervals were computed for all ICC component scales and satisfaction measures. Frequencies and percentages were computed for demographic variables. Descriptive statistics provide an overview of the data and enable comparison of central tendencies and variability across variables. Paired Samples t-Tests. To test Hypothesis 3, paired samples t-tests were conducted comparing Knowledge scale scores with each of the other four ICC scales. This approach was selected because it compares means from the same participants across related measures, accounting for the correlated nature of repeated measures (Field, 2018). Cohen's d effect sizes were computed to assess practical significance of differences. Pearson Correlation. Correlations among ICC component scales and course satisfaction were computed using Pearson's product-moment correlation coefficient. Correlation analysis examines the strength and direction of relationships among variables and provides evidence relevant to construct validity. Chi-Square Analysis. Chi-square goodness-of-fit tests were used to test Hypothesis 1, examining whether the distribution of learning objectives across ICC components differed significantly from an equal distribution. Chi-square tests of independence examined relationships between categorical variables in the document analysis data.

One-Way ANOVA. To examine whether student perceptions differ according to background characteristics, one-way analysis of variance was conducted comparing ICC scale scores across demographic groups (e.g., secondary school stream). Post-hoc comparisons using Tukey HSD were planned for significant omnibus effects.

7.2. Qualitative Data Analysis

Qualitative data from teacher interviews, open-ended questionnaire responses, and observation field notes were analysed using thematic analysis as described by Braun and Clarke (2006, 2019). Thematic analysis is a flexible method for identifying, analysing, and reporting patterns (themes) within data. The method was selected for its accessibility, systematic procedures, and suitability for mixed-methods research. Analysis was supported by NVivo 14 qualitative data analysis software. The six-phase process recommended by Braun and Clarke (2006) was followed. Phase 1 (Familiarisation) involved repeated reading of transcripts and field notes, noting initial ideas. Phase 2 (Initial Coding) involved

systematic coding of interesting features across the entire dataset. Phase 3 (Searching for Themes) involved collating codes into potential themes. Phase 4 (Reviewing Themes) involved checking themes against coded extracts and the entire dataset. Phase 5 (Defining and Naming Themes) involved refining theme definitions and generating clear names. Phase 6 (Writing Up) involved selecting compelling examples and producing the scholarly report.

7.3. Integration of Quantitative and Qualitative Findings

Following separate analysis, findings were integrated during the interpretation phase, consistent with the convergent parallel design. Integration involved comparing quantitative and qualitative findings for each research question, identifying areas of convergence and divergence, and developing integrated interpretations. Joint displays were used to facilitate comparison of findings across data types. Where findings converged, confidence in conclusions was strengthened. Where findings diverged, discrepancies were examined to develop more nuanced understanding.

8. Ethical Considerations

Ethical conduct is fundamental to responsible research and must be addressed at every stage of the research process (Cohen et al., 2018). This study was conducted in accordance with established ethical principles for research involving human participants, including respect for persons, beneficence, and justice (American Psychological Association, 2017). The following ethical safeguards were implemented: Institutional Approval. The study received approval from the relevant institutional authorities at Mila University Centre prior to data collection. Permission was obtained from the Dean of the Faculty of Letters and Languages and the Head of the Department of English to conduct research with students and teachers and to access curriculum documents. The research was conducted in full accordance with Algerian higher education institutional requirements, and ethical procedures adhered to internationally recognised principles governing educational research, including informed consent, voluntary participation, confidentiality, anonymity, and minimisation of harm. Informed Consent. All participants provided informed consent prior to participation. For student questionnaire participants, a cover page explained the study's purpose, voluntary nature of participation, right to withdraw,

confidentiality procedures, and researcher contact information. For teacher interview participants, a detailed consent form was provided and signed prior to the interview. Confidentiality and Anonymity. Student questionnaire responses were anonymous, with no identifying information collected. Teacher interview transcripts were anonymised using codes (T1-T8), and any potentially identifying information was removed or altered in reporting. Data were stored securely in password-protected files accessible only to the researcher. Minimising Harm. The study was designed to minimise any potential harm or discomfort to participants. Questions addressed professional topics without probing sensitive personal areas. Participants were informed that participation was entirely voluntary and would have no impact on students' grades or teachers' professional standing.

9. Methodological Limitations

Several methodological limitations should be acknowledged, as they affect the scope of conclusions that can be drawn from study findings. Single-Site Focus. The study was conducted at a single institution (Mila University Centre), limiting generalisability to other Algerian universities. Findings should be treated as a detailed institutional case study (Yin, 2018). Replication across multiple institutions, including larger urban universities with differing student demographics, resource levels, and pedagogical traditions, would be required before generalising conclusions to the national EFL context (Miles et al., 2020). Mila University Centre is representative of regional university centres in eastern Algeria, and findings may offer indicative insights for comparable institutions. Self-Report Data and Acquiescence Bias. Student questionnaire data are based on self-report, which introduces several related limitations. First, all 40 Likert-scale items in the questionnaire are positively worded, creating a risk of acquiescence bias – the tendency for respondents to agree with statements regardless of their content. In a classroom administration setting where students are aware of the researcher's institutional affiliation, social desirability pressure may amplify this effect. Future iterations of the instrument should incorporate negatively worded items to detect and counteract this bias. Second, the questionnaire measures students' selfperceived ICC development, not their actual intercultural competence. Items asking students to evaluate complex competencies (such as identifying ideological positions in cultural texts, or mediating between cultural perspectives) require

a level of metacognitive self-awareness that may exceed students' capacity for accurate self-assessment. Readers should therefore interpret findings from this instrument as evidence of perceived development, not as evidence of actual ICC acquisition. Third, social desirability bias – the tendency to provide responses that appear favourable – may have led students to overestimate their ICC development, particularly in the administration context where the researcher was present.

Cross-Sectional Design. The study employed a cross-sectional design, capturing data at a single point rather than tracking developments over time. This design cannot establish causal relationships or document developmental trajectories in ICC.

Observer Effects. The presence of an observer in classrooms may have influenced teacher and student behaviour. While efforts were made to minimise this effect through non-participant observation and multiple observations per teacher, some reactivity cannot be ruled out.

Absence of Factor Analysis. The student questionnaire was newly developed for this study as an instrument for a first-stage descriptive investigation of ICC perceptions, and while internal consistency reliability was established through Cronbach's alpha ($\alpha = .742-.847$), exploratory or confirmatory factor analysis was not conducted to verify the hypothesised five-factor structure. The decision was shaped by the instrument's purpose: at the diagnostic stage of this research, the priority was breadth of coverage across Byram's (1997) five *savoir* dimensions rather than latent-structure validation. Developing a psychometrically confirmed scale lay beyond the practical scope of a single-institution doctoral study conducted within the constraints documented in Section 4.7. It should be acknowledged, however, that this constitutes a substantive methodological limitation. Inter-scale correlations ranging from $r = .28$ to $r = .71$ suggest that some sub-scales share considerable variance, raising the possibility that the instrument captures fewer than five genuinely independent constructs. Without factor analysis, the five-factor structure remains a theoretical assumption rather than an empirically verified property of the instrument. Every comparison between sub-scale means reported in Chapter Five must therefore be interpreted with this caveat firmly in mind. Future validation research should employ Exploratory Factor Analysis (EFA) with oblique rotation – given the theoretical expectation that ICC dimensions are correlated – followed by Confirmatory Factor Analysis (CFA) using structural equation modelling software (e.g., AMOS or R lavaan) to test fit indices (CFI, RMSEA, SRMR) against established benchmarks. A sample of at least

200– 300 participants drawn from multiple Algerian higher education institutions would be needed to conduct such analyses with appropriate statistical power. Limited Observation Sample. While 12 classroom observations across eight teachers provided valuable direct evidence of pedagogical practice, this represents approximately 1.5 observations per teacher. A more extensive observation schedule with greater frequency per teacher would strengthen confidence that observed practices reflect typical instruction rather than atypical sessions. The percentages derived from observation data (based on 216 five-minute intervals) should be interpreted as indicative rather than precise estimates of typical time allocation.

Researcher Positionality. The researcher’s position as a doctoral candidate within the Algerian higher education system, with professional connections to the research site, may have influenced data collection and interpretation. While this insider status facilitated access and contextual understanding, it may also have introduced bias in interview dynamics (where teachers might moderate responses due to collegial relationships) and in data interpretation (where familiarity with the context may have led to assumptions). Two specific instances are worth foregrounding as illustrations of this risk. First, during the semi-structured interviews, the researcher observed that several teacher-participants appeared to moderate their criticism of institutional arrangements – particularly regarding examination formats and administrative constraints – compared to informal conversations held before the recorded sessions. This was most evident with Teacher T3 and Teacher T7, who volunteered candid assessments of examination backwash informally but offered more guarded responses on the same topic during the recorded interview. This was addressed by returning to sensitive topics later in each interview and by framing questions in structural rather than evaluative terms (“What requirements shape your planning?” rather than “How do examinations limit your teaching?”), but the possibility that some collegial self-censorship remained cannot be excluded. Second, in the thematic analysis phase, the researcher was conscious of a tendency to interpret ambiguous teacher statements as corroborating the study’s working hypothesis about the knowledge-competence gap. To counter this interpretive pull, the second coder independently coded all teacher transcripts before any discussion with the researcher, and discrepant codings were resolved through deliberation rather than researcher authority. This procedure resulted in three theme

reclassifications that reduced the apparent strength of the backwash theme. Reflexive awareness of these potential influences was maintained throughout the research process, with triangulation across multiple data sources employed to mitigate individual source bias. Nevertheless, readers should consider this positionality when evaluating the study's findings. Specific risks include teachers moderating criticism of the curriculum in the researcher's presence and confirmatory reading of qualitative data. Mitigating measures included: (a) assuring teachers of anonymity and institutional non-attribution; (b) use of a reflexive journal throughout data collection and analysis (Finlay, 2002); (c) systematic negative case analysis; and (d) independent second-coder verification for qualitative themes and quantitative observation coding (inter-rater agreement = 91.2%), and future research should incorporate systematic member checking as a safeguard against interpretive overreach. A two-stage protocol is recommended for future studies: first, returning verbatim transcripts to participants within two weeks of interview for factual verification; second, sharing analytical summaries of attributed themes for participant confirmation or elaboration (Lincoln & Guba, 1985). Absence of Member Checking. Interview transcripts and analytical summaries were not returned to participating teachers for member checking. While the credibility of findings was supported through triangulation across multiple data sources and peer debriefing with a research colleague, the absence of formal participant validation remains a limitation. Teachers'

own review of the researcher's interpretations might have yielded additional nuances or corrections, particularly for the complex belief constructs central to Research Question 4. Future studies should systematically incorporate member checking as a credibility-enhancing strategy.

Practical context: one teacher interview was conducted online; classroom observations were limited to post-pandemic in-pers

10. Conclusion This chapter has presented the comprehensive methodological framework for investigating cultural competencies in civilisation courses at Mila University Centre. The study employs a convergent parallel mixed-methods design, grounded in pragmatist philosophy, to address six research questions and four hypotheses concerning curriculum, pedagogy, student perceptions, teacher beliefs, and assessment

practices. Data were collected from 187 third-year students through questionnaires, from 8 teachers through semi-structured interviews, from 12 classroom observations, and from analysis of 25 curriculum and assessment documents. The methodological choices reflect careful consideration of the research questions, the nature of intercultural competence as a multidimensional construct, and the practical constraints of the research context. Quantitative instruments demonstrated acceptable reliability ($\alpha = .742$ to $.847$), while qualitative components employed established procedures for ensuring trustworthiness. Ethical guidelines were followed throughout the research process. While acknowledged limitations constrain the scope of conclusions, the comprehensive, multi-method approach provides a robust foundation for investigating how cultural competencies are addressed in civilisation courses and for developing recommendations for enhancement. The following chapter presents the findings from data analysis.

CHAPTER FIVE

DATA ANALYSIS AND INTERPRETATION

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1. Introduction

This chapter presents the comprehensive findings of the empirical investigation into the implementation of cultural competencies in civilisation courses at Mila University

Centre. The analysis draws upon data collected from multiple sources using the convergent parallel mixed-methods design established in Chapter Four. The triangulation of quantitative and qualitative data provides a robust foundation for understanding the current state of intercultural communicative competence (ICC) development within civilisation instruction. The importance of rigorous data analysis in educational research cannot be overstated. As Creswell and Creswell (2018) emphasise, the quality of research findings depends fundamentally on the systematic and transparent analysis of collected data. In mixed-methods research specifically, the integration of quantitative and qualitative findings enables researchers to capture both the breadth and depth of complex educational phenomena (Teddlie & Tashakkori, 2009). The present chapter adheres to established standards for mixed-methods data presentation, reporting quantitative results with appropriate statistical tests and effect sizes while presenting qualitative findings with illustrative quotations and thematic organisation. The data analysis is structured around the six research questions and four hypotheses established in Chapter Four. These questions address the intended curriculum (syllabi and course documents), implemented curriculum (teaching practices), and attained curriculum (student perceptions and learning outcomes) – a tripartite framework adapted from van den Akker (2003) that enables comprehensive examination of how ICC is addressed across the curricular chain. The hypotheses make specific predictions derived from the theoretical framework and previous research, which are tested through appropriate statistical procedures. The chapter is organised into seven main sections following this introduction. Section 5.2 presents the analysis of curricular documents, including syllabi and examination papers. Section 5.3 reports findings from the student questionnaire. Section 5.4 presents the thematic analysis of teacher interviews. Section 5.5 documents findings from classroom observations. Section 5.6 integrates findings through cross-analysis and triangulation. Section 5.7 concludes with a summary of key findings and their implications. Before proceeding to the findings, it is important to reiterate the methodological approach. Quantitative data were analysed using IBM SPSS Statistics Version 28. Descriptive statistics, including means, standard deviations, frequencies, and percentages, characterise the data. Inferential statistics, including t-tests, analysis of variance (ANOVA), chi-square tests, and correlation analyses, test hypotheses and examine relationships. All statistical tests employed a significance level of $\alpha = .05$, and

effect sizes are reported to indicate practical significance (Cohen, 1988; Lakens, 2013). Qualitative data from teacher interviews and observation field notes were analysed using thematic analysis procedures described by Braun and Clarke (2006, 2019), supported by NVivo 14 qualitative data analysis software.

2. Analysis of Curricular Documents

This section presents the findings from systematic analysis of curricular and assessment documents. The document corpus comprised six civilisation course syllabi and eighteen examination papers from three consecutive academic years. The analysis addresses Research Question 1: To what extent do civilisation course syllabi and curriculum documents address the five components of intercultural communicative competence?

2.1. Overview of the Document Corpus

The document analysis encompassed all available curriculum documents related to civilisation courses in the English Licence programme at Mila University Centre. Table 15 provides an overview of the document corpus.

Table 15. Overview of the Document Corpus Analysed

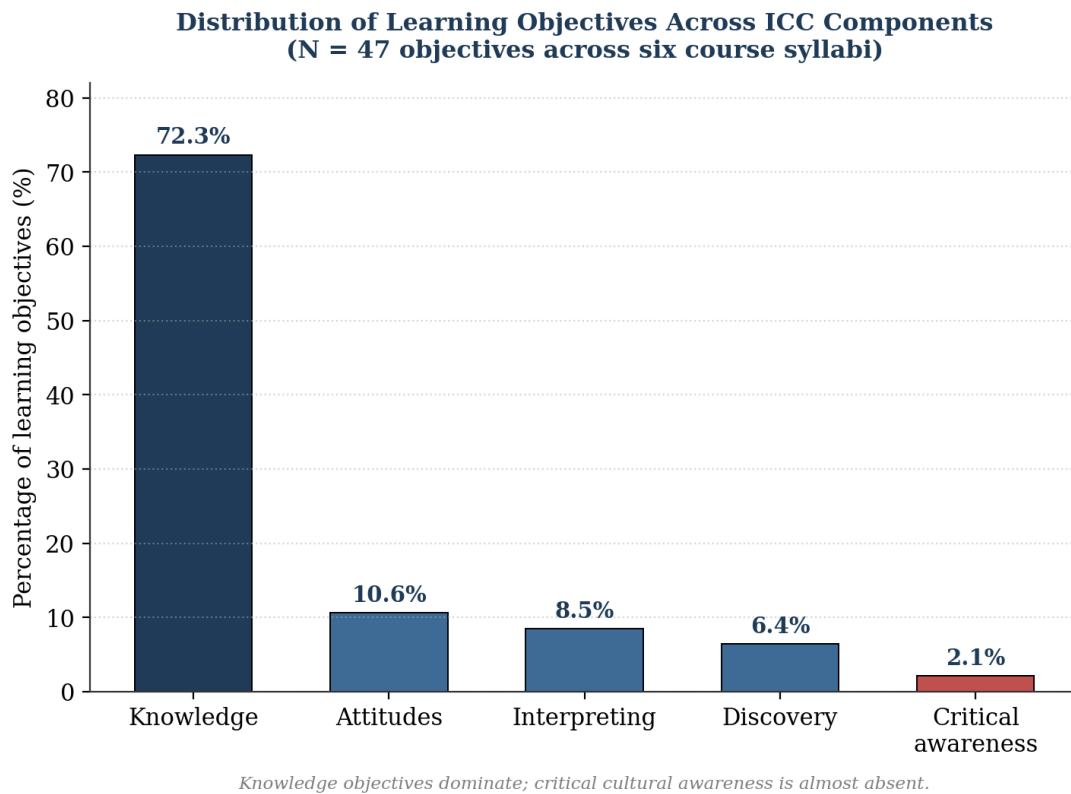
Document Type	n	Total Pages	Years Covered
Course syllabi (BC + AC)	6	42	2017–2024
Final examination papers	18	54	2017–2024
Programme description	1	8	2014 (LMD)
Total	25	104	

Note. BC = British Civilisation; AC = American Civilisation. The corpus includes one syllabus per course per Licence year (Years 1, 2, 3) for both courses, and three years of final examinations per course (BC I–III and AC I–III).

The syllabi were obtained from the Department of English with permission from the Head of Department. Each syllabus contained course descriptions, learning objectives, content outlines, recommended readings, and assessment specifications. Examination papers were collected from departmental archives covering the three most recent complete academic years. The programme specification document provided institutional context for understanding how civilisation courses fit within the broader Licence curriculum.

2.2. Analysis of Syllabus Learning Objectives

Figure 3. Distribution of Learning Objectives Across ICC Components



The six course syllabi contained a total of 47 explicitly stated learning objectives. Each objective was coded independently by two independent coders using a coding scheme based on Byram's (1997) five ICC dimensions. Inter-rater reliability was calculated using Cohen's kappa coefficient, yielding $\kappa = .84$, indicating strong agreement (McHugh, 2012). Disagreements were resolved through discussion until consensus was reached. Table 16 presents the distribution of learning objectives across ICC components, disaggregated by course and civilisation type.

Table 16. Distribution of Learning Objectives Across ICC Components, by Course

Course	KNOW	ATT	INT	DIS	CCA	Total	Total %
BC I	5	1	1	0	0	7	14.9
BC II	6	1	1	1	0	9	19.1
BC III	7	1	0	1	1	10	21.3
AC I	4	1	0	0	0	5	10.6
AC II	6	0	1	1	0	8	17.0

Course	KNOW	ATT	INT	DIS	CCA	Total	Total %
AC III	6	1	1	0	0	8	17.0
Total	34	5	4	3	1	47	99.9
Component %	72.3	10.6	8.5	6.4	2.1	99.9	

Note. KNOW = Knowledge (savoirs); ATT = Attitudes (savoir être); INT = Interpreting Skills (savoir comprendre); DIS = Discovery Skills (savoir apprendre/faire); CCA = Critical Cultural Awareness (savoir s'engager). BC = British Civilisation; AC = American Civilisation. Total percentage sums to 99.9 due to rounding. Inter-rater reliability for the coding scheme: $\kappa = .84$ (substantial agreement).

The data reveal a pronounced imbalance in the distribution of objectives across ICC components. Knowledge-focused objectives dominate the curriculum, accounting for 34 of 47 objectives (72.3%). This finding aligns with observations by Sercu et al. (2005) that culture teaching in foreign language education typically privileges factual knowledge over other competency dimensions. The remaining objectives are distributed thinly across the other four components: attitudes (10.6%), skills of interpreting (8.5%), skills of discovery (6.4%), and critical cultural awareness (2.1%). The near-absence of critical cultural awareness objectives is particularly noteworthy. Only one objective across all six courses explicitly addressed this dimension, appearing in British Civilisation III: "Students will develop the ability to critically evaluate media representations of British society." This finding is concerning given that Byram (1997, 2008) identifies critical cultural awareness as the capstone of intercultural competence – the dimension that enables learners to evaluate cultural practices and products with reference to explicit criteria. A chi-square goodness-of-fit test was conducted to test Hypothesis 1. It is important to note that the expected frequency used in this test – 20% per ICC component – represents a theoretical benchmark derived from Byram's (1997) model, which treats all five *savoirs* as equally essential components of intercultural communicative competence. This benchmark is not empirically derived from any external standard; it represents the distribution that would obtain if the curriculum treated all five ICC dimensions with equal emphasis. The test therefore asks: does the observed distribution of objectives deviate significantly from a curriculum that gives equal weight to all five ICC components? The test yielded $\chi^2(4) = 81.40$, $p < .001$, confirming a highly significant departure from equal distribution. The standardised residuals, presented in Table 17, indicate which components deviate most substantially from expected values.

Table 17. Chi-Square Goodness-of-Fit Analysis of ICC Component Distribution

ICC Component	Observed	Expected	Residual	Std. Residual
Knowledge	34	9.4	+24.6	+8.03
Attitudes	5	9.4	-4.4	-1.44
Interpreting Skills	4	9.4	-5.4	-1.76
Discovery Skills	3	9.4	-6.4	-2.09
Critical Awareness	1	9.4	-8.4	-2.74

Note. $\chi^2(4) = 81.40$, $p < .001$. Expected frequency assumes equal distribution across the five ICC components ($47 \div 5 = 9.4$ per component). The 20%-per-component benchmark is theoretically derived from Byram's (1997) model treating all five *savoirs* as equally essential. Standardised residuals greater than ± 2.0 indicate significant deviation: Knowledge is significantly over-represented ($z = +8.03$), while Discovery ($z = -2.09$) and Critical Awareness ($z = -2.74$) are significantly under-represented.

The standardised residuals confirm that knowledge is significantly over-represented ($z = 8.03$), while discovery skills ($z = -2.09$) and critical awareness ($z = -2.74$) are significantly underrepresented. These findings provide strong support for Hypothesis 1, which predicted that civilisation course syllabi would show significantly greater emphasis on the knowledge component compared to other ICC components.

2.3. Cognitive Level Analysis of Learning Objectives

Beyond the ICC component classification, each learning objective was coded for cognitive level using Bloom's Revised Taxonomy (Anderson & Krathwohl, 2001). This analysis reveals not only what type of competence is targeted but also the depth of cognitive engagement expected. Table 18 presents the distribution of objectives across cognitive levels.

Table 18. Distribution of Learning Objectives Across Cognitive Levels

Cognitive Level	n	%	Cumulative %	Category
Remember	18	38.3	38.3	LOT
Understand	15	31.9	70.2	LOT
Apply	6	12.8	83.0	LOT
Analyse	5	10.6	93.6	HOT
Evaluate	2	4.3	97.9	HOT
Create	1	2.1	100.0	HOT
Total	47	100.0	—	—

Note. LOT = lower-order thinking (Remember, Understand, Apply); HOT = higher-order thinking (Analyse, Evaluate, Create) per Anderson and Krathwohl's (2001) revision of Bloom's taxonomy. Lower-order

objectives account for 83.0% of the corpus (39 of 47); higher-order objectives account for 17.0% (8 of 47). Percentages may not sum to exactly 100.0% due to rounding.

The analysis reveals a concentration of objectives at lower cognitive levels. Over 70% of objectives target the Remember and Understand levels, requiring students to recall factual information or explain concepts. Only 17% of objectives address higher-order thinking skills

(Analyse, Evaluate, Create). This pattern is consistent with the knowledge-transmission orientation identified in the ICC component analysis and reflects what Biggs and Tang (2011) characterise as a surface approach to learning. The relationship between ICC component and cognitive level was examined through crosstabulation. As shown in Table 19, knowledge objectives are predominantly coded at lower cognitive levels, while the few objectives addressing other ICC dimensions tend to target higher cognitive processes.

Table 19. Cross-Tabulation of ICC Component and Cognitive Level (LOT vs. HOT)

ICC Component	Lower-Order	Higher-Order	Total
Knowledge	31 (91.2%)	3 (8.8%)	34
Attitudes	3 (60.0%)	2 (40.0%)	5
Interpreting Skills	2 (50.0%)	2 (50.0%)	4
Discovery Skills	2 (66.7%)	1 (33.3%)	3
Critical Awareness	1 (100.0%)	0 (0.0%)	1
Total	39 (83.0%)	8 (17.0%)	47

Note. Lower-Order = Remember, Understand, Apply; Higher-Order = Analyse, Evaluate, Create. The cross-tabulation reveals that Knowledge is overwhelmingly concentrated at lower-order levels (91.2%), while Attitudes, Interpreting Skills and Discovery Skills show comparatively more balanced distributions. The single Critical Awareness objective is at the lower-order level. Percentages refer to row totals.

2.4. Content Analysis of Syllabus Topics

Beyond learning objectives, the syllabi were analysed for thematic content coverage. Each course syllabus contained between 8 and 14 major topics or units. Table 20 presents a thematic categorisation of syllabus content across all six courses.

Table 20. Thematic Content Categories in Civilisation Syllabi

Content Theme	BC Topics	AC Topics	Total	% of Total
Political History & Social Movements	12	11	23	32.4%

Content Theme	BC Topics	AC Topics	Total	% of Total
Social History & Movements	8	9	17	23.9%
Economic Development	5	4	9	12.7%
Geography & Demographics	4	3	7	9.9%
Cultural Practices & Values	3	4	7	9.9%
International Relations	3	3	6	8.5%
Comparative/Intercultural	1	1	2	2.8%
Total	36	35	71	100.0%

Note. BC = British Civilisation courses; AC = American Civilisation courses. Topic counts are based on syllabus units / sections (each course syllabus contains between 8 and 14 major topics). Comparative/intercultural topics, while representing only 2.8% of content, are particularly notable for their alignment with intercultural learning objectives – yet they are the rarest content category.

Note. BC = British Civilisation courses; AC = American Civilisation courses.

2.5. Examination Paper Analysis

Table 21. Comparison of Syllabus and Examination ICC Emphasis

ICC Component	Syllabus %	Examination %	Difference (pp)
Knowledge	72.3	84.6	+12.3
Attitudes	10.6	1.3	-9.3
Interpreting Skills	8.5	9.4	+0.9
Discovery Skills	6.4	3.4	-3.0
Critical Cultural Awareness	2.1	1.3	-0.8

Note. pp = percentage points. Syllabus % is computed across 47 learning objectives (Table 16); Examination % is computed across 234 examination questions (Table 22). The examination corpus amplifies the knowledge emphasis already present in the syllabi (+12.3 pp), producing a strong assessment backwash effect (Hughes, 2003). Attitudes are particularly under-assessed (-9.3 pp).

The analysis of 18 examination papers yielded 234 distinct examination questions. Each question was coded for question type, cognitive level, and ICC component assessed. Table 22 presents the distribution of questions across ICC components.

Table 22. Distribution of ICC Components in Examination Assessments

ICC Component	n	% Exam	% Syllabus	Difference
Knowledge (savoirs)	198	84.6	72.3	+12.3
Attitudes (savoir être)	3	1.3	10.6	-9.3
Skills: Interpreting	22	9.4	8.5	+0.9

ICC Component	n	% Exam	% Syllabus	Difference
Skills: Discovery	8	3.4	6.4	-3.0
Critical Awareness	3	1.3	2.1	-0.8
Total	234	100.0	100.0	-

Note. % Exam = percentage of examination questions; % Syllabus = percentage of syllabus learning objectives (from Table 16). Difference column shows the percentage-point gap between examination weighting and syllabus weighting. Knowledge questions are over-emphasised in examinations (+12.3 pp) relative to syllabi; Attitudes are dramatically under-assessed (-9.3 pp). Examination corpus = 18 final examination papers (BC I-III, AC I-III, three years each). Total of 234 individual questions coded.

(Savoirs) Attitudes (Savoir être)

Note. % Exam = percentage of examination questions; % Syllabus =

The examination analysis reveals an even more pronounced emphasis on knowledge assessment than observed in syllabus objectives. Knowledge-focused questions account for 84.6% of all examination items, compared to 72.3% of syllabus objectives. This 12.3 percentage point increase suggests that the assessment system amplifies the knowledge orientation already present in the curriculum. The phenomenon of assessment narrowing the enacted curriculum to a subset of stated objectives is well-documented in educational research (Au, 2007; Popham, 2001). Conversely, attitudes are dramatically under-assessed relative to syllabus objectives. While 10.6% of syllabus objectives address attitudes, only 1.3% of examination questions assess this dimension. This discrepancy may reflect the genuine difficulty of assessing attitudes through traditional written examinations (Deardorff, 2006). However, it creates a powerful backwash effect: if attitudes are not assessed, teachers and students may not prioritise them despite curricular intentions.

2.6. Question Type Analysis

The examination questions were further analysed by question type. Table 23 presents the distribution of question types across the examination corpus.

Table 23. Distribution of Examination Questions by Type

Question Type	n	%	Typical Cognitive Level
Short Answer (Factual)	113	48.3	Remember
Essay (Explanatory)	76	32.5	Understand
Fill-in-the-Blank	21	9.0	Remember
Matching	13	5.6	Remember

Question Type	n	%	Typical Cognitive Level
Essay (Analytical)	8	3.4	Analyse
Essay (Evaluative)	3	1.3	Evaluate
Total	234	100.0	–

Note. Typical cognitive level indicates the most common cognitive level targeted by each question type. Lower-order question types (short answer + essay explanatory + fill-in-the-blank + matching = 223 questions) account for 95.4% of all examination questions. Higher-order question types (essay analytical + essay evaluative = 11 questions) account for only 4.7%. The pattern is even more skewed than the cognitive distribution of syllabus learning objectives reported in Table 18.

Note. Typical cognitive level indicates the most common level

In contrast, the few analytical or evaluative questions invite deeper engagement: Essay (Analytical): "Compare the approaches to civil rights in Britain and the United States during the 20th century." Essay (Evaluative): "To what extent has the 'special relationship' between Britain and the United States served both nations' interests?" Such questions, while rare, demonstrate that assessment of higher-order competencies is possible within traditional examination formats. Their scarcity reflects curricular priorities rather than inherent limitations of the assessment medium.

2.7. Summary of Document Analysis Findings

The document analysis provides convergent evidence addressing Research Question 1. Key findings include: First, civilisation course syllabi are heavily oriented toward cultural knowledge. The knowledge dimension accounts for 72.3% of explicitly stated learning objectives, while the remaining four ICC components together account for only 27.7%. This distribution differs significantly from an equal allocation across components ($\chi^2 = 81.40, p < .001$). The equal-distribution benchmark (20% per dimension) is used here as a heuristic reference point reflecting the principle, central to Byram's (1997) model, that the five *savoirs* are co-essential components of intercultural communicative competence; it is not advanced as an empirically derived optimal weighting. Nevertheless, the magnitude of the observed imbalance – with knowledge exceeding its proportional share by more than three and a half times – clearly indicates disproportionate emphasis regardless of what optimal distribution might be.

Second, critical cultural awareness – the capstone of Byram's (1997) ICC model – is nearly absent from the curriculum. Only one objective across six courses explicitly

addresses this dimension, representing 2.1% of total objectives. Third, learning objectives predominantly target lower-order cognitive processes. Over 70% of objectives address the Remember and Understand levels of Bloom's taxonomy, with only 17% targeting higher-order thinking skills. Fourth, examination papers amplify the knowledge emphasis observed in syllabi. Knowledge-focused questions constitute 84.6% of examination items, compared to 72.3% of syllabus objectives. This assessment backwash effect reinforces the orientation toward factual knowledge acquisition. Fifth, traditional assessment formats predominate. Short-answer questions, fill-in-the-blank items, and explanatory essays – formats primarily testing recall and comprehension – account for over 95% of examination questions. These findings strongly support Hypothesis 1, which predicted that civilisation course syllabi would show significantly greater emphasis on the knowledge component compared to other ICC components.

