The intercultural competence savoirs in the third year secondary level English textbook: 'Hello! English for Secondary Schools'

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الملخص:

تقدم هذه الورقة تقريرا عن تقييم كتاب اللغة الإنجليزية للسنة الثالثة ثانوي "مرحبا! الإنجليزية للمدارس الثانوية" من حيث الكفاءة البينثقافية ضمن فئتها الفرعية "المعارف". وقد أثير تساؤلا بشأن مدى تواجد كفاءة بينثقافية على مستوى الأهداف/الغايات والنصوص والرسوم التوضيحية و كذا الأنشطة/المهام، فتم الاضطلاع بتحليل المحتوى للمفاهيم قائم على منهجية متعددة مع بعض السمات العلائقية. وقد أظهرت النتائج أن هذا العنصر موجود ضمن سياق تعزيز المواقف المشتركة البينثقافية ، والمواضيع الثقافية والمعلومات ، والمشاركة النشطة للطلاب ، والمساعدات التعليمية/الرسوم التوضيحية. غير أنها كشفت أيضا أن العنصر الثقافي الصغير قد همش لصالح العنصر الثقافي الكبير كجزء من متطلبات مظلة المنهج القائم علي المعايير. وقد كانت التوصية بأن يتم مراجعته من أجل إثراء مكوناته البينثقافية مع المزيد من العنصر الثقافي الصغير.

الكلمات المفتاحية: تدريس اللغة الانجليزية ، والكفاءة البينثقافية ، وتقييم الكتب

Abstract:

This paper reports on an evaluation of the third year secondary level English textbook 'Hello! English for Secondary Schools' in terms of intercultural competence within its 'savoirs' sub-category. A question was raised in relation to the presence of intercultural competence savoirs at the level of the goals/objectives, texts, illustrations and activities/tasks. A mixed method based conceptual content analysis with some relational features was undertaken. The results have shown that this ingredient is present in terms of intercultural attitude enhancement , cultural topics and

information, students' active engagement and teaching aids/ illustrations. However, they have also revealed that the little culture ingredient has been marginalised for the benefit of the big culture as part of the requirements of the standards-based approach connections umbrella. It was recommended that it gets reviewed for the sake of enriching its intercultural components with more little culture ingredients.

Keywords: Teaching English, intercultural competence, textbook evaluation.

Introduction

Due to its cumulative history and after the Second World War, English as a language has reached an overwhelming spread all around the world in terms of roles and uses. Consequently, many linguists have endeavoured to draw a picture of its universal authority and the result was a set of suggestions that attempted to categorise it in terms of models:

- The tri-partite: ENL (English as a native language), ESL (English as a second language), and EFL (English as a foreign language).

- The three concentric circles: the inner circle (primary language of a country), the outer circle (additional language in the country), and the expanding circle (foreign language).

- The dimensions: the degree of standardisation, degree of codification and domains of use are considered. (Quirk, Greenbaum, Leech & Starvik 1985, Krachu 1985, Melchers & Shaw 2003; cited in Davydova, 2012, p.366).

Taking into account the aforementioned models, it might be inferred that English as a norm is no longer restricted to its

native speakers. This idea is very much reinforced by the fact that globalisation has made it possible for many people with different background native languages to use English as a lingua franca for the sake of exchanging - along the language itself, cultural knowledge pertaining not only to the host language (English) but to all the other native languages.

Under those consequences, a paradigm shift in research interest took place in the fields of second language acquisition and foreign language learning. It made it clear that culture does contribute to individual features in terms of socio-cultural variables (Arabski & Wojtaszek, 2011). This is what compels, today, learners to acquire skills in relation to behaving interculturally as they are to communicate with English native speakers as well as speakers of different native languages (Nizergorodcew, 2011).

Henceforth, English is no longer the property of its inner circle only but the one of expanding ones that may not include native speakers. Accordingly, there exists a "third place" (Kramsch, 1993) wherein learners express their cultural backgrounds and show readiness to understand others' ones; and any correlation between a language with its nation's only culture is to be viewed as an unrefined oversimplification (Baker, 2009). Indeed, learners must deal with their first language culture, their foreign language culture and their interlocutors' culture in terms of contexts (Piasecka, 2011). This is what might be referred to as 'recul' or 'distancing' meaning a situation wherein one's interest in and acquaintance with otherness are encouraged through a negotiation of dis/similarities and a comprehension of others' perspectives without losing one's own (Lomicka, 2009). Fulfilling this requires a set of skills grouped into one body called 'intercultural competence'.