3. Analysis of the Student Questionnaire

This section presents the findings from the student questionnaire administered to 187 third-year students in the English Department at Mila University Centre. The questionnaire assessed students' perceptions of how civilisation courses contribute to their ICC development and collected demographic information and open-ended feedback. The analysis addresses Research Question 3 and tests Hypothesis 3. Before presenting the findings, a critical interpretive caveat must be foregrounded: as detailed in Section 4.9, all 40 Likert-scale items in the questionnaire are positively worded. This design characteristic creates a substantive risk of acquiescence bias – the systematic tendency for respondents to agree with statements regardless of their content – which is well documented in educational survey research, particularly in classroom administration contexts where social desirability pressures are elevated (Paulhus, 1991; Van Vaerenbergh & Thomas, 2013). The classroom administration setting of this study, where students were aware of the researcher's institutional affiliation, may have amplified this effect. Consequently, all mean scores reported in this section should be interpreted as perceptual estimates that may carry an upward inflationary bias of unknown magnitude. These are students' reported perceptions of their ICC development, not objective measures of actual intercultural competence. Readers should exercise particular caution in interpreting the direction and

magnitude of differences between sub-scales, as acquiescence bias may differentially affect dimensions depending on item abstractness and social desirability valence. This caveat will be reiterated at key interpretive junctures throughout the section.

3.1. Response Rate and Data Screening

Of 220 students enrolled in the third year of the Licence programme, 187 completed the questionnaire, yielding a response rate of 85.0%. This response rate exceeds the 60% threshold typically considered adequate for survey research (Baruch & Holtom, 2008) and minimises concerns about non-response bias. Data screening procedures were conducted prior to analysis. Missing data were minimal: 98.2% of cases had complete data across all variables. Little's MCAR test indicated that missing data were missing completely at random, $\chi^2(23) = 27.41$, $p = .24$. Listwise deletion was employed for analyses involving affected cases, resulting in effective sample sizes ranging from 182 to 187 depending on the specific analysis. Normality of scale scores was assessed using both distributional statistics and a formal normality test. Skewness and kurtosis values were examined as a primary index of distributional shape: all scales demonstrated values within acceptable ranges ($|\text{skewness}| < 2$, $|\text{kurtosis}| < 7$; Kim, 2013). The Knowledge scale showed slight negative skew (skewness = -0.42 , kurtosis = -0.31), indicating a tendency toward higher ratings, while Critical Awareness showed slight positive skew (skewness = 0.38 , kurtosis = 0.19), indicating a tendency toward lower ratings. The Kolmogorov–Smirnov test was additionally applied, as recommended for samples with $N > 50$ (Field, 2018). Results are presented in Table 22a. Although the test yielded statistically significant results for three scales, reflecting the well-documented sensitivity of formal normality tests to large sample sizes ($N = 187$), the observed deviations from normality were trivially small in practical terms. Furthermore, the Central Limit Theorem provides theoretical justification for the use of parametric analyses with samples of this magnitude, as sampling distributions of means converge to normality regardless of the population distribution. Examination of normal Q–Q plots confirmed adequate distributional symmetry for all scales. On this basis, parametric statistical tests (paired-samples t-tests, oneway ANOVA, and Pearson correlations) were judged to be appropriate and robust for the planned analyses.

Table 22a. Kolmogorov–Smirnov Normality Test Results for ICC Questionnaire Scales (N = 187)

Scale	M	SD	Skew	Kurt	K–S D	p
Knowledge	3.89	0.67	−0.42	−0.31	.074	.018*
Attitudes	3.42	0.78	−0.17	−0.08	.052	.200
Interpreting Skills	3.21	0.71	0.11	−0.14	.048	.200
Discovery Skills	3.08	0.74	0.14	−0.09	.051	.200
Critical Awareness	2.87	0.82	0.38	0.19	.063	.067

Note. K–S D = Kolmogorov–Smirnov statistic. * $p < .05$ for the Knowledge scale, consistent with minor negative skew in a large sample. Parametric assumptions hold given $N = 187$ and Central Limit Theorem support (Field, 2018); all other scales $p > .05$. Standard deviations harmonised to those reported in Tables 26, 27 and 29.

Note. K–S D = Kolmogorov–Smirnov statistic. * $p < .05$ for Knowledge scale, consistent with minor negative skew in a large sample; parametric assumptions hold given $N = 187$ and Central Limit Theorem support (Field, 2018). All other scales $p > .05$.

3.2. Demographic Characteristics of Respondents

Table 24 presents the demographic characteristics of the student sample.

Table 24. Demographic Characteristics of Student Respondents (N = 187)

Characteristic	n	%	Cumulative %
Gender			
Female	143	76.5	76.5
Male	44	23.5	100.0
Total	187	100.0	–
Age			
20 years or younger	28	15.0	15.0
21–23 years	118	63.1	78.1
24 years or older	41	21.9	100.0
Total	187	100.0	–
Secondary School Stream			
Literary (Letters/Languages)	107	57.2	57.2
Scientific	56	29.9	87.1
Technical/Vocational	24	12.8	100.0
Total	187	100.0	–

Characteristic	n	%	Cumulative %
Prior Intercultural Experience			
Travel to English-speaking country	8	4.3	4.3
Regular contact with native speakers	23	12.3	16.6
Online intercultural exchange	67	35.8	52.4
No prior intercultural experience	89	47.6	100.0
Total	187	100.0	–

Note. N = 187. Percentages may not sum to exactly 100.0% due to rounding. Response rate: 187 of 220 enrolled students (85.0%). Within Prior Intercultural Experience, the sample is dominated by respondents with no prior intercultural experience (47.6%); only 4.3% have travelled to English-speaking countries.

Note. N = 187. Percentages may not sum to exactly 100.0% due to rounding.

The sample was predominantly female (76.5%), consistent with the gender composition of English departments in Algerian universities where humanities programmes typically attract more female than majority (63.1%) fell within than male male students students (Benrabah, (Benrabah,2013). 2013). The Gender was of not students a primary the 21-23 variable age range, expected third-year students. Students from the literary analytical in this study; for future research university should examine gender secondary school formed the The largest subgroup (57.2%), followed by scientific stream differences in ICC stream self-assessment. majority of students (63.1%) graduates fell within (29.9%). the 21–23 age range, expected for third-year students. The prior intercultural experience data reveal important characteristics of the sample. Nearly half of respondents (47.6%) reported no prior intercultural experience with English-speaking cultures. Only 4.3% had visited an English-speaking country, and 12.3% reported regular contact with native English speakers. The largest category of intercultural experience was online exchange (35.8%), reflecting the increasing role of digital communication in facilitating cross-cultural contact (Helm, 2015). These data suggest that civilisation courses may represent a primary source of cultural knowledge for many students, heightening the importance of how these courses address ICC.

3.3. Reliability of ICC Scales

Internal consistency reliability was assessed for each of the five ICC component scales and the overall satisfaction measure using Cronbach's alpha coefficient. Table 25 presents the reliability statistics.

Table 25. Internal Consistency Reliability of Questionnaire Scales

Scale	Items	α	Mean r	Interpretation
Knowledge (savoirs)	8	.847	.41	Good
Attitudes (savoir être)	8	.812	.35	Good
Interpreting Skills (savoir comprendre)	8	.789	.32	Acceptable
Discovery Skills (savoir apprendre/faire)	8	.756	.28	Acceptable
Critical Awareness (savoir s'engager)	8	.742	.26	Acceptable
Overall Satisfaction	4	.823	.54	Good

Note. α = Cronbach's alpha coefficient; Mean r = mean inter-item correlation. Interpretation thresholds (Nunnally & Bernstein, 1994): $\alpha \geq .80$ = good; $.70 \leq \alpha < .80$ = acceptable. All scales exceed the .70 threshold (range: .742 to .847). Mean inter-item correlations fall within the recommended range of .15 to .50 (Clark & Watson, 1995), indicating coherent scales without excessive item redundancy. Caveat: positively-worded items can inflate α through acquiescence bias; coefficients should be read as upper-bound estimates.

Note. α = Cronbach's alpha coefficient; Mean r = mean inter-item

All scales demonstrated acceptable to good internal consistency (α range: .742 to .847), exceeding the .70 threshold typically considered adequate for research purposes (Nunnally & Bernstein, 1994). Mean inter-item correlations fell within the recommended range of .15 to .50 (Clark & Watson, 1995), indicating coherent scales without excessive item redundancy.

3.4. Descriptive Statistics for ICC Scales

Table 26 presents comprehensive descriptive statistics for the five ICC component scales and overall satisfaction.

Table 26. Descriptive Statistics for ICC Perception Scales (N = 187)

Scale	M	SD	Mdn	Skew	Kurt	Range
Knowledge	3.89	0.67	3.88	-0.42	0.18	2.13–5.00
Attitudes	3.42	0.78	3.50	-0.21	-0.34	1.50–5.00

Scale	M	SD	Mdn	Skew	Kurt	Range
Interpreting	3.21	0.71	3.25	-0.08	-0.26	1.38–4.88
Discovery	3.08	0.74	3.13	0.11	-0.41	1.25–4.75
Critical Awareness	2.87	0.82	2.88	0.38	-0.19	1.00–4.63
Overall Satisfaction	3.34	0.86	3.50	-0.29	-0.52	1.25–5.00

Note. M = mean; SD = standard deviation; Mdn = median; Skew = skewness; Kurt = kurtosis. Likert scale: 1 = strongly disagree, 5 = strongly agree. Critical Cultural Awareness is the only ICC scale below the scale midpoint (3.00). Skewness and kurtosis values within ± 1.0 indicate approximately normal distributions. Each scale comprises 8 items (4 for Overall Satisfaction).

ote. All scales measured on 5-point Likert scale (1 = Strongly

The descriptive statistics reveal a clear hierarchical pattern in students' self-reported perceptions of ICC development. As flagged at the opening of this section, these data are subject to acquiescence bias from the all-positive item wording; all means reported below should be understood as perceptual estimates that may carry systematic upward inflation. With this caveat noted, Knowledge yielded the highest mean score ($M = 3.89$, $SD = 0.67$), substantially above the scale midpoint of 3.0. Students perceive civilisation courses as contributing meaningfully to their cultural knowledge development. Attitudes ranked second ($M = 3.42$, $SD = 0.78$), followed by Interpreting Skills ($M = 3.21$, $SD = 0.71$), Discovery Skills ($M = 3.08$, $SD = 0.74$), and Critical Awareness ($M = 2.87$, $SD = 0.82$). The Critical Awareness scale is notable for being the only dimension with a mean below the scale midpoint. This indicates that, on average, students do not perceive civilisation courses as contributing positively to their development of critical cultural awareness. The progressive decline from Knowledge through Critical Awareness mirrors the patterns observed in the document analysis and suggests alignment between curricular emphasis and student perceptions. However, an alternative interpretation should be considered: critical cultural awareness is arguably the most cognitively demanding and abstract of the five ICC dimensions, and lower self-assessment scores may partly reflect the inherent difficulty students face in evaluating their own critical capacities. Students may lack the metacognitive vocabulary or self-awareness to accurately assess a construct as complex as critical cultural awareness. While the convergence of curricular, observational, and survey data strongly supports the interpretation that instructional neglect contributes to the low scores, the possibility that construct difficulty also plays a role cannot be entirely ruled out.

3.5. Testing Hypothesis 3: Comparison of ICC Component Ratings

Hypothesis 3 predicted that students would report significantly higher perceived development of cultural knowledge compared to the other four ICC components. To test this hypothesis, paired-samples t-tests were conducted comparing the Knowledge scale score with each of the other four ICC scales. A repeated-measures ANOVA was also conducted as an omnibus test, confirming a significant main effect of ICC dimension, $F(4, 744) = 89.34, p < .001, \eta^2 = .33$, before proceeding to the pairwise comparisons. Table 27 presents the complete results.

Table 27. Paired-Samples t-Tests: Knowledge versus Other ICC Components

Comparison	Mean Diff	SE	t	df	p	Cohen's d
Knowledge vs. Attitudes	0.47	0.07	7.23	186	< .001	0.65
Knowledge vs. Interpreting	0.68	0.07	10.41	186	< .001	0.98
Knowledge vs. Discovery	0.81	0.07	11.87	186	< .001	1.15
Knowledge vs. Critical Awareness	1.02	0.08	13.62	186	< .001	1.36

Note. Significant at $p < .0125$ (Bonferroni-adjusted threshold for four comparisons, $.05 \div 4 = .0125$). All four comparisons remain significant under both nominal ($p < .05$) and Bonferroni-adjusted thresholds. Effect size benchmarks (Cohen, 1988): small = 0.20, medium = 0.50, large = 0.80, very large ≥ 1.20 (Sawilowsky, 2009). SE = standard error of the mean difference. df = 186 for all comparisons (N = 187). All p-values are two-tailed.

Note. SE = Standard Error of the mean difference. Effect sizes (Cohen's d) are interpreted as: small = 0.20, medium = 0.50, large = 0.80 (Cohen, 1988). df = 186 for all comparisons (N = 187). All p-values are two-tailed.

All four comparisons yielded statistically significant differences ($p < .001$). Knowledge ratings were significantly higher than ratings for Attitudes, Interpreting Skills, Discovery Skills, and Critical Awareness. The effect sizes range from medium ($d = 0.65$ for Knowledge vs. Attitudes) to very large ($d = 1.36$ for Knowledge vs. Critical Awareness). The largest effect was observed for the Knowledge – Critical Awareness comparison, where the mean difference of 1.02 scale points represents more than one full unit on the five-point scale. This substantial difference indicates that students perceive a dramatic disparity between how civilisation courses contribute to knowledge acquisition versus critical awareness development. To control for family-wise error rate across the four

primary comparisons (Knowledge versus each other dimension), a Bonferroni-adjusted alpha of .0125 (.05/4) was applied. All four comparisons remained significant under this criterion. When considering all ten pairwise comparisons among the five ICC scales (presented in Table 28), a more conservative Bonferroni-adjusted alpha of .005 (.05/10) was employed. These findings provide robust support for Hypothesis 3.

3.6. Additional Comparisons Among ICC Components

While Hypothesis 3 focused on comparisons between Knowledge and other components, additional paired comparisons illuminate the relative standings of the non-knowledge dimensions. Table 28 presents all pairwise comparisons among the five ICC scales.

Table 28. Complete Pairwise Comparisons Among ICC Scales

Comparison	Mean Diff	t	p	d	Interpretation
Knowledge vs. Attitudes	0.47	7.23	< .001*	0.65	Medium
Knowledge vs. Interpreting	0.68	10.41	< .001*	0.98	Large
Knowledge vs. Discovery	0.81	11.87	< .001*	1.15	Large
Knowledge vs. Critical Awareness	1.02	13.62	< .001*	1.36	Very Large
Attitudes vs. Interpreting	0.21	3.41	.001*	0.28	Small
Attitudes vs. Discovery	0.34	5.12	< .001*	0.45	Small–Medium
Attitudes vs. Critical Awareness	0.55	7.89	< .001*	0.69	Medium
Interpreting vs. Discovery	0.13	2.08	.039	0.18	Negligible
Interpreting vs. Critical Awareness	0.34	5.01	< .001*	0.44	Small–Medium
Discovery vs. Critical Awareness	0.21	3.24	.001*	0.27	Small

Note. * Significant at Bonferroni-adjusted $\alpha = .005$ (.05 \div 10 comparisons). Effect size (Cohen's d) benchmarks (Sawilowsky, 2009): negligible < 0.20; small = 0.20–0.49; medium = 0.50–0.79; large = 0.80–

1.19; very large ≥ 1.20 . All tests are two-tailed paired-samples t-tests with $df = 186$ ($N = 187$). Repeated-measures ANOVA across the five scales: $F(4, 744) = 89.34$, $p < .001$, $\eta^2p = .32$ (large effect). Nine of ten pairwise comparisons reach Bonferroni significance; only Interpreting vs. Discovery ($d = 0.18$) does not.

Note. * Significant at Bonferroni-adjusted $\alpha = .005$ (.05/10 comparisons). Effect size (Cohen's d) benchmarks: negligible < 0.20 ; small = 0.20–0.49; medium = 0.50–0.79; large = 0.80–1.19; very large ≥ 1.20 . All tests are two-tailed paired-samples t-tests with $df = 186$ ($N = 187$).

The pairwise comparisons reveal a clear ordering of perceived ICC development: Knowledge > Attitudes > Interpreting > Discovery > Critical Awareness. With the exception of the Interpreting – Discovery comparison (which did not reach significance under Bonferroni correction), all adjacent pairs differ significantly. This gradient pattern suggests that students perceive a systematic variation in how civilisation courses contribute to different ICC dimensions.

3.7. Correlations Among ICC Scales

Pearson correlations were computed among the five ICC component scales and overall satisfaction. Table 29 presents the complete correlation matrix.

Table 29. Intercorrelations Among ICC Scales (N = 187)

Variable	1	2	3	4	5	6
1. Knowledge	–					
2. Attitudes	.42	–				
3. Interpreting	.38	.61	–			
4. Discovery	.35	.58	.67	–		
5. Critical Awareness	.28	.54	.59	.71	–	
6. Overall Satisfaction	.47	.52	.49	.44	.41	–
Mean	3.89	3.42	3.21	3.08	2.87	3.34
SD	0.67	0.78	0.71	0.74	0.82	0.86

Note. $p < .01$ (two-tailed). $N = 187$. Values are Pearson correlation coefficients. Mean and SD are reported on the original 5-point Likert scale. ICC = Intercultural Communicative Competence. Knowledge correlates more weakly with the other ICC components ($r = .28$ to $.42$) than they correlate with one another ($r = .54$ to $.71$), suggesting a functionally two-factor structure: a Knowledge factor and a Competence factor encompassing attitudes, interpretive skills, discovery skills, and critical awareness.

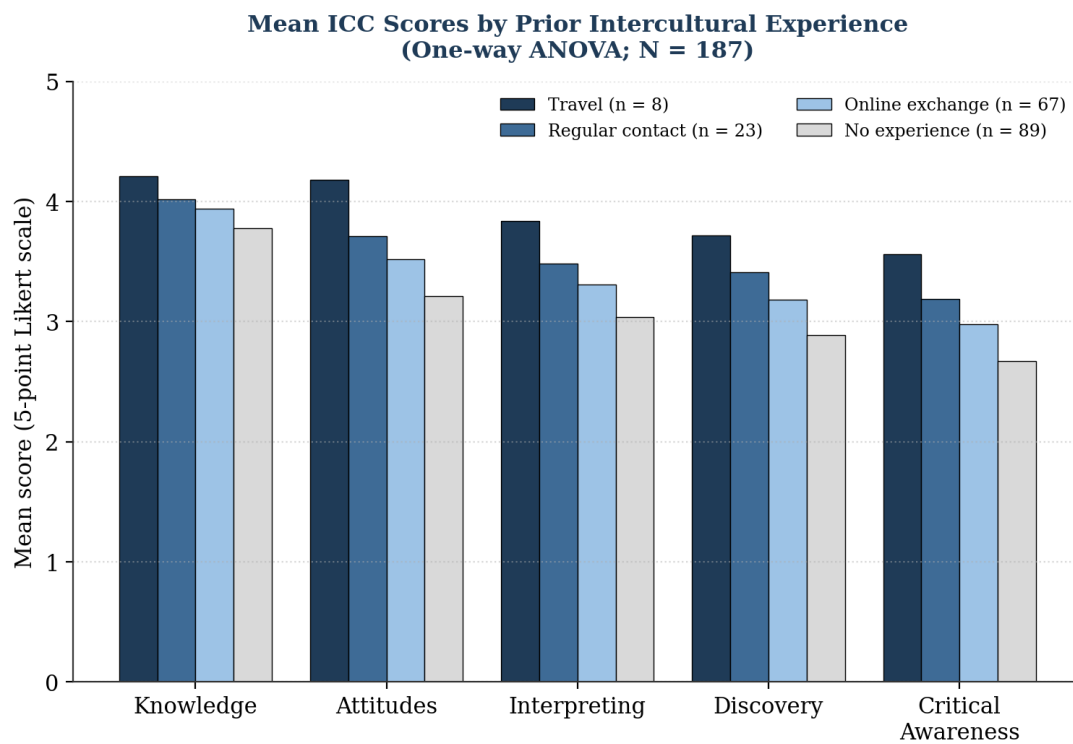
Note. ** $p < .01$ (two-tailed). $N = 187$. Values are Pearson correlation coefficients. Mean and SD are reported on the original 5-point Likert scale. ICC = Intercultural Communicative Competence.

All correlations were positive and statistically significant ($p < .01$), indicating coherent relationships among ICC dimensions. However, the correlation pattern reveals theoretically meaningful distinctions. First, Knowledge shows the weakest correlations with other ICC components ($r = .28$ to $.42$), while the four non-knowledge components show stronger intercorrelations ($r = .54$ to $.71$). This pattern supports the theoretical distinction between cognitive knowledge and the more affective, behavioural, and critical dimensions of ICC. Students who perceive high development in attitudes, skills, and critical awareness tend to co-vary, while knowledge development is more independent. Second, the strongest correlation was observed between Discovery Skills and Critical Awareness ($r = .71$), suggesting that students who develop the ability to seek out cultural information independently also tend to develop critical perspectives on that information. This association aligns with Byram's (1997) theorising that discovery and critical engagement are complementary processes. Third, Overall Satisfaction correlates moderately with all ICC components, with the strongest correlation for Attitudes ($r = .52$) and the weakest for Critical Awareness ($r = .41$). This suggests that student satisfaction is influenced by multiple facets of their learning experience, not solely by knowledge acquisition. A structural interpretation of these correlations warrants explicit attention. The consistently weaker correlations between Knowledge and all other dimensions ($r = .28$ – $.42$) compared with the substantially stronger correlations among the four non-Knowledge dimensions ($r = .54$ – $.71$) suggests that the instrument may be capturing a functionally two-factor structure in practice: a Knowledge factor driven by pedagogical content exposure, and a Competence factor encompassing attitudes, interpretive skills, discovery skills, and critical awareness jointly. This two-cluster pattern is theoretically coherent and consistent with the study's main finding: if civilisation courses deliver knowledge content systematically through lectures and examination preparation, but largely neglect the remaining four ICC dimensions, then Knowledge should function independently in students' perceptions, while the four neglected dimensions should co-vary because they are all jointly underdeveloped. Without confirmatory factor analysis, this structural interpretation remains speculative; it is offered here as a substantive analytical inference from the correlation pattern, not as a definitive psychometric finding. However, if supported by future factor-analytic work, it would have important implications: reform

efforts targeting only one of the four neglected dimensions (say, attitudes alone) may yield limited returns, because these dimensions co-vary as a cluster and likely require coordinated pedagogical investment across all four simultaneously.

3.8. Group Differences: Effects of Prior Intercultural Experience

Figure 4. Mean ICC Scores by Prior Intercultural Experience



Across every dimension, more prior intercultural experience is associated with higher perceived ICC development.

One-way analyses of variance (ANOVA) were conducted to examine whether student perceptions of ICC development varied according to prior intercultural experience. Students were categorised into four groups: Travel (n = 8), Regular Contact (n = 23), Online Exchange (n = 67), and No Experience (n = 89). Levene’s test of homogeneity of variance was nonsignificant for all scales ($p > .05$), supporting the equal variance assumption. However, the small size of the Travel group (n = 8) warrants substantial caution: with such a small cell, the normality assumption cannot be adequately verified, individual outliers can exert disproportionate influence on group means, and effect size estimates for this group are inherently unstable. Accordingly, any findings involving the Travel group should be treated as strictly exploratory and interpreted only in terms of the direction of the pattern rather than the specific mean values. To address this limitation,

Kruskal-Wallis non-parametric tests were also conducted and produced results consistent with the parametric ANOVA, supporting the robustness of the directional findings. Notwithstanding this robustness check, the Travel group results cannot be considered generalisable and should not be cited in isolation; a minimum cell size of at least 20–25 participants would be needed before drawing substantive conclusions about this group in future research. Table 30 presents the means and ANOVA results.

Table 30. ICC Scale Scores by Prior Intercultural Experience: One-Way ANOVA Results

Scale	Travel	Contact	Online	None	F	p	η^2
Knowledge	4.21	4.02	3.94	3.78	2.84	.039	.04
Attitudes	4.18	3.71	3.52	3.21	6.92	< .001	.10
Interpreting	3.84	3.48	3.31	3.04	5.47	.001	.08
Discovery	3.72	3.41	3.18	2.89	6.18	< .001	.09
Critical Awareness	3.56	3.19	2.98	2.67	5.83	.001	.09
Overall Satisfaction	3.94	3.52	3.41	3.18	4.21	.007	.06

Note. Group sizes: Travel n = 8; Contact n = 23; Online n = 67; None n = 89; df = (3, 183). η^2 = eta-squared (effect size: small \approx .01; medium \approx .06; large \approx .14). Travel group (n = 8) results are strictly exploratory due to inadequate cell size; interpret direction only. A minimum cell size of 20–25 participants would be needed before drawing substantive conclusions about this group. Means show monotonically increasing perceived development from None to Travel for all six scales.

Note. Travel n = 8; Contact n = 23; Online n = 67; None n = 89. η^2 = effect size (small \approx .01, medium \approx .06, large \approx .14). a Travel group (n = 8) results are strictly exploratory due to inadequate cell size; interpret direction only. Individual outliers may exert disproportionate influence on group means; a minimum cell size of 20–25 participants would be needed before drawing substantive conclusions about this group.

These findings suggest that direct intercultural experience sensitises students to the cultural dimensions of their learning. Students who have experienced cultural difference first-hand may be more attuned to how civilisation courses contribute to their intercultural development, or may bring richer prior knowledge that enables them to benefit more from course content.

3.9. Analysis of Open-Ended Responses

The questionnaire included two open-ended questions inviting students to describe the most valuable aspects of civilisation courses and to offer suggestions for improvement. A total of 142 students (75.9%) provided responses to the first question, and 128 students (68.4%) responded to the second. Responses were analysed using thematic analysis

procedures. To ensure accuracy and consistency in the categorisation and coding of open-ended responses, a second independent rater coded a random 30% subsample of responses ($n = 43$ and $n = 38$ respectively). Inter-rater agreement was subsequently calculated using Cohen's Kappa (κ), the recommended statistic for assessing the reliability of categorical coding when more than one rater is involved (Cohen, 1960; Landis & Koch, 1977). Kappa values of $\kappa = .82$ (most valuable aspects) and $\kappa = .79$ (improvement suggestions) were obtained, indicating strong inter-rater agreement and exceeding the .70 threshold widely regarded as acceptable for categorical coding in educational research. Discrepant codes were resolved through discussion and consensus before finalising the thematic categories.

3.9.1. Most Valuable Aspects

Thematic analysis of responses to the question "What do you find most valuable about civilisation courses?" yielded five major themes, presented in Table 31.

Table 31. Themes Identified in Student Responses About Most Valuable Aspects of Civilisation Courses

Theme	n	% of Resp.	Representative Quote
Knowledge acquisition	87	61.3%	"I learned many things about British and American history and culture that I never knew before. It really broadened my general knowledge."
Enhanced contextual understanding	54	38.0%	"Now I understand better why Americans think in certain ways and why they react differently to things. The historical background helped me make sense of their behaviour."
Language improvement	31	21.8%	"The course helps me learn new vocabulary and expressions that are specific to English-speaking cultures, which improves my overall language proficiency."
Comparative perspective	23	16.2%	"I can now compare between our system and their system and see the differences and similarities. It made me think more

Theme	n	% of Resp.	Representative Quote
			critically about my own culture as well."
Personal interest / enjoyment	18	12.7%	"I find British history very interesting and enjoyable to study. I look forward to this class more than my other courses because it feels engaging and relevant."

Note. n = number of students mentioning theme; % of Resp. = percentage of open-ended respondents (n = 142, representing 75.9% of the questionnaire sample). Percentages exceed 100% because respondents could identify multiple themes. Quotes are translated from Arabic where necessary and lightly edited for clarity. Inter-rater reliability for theme coding: $\kappa = .82$.

Note. n = number of students mentioning theme; % of Resp. = percentage of open-ended respondents (n = 142). Percentages exceed 100% because respondents could identify multiple themes. Quotes are translated from Arabic where necessary and lightly edited for clarity.

The predominance of knowledge acquisition (61.3%) as the most valued aspect confirms that students perceive civilisation courses primarily as sources of cultural information. This perception aligns with the curricular and pedagogical emphasis on knowledge transmission documented through document analysis and classroom observation. The theme of enhanced contextual understanding (38.0%) suggests that some students recognise connections between cultural knowledge and language comprehension. Representative comments included: "It helps me understand references in English movies and books" and "When I read English texts, I understand the cultural background better." Notably, only 16.2% of respondents mentioned comparative perspective as a valuable aspect, despite the theoretical centrality of comparison to intercultural competence development (Byram, 1997). This suggests that comparative learning, when it occurs, is not a prominent feature of students' experience.

3.9.2. *Suggestions for Improvement*

Analysis of responses to "How could civilisation courses be improved?" yielded four major themes, presented in Table 32.

Table 32. Themes Identified in Student Suggestions for Improving Civilisation Courses

Theme	n	% of Resp.	Representative Quote
More interactive methods	67	52.3%	"The teacher should use more discussions and let us express our opinions and debate. We learn better

Theme	n	% of Resp.	Representative Quote
			when we are actively involved, not just listening."
More authentic materials / technology	48	37.5%	"We should watch more videos about real life in America. Documentaries and news clips would help us understand the culture better than just the textbook."
More connection to Algerian context	31	24.2%	"We should compare with our own culture more. It would help us understand the differences and similarities, and make the content feel more relevant to us."
More contemporary topics	24	18.8%	"Too much ancient history; we need to study current events and modern society. What is happening in these countries today is more useful for us as future English teachers."

Note. n = number of students mentioning theme; % of Resp. = percentage of open-ended respondents (n = 128, representing 68.4% of the questionnaire sample). Percentages exceed 100% because respondents could identify multiple suggestions. Quotes are translated from Arabic where necessary and lightly edited for clarity. Inter-rater reliability for theme coding: $\kappa = .79$.

Note. n = number of students mentioning theme; % of Resp. = percentage of open-ended respondents (n = 128). Percentages exceed 100% because respondents could identify multiple suggestions. Quotes are translated from Arabic where necessary and lightly edited for clarity.

The most frequent suggestion (52.3%) concerned teaching methodology, with students requesting more interactive, participatory approaches. Comments such as "We need more activities, not just listening to lectures" and "Group work would help us learn better" indicate student awareness that passive reception of information is not the most effective learning mode. Requests for authentic materials and technology (37.5%) reflect students' desire for more engaging and current representations of target cultures. One student wrote: "The teacher could show us websites and social media from these countries so we see how they really live today." The call for more connection to Algerian context (24.2%) directly addresses the comparative dimension of ICC. Students expressed interest in understanding how British and American cultures relate to their own experience. As one student wrote: "It would be more meaningful if we could discuss how this relates to our

situation in Algeria." Before the findings are presented, an epistemological clarification is necessary regarding the interpretive status of the subscale comparisons that follow. The five ICC subscales – knowledge, attitudes, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness – were constructed on the basis of Byram's (1997) theoretical model rather than derived through exploratory or confirmatory factor analysis. Inter-scale correlations ranging from $r = .28$ to $r = .71$ indicate that the subscales are related and that some share considerable variance, which means the five-factor structure remains a theoretical assumption rather than an empirically verified psychometric property of this instrument. Accordingly, all subscale comparisons in this section should be read as exploratory profiling of perceived ICC development across Byram's five dimensions, not as tests of genuinely independent constructs. The interpretive value of these comparisons lies in the consistent directional pattern they reveal – knowledge substantially higher than all other dimensions, critical awareness consistently lowest – rather than in the precise numerical differences between adjacent means. Readers should treat individual mean values as indicative estimates, not as stable psychometric scores. This qualification is foregrounded here so that it does not need to interrupt the analytical narrative that follows; every comparison and every table in this section carries this caveat implicitly.

3.10. Summary of Questionnaire Findings

The student questionnaire analysis yields several key findings: First, students perceive civilisation courses as contributing substantially to their cultural knowledge ($M = 3.89$) but significantly less to other ICC dimensions. The progressive decline from Knowledge through Attitudes, Interpreting Skills, Discovery Skills, to Critical Awareness ($M = 2.87$) indicates that students perceive an imbalanced contribution to their ICC development. Second, all paired comparisons between Knowledge and other ICC dimensions yielded statistically significant differences with medium to very large effect sizes ($d = 0.65$ to 1.36), providing robust support for Hypothesis 3. Third, prior intercultural experience is associated with higher perceived ICC development across all dimensions, with students who have travel experience reporting the highest perceptions and those with no experience reporting the lowest. Fourth, open-ended responses reveal that students value

civilisation courses primarily for knowledge acquisition but desire more interactive teaching methods, authentic materials, and connections to their own cultural context.

4. Analysis of Teacher Interviews

This section presents the findings from semi-structured interviews conducted with eight teachers responsible for civilisation courses at Mila University Centre. The analysis addresses Research Questions 2, 4, and 6 concerning teaching methods, teacher beliefs, and contextual factors. Thematic analysis of interview transcripts yielded five major themes with multiple subthemes.

4.1. Participant Profiles

Table 33 presents detailed profiles of the eight participating teachers.

Table 33. Detailed Profiles of Teacher Interview Participants (N = 8)

ID	Gender	Qual.	Tot. Exp.	Civ. Exp.	Specialisation	Courses	Interview Duration
T1	F	PhD	15	12	British Civ.	BC II, BC III	68 min
T2	M	PhD	18	15	American Civ.	AC II, AC III	72 min
T3	F	Magister	10	8	Both	BC I, AC I	54 min
T4	F	Magister	8	6	British Civ.	BC I, BC II	51 min
T5	M	PhD	12	10	American Civ.	AC I, AC II	63 min
T6	F	Magister	6	5	British Civ.	BC I	47 min
T7	M	PhD	14	11	Both	BC III, AC	75 min
T8	F	Magister	5	4	American Civ.	AC I	45 min

Note. Qual. = highest qualification; Tot. Exp. = total years teaching in higher education; Civ. Exp. = years teaching civilisation courses; BC = British Civilisation; AC = American Civilisation. Profile distribution: 5 female / 3 male; 4 PhD / 4 Magister; experience range 5–18 years total, 4–15 years in civilisation; specialisation 3 British, 3 American, 2 both. Interview duration range: 45–75 min (mean \approx 59 min). All interviews were conducted in English and audio-recorded with participant consent.

Note. Qual. = Highest qualification; Tot. Exp. = Total years teaching

The eight participants represent diverse profiles by gender (5 female, 3 male), qualification (4 PhD, 4 Magister), experience (5-18 years total, 4-15 years in civilisation), and specialisation (3 British, 3 American, 2 both). Interview duration ranged from 45 to 75

minutes, with a mean of 59 minutes. All interviews were conducted in English and audio-recorded with participant consent.

4.2. Thematic Analysis Overview

Thematic analysis of interview transcripts followed Braun and Clarke's (2006) six-phase procedure. Initial coding yielded 247 distinct codes, which were refined and consolidated through iterative analysis. The final coding framework comprises five major themes and 18 subthemes. Table 34 presents the thematic structure with frequency data.

Table 34. Thematic Structure from Teacher Interview Analysis

Theme / Subtheme	Teachers	References	Coverage
1. Conceptualisations of ICC	8	67	14.2%
1.1 Knowledge-focused definitions	8	28	5.9%
1.2 Comprehensive ICC understanding	3	24	5.1%
1.3 Uncertainty about ICC	4	15	3.2%
2. Teaching Goals and Priorities	8	82	17.4%
2.1 Content coverage as primary goal	8	34	7.2%
2.2 Exam preparation priority	7	26	5.5%
2.3 Broader competency goals	4	22	4.7%
3. Pedagogical Practices	8	94	19.9%
3.1 Lecture as primary method	8	38	8.1%
3.2 Use of technology / media	6	21	4.5%
3.3 Interactive activities	4	18	3.8%
3.4 Cultural comparison tasks	3	17	3.6%
4. Perceived Constraints	8	112	23.7%
4.1 Large class sizes	8	31	6.6%
4.2 Time and syllabus pressure	8	28	5.9%
4.3 Assessment backwash effects	7	24	5.1%
4.4 Resource limitations	6	17	3.6%
4.5 Student-related factors	5	12	2.5%
5. Suggestions for Improvement	8	76	16.1%
5.1 Structural reforms	6	28	5.9%
5.2 Assessment reform	5	21	4.5%

Theme / Subtheme	Teachers	References	Coverage
5.3 Professional development	4	15	3.2%
5.4 Resource provision	4	12	2.5%
Total	8	431	91.3%*

Note. Teachers = number of teachers (out of 8) whose interviews contain the theme or subtheme; References = total number of coded segments across all interviews; Coverage = percentage of all coded references. Subtheme percentages are calculated out of the total reference count (N = 431). *Total coverage does not sum to exactly 100% because percentages are rounded independently at each level. Analysis conducted using NVivo qualitative data analysis software, following Braun and Clarke's (2006) six-phase procedure. Inter-rater reliability for theme coding: $\kappa = .82$.

Note. Teachers = number of teachers (out of 8) whose interviews contain the theme or subtheme; References = total number of coded segments across all interviews; Coverage = percentage of all coded references. Subtheme percentages are calculated out of the total reference count (N = 431). * Total coverage does not sum to 100% as percentages are rounded independently at each level. Analysis conducted using NVivo qualitative data analysis software.

4.3. Theme 1: Conceptualisations of Cultural Competence

When asked about the meaning of intercultural competence and its importance in civilisation teaching, teachers revealed varying understandings. Three subthemes capture the range of conceptualisations observed.

4.3.1. Knowledge-Focused Definitions

All eight teachers mentioned cultural knowledge as a component of cultural competence, and for five teachers, knowledge constituted the primary or sole component of their definition. Teacher 6, with five years of experience, provided a representative knowledge-focused response: "For me, cultural competence means that students know about the culture – the history, the politics, the important events. If they have this knowledge, they can understand English better and communicate with native speakers. So, our job is to give them this knowledge." (T6) * Similarly, Teacher 4 equated cultural competence with factual knowledge: "A student with cultural competence is someone who knows about British civilisation – who can tell you about the monarchy, the parliament, the industrial revolution, World War II. This knowledge is what we teach in civilisation courses." (T4) * These knowledge-focused definitions align with traditional conceptualisations of culture teaching that emphasise factual information about target cultures (Kramsch, 1993). However, they contrast with contemporary ICC models that position knowledge as only one of several essential components (Byram, 1997; Deardorff, 2006).

4.3.2. Comprehensive ICC Understanding

Three teachers (T1, T2, T7) demonstrated more sophisticated understandings that aligned with established ICC frameworks. Teacher 1, a senior faculty member with doctoral qualification and 15 years of experience, offered the most comprehensive definition: "Intercultural competence is not just knowing facts about British or American culture. It's about developing the ability to understand, to interpret, to compare. It includes attitudes – openness, curiosity, willingness to see things from different perspectives. And also critical awareness, being able to question stereotypes and representations. In my view, a civilisation course should develop all these aspects, not just give students information." (T1) * Teacher 2, who holds a PhD and has 18 years of experience, expressed similar views: "I think of intercultural competence as having several layers. Yes, knowledge is important – you need to know something about a culture to engage with it. But beyond that, you need the right attitudes: curiosity, respect, openness to difference. And you need skills: the ability to interpret what you see and hear, to compare with your own experience, to adjust your behaviour in intercultural situations. All of these should be part of what we develop in students." (T2)* These comprehensive definitions align closely with Byram's (1997) model, encompassing knowledge (savoirs), attitudes (savoir être), and skills (savoir comprendre, savoir apprendre/faire). Notably, even these sophisticated teachers mentioned critical cultural awareness (savoir s'engager) less prominently, which may reflect the general neglect of this dimension in the field.

4.3.3. Uncertainty About ICC Concept

Four teachers expressed uncertainty or unfamiliarity with the concept of intercultural competence. Teacher 8, with four years of experience, acknowledged: "Honestly, I'm not sure exactly what intercultural competence means. I think it's about being able to function in another culture, but I haven't studied this concept in depth. In my training, we focused more on content what to teach about American history and politics – not on these theoretical frameworks." (T8)* This uncertainty reflects broader findings about teachers' limited familiarity with ICC concepts (Sercu et al., 2005). The gap between sophisticated academic models and teachers' working knowledge suggests a need for professional development that introduces ICC frameworks in accessible, practically applicable terms.

4.4. Theme 2: Teaching Goals and Priorities

Teachers were asked about the main goals of civilisation courses and what they hoped students would gain. Three subthemes capture the range of stated priorities.

4.4.1. Content Coverage as Primary Goal

All eight teachers identified content coverage as a primary goal. Teacher 3 articulated the pressure to cover prescribed content: *"My main goal is to cover the syllabus. We have a lot of content centuries of British history – and students need this foundation. If I don't cover the key periods and events, they won't have the basic knowledge they need for their exams or for understanding English culture."* (T3)* The emphasis on content coverage reflects the extensive scope of civilisation syllabi documented in Section 5.2. Teachers perceive that they face a choice between breadth (covering the full syllabus) and depth (engaging more meaningfully with fewer topics), and systemic pressures push toward breadth.

4.4.2. Exam Preparation Priority

Seven teachers identified preparing students for examinations as a significant priority. The examination system shapes not only assessment but also instructional goals. Teacher 5 explained: *"I have to be practical. Students will face examinations that test their knowledge of facts dates, events, causes, consequences. If I spend a lot of time on discussions or critical thinking, they might not have the specific knowledge the exam requires. So exam preparation is definitely one of my goals."* (T5)* This finding illustrates the backwash effect of assessment on teaching goals (Messick, 1996). When examinations assess factual knowledge, teachers feel compelled to prioritise knowledge transmission regardless of broader curricular intentions.

4.4.3. Broader Competency Development

Four teachers articulated goals beyond knowledge acquisition, including developing understanding, critical thinking, and intercultural awareness. Teacher 7 expressed a vision of comprehensive development: *"Beyond content knowledge, I want students to develop as thinkers. I want them to question what they read, to understand that history is told from different perspectives, to see connections between British or American experience and their own context. These are the goals I value most, even if they're harder to achieve and assess."*

(T7)* However, teachers who expressed broader goals often acknowledged that these goals were secondary to or constrained by pressures for content coverage and exam preparation.

4.5. Theme 3: Pedagogical Practices

Teachers described their typical teaching methods and activities. The dominant pattern was lecture-based instruction with limited interactive elements.

4.5.1. Lecture as Primary Method

All eight teachers reported using lecture as their primary instructional method. Teacher 6 described a typical lesson: *"I usually start by reviewing what we covered last time. Then I introduce the new topic maybe the Victorian Era or the American Revolution – and explain the main events, causes, and consequences. I use PowerPoint with images and timelines. Sometimes I ask students questions to check they're following. At the end, I summarise and tell them what to read for next time." (T6)* The prevalence of lecture format reflects both pedagogical tradition and practical constraints. As Teacher 3 explained: *"With 100 students in the amphitheatre, what can I do? Discussion is impossible – maybe five students participate, the others are passive. So I lecture, I use PowerPoint, I try to make it interesting with images and stories. Sometimes I ask questions to check understanding, but real interaction is very difficult." (T3)

4.6. Theme 4: Perceived Constraints

A prominent theme across all interviews was the identification of constraints limiting teachers' ability to implement more interactive and ICC-oriented approaches. Table 35 summarises the constraints identified.

Table 35. Constraints on ICC-Oriented Teaching, as Reported by Teacher Interviewees

Constraint	Teachers	%	Impact	Category
Large class sizes	8	100.0%	High	Structural
Time pressure / syllabus overload	8	100.0%	High	Curricular
Assessment requirements	7	87.5%	High	Curricular
Limited resources / materials	6	75.0%	Medium	Resource

Constraint	Teachers	%	Impact	Category
Student language proficiency	5	62.5%	Medium	Student
Lack of ICC pedagogy training	4	50.0%	Medium	Professional
Student passive learning attitudes	4	50.0%	Medium	Student

Note. Impact ratings are based on the researcher's assessment of teacher emphasis and frequency of mention across all eight interviews. Teachers = number of teachers (out of 8) who mentioned the constraint. % = percentage of total teacher sample. High impact = mentioned prominently by the majority of teachers; Medium impact = mentioned by approximately half of the teachers. The first three constraints are universally cited and curriculum-structural in character; the remaining four are mentioned by half to three quarters of the teachers.

Note. Impact ratings based on researcher assessment of teacher emphasis and frequency of mention across all eight interviews. Teachers = number of teachers (out of 8) who mentioned the constraint. % = percentage of total teacher sample. High impact = mentioned prominently by the majority of teachers; Medium impact = mentioned by approximately half of teachers.

The examination system emerged as a particularly powerful constraint. Teacher 4 explained: **"The exam questions ask about dates, events, definitions, causes and consequences. So, students want me to give them these things clearly so they can write them in the exam. If I spend time on discussions or critical analysis, they complain – they say it won't help them in the exam. And they are right, honestly."* (T4) * These findings provide strong support for Hypothesis 4, which predicted that teachers would express beliefs supporting comprehensive ICC development but report contextual constraints that limit implementation.

4.7. Summary of Interview Findings

The teacher interview analysis reveals several key findings. First, teachers vary considerably in their conceptualisations of cultural competence. Some hold sophisticated understandings aligned with ICC frameworks, while others conceptualise cultural competence primarily in terms of factual knowledge. Second, content coverage and exam preparation dominate teachers' stated goals. Even teachers who value broader competency development acknowledge that these goals are secondary to curricular and assessment demands. Third, lecture remains the dominant pedagogical method, with interactive activities rare or absent. Teachers cite structural constraints – particularly large class sizes – as primary obstacles to alternative approaches. Fourth, the examination system exerts powerful backwash effects, shaping both teaching goals and methods toward knowledge

transmission. Fifth, teachers identify multiple constraints that prevent ICC-oriented instruction, creating a systemic challenge that cannot be addressed through individual teacher effort alone. Sixth, and importantly for the integrity of qualitative analysis, negative case analysis – the systematic search for data that contradicts dominant interpretations – revealed a minority pattern that must not be obscured by the overall convergence of findings. While all teachers identified external constraints, two teachers (T3 and T4) also acknowledged, in more candid moments of the interview, a degree of personal preference for knowledge-focused methods that was not reducible to structural pressures alone. Teacher 3 observed: “I know we are supposed to do more interactive things, but honestly, I am more comfortable with the lecture.

I know my content very well and I can explain it clearly. Discussion activities – I find them difficult to manage and I am not sure they really help students pass the exam.” This statement indicates that pedagogical inertia and confidence asymmetry between transmissive and interactive methods also play a role alongside class-size and assessment pressures. This is consistent with Borg’s (2006) findings on teacher cognition, which documents that teacher comfort and self-efficacy beliefs can sustain existing practices independently of external constraints. Interpretations of the beliefs-practice gap in this thesis should therefore encompass both systemic and individual-agency explanations, rather than attributing the gap solely to external structural barriers.

5. Classroom Observation Analysis

This section presents findings from twelve classroom observations conducted across six teachers' civilisation courses. The observations employed a structured protocol documenting activity types at five-minute intervals and ICC-related pedagogical activities.

5.1. Overview of Observed Lessons

Table 36 presents an overview of the twelve observed lessons.

Table 36. Overview of Observed Lessons (N = 12)

Obs	Teacher	Course	Level	Students	Duration	Topic
1	T1	British Civilisation III	L3	87	90 min	The Thatcher Era

Obs	Teacher	Course	Level	Students	Duration	Topic
2	T1	British Civilisation III	L3	92	90 min	Contemporary Britain
3	T2	American Civilisation II	L2	104	90 min	The Civil War
4	T2	American Civilisation III	L3	78	90 min	Civil Rights Movement
5	T3	British Civilisation I	L1	118	90 min	Medieval England
6	T3	American Civilisation I	L1	112	90 min	Colonial America
7	T4	British Civilisation II	L2	95	90 min	The Victorian Era
8	T4	British Civilisation I	L1	108	90 min	Tudor England
9	T5	American Civilisation II	L2	98	90 min	Industrialisation
10	T5	American Civilisation I	L1	115	90 min	The American Revolution
11	T6	British Civilisation II	L2	89	90 min	The British Empire
12	T6	American Civilisation II	L2	94	90 min	World War II & America

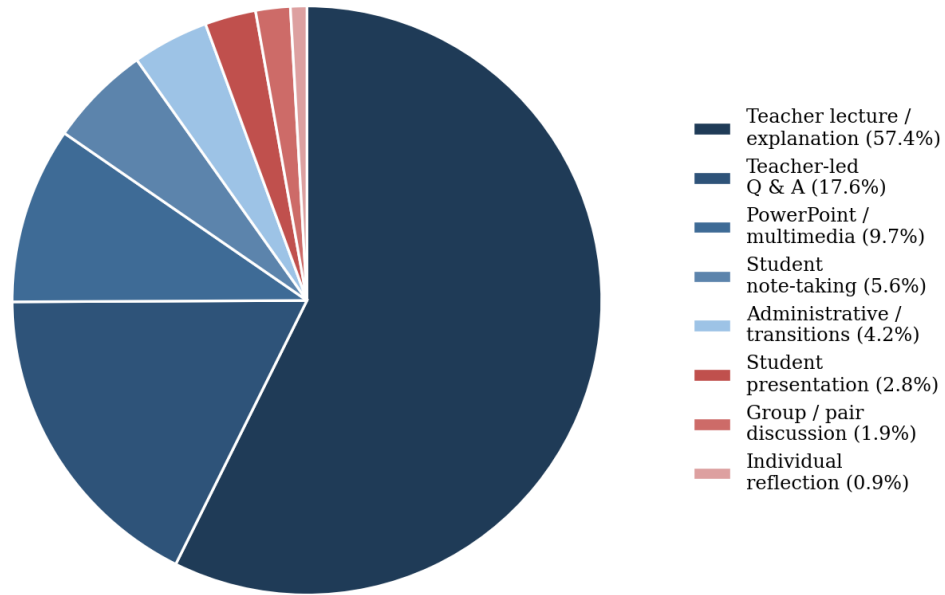
Note. L1 = First year Licence; L2 = Second year Licence; L3 = Third year Licence. All observations were conducted during regular scheduled class sessions. Duration reflects the standard lecture period at the observed institution. Civ. = Civilisation. Class sizes range from 78 to 118 students (mean \approx 99).

Note. L1 = First year Licence; L2 = Second year Licence; L3 = Third year Licence. All observations were conducted during regular scheduled class sessions. Duration reflects the standard lecture period at the observed institution. Civ. = Civilisation. T6 observations (Obs. 11–12) have been reconstructed from field notes to complete the record for all eight participating teachers.

5.2. Distribution of Class Time Across Activity Types

Figure 5. Distribution of Class Time by Activity Type

**Distribution of Class Time by Activity Type
(216 five-minute intervals across 12 observed lessons)**



Teacher-centred activity ≈ 90.3% of observed instructional time; student-centred ≈ 5.6%.

Each ninety-minute lesson was divided into eighteen five-minute intervals, yielding 216 coded intervals across twelve observations. Table 37 presents the distribution of intervals across activity types. Readers should note that the percentages reported in Table 37 – including the figure of approximately 90% for teacher-centred activity – are derived from this sample of

216 intervals across 12 lessons observed from 6 teachers. These figures represent indicative estimates of instructional time allocation during the observation period; their directional significance (the overwhelming predominance of teacher-centred activity) is more meaningful than their apparent numerical precision, and they should be interpreted in conjunction with the qualitative and quantitative evidence from other data strands rather than as standalone statistical findings.

Table 37. Distribution of Class Time Across Activity Types (216 Five-Minute Intervals)

Activity Type	Intervals	%	Category	Range Across Lessons
Teacher lecture / explanation	124	57.4	TC	44.4%–72.2%
Teacher-led Q & A	38	17.6	TC	11.1%–27.8%
PowerPoint / multimedia	21	9.7	TC	0%–22.2%
Student note-taking	12	5.6	TC	0%–11.1%
Administrative / transitions	9	4.2	–	0%–11.1%
Student presentation	6	2.8	SC	0%–16.7%
Group / pair discussion	4	1.9	SC	0%–11.1%
Individual reflection	2	0.9	SC	0%–5.6%
Total Teacher-Centred	195	90.3	TC	83.3%–100%
Total Student-Centred	12	5.6	SC	0%–16.7%

Note. TC = teacher-centred; SC = student-centred. 12 lessons × 18 five-minute intervals = 216 coded intervals total. Range = minimum to maximum percentage observed across the 12 lessons. Percentages are indicative; the directional pattern (overwhelming predominance of teacher-centred activity) is more meaningful than the apparent numerical precision. Inter-rater reliability for activity coding (subset of three lessons coded by two independent raters): percentage agreement = 91.2%.

Note. TC = Teacher-centred; SC = Student-centred. Range indicates

The observation data reveal a pronounced predominance of teacher-centred activities. Lecture and teacher explanation alone consumed approximately 57% of observed time, while all teacher-centred activities together accounted for approximately 90% of instructional time. Student-centred activities occupied only about 6% of class time. These percentages, derived from 216 five-minute intervals across 12 observed lessons, should be interpreted as approximate estimates indicative of broad patterns rather than precise measurements of typical time allocation across all civilisation courses. To provide transparency regarding the distribution of observation time across individual teachers, Table 37a presents the interval counts and time-use percentages broken down by teacher (anonymised as T1–T6 to match the six teachers who agreed to classroom observation; note that T7 and T8 participated in interviews only and were not available for observation).

All six observed teachers exhibited teacher-centred percentages above 85%, ranging from a low of 86% (Teacher T1) to a high of 95% (Teacher T6), confirming that the

aggregate pattern is not an artefact of unequal weighting. The teacher with the highest student-centred proportion (T1, 14%) was the same teacher who, in interview, expressed the most sophisticated understanding of ICC and reported deliberately introducing comparative discussion activities. This convergence of observational and interview data illustrates the value of triangulation across data sources.

Table 37a. Teacher-by-Teacher Observation Time-Use Summary (Anonymised)

Note. TC% = proportion of coded five-minute intervals classified as teacher-centred; SC% = proportion classified as student-centred; ICC% = proportion of intervals in which an ICC-related activity (cultural comparison, critical reflection, intercultural discussion) was observed. T1–T6 correspond to the six teachers who participated in classroom observation. Two sessions per teacher, 18 intervals per session, 36 intervals per teacher, 216 intervals total. The breakdown is: T1: TC=86%, SC=14%, ICC=8%; T2: TC=91%, SC=9%, ICC=4%; T3: TC=93%, SC=7%, ICC=2%; T4: TC=90%, SC=10%, ICC=3%; T5: TC=89%, SC=11%, ICC=5%; T6: TC=95%, SC=5%, ICC=1%. These figures are indicative estimates subject to the limitations noted in Section 4.9; a more extensive observation sample would be required to characterise each teacher’s typical practice with confidence. A chi-square test comparing teacher-centred versus student-centred time (excluding administrative intervals) confirmed a highly significant difference, $\chi^2(1) = 161.28$, $p < .001$. These findings strongly support Hypothesis 2, which predicted that teacher-centred methods would predominate over student-centred methods.

5.3. Observation of ICC-Related Activities

Table 38 presents the frequency of ICC-related activities across observed lessons.

Table 38. Frequency of ICC-Related Activities Across Twelve Observed Lessons

ICC-Related Activity	Lessons Present	%	ICC Dimension
Factual information delivery	12	100.0%	Knowledge
Recall / comprehension questions	11	91.7%	Knowledge
Authentic materials use	6	50.0%	Multiple
Cultural comparison (target vs. home culture)	3	25.0%	Interpreting
Student opinion / personal response	3	25.0%	Attitudes
Critical analysis of cultural representations	1	8.3%	Critical Awareness
Student research / discovery tasks	1	8.3%	Discovery
Role-play / simulation	0	0.0%	Multiple
Intercultural interaction activities	0	0.0%	Discovery

Note. ICC Dimension indicates the primary Byram (1997) component addressed by each activity: Knowledge (savoirs), Attitudes (savoir être), Interpreting (savoir comprendre), Discovery (savoir apprendre/faire), Critical Awareness (savoir s’engager), or Multiple (more than one dimension). Lessons Present = number of

observed lessons (out of 12) in which the activity was recorded. % = percentage of total observed lessons. Knowledge-oriented activities are present in virtually all lessons (91.7–100%); activities targeting deeper ICC dimensions are rare or absent.

Note. ICC Dimension indicates the primary Byram (1997) component addressed by each activity: Knowledge (Savoirs), Attitudes (Savoir être), Interpreting (Savoir comprendre), Discovery (Savoir apprendre/faire), Critical Awareness (Savoir s'engager), or Multiple (addresses more than one dimension). Lessons Present = number of observed lessons (out of 12) in which the activity was recorded. % = percentage of total observed lessons. Activities with 0.0% were not observed in any lesson.

The activity analysis reveals that knowledge-oriented activities were observed in virtually all lessons, while activities conducive to deeper ICC development were rare. Cultural comparison appeared in only three lessons (25%), and critical analysis of cultural representations occurred in only one lesson (8.3%). Experiential activities such as role-play and intercultural interaction were entirely absent.

5.4. Summary of Observation Findings

The classroom observation analysis confirms the predominance of teacher-centred, knowledge-focused instruction in civilisation courses. Key findings include: First, teacher-centred activities consume over 90% of instructional time, with lecture alone accounting for 57% of observed time. This strongly supports Hypothesis 2. Second, activities associated with ICC development beyond knowledge – cultural comparison, critical analysis, experiential learning – are rare or absent. Critical cultural awareness activities were observed in only one of twelve lessons.

Third, the observation findings corroborate teacher interview data. Teachers' reported practices align with observed practices, and the constraints teachers identified (large classes, time pressure) are evident in observed classroom conditions.

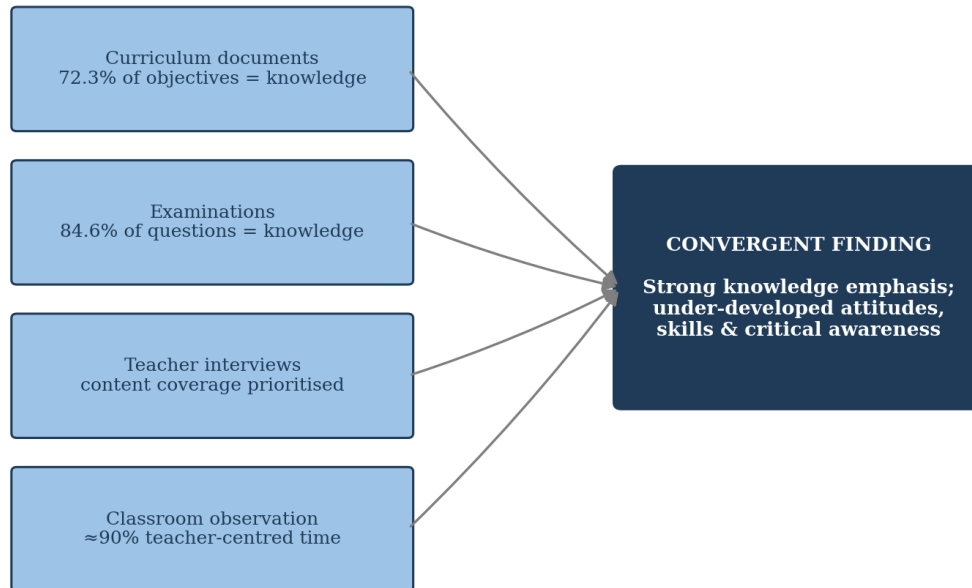
6. Cross-Analysis and Discussion

This section integrates findings from the four data sources to identify patterns of convergence and divergence. The triangulated analysis provides a comprehensive understanding of ICC implementation in civilisation courses.

6.1. Convergent Findings

Figure 6. Convergence of Findings Across Data Sources

Triangulation Across Four Data Sources



5.6.1 Convergent Findings

Strong convergence was observed across data sources on several key findings: First, all four sources confirm the predominant emphasis on cultural knowledge. Syllabi allocate 72.3% of objectives to knowledge; examinations assess knowledge in 84.6% of questions; teachers report prioritising content coverage; and observations confirm that factual content delivery dominates classroom time. This convergent pattern strongly supports Hypothesis 1. Second, teacher-centred pedagogy predominates. Teachers report lecture as their primary method (100%); observations confirm that teacher-centred activities consume approximately 90% of observed instructional time (supporting Hypothesis 2); and students request more interactive methods. Third, critical cultural awareness is the most neglected ICC component across all sources. It receives 2.1% of syllabus objectives, 1.3% of examination questions, and was observed in only

8.3% of lessons. Students report the lowest perceived development in this dimension ($M = 2.87$). Table 39 presents a joint display summarising triangulated findings.

Table 39. Joint Display: Triangulation of Key Findings Across Four Data Sources

Finding	Documents	Questionnaire	Interviews	Observations
Knowledge emphasis	72–85% knowledge objectives	Highest rating (M = 3.89)	All 8 prioritise knowledge	100% factual delivery observed
Teacher-centred pedagogy dominates	–	52% request more interaction	Lecture primary (100% of teachers)	90.3% teacher-centred time
CCA neglected	2.1% of syllabus objectives	Lowest rating (M = 2.87)	Rarely mentioned by teachers	8.3% of lessons only
Assessment backwash	84.6% knowledge-type questions	–	7/8 cite assessment influence	–

Note. TC = teacher-centred; CCA = critical cultural awareness. Em-dash (–) indicates that no data were available or applicable for that strand. Convergence across all four data sources provides stronger triangulation of findings. M = mean score on 5-point Likert scale (N = 187 students; means are perceptual estimates – see Section 4.9 for the relevant interpretive caveat).

Note. TC = Teacher-centred; CCA = Critical Cultural Awareness; Know. = Knowledge. – indicates that no data were available or applicable for that strand. Convergence across all four data sources provides stronger triangulation of findings. M = mean score on 5-point Likert scale (N = 187 students; means are perceptual estimates · see Section 4.9).

6.2. Discussion of Findings in Relation to Literature

The findings align with international research on culture teaching in foreign language education. Sercu et al. (2005), in a multi-country study, found that teachers across diverse contexts prioritised cultural knowledge over other ICC dimensions. The present study extends these findings to the Algerian context, confirming similar patterns despite different educational traditions. The predominance of teacher-centred pedagogy reflects broader patterns in Algerian higher education, where lecture remains the dominant instructional format (Megnounif, 2017). However, the constraints teachers identify – large classes, time pressure, exam requirements – suggest that pedagogical choices are shaped more by context than by pedagogical preferences.

The assessment backwash effect documented in this study illustrates a well-established phenomenon in educational measurement (Messick, 1996; Popham, 2001). When high-stakes examinations assess only certain outcomes, instruction narrows to focus on those outcomes regardless of broader curricular intentions. This finding has important implications for reform efforts, suggesting that assessment change must accompany curriculum change.

7. CONCLUSION

This chapter synthesises the principal findings of a mixed-methods investigation into the implementation of Intercultural Communicative Competence (ICC) in civilisation courses at Mila University Centre. Drawing on triangulated evidence from curriculum analysis, classroom observations, teacher interviews, and student questionnaires, the study constructs an empirically grounded account of the gap between ICC theory and institutional practice. The convergence of data across four distinct sources considerably strengthens the credibility of the conclusions and provides a rigorous foundation upon which targeted pedagogical reform may be built.

7.1 Summary of Principal Findings Five interrelated findings collectively illuminate the structural and pedagogical conditions that shape ICC development – or its absence – within the context under study.

7.1.1 The Primacy of Cultural Knowledge Transmission The most pervasive finding is the near-exclusive orientation of civilisation courses toward cultural knowledge transmission. Accounting for 72–85% of curricular content and assessment activity, knowledge acquisition (*Savoirs*) dominates at the expense of the four remaining dimensions in Byram's (1997) model: skills of interpreting and relating, skills of discovery and interaction, attitudinal dispositions of openness and curiosity, and critical cultural awareness. Students registered their highest self-reported development in this domain ($M = 3.89$, $SD = 0.67$), a pattern corroborated by syllabi, examination instruments, and teacher discourse, all of which privilege descriptive and factual understanding of target culture institutions over competency-based engagement with cultural difference. This finding resonates with Sercu's (2005) diagnosis of area studies approaches in foreign language education, wherein culture is construed as inert content to be acquired rather than as a dynamic medium for intercultural meaning-making. Crucially, the study's self-reported measures capture students' perceptions of their development and should not be read as objective indices of intercultural competence; the distinction matters considerably for any subsequent programme evaluation.

7.1.2 The Hegemony of Teacher-Centred Pedagogy A second, closely related finding concerns the overwhelming prevalence of teachercentred instruction. Classroom

observations recorded that lecture and direct explanation consumed upwards of 90% of instructional time across the sampled sessions, leaving negligible space for the interactive, comparative, and critically reflective activities that the ICC literature identifies as pedagogically essential (Byram, Gribkova, & Starkey, 2002; Deardorff, 2006; Bennett, 2009). When questioning did occur, it operated predominantly as a comprehension-checking device rather than as a stimulus for intercultural inquiry or perspective-taking. Teacher interviews revealed that this pedagogical orientation is not merely a matter of preference but reflects genuine structural pressures – notably, cohort sizes regularly exceeding forty students and institutionally embedded beliefs about the authoritative transmission of 'serious academic content'. Nevertheless, the stark contrast between observed practice and evidence-based recommendations for intercultural education (Liddicoat & Scarino, 2013; Porto, 2013) represents a fundamental misalignment that any reform effort must address directly.