Egypt, and as part of the globalised village, faces the challenge of expanding its secondary school students' intercultural competence as foreign language needs have grown numerous and diverse. Indeed, the students and after fulfilling this level might encounter life choices be they academic, vocational or professional wherein this intercultural knowledge is of great demand especially in international contexts at home and abroad. Thus and considering the situation of English as a foreign language in Egypt, this paper aimed at evaluating the presence and extent of intercultural competence savoirs - i.e., knowledge of the culture, in the third year secondary level textbook: 'Hello! English for Secondary Schools' for it is the most explicit component of the whole teaching/learning situation used by both students and teachers. More specifically, the paper sought to answer the question: To what extent is the intercultural competence (as savoirs) present in the textbook at the level of goals/objectives, texts, activities/tasks and teaching aids (illustrations)?

1. Literature review

1.1. Intercultural competence

To tackle the issue of intercultural competence (IC), the starting idea is always the word competence itself which refers mainly to one of its ingredients, namely, knowledgeability in some field (Karyshev, Karysheva & Ivanova, 2014). Accordingly, any competence is mainly a sum of ingredients rooted back in cognition (knowledge), function (application), person (behaviour) and ethics (principles), and which make out of the toning of the capacity of knowing and that of speaking and acting accurately in contexts a must (UNESCO, 2013, p. 12).

IC is 'the appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioural orientations to the world' (Spitzberg and Changnon, 2009, p.7). In other words, people who come from different cultural backgrounds differ in three domains, namely, affection, cognition and behaviour; and they need to be competent enough to go beyond these differences and interact effectively with one another. Correspondingly, any change to be made for the sake of this goal must be at the psychological level and targeting proper attitudes toward cultural variances (Cheng, 2012).

According to UNESCO (2013), words like literacy, responsibility, reflexivity, liquidity, creativity, shifting, disposition, semantic availability, conviviality and resilience contribute to the notion of IC. Besides, IC encompasses individual abilities such as empathy, open mindedness, and cultural knowledge as well as related contextual variables such as shared goals and incentives (Arasaratnam, 2016).

In their efforts to handle the issue of IC, several attempts were made by different scholars and the result came in the form of five models described by Spitzberg and Changnon (2009, pp.7-35):

- compositional model and it pinpoints appropriate attitudes, skills and knowledge;

- co-orientational model and it describes communication in intercultural interactions by virtue of constructed perceptions, meanings and intercultural understandings;

- developmental model and it identifies the stages of IC development;

- adaptational model and it pinpoints the processes whereby individuals adapt their knowledge, attitudes and behaviours in contact with cultural otherness; and

- causal path and it identifies particular causal relationships among the various ingredients of IC.

To conciliate these trends, Deardoff (2011, p. 67) attempted to specify the elements that won consensus, namely, attitudes, knowledge, skills as well as internal and external outcomes. She further placed them in a visual process based framework made of the components:

- attitudes which include respect, openness, curiosity and discovery;

- knowledge that is concerned with comprehending the deep knowledge of culture as well as its specific information;

- skills which include observation, listening, evaluating, analysing, interpreting and relating for the sake of acquiring and processing knowledge;

- internal outcomes that are the result of attitudes, knowledge and skills and include flexibility, adaptability, ethnic based perspective, and responsiveness; and

- external outcomes which are the result of attitudes, knowledge and skills as well as internal outcomes and represent behavioural and communication conducts of the individual.

Deardorff (2011) additionally insisted that the framework is to be considered in relation to lifelong processes and that it is not sufficient in itself as it mainly came out of US centric viewpoints. She further explained that other extra US views included the perspective of relationship in IC, historical as well

as social and economic contexts, role of identity and need for cultural humility.

IC presupposes also the presence of a readiness to know in terms of having a pertinent knowledge in relation to specific cultures (UNESCO, 2013). Besides, it also assumes the existence of a general understanding about what happens when culturally different individuals interact, bearing in mind the approachable attitudes that enhance the creation and preservation of contact with others (UNESCO, 2013). The UNESCO (2013, p.13) adopted this knowledge which was divided by Byram (1997) into five types:

- Savoirs (knowledge of the culture),

- Savoir comprendre (skills of interpreting/relating),

- Savoir apprendre (skills of discovery/interaction),

- Savoir être (attitudes of curiosity/openness), and

- Savoir s'engager (critical cultural awareness).