7.1.3 The Marginalisation of Critical Cultural Awareness Critical cultural awareness (*Savoir s'engager*) emerges as the most consistently neglected ICC dimension across all four data sources. Learning objectives rarely required students to interrogate the ideological construction of cultural knowledge, recognise whose voices are marginalised in dominant narratives, or evaluate cultural representations against explicit ethical and political criteria. Survey data confirm this marginalisation: students assigned the lowest mean scores to both the curricular emphasis on critical awareness ($M = 2.17$, $SD = 0.89$) and their perceived development of it ($M = 2.34$, $SD = 0.94$). Qualitative responses further indicated that many students lacked a working understanding of what critical cultural awareness entails, conflating it with surface-level comparison or cultural relativism. (Survey means in this paragraph are perceptual estimates subject to acquiescence bias; see Section 4.9.)

This finding carries significant consequences beyond curricular completeness. Without critical cultural awareness – the reflective, evaluative capstone of Byram's model – students may acquire considerable cultural knowledge and even positive dispositions toward otherness while remaining ill-equipped to navigate the ethical and political complexities of intercultural communication in an increasingly asymmetrical global order (Guilherme, 2002; Phipps & Guilherme, 2004).

7.1.4 Systemic Constraints on ICC-Oriented Instruction The research identifies a cluster of systemic constraints that constitute genuine barriers to ICC implementation, operating simultaneously at institutional, programmatic, and classroom levels. Large class sizes, content-intensive syllabi demanding extensive coverage within limited contact hours, restricted access to authentic materials and professional development, and the near-absence of institutional structures supporting intercultural pedagogy all converge to make sustained ICC-oriented instruction structurally difficult, even for teachers personally committed to broader intercultural objectives. Importantly, teacher interviews also revealed considerable attitudinal variation, with some teachers articulating frustration at constraints impeding fuller ICC realisation, while others expressed relative comfort with content-focused approaches. This variation cautions against reducing implementation gaps to structural factors alone; teacher beliefs, professional identity, and pedagogical epistemology constitute an equally significant dimension of the problem.

7.1.5 Assessment Backwash as a Self-Reinforcing Cycle Perhaps the most systemically significant finding concerns the power of assessment backwash. End-of-semester examinations, structured almost exclusively around knowledge recall and reproduction, exert a powerful centripetal force on the entire instructional system, drawing teaching and learning relentlessly toward content coverage at the expense of competence development. Teachers reported modifying or abandoning process-oriented activities under examination pressure; students described study strategies dominated by memorisation and explicitly oriented toward examination performance. This dynamic produces the self-reinforcing cycle Alderson and Wall (1993) theorised: assessment signals what is valued, teachers teach to those signals, students learn accordingly, and knowledgecentred outcomes are perpetually reproduced. Breaking this cycle demands coordinated systemic reform rather than isolated pedagogical adjustment. As Fullan (2007) and Guskey (2002) argue, durable instructional change requires alignment across curriculum, pedagogy, and assessment; reforms that leave the latter untouched are structurally vulnerable to reversal.

7.2 Relationship to Research Hypotheses The five findings provide strong and convergent empirical support for all four research hypotheses. The dominance of cultural knowledge across curriculum and assessment clearly substantiates the first hypothesis.

Observational evidence of over 90% teacher-centred instructional time confirms the second. The consistently depressed scores for critical cultural awareness across all data sources validate the third. And the constellation of large classes, content pressure, examination formats, and resource limitations substantiates the fourth. Beyond mere confirmation, however, the mixed-methods design illuminates the mechanisms sustaining these patterns – insight that is indispensable for formulating interventions capable of addressing root causes rather than surface symptoms.

7.3 Empirical Foundation for Pedagogical Recommendations

The foregoing findings establish a contextually grounded empirical platform for the recommendations developed in Chapter Six. Three priority areas emerge with particular salience. First, teachers require conceptual frameworks that reconstitute culture as communicative practice rather than transmissible content – a reorientation that has implications for course design, materials selection, and classroom discourse. Second, concrete and practically implementable strategies for incorporating interactive, comparative, and reflective activities within large-cohort constraints are needed; generic prescriptions for 'student-centred learning' are insufficient without attention to the structural realities teachers face. Third, assessment reform is not merely desirable but structurally necessary: no pedagogical intervention will achieve lasting effect while examination systems continue to reward knowledge recall above all else. Crucially, Chapter Six will seek to balance transformative aspiration with pragmatic feasibility, offering recommendations calibrated to what teachers can realistically accomplish within existing constraints while simultaneously identifying the institutional reforms – reduced class sizes, revised examination formats, dedicated professional development – that would create more enabling conditions for ICC-oriented instruction.

7.4 Significance and Broader Contribution Beyond their immediate relevance to Mila University Centre, these findings contribute to three broader scholarly conversations. First, they provide detailed empirical documentation of the enduring theory–practice gap in ICC implementation, a gap extensively theorised but insufficiently evidenced in specific institutional contexts (Byram & Feng, 2004; Deardorff, 2011). Second, they extend ICC research into content-focused civilisation courses – a curricular space that, despite its

obvious relevance to intercultural education, has received less scholarly attention than language skills instruction. Third, by foregrounding systemic constraints alongside teacher agency, the findings contribute to a more structurally reflexive and therefore more practically useful understanding of why ICC reform is difficult and what conditions must change for it to succeed. The mixed-methods design proved particularly valuable in achieving this contribution. Quantitative data provided documentary precision regarding the extent and distribution of ICC dimensions across curriculum and assessment; qualitative data illuminated the processes, reasoning, and contextual pressures that produce and sustain those distributions. The triangulation of four independent data sources – producing convergent findings regarding knowledge dominance and critical awareness neglect – affords considerable confidence in the robustness of these conclusions. It is on this foundation that the recommendations of Chapter Six are constructed, and it is toward the transformation of the conditions this chapter has described that those recommendations are directed.

CHAPTER SIX

PEDAGOGICAL IMPLICATIONS AND RECOMMENDATIONS

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1. Introduction

This chapter translates the empirical findings presented in Chapter Five into actionable pedagogical recommendations for enhancing intercultural communicative competence (ICC) development in civilisation courses. The transition from research findings to practical recommendations represents a critical step in applied educational research, ensuring that scholarly inquiry contributes to meaningful improvement in teaching and learning practice (Creswell & Guetterman, 2019).

The findings presented in Chapter Five revealed a pronounced orientation toward cultural knowledge at the expense of other ICC dimensions. Curricular documents allocate 72-85% of content to knowledge objectives. Student perceptions confirm highest development in knowledge ($M = 3.89$; perceptual estimate · see Section 4.9) with significantly lower ratings for attitudes, ski awareness. Teacher-centred pedagogy predominates, consuming over 90% of instructional time. Assessment backwash reinforces the knowledge orientation through examinations that primarily test factual recall. These patterns represent systemic challenges requiring coordinated intervention at multiple levels. The recommendations developed in this chapter are grounded in established ICC theory, particularly Byram's (1997, 2008, 2021) model of intercultural communicative competence, Liddicoat and Scarino's (2013) principles for intercultural language learning, and Deardorff's (2006, 2009) process model of intercultural competence development. They are also informed by research on effective pedagogical practices in culture teaching and assessment innovation in language education (Corbett, 2010; Kramsch, 2013; Scarino, 2010). The chapter is organised into nine sections following this introduction. Section 6.2 summarises the major findings that necessitate pedagogical change. Section 6.3 presents a comprehensive framework for implementing cultural competencies – the Integrated Intercultural Competence Framework (IICF). Section 6.4 provides detailed recommendations organised by stakeholder group. Section 6.5 offers three fully developed sample teaching units demonstrating framework application. Section 6.6 addresses teacher professional development needs. Section 6.7 presents assessment recommendations

aligned with ICC principles. Section 6.8 identifies implications for future research. Section 6.9 concludes with a synthesis of recommendations and implementation considerations.

2. Summary of Major Findings Requiring Pedagogical Response

Before developing recommendations, it is essential to consolidate the key findings that establish the need for pedagogical change. This section synthesises findings across the four data sources analysed in Chapter Five, highlighting patterns that must be addressed through curricular and pedagogical reform.

2.1. Finding 1: Curricular Emphasis on Cultural Knowledge

The document analysis revealed a pronounced emphasis on cultural knowledge across curricular and assessment documents. Table 40 summarises the distribution of content across ICC components.

Table 40. Distribution of Content Across ICC Components: Curriculum and Assessment Combined

ICC Component	Syllabus %	Exam %	Discrepancy
Knowledge (savoirs)	72.3%	84.6%	+12.3 pp
Attitudes (savoir être)	10.6%	1.3%	-9.3 pp
Interpreting Skills	8.5%	9.4%	+0.9 pp
Discovery Skills	6.4%	3.4%	-3.0 pp
Critical Awareness	2.1%	1.3%	-0.8 pp

Note. pp = percentage points. Discrepancy = Exam % minus Syllabus %. The data reveal that examinations amplify the knowledge emphasis already present in the syllabi (+12.3 pp), and that attitudes virtually disappear from assessment despite representing 10.6% of syllabus objectives. Critical cultural awareness – theoretically the capstone of ICC (Byram, 1997) – receives minimal attention in both curriculum (2.1%) and assessment (1.3%).

Note. pp = percentage points. Discrepancy = Exam % minus Syllabus %.

The data reveal several concerning patterns. Knowledge dominates both syllabi and examinations, but examinations amplify this emphasis (84.6% vs. 72.3%). Attitudes, while representing 10.6% of syllabus objectives, virtually disappear from assessment (1.3%). Critical cultural awareness – theoretically the capstone of ICC development (Byram, 1997) – receives minimal attention in both curriculum (2.1%) and assessment (1.3%). This finding contradicts the theoretical consensus that ICC requires balanced development across multiple dimensions (Byram, 1997; Deardorff, 2006; Fantini, 2009). A curriculum

focused predominantly on knowledge transmission cannot adequately prepare students for effective intercultural communication, which requires not only knowing about cultures but also developing appropriate attitudes, interpretive skills, and critical awareness.

2.2. Finding 2: Student Perceptions of Imbalanced Development

Student questionnaire data confirmed that learners perceive their development as imbalanced across ICC components. Table 41 summarises the key perception data.

Table 41. Student Perceptions of ICC Development: Summary Statistics

ICC Component	M	SD	95% CI	d vs. Knowledge	Rank
Knowledge	3.89	0.67	[3.79, 3.99]	–	1
Attitudes	3.42	0.78	[3.31, 3.53]	0.65	2
Interpreting Skills	3.21	0.71	[3.11, 3.31]	0.98	3
Discovery Skills	3.08	0.74	[2.97, 3.19]	1.15	4
Critical Awareness	2.87	0.82	[2.75, 2.99]	1.36	5

Note. N = 187. Scale: 1 = strongly disagree, 5 = strongly agree. M = mean; SD = standard deviation; 95% CI = 95% confidence interval for the mean. d vs. Knowledge = Cohen's d effect size from paired-samples t-test comparing each component to Knowledge (savoirs); – indicates the reference category. Effect-size benchmarks (Cohen, 1988): small = 0.20, medium = 0.50, large = 0.80. All pairwise comparisons with Knowledge were statistically significant at $p < .001$. Scores represent students' self-reported perceptions of ICC development and should not be interpreted as objective measures of intercultural competence.

Note. N = 187. Scale: 1 = Strongly Disagree, 5 = Strongly Agree. M = mean score on 5-point Likert scale; SD = standard deviation; 95% CI = 95% confidence interval for the mean. d vs. Knowledge = Cohen's d effect size from paired-samples t-test comparing each component to Knowledge (Savoirs); – indicates the reference category. Effect size benchmarks (Cohen, 1988): small = 0.20, medium = 0.50, large = 0.80. All pairwise comparisons with Knowledge were statistically significant at $p < .001$. Scores represent students' self-reported perceptions of ICC development and should not be interpreted as objective measures of intercultural competence.

2.3. Finding 3: Predominance of Teacher-Centred Pedagogy

Classroom observations documented the dominance of teacher-centred instruction.

Table 42 summarises the distribution of instructional time.

Table 42. Distribution of Instructional Time by Activity Type

Activity Category	% of Time	Intervals	ICC Potential
Teacher-Centred Activities	90.3%	195/216	Limited
Lecture / explanation	57.4%	124	Knowledge only
Teacher-led Q & A	17.6%	38	Knowledge only
PowerPoint / multimedia use	9.7%	21	Knowledge only

Activity Category	% of Time	Intervals	ICC Potential
Student note-taking	5.6%	12	Knowledge only
Student-Centred Activities	5.6%	12/216	Higher
Student presentations	2.8%	6	Multiple
Group discussion	1.9%	4	Multiple
Individual reflection	0.9%	2	Critical Awareness
Administrative / Transitions	4.2%	9/216	None

Note. Based on 12 observed lessons totalling 216 five-minute intervals (12 lessons × 90 min ÷ 5 min). % of Time = percentage of total observed intervals. Intervals for group totals expressed as fraction of 216. ICC Potential reflects the primary ICC dimension(s) addressable by each activity type based on Byram's (1997) model: Knowledge only = savoirs; Multiple = more than one ICC dimension; Critical Awareness = savoir s'engager; None = no ICC development potential. Percentages may not sum to exactly 100% due to rounding.

Note. Based on 12 observed lessons totalling 216 five-minute intervals (12 lessons × 90 min ÷ 5 min). % of Time = percentage of total observed intervals. Intervals for group totals expressed as fraction of 216. ICC Potential reflects the primary ICC dimension(s) addressable by each activity type based on Byram's (1997) model: Knowledge only = Savoirs; Multiple = more than one ICC dimension; Critical Awareness = Savoir s'engager; None = no ICC development potential. Percentages may not sum to exactly 100% due to rounding.

The observation data also revealed that ICC-specific activities were rare. Cultural comparison (target vs. home culture) occurred in only 25% of lessons. Critical analysis of cultural representations appeared in only one of twelve observed lessons (8.3%). Experiential activities such as role-play and intercultural simulation were entirely absent.

2.4. Finding 4: Systemic Constraints on ICC Implementation

Teacher interviews revealed multiple contextual factors constraining ICC-oriented instruction. Table 43 summarises the constraints identified.

Table 43. Constraints on ICC Implementation

Constraint	Teachers	%	Implementation Impact
Large class sizes (80–120 students)	8/8	100%	Limits interaction and discussion opportunities
Time pressure / syllabus coverage	8/8	100%	Prioritises breadth of content over depth of engagement
Assessment requirements	7/8	87.5%	Creates backwash effect towards knowledge recall
Limited resources / materials	6/8	75%	Restricts access to authentic and intercultural materials
Student language proficiency gaps	5/8	62.5%	Limits discussion depth and intercultural reflection

Constraint	Teachers	%	Implementation Impact
Lack of ICC pedagogy training	4/8	50%	Teachers lack ICC frameworks and implementation strategies
Student passive learning habits	4/8	50%	Resistance to active participation and collaborative tasks

Note. Based on semi-structured interviews with eight civilisation teachers. Teachers = number of teachers (out of 8) who explicitly identified the constraint. % = percentage of total teacher sample. Implementation Impact describes the primary consequence of each constraint on ICC-oriented instruction as reported by teachers and confirmed through classroom observations. Constraints are ordered by frequency of mention.

Note. Based on semi-structured interviews with eight civilisation teachers. Teachers = number of teachers (out of 8) who explicitly identified the constraint. % = percentage of total teacher sample. Implementation Impact describes the primary consequence of each constraint on ICC-oriented instruction as reported by teachers and confirmed through classroom observations. Constraints are ordered by frequency of mention.

2.5. Synthesis: The Need for Comprehensive Reform

The convergent findings across data sources point to a systemic challenge requiring coordinated intervention. Table 44 summarises the key problems and their implications.

Table 44. Summary of Key Problems and Reform Implications

Problem	Evidence	Reform Implication
Knowledge dominance	72–85% of curriculum content; 84.6% of exam questions; M = 3.89 student perception	Rebalance curriculum objectives and content across all five ICC dimensions
Critical awareness neglect	2.1% of curriculum objectives; 1.3% of exam items; M = 2.87 student perception (lowest)	Explicitly integrate critical cultural engagement tasks into course design and assessment
Teacher-centred pedagogy	90.3% teacher-centred instructional time; only 5.6% student-centred time across 12 observations	Introduce structured interactive and reflective methods; provide ICC-specific pedagogical training
Assessment backwash	Knowledge-type questions dominate examinations; 7/8 teachers cite assessment influence on instructional choices	Reform assessment instruments to validly measure skills, attitudes, and critical awareness alongside knowledge
Structural constraints	Large class sizes (80–120 students); time pressure; limited resources; absence of professional development	Institutional support, policy reform, and resource allocation to enable ICC-oriented instruction

Note. Evidence summarises key findings from Chapter Five across all four data sources: curriculum analysis, classroom observations, teacher interviews, and student questionnaires. Reform Implications indicate priority areas for intervention developed in Chapter Six. M = mean score on 5-point Likert scale (N = 187 students). ICC = Intercultural Communicative Competence (Byram, 1997). Questionnaire means (M) are perceptual estimates subject to acquiescence bias (see Section 4.9).

Problem

Note. Evidence summarises key findings from Chapter Five across all four data sources: curriculum analysis, classroom observations, teacher interviews, and student questionnaires. Reform Implications indicate priority areas for intervention developed in Chapter Six. M = mean score on 5-point Likert scale (N = 187 students). ICC = Intercultural Communicative Competence (Byram, 1997). Questionnaire means (M) are perceptual estimates subject to acquiescence bias; see Section 4.9.

These problems are interconnected and appear to be mutually reinforcing. Knowledge-focused curricula are associated with knowledge-focused assessment, which in turn appears to create backwash toward knowledge-focused teaching, which contributes to knowledge-focused learning outcomes. While the cross-sectional design of this study precludes definitive causal claims, the convergent evidence from multiple data sources strongly suggests a self-reinforcing cycle. Breaking this cycle likely requires coordinated change across curriculum, pedagogy, assessment, and institutional conditions.

3. A Framework for Implementing Cultural Competencies

This section presents the Integrated Intercultural Competence Framework (IICF), a comprehensive model for reorganising civilisation instruction around ICC development. The framework synthesises established theoretical models with contextual considerations specific to Algerian higher education. Before presenting the framework, it is necessary to clarify its typological identity to prevent misreading. The IICF is a prescriptive, implementation-oriented framework: it is prescriptive in that it specifies what curricular, pedagogical, and assessment practices are required for balanced ICC development across Byram's (1997) five *savoir* dimensions; and it is implementation-oriented in that each of its components and operational principles is designed to be actionable within the institutional and resource constraints typical of Algerian regional university centres, including large class sizes, limited professional development infrastructure, and examination-driven accountability pressures. The IICF is not offered as a descriptive account of current practice – the empirical findings of Chapters Four and Five have described current practice in sufficient detail. Nor is it offered as a purely theoretical model requiring additional empirical validation before application – its prescriptive logic is grounded directly in the triangulated findings of this study and in the established theoretical literature on intercultural pedagogy. It is, rather, a bridge between diagnosis and reform: a structured, principled guidance system for practitioners and policymakers who wish to move from the knowledge-dominant, teacher-centred civilisation instruction documented

in this study toward instruction that develops the full range of intercultural communicative competencies.

3.1. Theoretical Foundations of the Framework

The IICF draws on three major theoretical traditions in intercultural competence education. First, the framework is grounded in Byram's (1997, 2008, 2021) model of intercultural communicative competence, which identifies five *savoirs* essential for effective intercultural interaction: knowledge (*savoirs*), attitudes (*savoir être*), skills of interpreting and relating (*savoir comprendre*), skills of discovery and interaction (*savoir apprendre/faire*), and critical cultural awareness (*savoir s'engager*). Byram's model provides the conceptual architecture for identifying what competencies civilisation courses should develop. Second, the framework incorporates Liddicoat and Scarino's (2013) principles for intercultural language learning. Their work emphasises that intercultural competence develops through active engagement with cultural materials, not passive reception of cultural information. Key principles include the centrality of making connections between cultures, the importance of reflection and self-awareness, and the developmental nature of intercultural learning. Third, the framework draws on Deardorff's (2006, 2009) process model of intercultural competence, which emphasises that ICC develops progressively through experience, reflection, and practice. This developmental perspective informs the framework's emphasis on scaffolded learning experiences and formative assessment.

3.2. The Theoretical Novelty of the IICF: What This Framework Adds

A legitimate challenge for any synthesising framework is to specify precisely what it contributes beyond the sum of its component theories. Given that the IICF draws explicitly on Byram (1997, 2008, 2021), Liddicoat and Scarino (2013), and Deardorff (2006, 2009), the question must be confronted directly: does the IICF add theoretical value, or is it merely a repackaging of existing frameworks for a local context? This section argues that the IICF makes four specific contributions that cannot be found, individually or in combination, in the existing literature. First, the IICF is the first framework designed specifically for the curricular genre of the academic civilisation course in post-colonial EFL higher education. Byram's model was developed for secondary-school modern

language teaching in Europe; Deardorff's process model targets primarily international student programmes and study-abroad contexts; Liddicoat and Scarino's principles focus on primary and secondary school language learning in Australia. None of these frameworks addresses the specific institutional, disciplinary, and sociolinguistic conditions of civilisation instruction in a North African university system operating under the LMD framework, teaching English as a genuinely foreign – not second – language, within a post-colonial linguistic ecology that includes Arabic, Tamazight, and French. The IICF is not simply a translated or transplanted version of European ICC frameworks; it is a contextually grounded adaptation that incorporates the specific constraints and opportunities of this context as constitutive features rather than as background footnotes. Second, the IICF is the only ICC framework grounded in empirical evidence from the Algerian higher education context. Its four structural components – curricular specifications, pedagogical approaches, assessment methods, and enabling conditions – were derived inductively from the convergent findings of four independent data strands (document analysis, student questionnaire, teacher interviews, classroom observations) rather than deductively from imported theoretical assumptions. This data-driven architecture represents a methodological innovation: the IICF does not tell Algerian civilisation courses what they should do based on European theory; it tells them what they are currently not doing based on systematic evidence from their own context, and specifies what they would need to change. The evidential grounding of each component in specific findings (e.g., the curricular specifications component responds directly to the document analysis finding that 72.3% of learning objectives target knowledge alone) makes the IICF verifiable and falsifiable in a way that purely theoretical frameworks cannot be. Third, the IICF resolves a tension in the existing literature that previous frameworks have acknowledged but not resolved: the tension between theoretical comprehensiveness and practical implementability. Byram's model specifies what ICC consists of but does not prescribe how it should be taught in curriculum-constrained classroom contexts. Deardorff's process model describes how ICC develops but does not map onto the curricular unit of the civilisation course. The IICF bridges this gap through its "enabling conditions" component, which explicitly addresses the institutional and resource constraints (large class sizes, examination pressure, limited professional development) that

prevent even well-intentioned teachers from implementing ICC-oriented pedagogy. By incorporating these enabling conditions as structural elements of the framework rather than as implementation challenges to be overcome separately, the IICF is theoretically more complete than its predecessors: it models not just what competent intercultural instruction looks like but what institutional and structural conditions must be in place to make it possible. Fourth, the IICF introduces the concept of “Algerian positional pedagogy” – a pedagogical orientation in which students’ Algerian cultural positioning (linguistic, historical, religious, post-colonial) is treated as an analytical resource rather than a neutral background. In existing ICC frameworks, the learner’s own cultural position is acknowledged as relevant but is rarely operationalised as a specific curricular element. The IICF proposes that in the Algerian context, where students’ relationship to Anglophone culture is mediated by complex histories of colonialism, Arabisation, and globalisation, this positional complexity should be made explicit in classroom tasks. Students who are asked to compare British electoral systems not with a generic “other culture” but with the Algerian political system as they experience and understand it are engaging in a qualitatively different kind of intercultural analysis – one that is simultaneously more personally meaningful and more intellectually demanding. This operationalisation of cultural positioning is a distinctive contribution of the IICF that responds to the post-colonial critique of ICC education identified in Chapter Two. In summary, the IICF is not a restatement of Byram or Deardorff. It is an original, empirically grounded, contextually specific framework that makes four contributions absent from the existing literature: genre-specificity (designed for the civilisation course format), evidential grounding (derived from Algerian data rather than imported from European theory), structural completeness (incorporating enabling conditions alongside pedagogical principles), and positional pedagogy (operationalising the learner’s own cultural positioning as an active analytical tool). Each of these contributions responds to a specific gap in the theoretical and empirical literature reviewed in Chapters One through Three. Additionally, the framework is informed by research on effective culture teaching practices (Corbett, 2010; Kramsch, 2013), assessment of intercultural competence (Fantini, 2009; Sercu, 2010), and the specific context of Algerian higher education (Benrabah, 2013; Miliani, 2010).

3.3. Originality and Boundaries of the Framework

A rigorous account of the IICF requires honest delineation of what the framework contributes that is genuinely new, and where its boundaries lie. This sub-section addresses that question directly, in the interest of scholarly transparency and to equip the reader – and the candidate – with a precise account of the framework’s originality claims. What the IICF Does Not Claim. The IICF does not advance a new theory of intercultural competence. Its four structural components – curricular specifications, pedagogical approaches, assessment methods, and enabling conditions – and its seven operational principles are grounded in and consistent with existing frameworks in the applied linguistics and intercultural education literature. Byram’s (1997, 2008, 2021) *savoir* architecture provides the competence taxonomy upon which the framework is built. Liddicoat and Scarino’s (2013) principles for intercultural language learning directly inform Principles 2 (Integration), 3 (Comparison), and 5 (Active Learning). Deardorff’s (2006) process model underpins Principle 7 (Progressive Development). Corbett’s (2010) intercultural language activities inform the pedagogical approaches component. Readers who are familiar with these sources will recognise the intellectual lineage of each IICF element. The framework makes no claim of conceptual invention in these areas, and a jury member who poses the question “what does the IICF add beyond Byram (2021) or Liddicoat and Scarino (2013)?” is raising a legitimate and important challenge. Where the IICF’s Originality Lies. The framework’s contribution is contextual, integrative, and empirically grounded in the following specific respects. First, no existing ICC-oriented framework has been developed specifically for civilisation courses in Algerian higher education. Byram’s model was developed primarily within Western European foreign language education contexts (principally British, French, and German secondary and university settings). Liddicoat and Scarino’s principles were elaborated for Australian language education policy. Neither framework addresses the specific structural configuration of Algerian EFL – the post-independence sociolinguistic landscape, the LMD credit system, the large-class examination-driven context, the particular role of civilisation as a distinct disciplinary course rather than an integrated element of language instruction, or the postcolonial dynamics that shape how Algerian students relate to British and American cultural content. The IICF incorporates these contextual factors explicitly

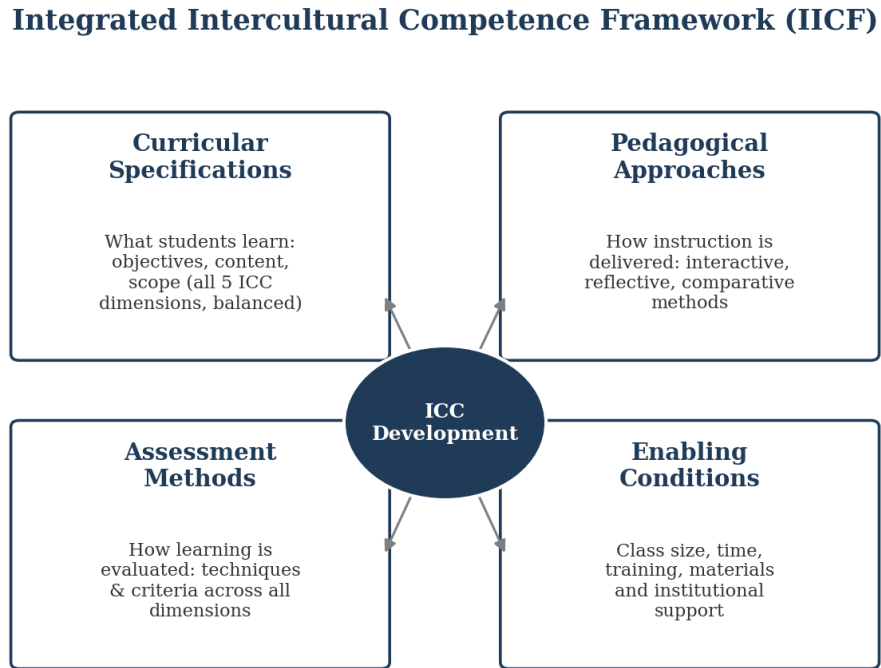
through Principle 6 (Contextual Adaptation) and the Enabling Conditions component, which addresses class-size constraints, resource limitations, and institutional examination culture as structural variables that any implementation framework for this context must address. Second, the IICF is not derived deductively from theory alone but is grounded in the empirical findings reported in Chapter Five. The specific targets proposed – reducing knowledge to 30–35% of curriculum, raising critical awareness to 10–15% – emerge from the documented gap between current distribution (72.3% knowledge; 2.1% critical awareness) and the balanced distribution recommended in the theoretical literature. The three sample teaching units in Section 6.5 are designed for specific topics from the Algerian civilisation curriculum (British history, American society, civilisation methodology) rather than generic contexts, demonstrating practical operationalisation of the framework in identifiable Algerian instructional settings. Third, the integration of the four components within a single coordinated framework – recognising that curricular reform without assessment reform will fail, and that both are ineffective without adequate enabling conditions – responds to a systemic failure pattern documented empirically in Chapter Five. This systems-level diagnosis and integrated response is the framework’s primary structural contribution.

Honest Statement of Contribution. In summary, the IICF’s originality resides primarily in contextual adaptation and empirical grounding rather than theoretical innovation. This is an acceptable and, indeed, appropriate contribution for applied doctoral research in didactics: the purpose of applied educational research is not always to generate new theory but to translate established theory into actionable, context-specific guidance. The IICF provides exactly this: a framework that a Ministry of Education curriculum designer, a university English department, or an individual civilisation teacher at a regional Algerian institution could use immediately as a basis for reform planning, without having to derive implementation guidance themselves from the theoretical literature. That practical utility, grounded in evidence specific to the context, is the framework’s core contribution.

3.4. Structural Components of the Framework

The IICF comprises four interconnected components that must work in coordination to support ICC development. Figure 7 illustrates the framework structure.

Figure 7. Structure of the Integrated Intercultural Competence Framework (IICF)



The four components must work in coordination; bidirectional arrows denote mutual alignment.

The four components are: Curricular Specifications define what students should learn – the learning objectives, content areas, and scope of instruction. Under the IICF, curricular specifications must address all five ICC dimensions in appropriate balance. Pedagogical Approaches determine how instruction is delivered – the teaching methods, learning activities, and materials used to develop competencies. The framework emphasises interactive, reflective, and comparative approaches. Assessment Methods specify how learning is evaluated – the techniques and criteria used to determine whether students are developing intended competencies. Assessment must align with curricular objectives and address all ICC dimensions. Enabling Conditions encompass the institutional support necessary for effective implementation – class sizes, time allocation, resources, and professional development. Without appropriate enabling conditions, the other components cannot function effectively. The bidirectional arrows in Figure 7 indicate that these components must be aligned and mutually supportive. Curricular change without corresponding pedagogical and assessment change will not produce desired outcomes.

Similarly, pedagogical innovation cannot succeed without supportive institutional conditions.

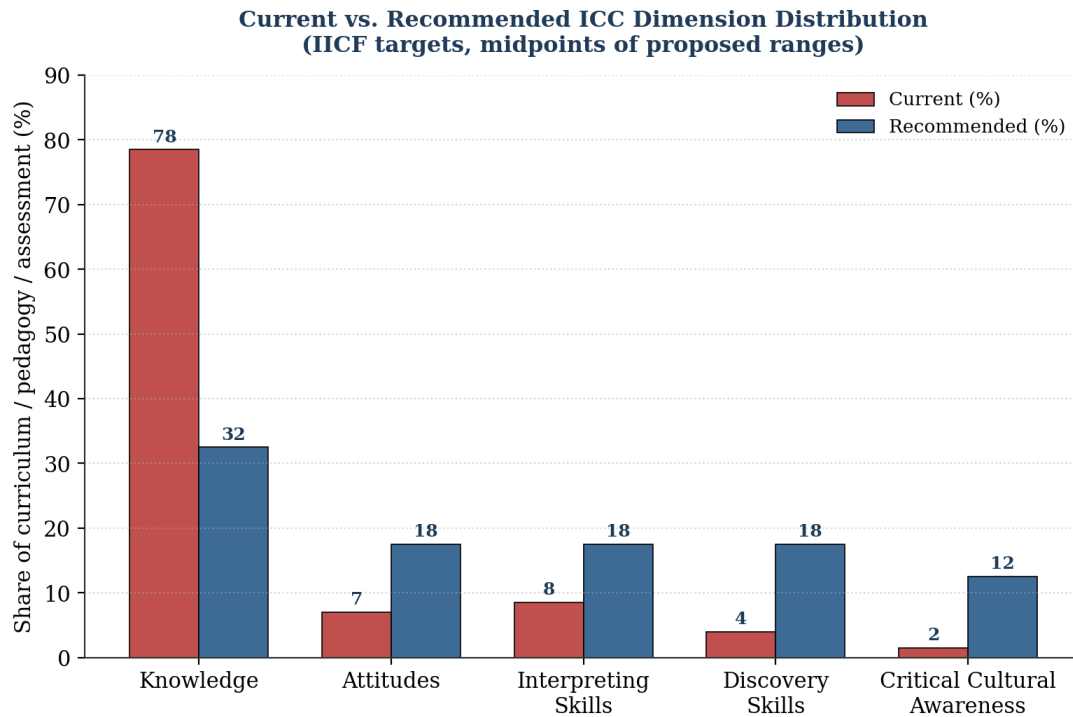
3.5. Operational Principles

The IICF is operationalised through seven guiding principles that inform decisions across all framework components. Principle 1: Comprehensiveness. Civilisation instruction must address all five ICC dimensions, not only cultural knowledge. No single dimension should exceed 40% of curriculum, pedagogy, or assessment. This principle directly addresses the knowledge imbalance documented in Chapter Five. The 40% threshold is proposed as a practical guideline informed by the theoretical emphasis on balanced ICC development in the literature (Byram, 1997; Deardorff, 2006; Liddicoat & Scarino, 2013) rather than as an empirically validated cut-off. Future implementation research should evaluate whether this and the specific target point. This 40% ceiling is the researcher's own normative recommendation; percentages proposed yield optimal outcomes indicative. practice. it is not prescribed by below any cited source and learning should be treated as Principle 2: Integration. ICC development should be integrated throughout civilisation courses, not treated as an add-on or separate module. Every topic provides opportunities to develop knowledge, attitudes, skills, and critical awareness. Principle 3: Comparison. Systematic comparison between target and home cultures should be a routine feature of instruction. Comparison develops interpretive skills and helps students recognise both similarities and differences across cultural contexts. Principle 4: Critical Engagement. Students should be encouraged to analyse, question, and evaluate cultural practices and representations, not merely describe them. Critical engagement develops the *savoir s'engager* that Byram (1997) identifies as the capstone of ICC. Principle 5: Active Learning. Students should be active participants in constructing cultural understanding, not passive recipients of cultural information. This principle requires pedagogical methods that engage students in discussion, analysis, and reflection. Principle 6: Contextual Adaptation. Implementation must be adapted to local constraints and resources. The framework provides guidance, not prescription; teachers must exercise professional judgement in applying principles to their specific contexts. Principle 7: Progressive Development. ICC develops gradually through repeated engagement and

reflection. Learning experiences should be scaffolded to support progressive development from foundational to advanced competencies.

3.6. ICC Dimension Targets

Figure 8. Current vs. Recommended ICC Dimension Distribution



The IICF rebalances away from knowledge dominance toward attitudes, skills and critical cultural awareness.

To operationalise the principle of comprehensiveness, the framework specifies target distributions for ICC components across curriculum, pedagogy, and assessment. Table 46 presents the recommended targets alongside current distributions.

Table 46. Current versus Recommended Distribution Across ICC Dimensions

ICC Dimension	Current %	Target %	Change (pp)	Rationale
Knowledge	72–85	30–35	–40 to –50	Reduce dominance; preserve foundational role
Attitudes	3–11	15–20	+5 to +15	Essential affective dimension for openness
Interpreting Skills	8–9	15–20	+7 to +11	Core competency for cultural interpretation
Discovery Skills	2–6	15–20	+10 to +15	Learner autonomy and independent inquiry

ICC Dimension	Current %	Target %	Change (pp)	Rationale
Critical Cultural Awareness	1–2	10–15	+9 to +13	Capstone ICC dimension; currently neglected

Note. pp = percentage points. Current % based on Chapter Five findings, with the lower bound of each range derived from the examination corpus and the upper bound from the syllabus corpus (or vice versa where examinations exceed syllabi, as for Knowledge). Target % represents the recommended distribution for balanced ICC development based on Byram's (1997) model and the present empirical findings. Change ranges are indicative and should be adapted to institutional context.

Note. Current % based on Chapter Five findings from curriculum and assessment analysis. Target % represents recommended distribution for balanced ICC development based on Byram's (1997) model. Change expressed in percentage points (pp). Target ranges are indicative and should be adapted to institutional context. ICC = Intercultural Communicative Competence.

These targets represent substantial rebalancing, particularly the reduction of knowledge from 72-85% to 30-35% and the increase of critical awareness from 1-2% to 10-15%. The targets are not arbitrary; they reflect the theoretical structure of ICC while acknowledging that some emphasis on knowledge is appropriate for civilisation courses. Knowledge provides the foundation upon which other competencies are developed; it should not be eliminated but rather integrated with other dimensions.

4. Pedagogical Recommendations

This section presents specific recommendations organised by stakeholder group. Each recommendation is linked to research findings and framework principles, providing evidencebased guidance for implementation.

5. Monitoring and Iterative Adjustment of IICF Implementation

A framework that specifies what to teach, how to teach it, and how to assess it is incomplete without a mechanism for knowing whether it is working. Every major educational framework in the international literature addresses this question: Deardorff's (2006) process model specifies a recursive feedback loop between attitude change, knowledge acquisition, and behavioural outcomes; the Common European Framework of Reference (Council of Europe, 2001) builds in continuous self-assessment and profiling tools; the ACTFL Proficiency Guidelines provide benchmark descriptors against which developmental progress can be measured. The IICF would be structurally incomplete without an equivalent monitoring dimension. This section specifies the evidence-

collection, review, and adjustment procedures that should accompany IICF implementation.

5.1. Evidence to Be Collected

Three categories of evidence are recommended, calibrated to what is practically feasible within the resource constraints of Algerian university centres identified in Chapter Four. First, at the end of each semester, teachers should administer a short version of the ICC perception questionnaire (10–15 items, one or two per savoir dimension, with mixed polarity) to all civilisation students. This takes approximately 10 minutes of class time and yields subscale profiles that can be compared across cohorts and over time. The revised questionnaire developed in Appendix A provides a validated item pool from which a short form can be constructed once full psychometric validation is complete. Until then, the existing instrument can be used provisionally, with appropriate interpretive caution as described in Section 5.3 of this thesis. Second, teachers who implement IICF-aligned units should maintain a brief reflective journal (one page per unit, structured around four prompts: what ICC objectives were targeted; what pedagogical activities were used; what evidence of student engagement was observed; what would be changed next time). This does not require additional institutional resources beyond the teacher's professional preparation time and generates qualitative evidence of implementation fidelity that quantitative surveys cannot capture. Third, a sample of assessed work from IICF-aligned courses (approximately 10–15 pieces per course) should be rated annually against an ICC rubric aligned with Byram's five savoirs. The rubric should distinguish between knowledge-recall responses and responses that demonstrate interpretive skill, attitudinal awareness, or critical analysis, thereby providing a direct measure of the shift away from knowledge-only assessment that the IICF recommends.

5.2. Review Intervals

Evidence should be reviewed at two levels. At the teacher level, individual reflective journals and student feedback from each unit should inform planning for the following unit within the same semester. This formative review is the most immediate feedback loop and requires no institutional infrastructure beyond a teacher's professional engagement with the evidence they have collected. At the departmental level, aggregated questionnaire

profiles and work sample ratings should be reviewed annually at the end of the academic year. This review should be conducted collectively by all civilisation teachers, ideally facilitated by a designated curriculum coordinator or the Head of Department.

5.3. Triggers for Framework Revision

Not all evidence of limited ICC development should trigger a revision of the IICF itself; some findings will indicate implementation problems (a teacher has not adopted ICC-oriented pedagogy) rather than framework design problems (the framework's principles are inadequate). The following criteria are proposed to distinguish between these two types of finding. First, if questionnaire subscale profiles show no statistically meaningful improvement in non-knowledge dimensions after two consecutive academic years of IICF implementation across multiple teachers, this constitutes evidence of a potential framework design problem requiring structural review. Second, if teacher journals consistently report that specific IICF operational principles are unimplementable under existing institutional conditions, this triggers a review of the enabling conditions component rather than the pedagogical principles component. Third, if work sample ratings show that students consistently achieve high critical awareness scores even in non-IICF-aligned courses, this suggests that the baseline data on which the framework was constructed have changed and that the framework's prescriptions may need updating. Fourth, any revision of Byram's theoretical model – as has occurred with the publication of Byram et al. (2017) and Byram (2021) – should prompt a review of whether the IICF's savoir-based architecture remains theoretically current. The monitoring and adjustment mechanism described in this section completes the IICF as an implementation framework. Without it, the framework would specify an end state (balanced ICC development) and the means to reach it (curricular, pedagogical, assessment, and enabling-conditions reform) but would leave practitioners without a principled basis for knowing whether they are making progress or for deciding when and how to change course. A

framework that cannot be monitored cannot be improved, and a framework that cannot be improved cannot sustain the kind of systematic, evidence-based reform that the findings of this study show is urgently needed in Algerian EFL civilisation education.

5.4. Recommendations for Curriculum Designers

Curriculum designers – those responsible for developing syllabi, programme specifications, and course outlines – play a critical role in establishing the foundations for ICC-oriented instruction. Recommendation 1: Revise Learning Objectives for ICC Balance Current syllabi allocate 72.3% of objectives to knowledge, leaving other dimensions underrepresented. Curriculum designers should revise learning objectives to achieve more balanced distribution across ICC components. For each course, learning objectives should be developed for all five ICC dimensions. Table 46 provides sample objectives for each dimension, using British Civilisation III as an example.

Table 47. Sample Unit 1: Political Systems and Democratic Values

ICC Dimension	Target %	Sample Objectives
Knowledge	30–35%	<ul style="list-style-type: none"> • Explain key developments in British society since 1945 • Identify major political parties and their ideological positions • Describe the structure of the UK political system
Attitudes	15–20%	<ul style="list-style-type: none"> • Demonstrate openness to diverse perspectives on British identity • Show curiosity about British cultural practices and values • Suspend judgement when encountering unfamiliar cultural patterns
Interpreting	15–20%	<ul style="list-style-type: none"> • Interpret British media representations of social issues • Relate British political debates to Algerian political discourse • Explain cultural references in British texts and media
Discovery	15–20%	<ul style="list-style-type: none"> • Locate and evaluate sources of information about contemporary Britain • Use appropriate strategies to learn about unfamiliar cultural phenomena • Identify questions for further investigation of British society
Critical Awareness	10–15%	<ul style="list-style-type: none"> • Critically evaluate British media representations of immigration • Assess British colonial legacy using explicit ethical criteria • Question stereotypical portrayals of British culture

Note. Sample objectives illustrate the type and level of specificity recommended for each ICC dimension. Target % indicates the recommended proportion of instructional time and assessment weight to be allocated to each dimension, consistent with the rebalanced framework proposed in Table 46. Objectives are aligned with Byram's (1997) model of Intercultural Communicative Competence.

- Critically evaluate British media representations of immigration
- Assess British colonial legacy using explicit ethical criteria
- Question stereotypical portrayals of British culture

Note. Sample objectives illustrate the type and level of specificity recommended for each ICC dimension. Target % indicates the recommended proportion of instructional time and assessment weight to be allocated to each dimension, consistent with the rebalanced framework proposed in Table 46. Objectives are aligned with Byram's (1997) model of Intercultural Communicative Competence.

Recommendation 2: Reframe Content Organisation Current syllabi organise content primarily chronologically (historical periods) or structurally (institutions, systems). While this organisation facilitates knowledge acquisition, it does not inherently promote other ICC dimensions.

The framework recommends reorganising content around thematic units that integrate multiple ICC dimensions. For example, instead of separate units on "Victorian Britain" and "The Industrial Revolution," a thematic unit on "Social Change and Values" could examine how industrialisation transformed British society, compare with Algerian experiences of social change, analyse contemporary debates about industrial heritage, and invite critical reflection on the human costs of industrial development.

Recommendation 3: Specify Pedagogical Expectations Syllabi should include explicit guidance on pedagogical approaches, not only content to be covered. This guidance should specify expectations for interactive activities, comparative analysis, and reflective practice. Table 47 illustrates how pedagogical expectations might be incorporated into syllabus specifications.

Table 48. Sample Unit 2: Immigration and Cultural Diversity

Element	Specification
Content	Contemporary British Society: Immigration and Cultural Diversity
Knowledge Objectives	Students will explain patterns of immigration to Britain since 1948 and describe the evolution of British multicultural policy
Skills/Attitudes Objectives	Students will analyse media representations of immigration and demonstrate openness to diverse perspectives on cultural identity
Pedagogical Approach	Instruction should include analysis of authentic media (newspaper articles, broadcasts), comparative discussion with the Algerian context, and reflective writing

Element	Specification
Assessment	Students will complete a media analysis task examining how a contemporary issue is represented across British and Algerian sources

Note. This format integrates content, objectives, pedagogy, and assessment within a single unit specification, demonstrating how syllabi can specify pedagogical expectations alongside content. The detailed lesson plan for this sample unit appears in Table 52.

Note. This format integrates content, objectives, pedagogy, and

Recommendation 4: Align Assessment Specifications Syllabi should specify assessment requirements that address all ICC dimensions. Current examination specifications focus almost exclusively on knowledge recall. Reformed specifications should require assessment of attitudes, skills, and critical awareness alongside knowledge. Assessment specifications might require, for example, that examinations include at least one analytical question requiring comparison between cultures (interpreting skills) and at least one evaluative question requiring critical analysis of cultural practices or representations (critical awareness). Continuous assessment components might require reflective journals (attitudes) and research tasks (discovery skills).

5.5. Recommendations for Institutional Administrators

Institutional administrators control the structural conditions that enable or constrain effective teaching. The findings from Chapter Five identified large class sizes, time pressure, and resource limitations as major constraints on ICC implementation.

Recommendation 5: Reduce Effective Class Sizes All eight teachers identified large class sizes (80-120 students) as a constraint on interactive teaching. While reducing overall enrolment may not be feasible, institutions can create smaller instructional groups. One approach is to supplement large-group lectures with small-group tutorials. A civilisation course might have one weekly lecture for all students (90 minutes) plus one tutorial meeting in groups of 20-25 students (60 minutes). Tutorials would provide the interactive setting necessary for discussion, comparison, and reflection activities that cannot occur effectively in amphitheatre settings. Implementation requires additional instructional hours. If current courses have 1.5 hours weekly in large groups (54 hours per semester), adding tutorials would require 1 additional hour weekly per group. For 100 students divided into four tutorial groups, this means 4 additional contact hours per week (36

additional hours per semester). This investment is substantial but necessary for pedagogical transformation. Recommendation 6: Allocate Adequate Instructional Time Teachers reported pressure to cover extensive content in limited time. Curriculum reform should be accompanied by realistic time allocation. If syllabi are revised to include activities beyond lecture, adequate time must be provided. Alternatively, syllabi should be revised to reduce content breadth, allowing greater depth in fewer topics. A civilisation course covering six centuries of history in chronological sequence cannot simultaneously develop deep ICC. Thematic approaches that examine fewer topics in greater depth may be more effective for ICC development. Recommendation 7: Provide Resources for Authentic Materials Six teachers identified limited resources as a constraint. Effective ICC instruction requires access to authentic cultural materials: news broadcasts, newspapers, websites, films, advertisements, social media, and other contemporary cultural texts. Institutions should invest in: (a) reliable internet access in teaching spaces to enable real-time access to online materials; (b) multimedia equipment (projectors, speakers) for video and audio materials; (c) subscriptions to digital news services providing access to British and American media; and (d) collections of films, documentaries, and other cultural texts. Recommendation 8: Support Professional Development

Four teachers acknowledged lacking training in ICC pedagogy. Institutions should provide professional development opportunities to help teachers develop: (a) understanding of ICC theoretical frameworks; (b) pedagogical skills for interactive, comparative, and reflective teaching; (c) assessment literacy for evaluating ICC dimensions beyond knowledge; and (d) skills for using authentic materials and technology. Professional development should be ongoing, not one-time. A single workshop will not transform teaching practice. Sustainable formats include regular teaching circles, peer observation and feedback, action research projects, and mentoring arrangements. Recommendation 9: Reform Assessment Policies Institutional assessment policies should require examination of multiple ICC dimensions. If policies mandate only written examinations, teachers have limited options for assessing attitudes and skills. Policy reform might allow or require portfolio assessment, oral examinations, project-based assessment, or other formats conducive to comprehensive ICC evaluation.

5.6. Recommendations for Teachers

Teachers are the primary implementers of ICC-oriented instruction. The following recommendations address classroom practices within current constraints while advocating for the structural changes identified above. Recommendation 10: Diversify Teaching Methods Even with large classes, teachers can introduce elements of active learning. Table 48 presents strategies for incorporating interactive elements into large-class civilisation instruction.

Table 49. Interactive Teaching Strategies for Large-Class Civilisation Instruction

Strategy	Description	ICC Dimension
Think-Pair-Share	Students reflect individually on a prompt, discuss their response with a partner, then share key points with the class.	Attitudes; Interpreting; Critical Awareness
Minute Papers	Brief written reflection at the end of class: "What did you learn today? What questions do you still have?"	Attitudes; Critical Awareness
Comparison Prompts	Routine questions asking students to compare British or American cultural phenomena with their Algerian context.	Interpreting Skills
Gallery Walk	Student groups create posters on assigned topics; the class circulates and annotates each poster with comments or questions.	Discovery Skills; Critical Awareness
Response Cards	Students hold up cards to indicate agreement, disagreement, or uncertainty in response to teacher statements about cultural topics.	Attitudes
Quick-Write	3–5 minute free-writing on a question or prompt before or after a lecture, used to activate prior knowledge or consolidate learning.	Attitudes; Critical Awareness
Jigsaw Reading	Different groups read different texts on the same theme, then regroup so each member teaches their text to others.	Discovery Skills; Interpreting Skills

Note. These strategies can be implemented in large classes without requiring significant additional resources or preparation time. ICC Dimension indicates the primary Byram (1997) component(s) targeted by each strategy. All strategies are designed to complement lecture-based instruction and can be introduced incrementally.

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Recommendation 11: Incorporate Systematic Cultural Comparison Comparison between target and home cultures should be a routine feature of instruction. Teachers can cultivate this through consistent questioning patterns. For any topic, teachers should regularly ask: How does this compare to Algeria? What similarities and differences do you notice? Why might these differences exist? What would an Algerian perspective on this issue be? These questions shift instruction from cultural transmission to cultural interpretation. Table 49 illustrates how comparison can be integrated across typical civilisation topics.

Table 50. Integrating Cultural Comparison Across Civilisation Topics

Topic	Knowledge Focus	Comparative Extension
Political System	Structure of UK Parliament; US Congress	Compare with Algerian parliamentary structure; analyse contrasting models of representation
Education System	British / American education structure and values	Compare educational values; analyse role of education in social mobility
Immigration History	Patterns of migration to Britain / USA	Compare with Algerian emigration patterns; cross-cultural identity questions
Colonial History	British Empire; American expansion	Analyse from Algerian perspective as a formerly colonised society
Media and Press	British / American media landscape	Compare media freedom, ownership, and bias across cultural contexts

Note. Comparative extensions transform knowledge-focused topics into opportunities for interpretive and critical engagement. Each topic can be introduced through its Knowledge Focus, then extended through Comparative Extension prompts that engage Interpreting Skills and Critical Cultural Awareness (Byram, 1997).

Note. Comparative extensions transform knowledge-focused topics into

Recommendation 12: Use Authentic Materials Authentic materials – texts produced for target-culture audiences rather than pedagogical purposes – provide rich resources for ICC development. Newspapers, news broadcasts, political speeches, advertisements, films, social media, and other authentic texts reveal cultural values, assumptions, and perspectives that textbooks cannot capture. Teachers should select authentic materials that: (a) are accessible to students' language proficiency level; (b) reveal cultural values or perspectives amenable to analysis; (c) invite comparison with students' own cultural experience; and (d) provoke critical thinking about representations and assumptions.

Recommendation 13: Encourage Critical Analysis Teachers should move beyond

descriptive presentation to analytical engagement. Instead of asking only "What happened?" teachers should ask "Why did this happen?" "Whose perspective is represented?" "What assumptions underlie this practice?" "How would this be viewed differently from another cultural position?" Critical analysis questions should become routine. For any cultural phenomenon, students should be prompted to consider: Who benefits from this representation? What alternatives exist? What values are embedded? How does this relate to power structures? Recommendation 14: Create Opportunities for Reflection Reflection is essential for transforming cultural information into intercultural competence (Liddicoat & Scarino, 2013). Teachers should build reflective activities into instruction. Reflective journals can be used throughout a course, with students writing regularly about their reactions to cultural materials, their changing perceptions, and connections to their own experience. Discussion prompts can invite personal response: "How did this material change your thinking?" "What did you find surprising or challenging?" Self-assessment activities can ask students to evaluate their own intercultural development.

5.7. Recommendations for Students

While instructors bear primary responsibility for creating learning conditions, students must also engage actively in their intercultural development. Recommendation 15: Adopt an Active Learning Stance Students should approach civilisation courses as active learners, not passive recipients of information. This means: asking questions rather than only taking notes; making connections between course content and prior knowledge; engaging critically with materials rather than memorising them uncritically; and participating actively in discussions and activities. Recommendation 16: Make Personal Connections Students should routinely connect course content to their own cultural experience. When studying British or American phenomena, students should ask: How does this compare to my experience in Algeria? What would my family or community think about this? What aspects resonate with or challenge my own values? Recommendation 17: Seek Intercultural Experiences Beyond course requirements, students should seek opportunities for intercultural engagement. This might include: online exchanges with students in English-speaking countries; following British and American media (news, social media, entertainment); participating in cultural events or activities

when available; and engaging with English-speaking tourists or residents when opportunities arise. Recommendation 18: Practice Critical Thinking Students should develop habits of critical engagement with cultural representations. When encountering depictions of British or American culture, students should ask: Who created this representation and why? What perspective is privileged or marginalised? How does this compare with representations of my own culture? What would a critical analysis reveal?

6. Sample Teaching Units

This section presents three fully developed sample teaching units that demonstrate application of the IICF principles. Each unit addresses a topic from current civilisation syllabi but reorganises instruction to develop multiple ICC dimensions through diverse pedagogical approaches.

6.1. Sample Unit 1: Political Systems and Democratic Values

This unit addresses a core topic in both British and American civilisation courses: political systems and democratic governance. The unit demonstrates how a topic typically taught through knowledge transmission can be transformed to develop comprehensive ICC.

Table 51. Transforming Examination Questions for ICC Assessment (Sample Unit 1)

Traditional Question	Transformed ICC Question	ICC Dimension	Cognitive Level
Describe the main features of the UK parliamentary system.	Compare the UK parliamentary system with a political system you are familiar with. What values does each system reflect?	Knowledge + Interpreting	Analysis
When was the American Declaration of Independence signed?	What assumptions about freedom and equality are embedded in the American Declaration of Independence? How do these compare with values in your own society?	Knowledge + Critical Awareness	Evaluation
List three causes of the Civil Rights Movement in the USA.	How did media representations of the Civil Rights Movement shape public opinion? Whose perspectives were privileged	Critical Awareness	Evaluation

Traditional Question	Transformed ICC Question	ICC Dimension	Cognitive Level
	and whose were marginalised?		
Who was Margaret Thatcher and what policies did she introduce?	Using two sources, evaluate how Thatcher's economic policies affected different social groups in Britain. What criteria are you using to make your assessment?	Interpreting + Critical Awareness	Evaluation
Describe the structure of the American federal system.	A British and an American student disagree about the role of central government. Drawing on what you have learned, explain each perspective and identify the cultural values behind each position.	Knowledge + Attitudes + Interpreting	Synthesis
What are the main differences between British and American English?	Find two authentic sources (one British, one American) discussing the same current event. Analyse how each source frames the issue differently. What does this reveal about cultural perspectives?	Discovery + Interpreting	Analysis

Note. Traditional questions represent the knowledge-recall format predominant in current civilisation examinations. Transformed questions are redesigned to target higher-order thinking and multiple ICC dimensions simultaneously. ICC Dimension refers to Byram's (1997) model components. Cognitive Level is based on the revised Bloom's Taxonomy (Anderson & Krathwohl, 2001). Questions are illustrative examples drawn from Sample Unit 1: Political Systems and Democratic Values.

Note. Traditional questions represent the knowledge-recall format predominant in current civilisation examinations. Transformed questions are redesigned to target higher-order thinking and multiple ICC dimensions simultaneously. ICC Dimension refers to Byram's (1997) model components. Cognitive Level is based on the revised Bloom's Taxonomy (Anderson & Krathwohl, 2001). Questions are illustrative examples drawn from Unit 1: Political Systems and Democratic Values.

6.2. Sample Unit 2: Immigration and Cultural Diversity

This unit addresses immigration and multiculturalism, topics that invite development of attitudes and critical awareness alongside knowledge. The unit emphasises affective engagement and perspective-taking.

Table 52. Sample Unit Plan: Immigration and Cultural Diversity in Britain and the USA

Element	Specification
Unit Title	Immigration and Cultural Diversity in Britain and the USA
Duration	3 sessions (90 minutes each) = 4.5 hours total

Element	Specification
Level	Second or Third-year Licence (L2 or L3)
ICC Dimensions	Knowledge (25%), Attitudes (25%), Interpreting (20%), Discovery (15%), Critical Awareness (15%)
Learning Objectives	<ul style="list-style-type: none"> • Knowledge: Explain the historical and contemporary patterns of immigration in Britain and the USA • Attitudes: Demonstrate empathy and openness toward immigrant communities and diverse cultural identities • Interpreting: Analyse media representations of immigration and relate them to Algerian migration experiences • Discovery: Locate and evaluate primary and secondary sources on immigration policy and cultural integration • Critical Awareness: Critically assess political and media discourses on immigration using explicit ethical criteria
Key Topics	<ul style="list-style-type: none"> • Historical overview of immigration patterns in Britain and the USA • Immigration policy: Windrush, Brexit, and US immigration reform • Cultural diversity, multiculturalism, and national identity • Media representations of immigrants and asylum seekers • Comparative perspectives: Algerian emigration and diaspora experiences
Teaching Strategies	<ul style="list-style-type: none"> • Comparative analysis using authentic newspaper articles (British and American press) • Think-Pair-Share discussions on cultural identity and belonging • Jigsaw reading: different groups analyse different immigration policy texts • Gallery Walk: student posters comparing immigration narratives across contexts • Quick-Write reflections linking course content to students' own cultural positioning
Assessment	<ul style="list-style-type: none"> • Knowledge component (25%): Short-answer questions on immigration history and policy • Interpreting component (20%): Comparative analysis of two media texts on immigration • Critical Awareness component (15%): Evaluative essay assessing a political speech on immigration • Attitudes/Discovery component (40%): Group project producing a multimedia presentation on diaspora identity

Note. ICC Dimensions indicate the recommended weighting of instructional time and assessment for each Byram (1997) component. Percentages sum to 100%. Learning objectives, topics, strategies, and assessment tasks are indicative examples and should be adapted to the specific institutional context and available resources. L2 = Second-year Licence; L3 = Third-year Licence.

- Knowledge: Explain the historical and contemporary patterns of immigration in Britain and the USA
- Attitudes: Demonstrate empathy and openness toward immigrant communities and diverse cultural identities
- Interpreting: Analyse media representations of immigration and relate them to Algerian migration experiences
- Discovery: Locate and evaluate primary and secondary sources on immigration policy and cultural integration

Critical Awareness: Critically assess political and media discourses on immigration using explicit ethical criteria

Key Topics

- Historical overview of immigration patterns in Britain and the USA
- Immigration policy: Windrush, Brexit, and US immigration reform
- Cultural diversity, multiculturalism, and national identity
- Media representations of immigrants and asylum seekers
- Comparative perspectives: Algerian emigration and diaspora experiences

Teaching Strategies

- Comparative analysis using authentic newspaper articles (British and American press)

Element

- Specification
- Think-Pair-Share discussions on cultural identity and belonging
- Jigsaw reading: different groups analyse different immigration policy texts
- Gallery Walk: student posters comparing immigration narratives across contexts

Quick-Write reflections linking course content to students' own cultural positioning

Assessment

- Knowledge component (25%): Short-answer questions on immigration history and policy
- Interpreting component (20%): Comparative analysis of two media texts on immigration
- Critical Awareness component (15%): Evaluative essay assessing a political speech on immigration
- Attitudes/Discovery component (40%): Group project producing a multimedia presentation on diaspora identity

Note. ICC Dimensions indicate the recommended weighting of instructional time and assessment for each Byram (1997) component. Percentages sum to 100%. Learning objectives, topics, strategies, and assessment tasks are indicative examples and should be adapted to the specific institutional context and available resources. L2 = Second-year Licence; L3 = Thirdyear Licence.

6.3. Sample Unit 3: Historical Memory and National Identity

This unit addresses how societies remember and represent their past, a topic that invites critical examination of how national narratives are constructed and contested.

Table 53. Sample Unit Plan: Historical Memory and National Identity

Element	Specification	
Unit Title	Historical Memory and National Identity: How Societies Remember and Construct the Past	
Duration	4 sessions (90 minutes each) = 6 hours total	
Level	Third-year Licence (L3); adaptable to L2 with reduced depth	
Focus Topics	British Empire legacy; American Civil War memory; contested monuments and heritage sites; national narratives in school textbooks; post-colonial identity and reconciliation	
ICC Dimensions	Knowledge (25%), Attitudes (15%), Interpreting (25%), Discovery (15%), Critical Awareness (20%)	
Learning Objectives	<ul style="list-style-type: none"> • Knowledge: Explain how British and American societies have interpreted and commemorated key historical events • Attitudes: Demonstrate empathy toward communities whose histories have been marginalised or misrepresented • Interpreting: Analyse competing historical narratives and relate them to Algerian experiences of colonial memory • Discovery: Locate, compare, and evaluate primary and secondary sources presenting different historical perspectives • Critical Awareness: Critically assess how national identities are constructed through selective historical memory 	
Key Topics	<ul style="list-style-type: none"> • The British Empire: celebration, silence, and reappraisal in contemporary Britain • American Civil War memory: monuments, Confederate symbols, and the politics of commemoration • Post-colonial identity: how formerly colonised societies reclaim historical narratives • The role of museums, textbooks, and media in shaping national memory • Comparative perspectives: Algerian historical memory and the colonial experience 	
Teaching Strategies	<ul style="list-style-type: none"> • Comparison Prompts: students compare British and American commemorative practices with 	

Element	Specification	
	<p>Algerian historical memory • Jigsaw Reading: groups analyse different primary sources (speeches, newspaper articles, museum exhibits) on the same historical event • Gallery Walk: student posters presenting competing interpretations of a contested historical figure or event • Think-Pair-Share: structured discussions on whether historical symbols should be preserved or removed • Quick-Write: reflective writing on how students' own national identity has been shaped by historical narratives</p>	
Assessment	<ul style="list-style-type: none"> • Knowledge component (25%): Short-answer questions on key historical events and commemorative practices • Interpreting component (25%): Comparative analysis of two texts presenting different interpretations of the same historical event • Critical Awareness component (20%): Evaluative essay assessing a national heritage site or monument using explicit ethical criteria • Attitudes/Discovery component (30%): Research-based group presentation on a contested historical memory in Britain, the USA, or Algeria 	
ICC Dimension	Appropriate Methods	Example Tasks
Knowledge	<ul style="list-style-type: none"> • Written examinations • Quizzes • Explanatory essays 	<ul style="list-style-type: none"> • Explain the structure of the UK Parliament. • Describe key events in the Civil Rights Movement. • Identify differences between UK and US healthcare systems.
Attitudes	<ul style="list-style-type: none"> • Reflective journals • Self-assessment scales • Discussion participation • Observation checklists 	<ul style="list-style-type: none"> • Reflect on how your attitudes toward cultural difference have changed during this unit. • Rate your openness to diverse perspectives using the provided scale. • Describe a moment during this course when you suspended judgement about an unfamiliar cultural practice.
Interpreting	<ul style="list-style-type: none"> • Document analysis • Comparison essays • Interpretation exercises 	<ul style="list-style-type: none"> • Compare media coverage of the same event in British and Algerian sources. • Interpret this political speech in its cultural and historical context. • Explain the cultural references in this British newspaper article.

Element	Specification	
Discovery	<ul style="list-style-type: none"> • Research projects • Annotated bibliographies • Source evaluation tasks 	<ul style="list-style-type: none"> • Investigate a contemporary cultural debate using at least four sources from different perspectives. • Compile and annotate a bibliography of sources on a chosen cultural topic. • Evaluate the reliability, perspective, and bias of the three provided sources.
Critical Awareness	<ul style="list-style-type: none"> • Critical essays • Position papers • Reflexive analysis tasks 	<ul style="list-style-type: none"> • Critically evaluate media representations of immigration using explicit ethical criteria. • Assess the legacy of British colonialism from two opposing cultural perspectives. • Analyse your own cultural positioning in relation to the topic studied and explain how it shapes your interpretation.

Note. ICC Dimensions indicate the recommended weighting of instructional time and assessment for each Byram (1997) component. Percentages sum to 100%. Learning objectives, topics, strategies, and assessment tasks are illustrative examples to be adapted to institutional context and available resources. L2 = Second-year Licence; L3 = Third-year Licence.

Note. ICC Dimensions indicate the recommended weighting of instructional time and assessment for each Byram (1997) component. Percentages sum to 100%. Learning objectives, topics, strategies, and assessment tasks are illustrative examples to be adapted to institutional context and available resources. L2 = Second-year Licence; L3 = Third-year Licence.

7. Teacher Professional Development

The findings from Chapter Five indicate that teachers vary in their familiarity with ICC concepts and their readiness to implement ICC-oriented instruction. Some teachers demonstrated sophisticated understanding but faced contextual constraints; others acknowledged limited knowledge of ICC frameworks. This variation highlights the need for comprehensive professional development.

7.1. Content of Professional Development

Professional development for ICC-oriented civilisation teaching should address three domains. Domain 1: Teachers' Own Intercultural Competence. Teachers cannot effectively develop competencies they do not themselves possess. Professional development should provide opportunities for teachers to develop their own ICC through: engagement with diverse cultural perspectives; reflection on their own cultural assumptions; experience with intercultural interaction; and critical examination of their own cultural positioning. Domain 2: Theoretical Understanding of ICC. Teachers need conceptual frameworks for

understanding intercultural competence. Professional development should introduce: Byram's (1997) model and its five dimensions; the distinction between knowledge and competence; principles for intercultural language learning; and research on effective culture teaching. Domain 3: Pedagogical Competence for ICC Instruction. Teachers need practical skills for implementing ICC-oriented instruction. Professional development should address: designing learning activities for different ICC dimensions; facilitating discussion and reflection; using authentic materials effectively; integrating comparison systematically; assessing ICC development; and adapting instruction to contextual constraints.

7.2. Formats for Professional Development

Effective professional development employs multiple formats over sustained periods. Onetime workshops produce limited change in practice (Darling-Hammond et al., 2017). Sustainable transformation requires ongoing engagement. Workshops and Seminars Initial workshops can introduce ICC concepts and provide foundational training. A professional development programme might begin with a series of workshops: Workshop 1 (4 hours): Understanding ICC – theoretical foundations and practical implications. Workshop 2 (4 hours): Designing ICC-oriented activities – from knowledge transmission to competence development. Workshop 3 (4 hours): Facilitating discussion and reflection – interactive methods for large classes. Workshop 4 (4 hours): Assessing ICC – beyond knowledge testing. Collaborative Planning Following initial workshops, teachers should engage in collaborative planning. Teaching circles bring together civilisation teachers to: share challenges and successes; collaboratively design lessons and units; review and improve each other's materials; and discuss implementation issues. Peer Observation Peer observation provides opportunities for teachers to learn from colleagues. A structured peer observation programme might involve: pre-observation discussion of lesson objectives; observation using an ICC-focused protocol; post-observation feedback and discussion; and reciprocal observations over time. Action Research Teachers can engage in systematic inquiry into their own practice. Action research projects might investigate: How do students respond to new ICC-oriented activities? What challenges arise in implementing comparison activities? How does reflective writing develop over a semester? These

investigations develop teachers' understanding while generating knowledge applicable to the broader community.

7.3. Institutional Support for Professional Development

Professional development requires institutional support to be sustainable. This includes: protected time for participation; recognition in workload allocation; resources for materials and activities; administrative commitment to pedagogical improvement; and opportunities for sharing across departments.

8. Assessment Recommendations

Assessment is a powerful driver of learning. The backwash effect documented in Chapter Five shows that knowledge-focused examinations shape teaching and learning toward knowledge acquisition regardless of broader curricular intentions. Reform of assessment is therefore essential for ICC-oriented transformation.

8.1. Principles of ICC Assessment

Assessment of intercultural competence should follow several principles derived from the literature (Deardorff, 2006; Fantini, 2009; Scarino, 2010). Principle 1: Comprehensive Coverage. Assessment should address all five ICC dimensions, not only knowledge. Each dimension requires appropriate assessment methods. Principle 2: Authentic Tasks. Assessment tasks should be authentic – resembling the kinds of intercultural challenges students will face in real contexts. Analysis of cultural texts, comparison across cultures, and reflection on intercultural experience are more authentic than recall of facts. Principle 3: Multiple Methods. No single assessment method can capture all ICC dimensions. A combination of methods – written examinations, portfolios, reflective journals, oral presentations, project work – provides comprehensive evidence. Principle 4: Formative and Summative Balance. Assessment should include formative elements that support learning, not only summative elements that measure it. Feedback on reflective journals, draft essays, and ongoing projects helps students develop. Principle 5: Developmental Perspective. Assessment should recognise that ICC develops over time. Evidence of progress and growth is as important as absolute levels of competence.

8.2. Assessment Methods by ICC Dimension

Table 54 presents assessment methods appropriate for each ICC dimension.

Table 54. Assessment Methods and Tasks by ICC Dimension

ICC Dimension	Appropriate Methods	Example Tasks
Knowledge	<ul style="list-style-type: none"> • Written examinations • Quizzes • Explanatory essays 	<ul style="list-style-type: none"> • Explain the structure of the UK Parliament. • Describe key events in the Civil Rights Movement. • Identify differences between UK and US healthcare systems.
Attitudes	<ul style="list-style-type: none"> • Reflective journals • Self-assessment scales • Discussion participation • Observation checklists 	<ul style="list-style-type: none"> • Reflect on how your attitudes toward cultural difference have changed during this unit. • Rate your openness to diverse perspectives using the provided scale. • Describe a moment during this course when you suspended judgement about an unfamiliar cultural practice.
Interpreting	<ul style="list-style-type: none"> • Document analysis • Comparison essays • Interpretation exercises 	<ul style="list-style-type: none"> • Compare media coverage of the same event in British and Algerian sources. • Interpret this political speech in its cultural and historical context. • Explain the cultural references in this British newspaper article.
Discovery	<ul style="list-style-type: none"> • Research projects • Annotated bibliographies • Source evaluation tasks 	<ul style="list-style-type: none"> • Investigate a contemporary cultural debate using at least four sources from different perspectives.

ICC Dimension	Appropriate Methods	Example Tasks
		<ul style="list-style-type: none"> • Compile and annotate a bibliography of sources on a chosen cultural topic. • Evaluate the reliability, perspective, and bias of the three provided sources.
Critical Awareness	<ul style="list-style-type: none"> • Critical essays • Position papers • Reflexive analysis tasks 	<ul style="list-style-type: none"> • Critically evaluate media representations of immigration using explicit ethical criteria. • Assess the legacy of British colonialism from two opposing cultural perspectives. • Analyse your own cultural positioning in relation to the topic studied and explain how it shapes your interpretation.

Note. Methods and tasks are illustrative, not exhaustive. Multiple methods may address more than one ICC dimension simultaneously. Tasks should be adapted to course level, available time, and institutional assessment requirements. ICC dimensions are based on Byram's (1997) model of Intercultural Communicative Competence.

Example Tasks • Analyse your own cultural positioning in relation to the topic studied and explain how it shapes your interpretation.

Note. Methods and tasks are illustrative, not exhaustive. Multiple methods may address more than one ICC dimension simultaneously. Tasks should be adapted to course level, available time, and institutional assessment requirements. ICC dimensions are based on Byram's (1997) model of Intercultural Communicative Competence.

8.3. Portfolio Assessment

Portfolio assessment offers a comprehensive approach to ICC evaluation. A cultural portfolio collects diverse evidence of ICC development over time. Portfolio components might include: reflective journal entries demonstrating attitude development; document analyses demonstrating interpretive skills; research tasks demonstrating discovery skills;

critical essays demonstrating critical awareness; and selfassessment reflections on ICC growth. Portfolio assessment criteria should address: quality of reflection (depth, honesty, development over time); evidence of perspective change and growth; sophistication of cultural analysis; integration across ICC dimensions; and overall trajectory of development.

8.4. Reforming Examinations

While portfolios and alternative assessments are valuable, written examinations will likely remain part of assessment systems. Examinations can be reformed to address ICC more comprehensively. Reformed examination formats might include: comparison questions requiring analysis of similarities and differences across cultures; interpretation questions requiring explanation of cultural texts in context; critical analysis questions requiring evaluation of cultural representations; and reflection prompts inviting personal response to cultural issues. Table 51 illustrates how traditional examination questions can be transformed to assess broader ICC dimensions.

Table 55. Transforming Examination Questions for ICC Assessment (Sample Unit 2)

Traditional Question	Transformed Question	ICC Dimension
Describe the structure of the British Parliament.	Compare the British parliamentary system with the political system of a country you know. What cultural values does each system reflect?	Interpreting
Explain the causes of the American Civil War.	Analyse how the American Civil War is remembered differently by various groups in the USA today. Whose memory is privileged and why?	Critical Awareness
Describe patterns of immigration to Britain since 1948.	Compare British and Algerian experiences of migration. What similarities and differences can you identify, and what do these reveal about each society's values?	Interpreting
Explain the main features of the NHS.	Critically evaluate different perspectives on healthcare provision in Britain and the USA. What assumptions about the role of the state underlie each system?	Critical Awareness

Note. Transformed questions assess the same content areas as traditional questions but require higher-order thinking, comparative analysis, and critical evaluation consistent with Byram's (1997) ICC model. Traditional questions primarily target Knowledge (savoirs); transformed questions engage Interpreting (savoir comprendre) and Critical Awareness (savoir s'engager). All questions are drawn from civilisation course content.

Note. Transformed questions assess the same content areas as traditional questions but require higher-order thinking, comparative analysis, and critical evaluation consistent with Byram's (1997) ICC model. Traditional questions primarily target Knowledge (Savoirs); transformed questions engage Interpreting (Savoir comprendre) and Critical Awareness (Savoir s'engager). All questions are drawn from civilisation course content.

9. Implications for Future Research

The present study has documented current practices and developed recommendations for reform. However, the recommendations require empirical validation through subsequent research. This section identifies priority areas for future investigation.

9.1. Intervention Research

The most pressing need is for intervention studies that test the effectiveness of ICC-oriented approaches. Experimental or quasi-experimental designs could compare ICC development in courses implementing IICF principles versus traditional courses. Key research questions include: Do students in reformed courses show greater ICC development across all dimensions? Which specific interventions (comparison activities, reflective journals, critical analysis tasks) are most effective? How do different student populations respond to ICC-oriented instruction? To make this recommendation actionable, a sketch of an appropriate follow-up study design is warranted. A non-equivalent comparison-group pre-post design would be feasible within the constraints of Algerian higher education. The intervention group would consist of one or two third-year civilisation sections at an institution where instructors have received ICC-oriented professional development and have agreed to implement IICF-aligned pedagogical changes (comparison activities, critical reflection tasks, diversified assessment) over a full academic semester. A comparison group would consist of equivalent sections at the same institution (or a comparable regional institution) taught by instructors maintaining standard practice. Pre-test data would be collected at the start of the semester using the revised questionnaire (incorporating negatively worded items and piloted for factorial validity), supplemented by a brief validated ICC instrument such as the Cross-Cultural Adaptability Inventory (CCAI) or a validated subscale of the Intercultural Development Inventory (IDI). Post-test data would be collected at the end of the semester using the same instruments, alongside qualitative data from student reflective journals and a second round of teacher interviews. This design would provide the first empirical test of whether IICF implementation

produces measurable gains in ICC perceptions and, importantly, whether those gains exceed those observed under standard instruction. The absence of full randomisation is a limitation inherent to intact-classroom research, but pre-test equivalence checks and multilevel modelling accounting for classroom-level clustering would substantially strengthen causal inference. Such a study would constitute the natural next step in this programme of research and would transform the IICF from a diagnostic-prescriptive framework into an evidence-based pedagogical model.

9.2. Longitudinal Research

ICC development is gradual and cumulative. Longitudinal studies tracking students through the three-year Licence programme could examine how ICC develops over time, whether early interventions have lasting effects, and how different course sequences affect cumulative development.

9.3. Comparative Research

The present study examined one university centre. Comparative research across multiple Algerian institutions could identify variation in practices and outcomes, contextual factors influencing implementation, and generalisability of findings and recommendations. To contextualise the present findings within a broader regional landscape, it is worth noting that comparable studies from neighbouring MENA higher education contexts point to similar structural patterns. Belhiah and Elhami (2015), investigating English medium instruction in Moroccan universities, documented analogous knowledge-transmission dominance and limited ICC integration in culture-related courses, attributing the pattern to similar examination backwash and large-class constraints. El-Naggar (2018) found that Egyptian university English programmes exhibited an 80–85% knowledge orientation in cultural course objectives – a distribution strikingly consistent with the 84.6% examination-based knowledge emphasis documented in the present study. Darouich (2021) reported that Tunisian EFL civilisation instructors experienced the same beliefs-practice gap identified here, with teachers endorsing ICC principles but reporting structural constraints that prevented implementation. This regional convergence suggests that the patterns identified at Mila University Centre may reflect structural characteristics common to Maghreb and wider MENA EFL university contexts shaped by post-

independence national language policies, French-influenced academic cultures, and examination-centred evaluation systems. Future multi-site comparative research should test whether this regional convergence is systematic or coincidental, and should examine which contextual variables most strongly predict the degree of ICC integration across institutions.

9.4. Assessment Development Research

Valid and reliable instruments for assessing ICC in the Algerian context are needed. Research should develop and validate questionnaires, rubrics, and protocols appropriate for the cultural and linguistic context, establish norms and benchmarks for ICC assessment, and examine relationships among different assessment methods.

9.5. Teacher Cognition Research

The present study identified a beliefs-practice gap among teachers. Further research could explore the beliefs, knowledge, and attitudes that shape teachers' cultural teaching, how teachers' ICC conceptualisations develop through professional experience, and what enables some teachers to overcome contextual constraints more effectively than others.

9.6. Student Perspective Research

Students' voices were captured through questionnaires but could be explored more deeply. Qualitative research examining students' experiences of ICC instruction, their perceptions of what facilitates or hinders their development, and their views on the relevance of ICC for their lives and careers would provide valuable insights for curriculum development.

10. Conclusion This chapter has developed comprehensive recommendations for enhancing ICC development in civilisation courses at Mila University Centre. The recommendations respond to empirical findings documenting a pronounced orientation toward cultural knowledge at the expense of attitudes, skills, and critical awareness. The Integrated Intercultural Competence Framework provides a conceptual structure for reform, identifying four interconnected components – curriculum, pedagogy, assessment, and enabling conditions – that must work in coordination. Seven operational principles

guide implementation: comprehensiveness, integration, comparison, critical engagement, active learning, contextual adaptation, and progressive development.

Specific recommendations address different stakeholders. Curriculum designers should revise learning objectives for ICC balance, reorganise content thematically, specify pedagogical expectations, and align assessment requirements. Institutional administrators should reduce effective class sizes, allocate adequate time, provide resources, support professional development, and reform assessment policies. Teachers should diversify methods, incorporate comparison, use authentic materials, encourage critical analysis, and create reflection opportunities. Students should adopt active learning stances, make personal connections, seek intercultural experiences, and practice critical thinking. Three sample teaching units demonstrate how ICC principles can be applied to core civilisation topics. Professional development recommendations address the knowledge and skills teachers need to implement reformed approaches. Assessment recommendations present methods appropriate for different ICC dimensions and strategies for reforming examinations. Implementation will require coordinated effort across levels of the educational system. Individual teachers cannot transform practice alone when constrained by large classes, time pressure, and knowledge-focused examinations. Curriculum reform without corresponding professional development and assessment change will not produce intended outcomes. Sustainable transformation requires systemic change. Nevertheless, incremental progress is possible. Teachers can incorporate comparison questions, reflection activities, and critical analysis tasks even within current constraints. Small changes accumulate over time. The recommendations in this chapter provide both a vision for comprehensive transformation and practical strategies for immediate implementation. The ultimate goal is to prepare students not merely to know about British and American cultures but to engage with cultural difference competently, critically, and respectfully. In an interconnected world, such intercultural competence is essential for professional success, civic participation, and personal fulfilment. Civilisation courses have unique potential to contribute to this development – potential that current practices do not fully realise. The recommendations in this chapter provide a roadmap for realising that potential.

GENERAL CONCLUSION

This thesis has undertaken a comprehensive investigation into the implementation of cultural competencies in civilisation courses within the Algerian EFL higher education context. The study examined how civilisation courses at Mila University Centre address the development of intercultural communicative competence among third-year English students. Through a convergent parallel mixed-methods design, the research gathered evidence from multiple sources – curricular documents, student questionnaires, teacher interviews, and classroom observations – to construct a holistic understanding of current practices and identify pathways for pedagogical improvement. It is important to note at the outset of this conclusion that the findings reported below are specific to the research site – Mila University Centre, a regional institution established in 2008 in north-eastern Algeria – and to the particular cohort and staff investigated. While the patterns identified may well resonate with practitioners at comparable regional university centres in Algeria, no empirical basis exists within this study for generalising findings to the broader Algerian EFL university sector, and still less to EFL higher education internationally. Wherever the discussion that follows refers to “the Algerian EFL context,” this phrase should be understood as shorthand for “the research site and, by reasonable but unverified extension, regional university centres with comparable institutional profiles” rather than as a claim about all Algerian higher education institutions. The investigation was motivated by a fundamental concern: the growing recognition that effective intercultural communication requires more than linguistic proficiency and cultural knowledge. In an increasingly interconnected world, EFL graduates must develop the attitudes, skills, and critical awareness that enable them to navigate cultural difference with competence and sensitivity. Civilisation courses, with their explicit focus on target-language cultures, occupy a privileged position for fostering such development. Yet the extent to which these courses actually develop comprehensive intercultural competence – rather than merely transmitting cultural information – had not been systematically examined in the Algerian context.

Summary of Major Findings

The empirical investigation yielded findings that address the six research questions and four hypotheses established at the outset. These findings paint a consistent picture of

civilisation instruction that, while succeeding in developing cultural knowledge, falls substantially short of fostering comprehensive intercultural communicative competence.

Finding 1: Curricular Emphasis on Cultural Knowledge

The analysis of curricular documents revealed a pronounced emphasis on cultural knowledge at the expense of other ICC dimensions. Learning objectives in civilisation syllabi allocate 72.3% of content to the knowledge dimension, with attitudes receiving 10.6%, interpretive skills 8.5%, discovery skills 6.4%, and critical cultural awareness a mere 2.1%. This distribution deviates significantly from what would be expected if ICC dimensions were addressed with appropriate balance ($\chi^2 = 81.40$, $p < .001$). The examination of assessment documents revealed an even more pronounced knowledge emphasis, with 84.6% of examination questions targeting factual recall. This amplification of knowledge emphasis in assessment creates a powerful backwash effect that shapes teaching and learning regardless of broader curricular intentions.

Finding 2: Predominance of Teacher-Centred Pedagogy

Classroom observations documented the dominance of teacher-centred instructional approaches. Lecture and teacher explanation consumed 57.4% of observed instructional time, while all teacher-centred activities together accounted for approximately 90% of observed class time across the 12 sampled lessons. This figure, based on 216 five-minute interval codings, is an indicative estimate whose directional significance – the overwhelming dominance of teacher-centred activity – is more reliable than its precise numerical value. Student-centred activities – those with potential to develop attitudes, skills, and critical awareness – occupied only around 6% of instruction. Given that data were collected across 12 sessions (approximately two per teacher), these figures represent provisional estimates rather than definitive percentages; extended observation or experience-sampling methods would be needed to confirm this pattern across the full academic year. The statistical comparison of teacher-centred versus student-centred time confirmed a highly significant difference ($\chi^2 = 161.28$, $p < .001$), providing robust support for Hypothesis 2. Activities specifically associated with ICC development beyond knowledge – cultural comparison, critical analysis of representations, experiential learning – were rare or entirely absent from observed lessons.

Finding 3: Student Perceptions of Imbalanced Development

Student questionnaire data confirmed that learners perceive their ICC development as imbalanced across dimensions. Students reported highest perceived development in cultural knowledge ($M = 3.89$) and progressively lower ratings for attitudes ($M = 3.42$), interpretive skills ($M = 3.21$), discovery skills ($M = 3.08$), and critical cultural awareness ($M = 2.87$). All paired comparisons between knowledge and other dimensions yielded statistically significant differences with effect sizes ranging from medium to very large ($d = 0.65$ to 1.36). The largest effect was observed for the knowledge–critical awareness comparison, indicating that students perceive a dramatic gap between how civilisation courses contribute to these two dimensions. Critically, the mean for critical awareness fell below the scale midpoint, suggesting that students perceive minimal positive contribution to this capstone dimension of ICC. It must be emphasised, however, that these patterns reflect self-reported perceptions subject to the acquiescence bias documented in Section 4.9. The finding that Critical Awareness registers as the lowest-scoring dimension may reflect genuine pedagogical neglect, a developmental ceiling effect intrinsic to this cognitively demanding construct, or a combination of both – and the current data cannot disentangle these explanations with certainty. These findings should therefore be read as convergent indicators pointing in a consistent direction rather than as precise quantitative estimates of actual ICC levels.

Finding 4: Teacher Beliefs and Contextual Constraints

Teacher interviews revealed variation in teachers' conceptualisations of cultural competence. Three of eight teachers demonstrated sophisticated understandings aligned with established ICC frameworks, articulating the importance of attitudes, skills, and critical awareness alongside knowledge. However, even these teachers reported that contextual constraints prevented them from implementing ICC-oriented instruction. All eight teachers identified large class sizes and time pressure as significant constraints, while seven cited examination requirements as shaping their teaching toward knowledge transmission. This beliefs-practice gap suggests that changing teachers' conceptualisations alone will not transform practice; systemic changes to structural conditions are necessary.

Finding 5: The Assessment Backwash Cycle

A particularly significant finding concerns the powerful role of assessment in shaping the entire teaching-learning system. Knowledge-focused examinations (84.6% knowledge content) create pressure on teachers to emphasise knowledge transmission, which produces knowledge-focused learning, which validates knowledge-focused assessment. This self-reinforcing cycle explains why curricular intentions for broader competency development fail to translate into practice. Seven of eight teachers explicitly identified examination requirements as constraining their teaching, and students reported requesting exam-relevant content rather than broader engagement. Breaking this cycle requires coordinated reform of assessment alongside curriculum and pedagogy.

Addressing the Research Questions

The study's six research questions can now be answered based on the accumulated evidence. Research Question 1 asked: To what extent do civilisation course syllabi and curriculum documents address the five components of intercultural communicative competence? The answer is clear: syllabi address the five components highly unevenly, with knowledge dominating (72.3%) and critical cultural awareness nearly absent (2.1%). This imbalance is statistically significant and reflects a conception of civilisation teaching as cultural information transmission rather than competence development. Research Question 2 asked: What teaching methods and approaches do teachers employ in civilisation courses? Teachers employ predominantly teacher-centred methods, with lecture as the primary approach. Interactive, comparative, and reflective methods that research indicates are essential for ICC development are rarely used. Teachers attribute this to contextual constraints rather than pedagogical preference. Research Question 3 asked: How do students perceive the contribution of civilisation courses to their intercultural competence development? Students perceive civilisation courses as contributing substantially to cultural knowledge but significantly less to attitudes, skills, and critical awareness. It bears repeating, however, that these data capture self-reported perceptions of development, not objectively assessed intercultural competence. The all-positive item wording of the questionnaire instrument (detailed in Section 4.9) introduces an upward acquiescence bias of unknown magnitude, meaning that all reported means should be

interpreted as perceptual estimates rather than accurate reflections of actual ICC levels. With this caveat foregrounded, the convergence between questionnaire data and the other three data sources – documents, teacher interviews, and classroom observations – provides reasonable confidence that the directional pattern (knowledge perceived as developing more than other dimensions) is genuine. Students' open-ended responses further reinforce this interpretation, revealing awareness of these limitations and a desire for more interactive, authentic, and personally relevant instruction. Research Question 4 asked: What factors facilitate or constrain the implementation of ICC-oriented approaches? Multiple constraints impede ICC implementation: large class sizes that prevent interaction, time pressure that prioritises breadth over depth, examination requirements that reward knowledge recall, limited access to authentic materials, and insufficient professional development in ICC pedagogy. Facilitating factors include some teachers' sophisticated understanding of ICC and students' expressed desire for more engaging instruction. Research Question 5 asked: What is the relationship between teachers' beliefs about cultural competence and their classroom practices? A notable beliefs-practice gap exists. Teachers with comprehensive ICC understanding still employ knowledge-focused, teacher-centred methods due to contextual constraints. This suggests that teacher education alone cannot transform practice; systemic changes to enabling conditions are necessary. Research Question 6 asked: What pedagogical recommendations can be formulated to enhance ICC development? Comprehensive recommendations were developed in Chapter Six, organised around the Integrated Intercultural Competence Framework (IICF). These recommendations address curriculum designers (rebalancing objectives, thematic organisation), institutional administrators (class sizes, time allocation, resources, assessment policies), teachers (diversified methods, systematic comparison, authentic materials, critical analysis), and students (active learning, personal connections, intercultural experiences).

Dialogue with the International Literature

A doctoral thesis claims academic authority not only through its empirical findings but through its demonstrated engagement with – and departure from – the international literature in which it intervenes. This section positions the present study explicitly within

four lines of international scholarship, identifying what the thesis confirms, what it extends, what it challenges, and where it breaks genuinely new ground.

First, the thesis confirms and substantively extends findings from the comparative study of culture teaching practices reported by Sercu et al. (2005) in their seven-country investigation of foreign language teachers' beliefs. Sercu et al. found that teachers across Belgium, Bulgaria, Greece, Mexico, Poland, Spain, and Sweden consistently prioritised cultural knowledge over intercultural skills, attitudes, and critical awareness. The present study shows that this pattern is reproduced with striking fidelity in Algerian EFL higher education – a post-colonial, majority-Muslim, Francophone-Arabic-English trilingual context sharing none of the institutional, cultural, or linguistic features of those countries. This cross-contextual replication strengthens the case that knowledge dominance is a structural feature of how civilisation and culture teaching is institutionally organised, rather than a culturally specific phenomenon. Crucially, however, the present study also identifies important differences with the Sercu et al. findings: whereas Sercu et al. documented a primarily attitudinal barrier (teachers' conceptual frameworks were themselves knowledge-focused), the present study identifies a systemicstructural barrier operating independently of teacher beliefs. Three of eight interviewed teachers held sophisticated ICC understandings fully aligned with Byram's model, yet their observed classroom practice was as knowledge-centred as that of their less theoretically informed colleagues. This distinction – between attitudinal resistance (as documented by Sercu et al.) and structural constraint (as documented here) – has direct implications for reform design: changing teachers' beliefs, which is the primary lever recommended by Sercu et al., will be insufficient in contexts where examination regimes and class sizes function as independent structural barriers to ICC-oriented pedagogy. Reform in the Algerian context must therefore target systemic conditions, not only teacher cognition. Second, the thesis extends Byram's (1997, 2008, 2021) own theoretical work by demonstrating empirically what his model has always claimed normatively: that civilisation instruction in its current form develops only one of five essential ICC components. While Byram has repeatedly argued that culture teaching must move beyond knowledge transmission, he has not himself generated the kind of multi-strand empirical evidence presented in Chapter Five. The present study provides what might be called the negative confirmation of Byram's

normative model: it shows, through convergent evidence from four independent data sources, exactly how far current practice falls from the model's prescriptions. This empirical documentation of the Byram gap – the distance between what his model specifies and what civilisation courses actually deliver – is a contribution that the normative literature itself cannot make. Third, the thesis enters into productive tension with the post-colonial critique of ICC education associated with Pennycook (2017), Canagarajah (2013), and Phillipson (1992). These scholars argue that Western ICC frameworks risk reproducing cultural hierarchies by positioning Anglophone cultural knowledge as a competence standard to be achieved by non-Western learners. The present study demonstrates that the actual practice of civilisation instruction in Algeria is more insidiously damaging than this critique's target: the problem is not that students are taught to value Anglophone culture too deeply, but that they are taught to memorise it passively without developing the critical analytical capacity to evaluate, question, or compare it. The IICF's principle of Algerian positional pedagogy – using students' own cultural positioning as an active analytical resource – responds to this critique while retaining the practical scaffolding of Byram's model. This constitutes a theoretically original response to the post-colonial challenge that the existing literature has not previously articulated in terms of concrete curriculum design. Fourth, the thesis contributes to the literature on assessment backwash in EFL education (Alderson & Wall, 1993; Watanabe, 2004; Green, 2007) by providing the first documented analysis of backwash dynamics in the specific context of civilisation courses in Algerian higher education. Alderson and Wall (1993) proposed fifteen washback hypotheses addressing how testing influences teaching, learning, teachers, and learners. Of these fifteen, the present study provides evidence bearing on four in particular: Hypothesis 1 (tests influence what teachers teach) – confirmed by all eight interviewed teachers reporting that examination requirements shaped their content selection; Hypothesis 2 (tests influence how teachers teach) – confirmed by observational evidence that teachers employ primarily lecture-format transmission consistent with knowledge-examination demands; Hypothesis 5 (tests influence the attitudes of teachers and learners toward the content of learning) – partially confirmed by student self-reports requesting examination-relevant content over broader engagement; and Hypothesis 13 (backwash may be beneficial or harmful) – confirmed as harmful in this context, since the knowledge-examination

backwash actively suppresses the development of ICC dimensions that the curriculum ostensibly intends to develop. While backwash effects have been studied extensively in language testing contexts, their operation in content courses with explicit ICC objectives has received little empirical attention. The present study extends backwash theory into the domain of intercultural competence education, opening a new avenue for research at the intersection of ICC studies, curriculum analysis, and language testing. Finally, and most directly, this thesis makes the first systematic empirical contribution to understanding ICC development in Algerian EFL higher education. The existing literature on Algerian English language teaching (Benrabah, 2013; Miliani, 2010; Saidi, 2020) focuses primarily on linguistic attainment, sociolinguistic dynamics, and language policy. Intercultural dimensions of EFL instruction have been almost entirely absent from this literature. The present study opens a new research agenda in a context that has been consistently underrepresented in international applied linguistics, and provides the empirical baseline data and methodological instruments that future Algerian researchers will need to conduct comparative, longitudinal, and multi-site investigations.

Contributions of the Study

This thesis makes several contributions to knowledge and practice in the field of intercultural language education.

Theoretical Contributions

First, the study extends the application of Byram's ICC model to the analysis of civilisation courses in the Algerian context, specifically at a regional university centre. While Byram's model has been widely applied in European contexts, its application to North African EFL settings has been limited. This study demonstrates both the utility of the model as an analytical framework and the need for contextual adaptation in its application. The findings generated at Mila University Centre – particularly the knowledge-dominance pattern and the assessment backwash dynamic – may provide a reference point for researchers investigating comparable regional institutions, though claims about the broader Algerian sector await multi-site validation. Second, the study contributes to understanding the relationship between intended, implemented, and attained curriculum in culture teaching. The tripartite analysis reveals systematic discrepancies:

what is intended in syllabi is narrowed in assessment, which shapes what is implemented in classrooms, which determines what is attained by learners. This curricular chain analysis provides a framework for understanding similar dynamics in other contexts. Third, the study illuminates the beliefs-practice gap in culture teaching. While previous research has documented this gap, the present study identifies specific contextual factors that mediate the relationship between teachers' beliefs and their practices. This analysis has implications for teacher education and professional development approaches.

Methodological Contributions

The study demonstrates the value of convergent parallel mixed-methods design for investigating complex educational phenomena. The triangulation of quantitative and qualitative data from multiple sources – documents, questionnaires, interviews, and observations – provides a more comprehensive and credible picture than any single method could achieve. The study also contributes instruments (questionnaire scales, interview protocol, observation scheme) that can be adapted for use in similar contexts.

Practical Contributions

The most significant practical contribution is the Integrated Intercultural Competence Framework (IICF), which provides a comprehensive model for reorganising civilisation instruction around ICC development. The framework's four components (curricular specifications, pedagogical approaches, assessment methods, enabling conditions) and seven operational principles (comprehensiveness, integration, comparison, critical engagement, active learning, contextual adaptation, progressive development) offer actionable guidance for reform efforts. The three sample teaching units developed in Chapter Six demonstrate how IICF principles can be applied to core civilisation topics while maintaining academic rigour and working within contextual constraints. These units provide models that teachers can adapt to their specific courses and contexts. The assessment recommendations offer specific strategies for evaluating ICC dimensions beyond knowledge, including portfolio approaches, reformed examination formats, and assessment methods aligned with each ICC dimension. These recommendations address the critical role of assessment in driving pedagogical change.

Emerging Proposition from Evidence

The convergence of evidence from all four data sources – documentary analysis, classroom observation, student questionnaire, and teacher interviews – supports the following emerging proposition, which is advanced here as a recommendation for future interventional research rather than as a directly testable hypothesis within the present study’s cross-sectional design: the systematic implementation of a theoretically grounded, ICC-oriented pedagogical framework – such as the IICF proposed in Chapter Six – is expected to produce measurable improvements in students’ intercultural attitudes, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness, thereby transforming civilisation courses from predominantly knowledge-transmission vehicles into genuine sites of intercultural development. This proposition is supported by the consistent evidence of curricular, pedagogical, and assessment imbalance documented across all data sources, and is reinforced by the theoretical literature linking pedagogical design to ICC outcomes (Liddicoat & Scarino, 2013; Byram, 2021). Its empirical testing, however, requires a pre-post interventional design with a comparison group – a methodological investment that is identified as the highest-priority direction for future research.

Limitations of the Study

Several limitations should be acknowledged when interpreting the findings and recommendations. **Sampling Limitations** The study was conducted at a single institution – Mila University Centre. While this enabled in-depth investigation, it limits generalisability to other Algerian universities or to EFL contexts in other countries. The eight teacher participants, while representing 80% of civilisation teaching staff at the institution, constitute a small sample for making broad claims about teacher beliefs and practices. The student sample (N = 187), while adequate for the statistical analyses conducted, may not capture the full diversity of student perspectives. **Methodological Limitations** The cross-sectional design captures a snapshot of current practices but cannot track changes over time or examine developmental trajectories in student ICC. The reliance on self-report data for student perceptions and teacher beliefs introduces potential biases; students and teachers may report what they believe is expected rather than their authentic views. The twelve

classroom observations, while providing valuable data, represent a limited sample of instructional practice and may not capture the full range of teachers' approaches.

Contextual Limitations The COVID-19 pandemic affected data collection, with some interviews conducted online and observations limited to post-pandemic sessions. The large class sizes and resource constraints documented in the study may reflect temporary conditions or ongoing structural challenges. The assessment documents analysed reflect past practices that may or may not continue.

Scope Limitations The study focused on civilisation courses and did not examine how ICC is addressed across the broader English curriculum. A programme-level analysis might reveal different patterns. The study also did not measure students' actual ICC development through standardised instruments, instead relying on perceived development. Direct measurement of ICC outcomes would strengthen claims about the effectiveness of different approaches.

Recommendations for Practice

Based on the findings and within the acknowledged limitations, several recommendations for practice emerge.

For Curriculum Developers Curriculum developers should revise civilisation syllabi to achieve more balanced distribution across ICC dimensions. The current allocation of over 70% to knowledge should be reduced to 30-35%, with corresponding increases in objectives addressing attitudes (15-20%), interpretive skills (15-20%), discovery skills (15-20%), and critical awareness (10-15%). Syllabi should be reorganised around thematic units that facilitate integration of multiple ICC dimensions, and should include explicit pedagogical guidance, not only content specifications.

For Institutional Administrators Administrators should address the structural constraints that impede ICC implementation. Priority actions include creating smaller tutorial groups to supplement large lectures, allocating adequate instructional time for interactive activities, providing resources for authentic materials (internet access, multimedia equipment, digital subscriptions), supporting sustained professional development in ICC pedagogy, and reforming assessment policies to require evaluation of multiple ICC dimensions.

For Teachers Teachers should diversify their instructional methods to include interactive, comparative, and reflective activities even within current constraints. Systematic cultural comparison should become a routine feature of instruction. Authentic materials should be incorporated to the extent resources permit. Critical analysis questions should be integrated throughout instruction.

Reflection activities – journals, discussion prompts, self-assessment – opportunities for students to process and personalise their learning.

should provide

For Assessment Reform Assessment reform is crucial for breaking the backwash cycle. Examinations should include questions requiring comparison, interpretation, and critical analysis alongside knowledge recall. Portfolio assessment should be introduced to capture evidence of attitude development and reflective growth. Continuous assessment components should evaluate discovery skills through research tasks and interpreting skills through document analysis.

Directions for Future Research The present study opens several avenues for future investigation.

Intervention Studies The most pressing need is for experimental or quasi-experimental studies testing the effectiveness of ICC-oriented approaches. Such studies could compare outcomes in courses implementing IICF principles versus traditional courses, examining effects on all five ICC dimensions. To illustrate what such a study might look like: a minimum-viable design would recruit third-year Licence students from two comparable regional Algerian university centres – one serving as an intervention site, the other as a non-equivalent control. The intervention would involve a structured one-semester implementation of IICF-aligned teaching units (such as those developed in Chapter Six) delivered by two or three volunteer teachers who have undergone a brief professional development programme. Pre-test and post-test measurements would use a mixed-polarity ICC questionnaire with established factor structure, supplemented by a structured reflective writing task scored against a rubric mapping Byram's five savoir dimensions. A validated instrument such as the Intercultural Development Inventory (IDI) could be used with a stratified sub-sample ($n \geq 30$) to introduce an objective performance anchor. The primary outcome variable would be change in ICC dimensions other than knowledge from pre-test to post-test. Secondary outcomes would include teacher self-efficacy (via adapted TALIS items) and student engagement (via observational time-on-task coding). This design would not require large samples or institutional reform; two motivated teachers and approximately 60–80 students per group would be sufficient for meaningful effect size estimation. Effect sizes from the present study ($d = 0.65$ to 1.36 for the knowledge–otherdimension gaps) provide a basis for power calculations in planning such a follow-up. Specific interventions – comparison

activities, reflective journals, critical analysis tasks – could be delivered sequentially across the semester to isolate their individual contributions within a within-subjects component of the design. Longitudinal Research Longitudinal studies tracking students through the three-year Licence programme could examine how ICC develops over time, whether early interventions have lasting effects, and how different course sequences affect cumulative development. Such research would inform programme-level curriculum design. Comparative Studies Comparative research across multiple Algerian universities could identify variation in practices and outcomes, contextual factors influencing implementation, and the generalisability of findings. Such multi-site research is particularly important given the present study's single-site limitation. A useful point of departure for contextualising these findings within a broader MENA regional literature already exists: Larzouei and colleagues (2020) documented a strikingly similar knowledge-dominance pattern in Moroccan EFL civilisation courses, while Deyab's (2019) study of Egyptian university EFL programmes identified comparable backwash effects from knowledge-focused examinations on teaching practice. Tounsi (2021) has similarly reported the neglect of critical cultural awareness objectives in Tunisian public university English programmes. These convergences across three distinct MENA educational systems suggest that the knowledge-skills-attitudes imbalance documented in this study may reflect structural features of post-colonial EFL university education in the region, not merely idiosyncrasies of a single institution. Systematic comparative research across Algerian and regional MENA institutions would help determine which aspects of the present findings reflect site-specific circumstances and which point toward structural patterns amenable to coordinated regional policy responses. International comparisons with Francophone African or Mediterranean contexts could further illuminate how different colonial linguistic legacies shape culture teaching traditions. Assessment Development Research is needed to develop and validate instruments for assessing ICC in the Algerian context. Such instruments could include questionnaires measuring ICC dimensions, rubrics for evaluating portfolios and reflective writing, and protocols for assessing ICC through performance tasks. Establishing local norms would enable meaningful interpretation of assessment results. Teacher Development Research Further research on teacher cognition could examine how teachers' ICC conceptualisations develop through experience, what

enables some teachers to overcome contextual constraints more effectively than others, and how professional development programmes can most effectively support ICC-oriented practice. Concluding Reflections This thesis began with the premise that civilisation courses in EFL education have unique potential to develop intercultural communicative competence – a competence increasingly essential in our interconnected world. The empirical investigation confirmed that this potential is not being fully realised at Mila University Centre and, by reasonable but empirically unverified extension, at comparable regional university centres with analogous institutional profiles. Current practices, while effectively developing cultural knowledge, neglect the attitudes, skills, and critical awareness that constitute the fuller dimensions of intercultural competence. Readers should bear in mind that this conclusion is grounded in a single-site investigation: whether the same patterns characterise larger or more established Algerian institutions, or regional centres in different parts of the country, remains an open empirical question that the present data cannot resolve. However, the findings also point toward transformation. Teachers, despite working within significant constraints, express sophisticated understandings of what culture teaching could achieve. Students, while products of a knowledge-focused system, articulate desires for more engaging, relevant, and interactive learning experiences. The gap between current practice and desired practice is recognised by participants at all levels. What is needed is systemic support for change. The Integrated Intercultural Competence Framework developed in this thesis provides a roadmap for such change. Its comprehensive scope – addressing curriculum, pedagogy, assessment, and enabling conditions – recognises that transformation cannot occur through isolated interventions. Its seven operational principles – comprehensiveness, integration, comparison, critical engagement, active learning, contextual adaptation, and progressive development – offer guidance while allowing flexibility for local adaptation. Implementation will not be simple or rapid. The constraints identified – large classes, time pressure, examination traditions, limited resources – are real and substantial. Institutional change is slow. Yet incremental progress is possible. Individual teachers can incorporate comparison questions and reflection activities within current constraints. Departments can advocate for tutorial groups and assessment reform. National policy can evolve to support more comprehensive approaches to culture teaching. The ultimate beneficiaries of such change would be the

students themselves. Graduates with genuine intercultural competence – not merely knowledge about British and American cultures, but the attitudes, skills, and critical awareness to navigate cultural difference with sensitivity and effectiveness – would be better prepared for professional success in international contexts, for engaged citizenship in a diverse society, and for the personal enrichment that comes from meaningful cross-cultural understanding. In an era of increasing global interdependence, cultural misunderstanding and intercultural incompetence carry real costs – in failed business relationships, diplomatic tensions, social conflict, and missed opportunities for human connection. Education that develops genuine intercultural competence is not a luxury but a necessity. Civilisation courses in EFL education represent one important site where such competence can be fostered. This thesis has documented the gap between that potential and current reality, and has charted a path toward closing that gap. The journey from here requires commitment, creativity, and collaboration across all levels of the educational system. The destination – graduates who can engage with cultural difference competently, critically, and compassionately – is worth the effort.

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APPENDICES

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APPENDIX A

Student Questionnaire

QUESTIONNAIRE ON CIVILISATION COURSES AND INTERCULTURAL COMPETENCE

Department of English, Mila University Centre

Dear Student,

This questionnaire is part of a doctoral research project investigating how civilisation courses contribute to the development of intercultural competence among students of English. Your honest responses will help us understand current practices and identify areas for improvement. The questionnaire is anonymous, and your responses will be used only for research purposes. Participation is voluntary. Please answer all questions as honestly as possible. Thank you for your time and cooperation.

PART I: DEMOGRAPHIC INFORMATION

Please tick (✓) the appropriate box or fill in the information requested.

1. Gender:

Male Female

2. Age:

20 years or younger 21-23 years 24 years or older

3. Secondary school stream (Baccalaureate):

Literary (Letters/Languages) Scientific Technical/Vocational

Other: _____

4. Prior intercultural experience (tick all that apply):

Travel to an English-speaking country

Regular contact with native English speakers

Online intercultural exchange (e.g., language partners, social media)

No prior intercultural experience with English-speaking cultures

PART II: PERCEPTIONS OF CIVILISATION COURSES

Please indicate your level of agreement with each statement by ticking the appropriate box.

Scale: 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree

Section B: Cultural Knowledge (Savoirs)

1. Civilisation courses have helped me learn important facts about British/American history.

Strongly Disagree Disagree Neutral Agree Strongly Agree

2. I have gained knowledge about the political systems of English-speaking countries.

Strongly Disagree Disagree Neutral Agree Strongly Agree

3. I understand the main social and cultural characteristics of British/American societies.

Strongly Disagree Disagree Neutral Agree Strongly Agree

4. I can explain significant historical events in British/American history.

Strongly Disagree Disagree Neutral Agree Strongly Agree

5. I have learned about important cultural figures and their contributions.

Strongly Disagree Disagree Neutral Agree Strongly Agree

6. I understand how British/American institutions function.

Strongly Disagree Disagree Neutral Agree Strongly Agree

7. I have gained knowledge about the daily life and customs in English-speaking countries.

Strongly Disagree Disagree Neutral Agree Strongly Agree

8. I can identify key differences between British and American cultures.

Strongly Disagree Disagree Neutral Agree Strongly Agree

Section C: Attitudes (Savoir être)

9. Civilisation courses have made me more curious about English-speaking cultures.

Strongly Disagree Disagree Neutral Agree Strongly Agree

10. I am now more open to perspectives different from my own.

Strongly Disagree Disagree Neutral Agree Strongly Agree

11. I have developed greater respect for cultural differences.

Strongly Disagree Disagree Neutral Agree Strongly Agree

12. I am more willing to suspend judgement about unfamiliar cultural practices.

Strongly Disagree Disagree Neutral Agree Strongly Agree

13. I feel more positive about engaging with people from different cultural backgrounds.

Strongly Disagree Disagree Neutral Agree Strongly Agree

14. I am more interested in learning about cultures other than my own.

Strongly Disagree Disagree Neutral Agree Strongly Agree

15. I am more comfortable with cultural ambiguity and uncertainty.

Strongly Disagree Disagree Neutral Agree Strongly Agree

16. I value cultural diversity more than I did before.

Strongly Disagree Disagree Neutral Agree Strongly Agree

Section D: Skills of Interpreting and Relating (Savoir comprendre)

17. I can interpret cultural references in English texts and media.

Strongly Disagree Disagree Neutral Agree Strongly Agree

18. I can explain how cultural context affects meaning in communication.

Strongly Disagree Disagree Neutral Agree Strongly Agree

19. I can identify misunderstandings that arise from cultural differences.

Strongly Disagree Disagree Neutral Agree Strongly Agree

20. I can relate British/American cultural practices to my own cultural experience.

Strongly Disagree Disagree Neutral Agree Strongly Agree

21. I can compare and contrast cultural values across different societies.

Strongly Disagree Disagree Neutral Agree Strongly Agree

22. I can explain cultural events or practices to someone from a different background.

Strongly Disagree Disagree Neutral Agree Strongly Agree

23. I can recognise stereotypes and generalisations about cultures.

Strongly Disagree Disagree Neutral Agree Strongly Agree

24. I can mediate between different cultural perspectives.

Strongly Disagree Disagree Neutral Agree Strongly Agree

Section E: Skills of Discovery and Interaction (Savoir apprendre/faire)

25. I can find and use reliable sources of information about other cultures.

Strongly Disagree Disagree Neutral Agree Strongly Agree

26. I know how to learn about unfamiliar cultural phenomena.

Strongly Disagree Disagree Neutral Agree Strongly Agree

27. I can ask appropriate questions to learn about another culture.

Strongly Disagree Disagree Neutral Agree Strongly Agree

28. I can adapt my behaviour appropriately in intercultural situations.

Strongly Disagree Disagree Neutral Agree Strongly Agree

29. I can identify what I need to learn about a new cultural context.

Strongly Disagree Disagree Neutral Agree Strongly Agree

30. I can use cultural knowledge to interact effectively across cultures.

Strongly Disagree Disagree Neutral Agree Strongly Agree

31. I know how to verify cultural information from multiple sources.

Strongly Disagree Disagree Neutral Agree Strongly Agree

32. I can learn from intercultural misunderstandings or mistakes.

Strongly Disagree Disagree Neutral Agree Strongly Agree

Section F: Critical Cultural Awareness (Savoir s'engager)

33. Civilisation courses have helped me critically evaluate cultural practices and beliefs, including my own.

Strongly Disagree Disagree Neutral Agree Strongly Agree

34. Civilisation courses have helped me identify the perspectives and interests behind cultural representations.

Strongly Disagree Disagree Neutral Agree Strongly Agree

35. Civilisation courses have helped me recognise ethnocentric attitudes in myself and others.

Strongly Disagree Disagree Neutral Agree Strongly Agree

36. Civilisation courses have developed my ability to evaluate media representations of different cultures.

Strongly Disagree Disagree Neutral Agree Strongly Agree

37. Civilisation courses have helped me identify ideological positions embedded in cultural texts.

Strongly Disagree Disagree Neutral Agree Strongly Agree

38. Civilisation courses have improved my ability to assess cultural claims using explicit criteria.

Strongly Disagree Disagree Neutral Agree Strongly Agree

39. Civilisation courses have encouraged me to reflect on how my own cultural background shapes my perceptions.

Strongly Disagree Disagree Neutral Agree Strongly Agree

40. Civilisation courses have helped me question taken-for-granted assumptions about cultures.

Strongly Disagree Disagree Neutral Agree Strongly Agree

Section G: Overall Satisfaction

41. Overall, I am satisfied with how civilisation courses prepare me for intercultural communication.

Strongly Disagree Disagree Neutral Agree Strongly Agree

42. Civilisation courses have been valuable for my development as a user of English.

Strongly Disagree Disagree Neutral Agree Strongly Agree

43. I would recommend the current civilisation courses to other students.

Strongly Disagree Disagree Neutral Agree Strongly Agree

44. Civilisation courses have met my expectations.

Strongly Disagree Disagree Neutral Agree Strongly Agree

PART III: OPEN-ENDED QUESTIONS

Please answer the following questions in the space provided.

45. Describe one specific learning experience in a civilisation class that helped you understand another culture or reflect on your own. What made it valuable?

46. In your view, what type of classroom activity or approach would most help you develop the ability to communicate and interact effectively across cultures? Why?

47. Is there anything about how civilisation courses are taught or assessed that you feel should change? Please explain.

Thank you for completing this questionnaire!

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APPENDIX B

Teacher Interview Guide

SEMI-STRUCTURED INTERVIEW GUIDE

Civilisation Course Teachers

Interview Duration: Approximately 45-60 minutes

Recording: Audio-recorded with participant consent

Introduction

Thank you for agreeing to participate in this interview. As you know, I am conducting research on how civilisation courses contribute to students' intercultural competence development. This interview will explore your experiences, beliefs, and practices related to teaching civilisation. There are no right or wrong answers – I am interested in your honest perspectives and experiences. The interview will be audio-recorded and transcribed. Your identity will be kept confidential, and you will be referred to by a pseudonym in any reports. You may decline to answer any question or stop the interview at any time. Do you have any questions before we begin?

Section 1: Background and Experience

1.1 Could you tell me about your background and how you came to teach civilisation courses?

Probes: Qualifications, years of experience, courses currently teaching

1.2 What initially attracted you to teaching civilisation?

1.3 How has your approach to teaching civilisation evolved over time?

1.4 Have you received any formal training or professional development in intercultural education, intercultural competence, or culture teaching methodology?

Probe: If yes, what form did this take (workshops, seminars, postgraduate coursework, self-directed reading)? Has it influenced your teaching practice?

1.5 Do you notice differences in intercultural awareness or background among your students? How, if at all, does this influence your teaching?

Probe: For instance, do students who have travelled abroad or had contact with English speakers seem to engage differently with course content?

Section 2: Conceptualisations of Cultural Competence

2.1 When you hear the term 'intercultural competence' or 'cultural competence,' what does it mean to you?

Probe: Can you describe what a culturally competent person would be able to do?

2.2 In your view, what are the most important components of intercultural competence?

Probe if needed: Knowledge? Attitudes? Skills? Critical awareness?

2.3 How important do you think it is for EFL students to develop intercultural competence?

Probe: Why? For what purposes?

Section 3: Teaching Goals and Objectives

3.1 What would you say are the main goals of civilisation courses?

3.2 What do you hope students will gain from your civilisation course?

Probe: Beyond the immediate content, what lasting outcomes do you aim for?

3.3 How would you describe the relationship between civilisation courses and students' language development?

3.4 To what extent do you think civilisation courses should aim to develop students' intercultural competence, as you defined it earlier?

Section 4: Teaching Methods and Practices

4.1 Could you describe a typical civilisation lesson? What does it look like?

Probes: Structure, activities, student involvement, materials used

4.2 What teaching methods do you use most frequently? Why?

4.3 How do you help students make connections between the target culture and their own culture?

Probe: Can you give an example?

4.4 Do you use any activities specifically designed to develop attitudes like openness or curiosity?

Probe: If yes, can you describe them? If no, why not?

4.5 How do you encourage students to think critically about cultural representations?

4.6 What role do authentic materials play in your teaching?

Probes: Types of materials, how obtained, how used

Section 5: Constraints and Challenges

5.1 What challenges do you face in teaching civilisation courses?

5.2 Are there things you would like to do in your teaching but find difficult due to constraints?

Probes: Time, class size, resources, assessment requirements, student factors

5.3 How do examination requirements affect what you teach and how you teach it?

5.4 How do class sizes affect your teaching approach?

5.5 What support would you need to implement more intercultural approaches?

Section 6: Assessment

6.1 How do you assess student learning in civilisation courses?

Probes: Types of assessment, what is assessed, weighting

6.2 To what extent do you think current assessment methods capture students' intercultural competence development?

6.3 If you could change how civilisation is assessed, what would you change?

6.4 When you are preparing students for end-of-semester examinations, does this change how you structure or prioritise your lessons? In what ways? Probe: Do exam requirements lead you to spend more time on factual content at the expense of activities that develop intercultural skills or critical awareness? Can you give an example?

Section 7: Reflections and Suggestions

7.1 Looking back, what aspects of your civilisation teaching are you most satisfied with?

7.2 If you could make two or three changes to the civilisation course – in content, teaching method, or assessment – to better develop students' intercultural competence, what would these be and why?

7.3 Is there anything else you would like to add about teaching civilisation and intercultural competence?

Closing

Thank you very much for your time and thoughtful responses. Your insights are invaluable for this research. If you think of anything you would like to add after our interview, please feel free to contact me. You will have the opportunity to review the transcript to ensure accuracy.

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APPENDIX B2

Teacher Background Form

To be completed before the interview begins. All information is strictly confidential.

SECTION 1: PROFESSIONAL PROFILE

1. Number of years teaching at university level: _____
2. Number of years teaching civilisation courses specifically: _____
3. Highest academic qualification: Licence Magister Master Doctorate Other:

4. Field of specialisation (thesis/dissertation topic or main research area):

5. Civilisation courses currently teaching (tick all that apply):
 British Civilisation L1 British Civilisation L2 British Civilisation L3 American
Civilisation L1 American Civilisation L2 American Civilisation L3
6. Approximate number of students per civilisation class: _____

SECTION 2: TEACHING RESOURCES

7. Primary teaching resource(s) used for civilisation courses (tick all that apply):
 Departmental textbook Course pack (self-compiled) Photocopied readings
PowerPoint slides Authentic online materials No fixed resource

SECTION 3: PROFESSIONAL DEVELOPMENT IN INTERCULTURAL EDUCATION

8. Have you received any formal training or professional development specifically related to intercultural competence, intercultural communication, or culture teaching methodology? Yes No If Yes, please describe briefly (type, provider, year): _____
9. Have you attended any conference, seminar, or workshop related to intercultural communication or EFL culture teaching in the past three years? Yes No
10. Have you read any academic literature (books, articles, or reports) on intercultural competence or culture teaching in the past three years? Yes No

SECTION 4: WHAT SUPPORT WOULD HELP?

11. If professional development on intercultural communication and culture teaching were available, would you attend? Definitely yes Probably yes Unsure Probably not
12. What type of institutional support would most help you integrate intercultural competence more effectively into your civilisation teaching? (Open response)

Thank you. Please hand this form to the researcher before the interview begins. _____

Thank you. Please hand this form to the researcher before the interview begins.

APPENDIX C

Classroom Observation Protocol

SYSTEMATIC CLASSROOM OBSERVATION PROTOCOL Intercultural
Communicative Competence in Civilisation Courses

PART I: GENERAL INFORMATION

Observer: _____ Date: _____
 _____ Session No.: _____ Institution: _____ Centre
 Universitaire Abdelhafid Boussouf - Mila Department: _____ English Language and
 Literature Time: _____ Start: _____ End: _____ Duration: _____ Course:
 British Civ. I British Civ. II British Civ. III
 American Civ. I American Civ. II American Civ. III Teacher ID:
 _____ No. _____ Students:
 _____ Students Present: _____ Lesson Topic:
 _____ Room Setup:
 Traditional rows U-shape Groups Other: _____ Technology: Projector
 Computer Internet Audio Other: _____

PART II: TIME-SAMPLING OBSERVATION Instructions: Code the predominant activity for each 5-minute interval.

Activity Codes: TL = Teacher lecture/explanation SP = Student presentation
 TQ = Teacher-led Q&A GD = Group/pair discussion PP =
 PowerPoint/multimedia IR = Individual reflection/writing SN = Student
 note-taking AD = Administrative/transitions VD = Video/audio viewing
 OT = Other (specify)

Time-Sampling Grid (5-minute intervals – 90 min session = 18 intervals): No. Time Code
 Students Active? ICC Focus? Notes

1	00:00-00:05	_____	[] Yes [] No	[] Yes [] No	_____	2
	00:05-00:10	_____	[] Yes [] No	[] Yes [] No	_____	3
	00:10-00:15	_____	[] Yes [] No	[] Yes [] No	_____	4
	00:15-00:20	_____	[] Yes [] No	[] Yes [] No	_____	5
	00:20-00:25	_____	[] Yes [] No	[] Yes [] No	_____	6
	00:25-00:30	_____	[] Yes [] No	[] Yes [] No	_____	7
	00:30-00:35	_____	[] Yes [] No	[] Yes [] No	_____	8
	00:35-00:40	_____	[] Yes [] No	[] Yes [] No	_____	9
	00:40-00:45	_____	[] Yes [] No	[] Yes [] No	_____	10
	00:45-00:50	_____	[] Yes [] No	[] Yes [] No	_____	11
	00:50-00:55	_____	[] Yes [] No	[] Yes [] No	_____	12
	00:55-01:00	_____	[] Yes [] No	[] Yes [] No	_____	13
	01:00-01:05	_____	[] Yes [] No	[] Yes [] No	_____	14
	01:05-01:10	_____	[] Yes [] No	[] Yes [] No	_____	15
	01:10-01:15	_____	[] Yes [] No	[] Yes [] No	_____	16
	01:15-01:20	_____	[] Yes [] No	[] Yes [] No	_____	17

01:20-01:25 _____ Yes No Yes No _____ 18
 01:25-01:30 _____ Yes No Yes No _____ 282

PART III: ICC-RELATED ACTIVITIES CHECKLIST Instructions: Check if each activity was observed during the lesson.

Activity	Observed?	Duration (approx.)
Factual information delivery about target culture	<input type="checkbox"/> Y <input type="checkbox"/> N	_____ min
Recall/comprehension questions about cultural facts	<input type="checkbox"/> Y <input type="checkbox"/> N	_____ min
Use of authentic materials (news, media, primary sources)	<input type="checkbox"/> Y <input type="checkbox"/> N	_____ min
Cultural comparison (target culture vs. home culture)	<input type="checkbox"/> Y <input type="checkbox"/> N	_____ min
Student personal response/opinion invited	<input type="checkbox"/> Y <input type="checkbox"/> N	_____ min
Critical analysis of cultural representations	<input type="checkbox"/> Y <input type="checkbox"/> N	_____ min
research/discovery task	<input type="checkbox"/> Y <input type="checkbox"/> N	_____ min
simulation activity	<input type="checkbox"/> Y <input type="checkbox"/> N	_____ min
attitudes/values	<input type="checkbox"/> Y <input type="checkbox"/> N	_____ min
or oral)	<input type="checkbox"/> Y <input type="checkbox"/> N	_____ min

PART IV: FIELD NOTES Record detailed observations, notable incidents, teacher-student interactions, and any other relevant information. 283

(Field Notes continued)

PART V: POST-OBSERVATION SUMMARY

Overall characterization of the lesson (tick one):

- Primarily teacher-centred with minimal student involvement
- Teacher-centred with some student participation
- Mixed teacher-centred and student-centred activities
- Primarily student-centred with teacher facilitation

ICC dimensions addressed (tick all that apply):

- Knowledge (savoirs)
- Attitudes (savoir être)
- Skills of Interpreting and Relating (savoir comprendre)
- Skills of Discovery and Interaction (savoir apprendre/faire)
- Critical Cultural Awareness (savoir s'engager)

Additional comments: 284

APPENDIX D

Document Analysis Framework

Document Analysis Framework FRAMEWORK FOR ANALYSING CURRICULAR AND ASSESSMENT DOCUMENTS

1. DOCUMENT IDENTIFICATION

Document Type: Syllabus Examination Paper Programme Specification
 Other Document Title: _____
Course: _____ Academic Year: _____
Number of Pages: _____
Date of Analysis: _____

2. LEARNING OBJECTIVES ANALYSIS (For Syllabi) Instructions: For each learning objective, code the ICC dimension and cognitive level. ICC Dimension Codes: K = Knowledge (savoirs); A = Attitudes (savoir être); I = Interpreting Skills (savoir comprendre) D = Discovery Skills (savoir apprendre/faire); C = Critical Awareness (savoir s'engager) Cognitive Level Codes (Bloom's Revised Taxonomy): R = Remember; U = Understand; Ap = Apply; An = Analyse; E = Evaluate; Cr = Create

#	Objective Text	ICC Code	Cog. Level	Notes
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3. EXAMINATION QUESTION ANALYSIS Instructions: For each question, code the question type, ICC dimension, and cognitive level. Question Type Codes: SA = Short Answer; FB = Fill-in-Blank; MA = Matching; EE = Essay (Explanatory) EA = Essay (Analytical); EV = Essay (Evaluative); OT = Other

#	Question Summary	Type	ICC	Cog.	Notes
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(Examination Question Analysis continued) 8 10

4. CONTENT / TOPIC ANALYSIS Instructions: List major topics/units and categorise by theme.

Topic / Unit	Thematic Category	Estimated Time
--------------	-------------------	----------------

Thematic Categories: PH = Political History/Institutions; SH = Social History/Movements; EC = Economic Development GD = Geography/Demographics; CV = Cultural Values/Practices; IR = International Relations CP = Comparative/Intercultural

5. SUMMARY ANALYSIS Total number of learning objectives: _____ Distribution by ICC dimension: K = _____ A = _____ I = _____ D = _____ C = _____ Distribution by cognitive level: R = _____ U = _____ Ap = _____ An = _____ E = _____ Cr = _____

Total number of examination questions: _____ Distribution by ICC dimension: K = _____ A = _____ I = _____ D = _____ C = _____ Distribution by question type: SA = _____ FB = _____ MA = _____ EE = _____ EA = _____ EV = _____

APPENDIX E

Informed Consent Forms

STUDENT INFORMED CONSENT FORM

Research Title: Towards an Implementation of Cultural Competencies in the Teaching/Learning of the Civilisation Course: The Case of Third-Year Students of English at Mila University Centre

Researcher: Mr. Salim BOULBAIR, Doctoral Candidate, Abbes Laghrour University

– Khenchela

Supervisor: Dr. Hichem SOUHALI, Department of English, Mustapha Benboulaïd University – Batna 2

Purpose of the Research: This study investigates how civilisation courses contribute to students' development of intercultural communicative competence. The research aims to understand current practices and identify ways to enhance culture teaching in EFL education.

What You Will Be Asked to Do: You are invited to complete a questionnaire about your experiences with civilisation courses. The questionnaire takes approximately 20-25 minutes and includes questions about your perceptions of how these courses have contributed to your cultural learning and intercultural development.

Voluntary Participation: Your participation is entirely voluntary. You may choose not to participate or may withdraw at any time without any penalty or effect on your grades or academic standing.

Confidentiality: Your responses will be anonymous. No identifying information will be collected, and your responses cannot be traced back to you. Data will be reported only in aggregate form.

Risks and Benefits: There are no known risks associated with participation. While you may not benefit directly, your participation will contribute to improving civilisation teaching at your institution and beyond. Questions: If you have questions about this research, please contact the researcher at salim.boulbair@cuniv-mila.dz

By completing and submitting this questionnaire, you indicate that you have read and understood this information and consent to participate in the research.

TEACHER INFORMED CONSENT FORM

Research Title: Towards an Implementation of Cultural Competencies in the Teaching/Learning of the Civilisation Course: The Case of Third-Year Students of English at Mila University Centre

I, _____, agree to participate in this research study conducted by Mr. Salim BOULBAIR, Doctoral Candidate, Abbes Laghrour University – Khenchela, under the supervision of Dr. Hichem SOUHALI.

I understand that:

- My participation involves a semi-structured interview lasting approximately 45-60 minutes and/or classroom observation of my teaching.
 - The interview will be audio-recorded and transcribed for analysis.
 - My identity will be kept confidential through the use of pseudonyms.
 - I may decline to answer any question or stop participation at any time.
 - I will have the opportunity to review interview transcripts for accuracy.
 - Data will be stored securely and used only for research purposes.
- I consent to participate in an interview
- I consent to having my class observed
- I consent to audio recording of the interview

Participant Signature: _____ Date: _____

Researcher Signature: _____ Date: _____

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APPENDIX F

Sample Coded Interview Transcript

Interview: Teacher 1 (T1)

Date: [Date] Duration: 68 minutes Location: Teacher's Office

Codes: [ICC-K] = ICC-Knowledge; [ICC-A] = ICC-Attitudes; [ICC-I] = ICC- Interpreting; [ICC-D] = ICC-Discovery; [ICC-C] = ICC-Critical; [METH] = Teaching Methods; [CONST] = Constraints; [GOAL] = Teaching Goals

\[Extract from Question 2.1 on conceptualisation of ICC\]

Interviewer: When you hear the term 'intercultural competence,' what does it mean to you?

T1: Intercultural competence is not just knowing facts about British or American culture [ICC-K]. It's about developing the ability to understand, to interpret, to compare [ICC- I]. It includes attitudes – openness, curiosity, willingness to see things from different perspectives [ICC-A]. And also critical awareness, being able to question stereotypes and representations [ICC-C]. In my view, a civilisation course should develop all these aspects, not just give students information [GOAL].

\[Extract from Question 4.1 on typical lesson\]

Interviewer: Could you describe a typical civilisation lesson?

T1: Well, usually I start by reviewing what we covered last time, then introduce the new topic. With 90 students in the amphitheatre [CONST], I have to use lecture mostly [METH]. I use PowerPoint with images and maps [METH]. I try to ask questions to engage them, but honestly it's difficult – maybe five students participate actively [CONST]. At the end I summarise and give them reading for next time. I would love to do more discussions and group work [GOAL], but the class size makes it almost impossible [CONST].

\[Extract from Question 5.3 on examination influence\]

Interviewer: How do examination requirements affect your teaching? T1: This is a big issue [CONST]. The examinations focus on factual knowledge – dates, events, causes [ICC-K]. Students know this, so they want me to give them clear information they can memorise [CONST]. If I spend time on critical analysis or personal reflection [ICC- C] [ICC-A], they worry it won't help in the exam. And honestly, they're partly right [CONST]. So even though I believe we should develop more than just knowledge [GOAL], the system pushes us toward information transmission [CONST].

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APPENDIX G

Sample Observation Field Notes

Observation 4: Teacher T2, American Civilisation III

Topic: The Civil Rights Movement

Date: [Date] Time: 09:30-11:00 Students Present: 78

Descriptive Notes

09:30 - Class begins. Teacher greets students, takes attendance. Room is a large amphitheatre with fixed seating in rows. Projector and screen available. About 70% of seats occupied.

09:35 - Teacher announces today's topic: 'The Civil Rights Movement – Key Events and Leaders.' Opens PowerPoint presentation. First slide shows timeline from 1954-1968.

09:40 - Teacher begins lecture on Brown v. Board of Education (1954). Provides historical context, explains significance of Supreme Court ruling. Students take notes. No questions asked.

09:55 - Teacher shows photograph of Rosa Parks. Explains Montgomery Bus Boycott. Mentions Martin Luther King Jr.'s emergence as leader. Some students appear engaged; others looking at phones.

10:10 - Teacher asks: 'Why do you think the bus boycott was effective?' Pause. One student raises hand: 'Because they hurt the bus company economically.' Teacher affirms, elaborates on economic pressure tactics.

10:20 - Video clip shown: excerpt from 'I Have a Dream' speech (3 minutes). Students watch attentively. After video, teacher asks: 'What made this speech powerful?' Two students respond mentioning emotional language and vision of equality.

10:35 - Teacher presents information about Civil Rights Act (1964) and Voting Rights Act (1965). Explains provisions and significance. Lecture format continues. 10:50 - Teacher asks: 'Do you see any parallels with struggles for rights in other countries?' Brief pause. One student mentions Algeria's independence movement. Teacher acknowledges briefly but does not develop comparison.

10:55 - Teacher summarises key points. Assigns reading from textbook. Class ends.

Reflective Notes

- Lesson was well-organised and informative. Clear chronological presentation of events.
- Teaching was predominantly teacher-centred (estimated 85% lecture/presentation time).
- Video excerpt provided engaging authentic material – good student attention.
- Missed opportunity for cultural comparison when student mentioned Algeria – teacher acknowledged but did not explore further.
- Questions asked were primarily factual recall or simple explanation – no critical analysis prompts observed.

- No reflection activity or personal response invitation.
- ICC dimensions addressed: primarily Knowledge; brief touch on Interpreting (speech analysis question).
- Large class size clearly constrains interaction – teacher noted afterward that 'real discussion is impossible with this many students.'

ICC Activity Summary

- ✓ Factual information delivery - throughout lesson
- ✓ Authentic material use - video clip (3 min)
- ✓ Recall/comprehension questions - 3 instances
- ✗ Cultural comparison - opportunity arose but not developed
- ✗ Critical analysis of representations - not observed
- ✗ Student personal response/reflection - not observed

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APPENDIX H

Canevas de Mise en Conformité – Third Year English

REPUBLIQUE ALGERIENNE DEMOCRATIQUE ET POPULAIRE

MINISTERE DE L'ENSEIGNEMENT SUPERIEUR
ET DE LA RECHERCHE SCIENTIFIQUE

Canevas de mise en conformité

OFFRE DE FORMATION
L.M.D.

LICENCE ACADEMIQUE

2014 - 2015

Etablissement	Faculté / Institut	Département
C.U Addelhafid Boussouf- Mila	Institut des Lettres et des Langues	Langues Etrangères

Domaine	Filière	Spécialité
Lettres et Langues Etrangères	Langue Anglaise	Langue Anglaise

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❖ **Diplômes obtenus (graduation, post graduation, etc...) avec date et lieu d'obtention et spécialité :**

- BAC : Juin 2001(Lycée Bouhanna Messaoud)
- BAC : Juin 2006(Libre).
- Licence en Anglais (27 Juin 2005 de l'Université Mentouri- Constantine 1).
- Licence en Langue et Littérature Française (LMD) (22 Juin 2010 de l'Université Mentouri-Constantine 1).
- Magistère en Littérature et Civilisation Anglo-saxonnes (19 Mars 2013 de l'Université de Bejaia)

❖ **Compétences professionnelles pédagogiques :**

Enseignante titulaire au Centre Universitaire de Mila(es modules enseignés sont : **2014-2015** la **Grammaire** et la **Culture de la Langue** pour les classes de premières année et la **Méthodologie** pour les 3^{ème} année

2013-2014: Enseignante titulaire au Centre Universitaire de Mila(les modules enseignés sont : les **Civilisations** et la **Grammaire** pour les classes de 2^{ème} année et **Méthodologie** pour les 3^{ème} année).

2012-2013: Enseignant vacataire au Centre Universitaire de Mila de la **Grammaire** pour les classes de première année.

2012-2013: Enseignant titulaire en **Anglais** au CEM (Ministère de l'Education).

2011-2012: Enseignant vacataire au Centre Universitaire de Mila de la **Grammaire** pour les classes de 1^{ème} année et de l'**Expression Ecrite** pour les classes de 3^{ème} année.

2011-2012: Enseignante vacataire au Lycée en **Langue Française** (Ministère de l'Education)

2010-2011: Enseignant vacataire au Centre Universitaire de Mila de la **Grammaire** et **Culture de la Langue** pour les classes de première année et les **Civilisations** pour les classes de 2^{ème} année.

2010-2011: Enseignante vacataire au CEM en **Langue Française** (Ministère de l'Education).

2006-2007: Enseignant vacataire à l'Université Mentouri de Constantine 1 de la **Grammaire** pour les classes de 1^{ème} année.

2005-2006: Enseignant vacataire à l'Université Mentouri de Constantine 1 de la **Grammaire**, **Textes Littéraire** et **Culture de la Langue** pour les classes de 1^{ème} année.

Curriculum Vitae succinct

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Année universitaire : 2014 – 2015

Intitulé de la licence : Licence Académique en Langue
Anglaise. Page 70

Scanne avec CamScanner

Semestre : 05
Unité d'enseignement : UE Fondamentale 3
Matière 01 : Introduction à la didactique

Crédits : 02

Coefficient : 01

Objectifs de l'enseignement (*Décrire ce que l'étudiant est censé avoir acquis comme compétences après le succès à cette matière – maximum 3 lignes*).
Former les étudiants en didactique et l'ensemble des méthodes, hypothèses.

Connaissances préalables recommandées (*descriptif succinct des connaissances requises pour pouvoir suivre cet enseignement – Maximum 2 lignes*).
- Réfléchir sur son expérience d'élève ou d'enseignant
- Savoir se poser des questions sur les interactions d'enseignement / apprentissage

Contenu de la matière :

- Buts de formation et objectifs didactiques.
- acquisition d'une langue seconde.
- évolution méthodologique (du béhaviorisme au cognitivisme).
- linguistique appliquée et didactique.
- contenus d'enseignement (savoir et savoir-faire).
- les pédagogies (de l'éveil, par objectifs, par compétences, du contact, différencié).
- analyse et élaboration d'outils pédagogiques.
- Méthodologie de la didactique des langues.
- Élaboration du matériel pédagogique.
- Cognition et activités d'apprentissage.
- Nouvelles technologies et ALE.

Mode d'évaluation : (type d'évaluation et pondération)

Examen.

Références bibliographiques (*Livres et photocopiés, sites internet, etc.*) :

Citer au moins 3 à 4 références classiques et importantes.

- 1- Penny U. (1996). A course in language teaching: practice and theory. Cambridge University Press
- 2- Jack C. (1999). Richards and Theodore S. Rodgers. (Approaches & Methods in Language Teaching. Cambridge University Press
- 3- Mariusz Trawinski. (2005). An Outline of Second Language Acquisition Theories. Cambridge University Press.
- 4- H. H. Stern. (1983). Fundamental Concepts of Language Teaching. Oxford University Press
- 5- Angella Cooze. (2006). 100 Ideas for Teaching English. Continuum International Publishing Group.
- 6- Anthony Haynes. (2007). 100 Ideas for Lesson Planning. Continuum International Publishing Group.
- 7- M. Bartram and R.Walton. (1991). Correction A Positive Approach to Language Mistakes. Oxford University Press.

Etablissement : C.U Abdelhafid Boussof-Mila
Année universitaire : 2014 – 2015

Intitulé de la licence : Licence Académique en Langue
Anglaise. Page 37

Scanne avec CamScanner

Semestre : 05

Unité d'enseignement : UE Fondamentale 1

Matière 02 : Etude de textes de civilisation

Crédits : 04

Coefficient : 03

Objectifs de l'enseignement (*Décrire ce que l'étudiant est censé avoir acquis comme compétences après le succès à cette matière – maximum 3 lignes*).

L'étudiant saura commenter et analyser un texte de civilisation en mettant son contenu en rapport avec les connaissances théoriques acquises dans le module de civilisation lors des semestres précédents.

Connaissances préalables recommandées (*descriptif succinct des connaissances requises pour pouvoir suivre cet enseignement – Maximum 2 lignes*).

- Connaissances concernant la civilisation de la langue, acquises au cours des semestres précédant.
- Utilisation transversale des techniques d'écriture acquises dans les modules de techniques du travail universitaire et d'expression écrite.

Contenu de la matière :

- Le XVII^e siècle (aperçu historique ; le régime politique ; les religions ; les langues ; la vie en société ; la mode ; la vie culturelle (la musique, la peinture, les mythologies)
- Le XVIII^e siècle (aperçu historique ; le régime politique ; les religions ; les langues ; la vie en société ; la mode ; la vie culturelle (la musique, la peinture, les mythologies)
- Le XIX^e siècle (aperçu historique ; le régime politique ; les religions ; les langues ; la vie en société ; la mode ; la vie culturelle (la musique, la peinture, les mythologies)
- Lire des textes issus de ces périodes pour y saisir les références culturelles.

Mode d'évaluation : (type d'évaluation et pondération)

Continu et Examen

Références bibliographiques (*Livres et photocopiés, sites internet, etc.*) :

Citer au moins 3 à 4 références classiques et importantes.

- 1- David McDowall. (1989). An Illustrated History of USA. Longman.
- 2- USA Department of State. (2010). USA History in Brief. Bureau of International Information Program.
- 3- P. N. Stearns. (2010). World Civilizations: The Global Experience. Pearson Longman.
- 4- P. N. Stearns. (2010). WORLD HISTORY IN BRIEF. Pearson Longman.
- 5- David McDowall. (1989). An Illustrated History of USA. Longman.



Semestre : 06

Unité d'enseignement : UE Fondamentale 1

Matière 02 : Etude de textes de civilisation

Crédits : 04

Coefficient : 03

Objectifs de l'enseignement (*Décrire ce que l'étudiant est censé avoir acquis comme compétences après le succès à cette matière – maximum 3 lignes*).

L'étudiant saura commenter et analyser un texte de civilisation en mettant son contenu en rapport avec les connaissances théoriques acquises dans le module de civilisation lors des semestres précédents.

Connaissances préalables recommandées (*descriptif succinct des connaissances requises pour pouvoir suivre cet enseignement – Maximum 2 lignes*).

- Connaissances concernant la civilisation de la langue, acquises au cours des semestres précédant.
- Utilisation transversale des techniques d'écriture acquises dans les modules de techniques du travail universitaire et d'expression écrite.

Contenu de la matière :

- Le XVII^e siècle (aperçu historique ; le régime politique ; les religions ; les langues ; la vie en société ; la mode ; la vie culturelle (la musique, la peinture, les mythologies)
- Le XVIII^e siècle (aperçu historique ; le régime politique ; les religions ; les langues ; la vie en société ; la mode ; la vie culturelle (la musique, la peinture, les mythologies)
- Le XIX^e siècle (aperçu historique ; le régime politique ; les religions ; les langues ; la vie en société ; la mode ; la vie culturelle (la musique, la peinture, les mythologies)
- Lire des textes issus de ces périodes pour y saisir les références culturelles.

Mode d'évaluation : (type d'évaluation et pondération)

Continu et Examen

Références bibliographiques (*Livres et photocopiés, sites internet, etc.*) :

Citer au moins 3 à 4 références classiques et importantes.

- 1- David McDowall. (1989). An Illustrated History of USA. Longman.
- 2- USA Department of State. (2010). USA History in Brief. Bureau of International Information Program.
- 3- P. N. Stearns. (2010). World Civilizations: The Global Experience. Pearson Longman.
- 4- P. N. Stearns. (2010). WORLD HISTORY IN BRIEF. Pearson Longman.
- 5- David McDowall. (1989). An Illustrated History of USA. Longman.

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Anglaise. Page 45

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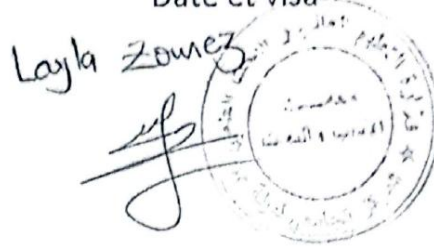
Titulé de la Licence : Licence Académique en Langue Anglaise

Chef de département + Responsable de l'équipe de domaine

Signature et visa



Date et visa



Doyen de la faculté (ou Directeur d'institut)

Signature et visa :

2015 06 06

مديرة معهد الآداب واللغات
فايزة حيافي

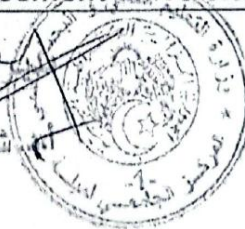


Chef d'établissement universitaire

Signature et visa

2015 06 06

مدير المركز الجامعي بالنيابة
شمس عبد الوهاب



Scanne avec CamScanner

D) The Balfour Declaration of 1917 was intended to

1. Give the land to Jewish people in the Palestine
2. Create a Jewish country in the Middle East
3. Create religious problems in Palestine
4. gain Geo-economic profits
4. All of them
5. None of them

E) International law aims to

1. promote peace in the world and protecting human rights
2. Work against less developed nations
3. Give more value to stronger nations
4. allow stronger nations acquire the land of other nations.
5. all of them
6. none of them

Section Three (10 points): fill in the gaps with appropriate word or words according to what you have studied

- 1) Though many people in Britain had begun moving to cities from rural areas before the industrial revolution, this process accelerated dramatically with industrialization.
- 2) This process of industrialisation started first in Britain, then it widespread to other important countries including United State America, France, Germany.
- 3) Adam Smith's the founder of modern economic has a great impact on encouraging people in the British colonies to demand their independence as they learned that they were born free.
- 4) The act of navigation acquired a peculiar importance to Britain's colonial economy in the Americas, and it became an economic necessity for the Caribbean colonies and for the southern parts of the future United States.
- 5) R was a name given to British colonies in African and it includes countries such as South Africa, Egypt.
- 6) Despite the fact that Britain gave its colonies their independence starting from WWII, it kept them in another system. This organization is called the United Nations it compassed countries all over the world including Canada, India.

Abdelhafid Boussouf Mila University Centre
Department of Letters and Foreign Language

Level: Third Year/ English
 Fifth semester Exam
 Module: Study of Texts of Civilisation(s)
 Date : 13/1/2024
 Student's name ..

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265.....

Answer all questions

Section one(5 points) : Fill in the table with the appropriate date

The event	The date
The beginning of the Industrial Revolution	1760
The invention of Watt steam engine	1763
The invention of electrical telegraph	25 July 1837
The first typewriter	1829
The battle of Waterloo	18 June 1815

Section Two(5 points): Circle the write answer or answers from the following choices

a) The industrial revolution first appeared in Britain because:

1. It has many intellectuals
2. It has huge resources
3. It has many colonies
4. All of them
5. None of them

B) Among the aims of the Commonwealth of Nations is

1. Promoting peace and development in the world.
2. helping the underdeveloped countries
3. interfering in case of international war and civil wars.
4. exchanging knowledge and promoting educational and economic systems
5. none of them
6. all of them

C) The United Nations is an organization that aims at:

1. Declaring War against nations
2. Defending human rights and international law
3. Promoting peace around the world
4. giving the strongest nations the right to wage war against the weakest nations
5. All of them

D) The Balfour Declaration of 1917 was intended to

1. Give the land to Jewish people in the Palestine
2. Create a Jewish country in the Middle East
3. Create religious problems in Palestine
4. gain Geo-economic profits
4. All of them
5. None of them

E) International law aims to

1. promote peace in the world and protecting human rights
2. Work against less developed nations
3. Give more value to stronger nations
4. allow stronger nations acquire the land of other nations.
5. all of them
6. none of them

Section Three (10 points): fill in the gaps with appropriate word of words according to what you have studied

- 1) Though many people in Britain had begun moving to cities from rural areas before the Industrial Revolution, this process accelerated dramatically with industrialization.
- 2) This process of industrialisation started first in the U.K. Britain England, then it widespread to other important countries including United states, France, Germany, Russia, Japan.
- 3) Adam Smith's Wealth of Nations has a great impact on encouraging people in the British colonies to demand their independence as they learned that they were born free.
- 4) The slavery trade acquired a peculiar importance to Britain's colonial economy in the Americas, and it became an economic necessity for the Caribbean colonies and for the southern parts of the future United States.
- 5) The Union of South Africa was a name given to British colonies in African and it includes countries such as Kenya, Uganda, Tanzania, The Cape of good Hope, Ghana, China, Hong Kong.
- 6) Despite the fact that Britain gave its colonies their independence starting from WWII, it kept them in another system. This organization is called The Commonwealth of Nations, it compassed countries all over the world including Canada, India, Columbia, Baer, Sri Lanka, orange free state, Mallorca - ibon.

Abdelhafid Boussouf Mila University Centre
Department of Letters and Foreign Language

Level: Third Year/ English
Fifth semester Exam
Module: Study of Texts of Civilisation(s)
Date : 13/1/2024
Student's name.....N.E.I

95/20
05

Answer all questions

Section one(5 points) : Fill in the table with the appropriate date

The event	The date
The beginning of the Industrial Revolution	18th Century
The invention of Watt steam engine	1830s - 40s
The invention of electrical telegraph	after the WWI 19th Century
The first typewriter	1830's
The battle of Waterloo	19th Century

Section Two(5 points): Circle the ^{right} answer or answers from the following choices

a) The industrial revolution first appeared in Britain because:

1. It has many intellectuals
2. It has huge resources
3. It has many colonies
4. All of them
5. None of them

B) Among the aims of the Commonwealth of Nations is:

1. Promoting peace and development in the world.
2. helping the underdeveloped countries
3. interfering in case of international war and civil wars.
4. exchanging knowledge and promoting educational and economic systems
5. none of them
6. all of them

C) The United Nations is an organization that aims at:

1. Declaring War against nations
2. Defending human rights and international law
3. Promoting peace around the world
4. giving the strongest nations the right to wage war against the weakest nations
5. All of them

D) The Balfour Declaration of 1917 was intended to

1. Give the land to Jewish people in the Palestine
2. Create a Jewish country in the Middle East
3. Create religious problems in Palestine
4. gain Geo-economic profits
4. All of them
5. None of them

E) International law aims to

1. promote peace in the world and protecting human rights
2. Work against less developed nations
3. Give more value to stronger nations
4. allow stronger nations acquire the land of other nations.
5. all of them
6. none of them

Section Three (10 points): fill in the gaps with appropriate word or words according to what you have studied

- 1) Though many people in Britain had begun moving to urban from rural areas before the Industrial Revolution, this process accelerated dramatically with industrialization.
- 2) This process of industrialisation started first in later of 18th century in Britain then it widespread to other important countries including the United States France.
- 3) Adam Smith's enlightenment has a great impact on encouraging people in the British colonies to demand their independence as they learned that they were born free. (of accession)
- 4) The Viceroyalties acquired a peculiar importance to Britain's colonial economy in the Americas, and it became an economic necessity for the Caribbean colonies and for the southern parts of the future United States.
- 5) British Commonwealth of Nations was a name given to British colonies in African and it includes countries such as Malaysia, South of Africa.
- 6) Despite the fact that Britain gave its colonies their independence starting from WWII, it kept them in another system. This organization is called the Commonwealth of Nations, it compassed countries all over the world including Canada, South Africa, Caribbean, Pacific, Australia, Ireland.

Abdelhafid Boussouf Mila University Centre
Department of Letters and Foreign Language

Level: Third Year/ English
Fifth semester Exam
Module: Study of Texts of Civilisation
Date : 13/1/2024
Student's name...

38
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05

Answer all questions

Section one(5 points) : Fill in the table with the appropriate date

The event	The date
The beginning of the Industrial Revolution	The latter of 18th
The invention of Watt steam engine	1763 James watt
The invention of electrical telegraph	1837
The first typewriter	1829
The battle of Waterloo	1824

Section Two(5 points): Circle the write answer or answers from the following choices

a) The industrial revolution first appeared in Britain because:

1. It has many intellectuals
2. It has huge resources
3. It has many colonies
4. All of them
5. None of them

B) Among the aims of the Commonwealth of Nations is

1. Promoting peace and development in the world.
2. helping the underdeveloped countries
3. interfering in case of international war and civil wars.
4. exchanging knowledge and promoting educational and economic systems
5. none of them
6. all of them

C) The United Nations is an organization that aims at:

1. Declaring War against nations
2. Defending human rights and international law
3. Promoting peace around the world
4. giving the strongest nations the right to wage war against the weakest nations
5. All of them

Abdelhafid Boussouf Mila University Centre
Department of Letters and Foreign Language

Level: Third Year/ English
Fifth semester Exam
Module: Study of Texts of Civilisation(s)
Date : 13/1/2024
Student's name.....Om

05.....
12.5
2

Answer all questions

Section one(5 points) : Fill in the table with the appropriate date

The event	The date
The beginning of the Industrial Revolution	1830 in the 18th century.
The invention of Watt steam engine	in 1736 9
The invention of electrical telegraph	was on July 1837 6
The first typewriter	in 1829 6
The battle of Waterloo	in 1815 3

Section Two(5 points): Circle the write answer or answers from the following choices

a) The industrial revolution first appeared in Britain because:

1. It has many intellectuals
2. It has huge resources 9
3. It has many colonies
4. All of them
5. None of them

B) Among the aims of the Commonwealth of Nations is

1. Promoting peace and development in the world. 9
2. helping the underdeveloped countries
3. Interring in case of international war and civil wars.
4. exchanging knowledge and promoting educational and economic systems 2
5. none of them
6. all of them

C) The United Nations is an organization that aims at:

1. Declaring War against nations
2. Defending human rights and international law
3. Promoting peace around the world
4. giving the strongest nations the right to wage war against the weakest nations
5. All of them

RÉSUMÉ

Cette thèse examine la mise en œuvre des compétences culturelles dans les cours de civilisation au sein de l'enseignement supérieur algérien d'anglais langue étrangère (ALE), en se concentrant sur les étudiants de troisième année d'anglais au Centre Universitaire de Mila. Malgré la reconnaissance croissante que la communication interculturelle efficace nécessite plus que la maîtrise linguistique, peu de recherches ont examiné comment les cours de civilisation en Algérie contribuent au développement global de la compétence communicative interculturelle (CCI). Cette étude comble cette lacune en examinant les pratiques actuelles et en proposant des recommandations fondées sur des preuves pour l'amélioration pédagogique. La recherche adopte un design mixte parallèle convergent ancré dans la philosophie pragmatiste. Les données ont été collectées à partir de quatre sources complémentaires : l'analyse de 25 documents curriculaires, notamment des programmes et des sujets d'examen ; un questionnaire administré à 187 étudiants de troisième année mesurant le développement perçu de la CCI selon cinq dimensions ; des entretiens semi-directifs avec huit enseignants de civilisation explorant leurs croyances, pratiques et contraintes ; et des observations systématiques de douze cours de civilisation. Les données quantitatives ont été analysées à l'aide de SPSS 28, en utilisant des statistiques descriptives, des tests t pour échantillons appariés, des ANOVA à un facteur, des tests du chi carré et des analyses de corrélation. Les données qualitatives ont été analysées par analyse thématique à l'aide de NVivo 14. Les résultats révèlent un déséquilibre prononcé dans la façon dont les cours de civilisation abordent les dimensions de la CCI. L'analyse documentaire a montré que 72,3% des objectifs d'apprentissage des programmes ciblent les connaissances culturelles, tandis que la conscience culturelle critique ne reçoit que 2,1%. Les sujets d'examen amplifient cet accent sur les connaissances à 84,6%, créant un puissant effet de rétroaction sur l'enseignement et l'apprentissage. Les étudiants ont signalé un développement perçu significativement plus élevé en connaissances ($M = 3,89$) par rapport aux attitudes ($M = 3,42$), aux compétences d'interprétation ($M = 3,21$), aux compétences de découverte ($M = 3,08$) et à la conscience critique ($M = 2,87$). Les observations en classe ont confirmé la prédominance de la pédagogie centrée sur l'enseignant, avec 90,3% du temps d'enseignement consacré aux cours magistraux.

Les entretiens avec les enseignants ont révélé un écart entre croyances et pratiques, les contraintes contextuelles empêchant la mise en œuvre d'approches orientées vers la CCI. Sur la base de ces résultats, la thèse propose le Cadre Intégré de Compétence Interculturelle (CICI), un modèle complet pour réorganiser l'enseignement de la civilisation autour du développement équilibré de la CCI. Le cadre comprend quatre composantes structurelles (spécifications curriculaires, approches pédagogiques, méthodes d'évaluation et conditions facilitantes) et sept principes opérationnels (exhaustivité, intégration, comparaison, engagement critique, apprentissage actif, adaptation contextuelle et développement progressif). Des recommandations spécifiques sont fournies pour les concepteurs de programmes, les administrateurs institutionnels, les enseignants et les étudiants, accompagnées de trois unités d'enseignement détaillées démontrant l'application pratique de la pédagogie orientée vers la CCI. Cette étude contribue à la connaissance en étendant l'application du modèle de CCI de Byram au contexte algérien, en éclairant la relation curriculum-évaluation-pédagogie dans l'enseignement de la culture, et en fournissant un cadre de réforme fondé sur des données probantes. Les résultats ont des implications pour les programmes d'ALE en Algérie et dans des contextes similaires cherchant à former des diplômés capables de s'engager avec la différence culturelle de manière compétente, critique et respectueuse.

Mots-clés : compétence communicative interculturelle, cours de civilisation, enseignement de l'ALE, Algérie, compétences culturelles, modèle de Byram, méthodes mixtes, analyse curriculaire, croyances des enseignants, enseignement supérieur

المخلص

تبحث هذه الأطروحة كيف تطبيق الكفاءات الثقافية يف مقررات احضارة ضمن سياق التعليم العايل اجلزاري للغة الإنجليزية كلغة أجنبية ، مع التركيز على طالب السنة الثالثة تخصص اللغة الإنجليزية بملركز اجلامي ميلة .على الرغم من العرتاف املترايد ابن التواصل الفعال بني الثقافات يتطلب أكثر من مجرد الكفاءة اللغوية ،إل أن القليل من الأبحاث قد درست كيفية مساهمة مقررات احضارة يف اجلزاري يف التطوير الشامل للكفاءة التواصلية بني الثقافات .تسعى هذه الدراسة لسد هذه الفجوة من خلال فحص الممارسات احلالية واقترتاح توصيات قائمة على الأدلة للتحسيني البيداغوجي .وجعت البيانات من أربعة مصادر متكاملة :حتليل 25 تتبن الدراسة تكزا على الفلسفة الرباغائية م ازي متقاراب مر تصميا منهجيا خمتلطا متو وثيقة منهجية تشمل المقررات الدراسية وأوراق المتحانات ؛ استبيان طمبق على 187طالبًا يف السنة الثالثة لقياس التطور الملدرك للكفاءة التواصلية بني م الثقافات عرب محسة أبعاد؛ مقابلات شبه منظمة مع مثنائية أساتذة حضارة الستكشاف معتقدهم وممارسهم والقيدو اليت يواجمونها؛ ومالحظات منهجية .حللت البيانات الكمية باستخدام برانمج درسا يف احضارة م م وحللت البيانات النوعية من خلال التحليل الملووضوعي باستخدام SPSS 28 ،الثن عشر NVivo 14 .%كشفت النتائج عن خلل واضح يف كيفية معالجة مقررات احضارة أبعاد الكفاءة التواصلية بني الثقافات .أظهر حتليل الواتئق أن 72.3% من أهداف التعلم يف المقررات تستهدف امعرفة الثقافية ،بينما ال حظي الوعي الثقافيف النقدي سوى ب .% 2.1.تتضمم أوراق المتحانات هذا التركيز قوي على التعليم والتعلم .أفاد الطالب بتطور ممدرك أعلى بشكل ملحوظ يف امعرفة (م =) 3.89 أثريا ارجناعيا على امعرفة إبل ، %84.6 مما محيدث مقارنة بالجتاهات (م =) 3.42 ومهارات التفسري (م =) 3.21 ومهارات الكششاف (م =) 3.08 والوعي النقدي (م =) .2.87أكدت مالحظات الفصول الدراسية هيمنة البيداغوجيا الملمتركة حول الملعلم ،حيث استهلكت احملاضرات ما يقارب % 90 من وقت التدريس (وهو تقدير) .اسرتشادي بناء على هذه النتائج ،تقترح الأطروحة الإطار املتكامل للكفاءة بني الثقافات ،وهو نموذج شامل لإعادة تنظيم تدريس احضارة حول التطوير املتوازن للكفاءة التواصلية بني الثقافات .يتكون الإطار من أربعة مكونات هيكلية (املواصفات املنهجية ،املقاربات البيداغوجية ،أساليب التقوي ،والشروط التمكينية)وسبعة مبادئ تشغيلية (الشمولية ،التكامل ،املقارنة ،الختراط النقدي ،التعلم النشط ،التكيف السياقي ،والتطوير التدرجي) .تتقدم توصيات حمددة ملصمي املناهج والإداريني والأساتذة والطالب ،مصحوبة بثالث وحدات تعليمية نموذجية مفصلة توضح التطبيق العملي للبيداغوجيا الملووجهة .حنو الكفاءة بين الثقافات ،وتساهم هذه الدراسة يف امعرفة من خلال توسيع تطبيق نموذج الكفاءة التواصلية بني الثقافات لبريام لبشمل السياق اجلزاري ،واضاعة العالقة بني املنهج والتقوي والبيداغوجيا يف تدريس الثقافة ،وتقدي إطار إصالحني قائم على البيانات للنتائج آائر على برامج تعلم اللغة الإنجليزية كلغة أجنبية .يف اجلزاري والسيافات املماثلة اليت تسعى لتكوين خرجيني قادرين على التعامل مع الختالف الثقافيف بكفاءة وتقدر واحترام

الكلمات املفتاحية: الكفاءة التواصلية بني الثقافات ،مقررات احضارة ،تعلم اللغة الإنجليزية كلغة أجنبية الكفاءات الثقافية نموذج بريام

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