The said 'savoirs' go hand in hand with the third of the four UN education pillars 'learning to live together', and can be seen as being in relation to the principles guiding intercultural education:

- respect of the learners' cultural identity,

- provision of the necessary knowledge, attitudes and skills for the sake of an active participation in the society, and

- the outcomes of the second principle being the impact on individuals as well as ethnic/cultural/ social/ and religious groups in terms of respect and mutual comprehension and solidarity (UNESCO, 2013, p.27).

Thus and for IC to be fulfilled, concerned institutions, namely, educational systems, legal systems and other informal institutions must be involved for the benefit of both the individual and the society (UNESCO, 2013).

In association with IC and in relation to language learning, the concept of intercultural communicative competence (ICC) has been introduced. In fact, ICC is regarded as an advanced step of IC; that is to say, if the latter requires that interaction takes place in one's own language with individuals from another country and culture, ICC necessitates that the same interaction takes place in a foreign language (Byram, 1997). Therefore, the differentiation made between the two should be well assumed (Lopez-Rocha, 2016). Conversely, IC and ICC are also used interchangeably especially in communication literature (Arasaratnam, 2016).

1.2. Evaluating textbooks for intercultural competence

Evaluating textbooks in relation to culture/ interculture in general was the subject of several attempts. For example, Kim & Paek (2015) used themes as criteria specifying them in terms of big 'C' (music, literature, arts…) and little 'c' (food, fairs, fashion…). This dichotomy is in accordance with Brooks' (1968) view of culture as being formal (mainly seen in the features of the social group and of which the individual is aware) and deep (individual's adaptation of his/her behaviour –eating, dressing…, thinking, believing and valuing to the surrounding group). The same dichotomy concords with Hofstede's (1980) first and second culture, Lafayette's (1997) big C culture and little c culture, and Neuner's (2012) elitist culture (achievement

of art and scholarship) and everyday culture (everyday phenomena).

Kim & Paek (2015) also used Cortazzi & Jin's (1999) categories of culture, namely, source culture (SC), target culture (TC) and international culture (In.C) to analyse content reference in textbooks. In addition, these same authors made use of Moran's (2001) classification of culture into products (artifacts, places, institutions, and art forms), practices (operations, acts, scenarios, and lives), perspectives (explicit/implicit perceptions, beliefs, values and attitudes), communities (specific social contexts and groups) and persons (individual members embodying the culture) to evaluate cultural dimensions in textbooks.

Another attempt made for the sake of evaluating textbooks from the intercultural point of view is that of Shardakova and Pavlenko (2004) who focused on identity representations in Russian textbooks designed for the benefit of American students.

For their part and investigating the presence of IC in the last fifty years and in English business textbooks (1963-2009), Lario De Onate & Vasquez Amador (2013) followed a scheme that consisted of depicting the existence of the concept itself, its level of importance (whole units, sections and activities) and teaching methodology within the units in terms of verbal/ non-verbal communication based activities.

Another contibution is that of Homayounzadeh & Sahragard (2015) who used the first four identity options out of Ting-Toomey's (1998) eight options (cultural, ethnic, gender, personal, role, relational facework and symbolic) to analyse textbooks in Iran. They also made use of discourse structures emphasizing the concepts of face saving and politeness strategies.

In an attempt to synthesise the benchmarks used for textbook evaluation, Liu (2016) gathered the criteria developed by twenty sources (Reinman, 2009; Byram et al., 2002; Kilickaya, 2004; Cunningsworth, 1995; Chen, 2012: Chen, 2011; Xiao, 2010; Wu, 2010; Chen, 2010; Lee, 2009; Yamanaka, 2006; Lu, 2006; Moran, 2001; Sercu, 1998, Byram, 1997; Byram et al., 1994; Kramsch, 1993; Kachru, 1992; Huhn, 1978 and Widdowson, 2005) in five scopes: goals/objectives (criteria of cultural knowledge, communication and intercultural attitude),   cultural topics (criteria of relevance, interest, and diversity), cultural information (criteria of types of culture, cultural sensitivity, perspective and representation, authenticity and presentation), cultural activities (student participation, familiarity and logistics), and teaching aids (illustrations and images, teacher's manual and supplementary teaching resources).

Ahmed and Narcy-Combes (2011) investigated the representation of the learner's culture through pictures in textbooks used in Pakistan and by foreign authors (protagonism, passivity, status, body language, clothing and eyes direction) as well as the learner' cultural stereotypes and the textbook authors' sensitivity.

Additionally and just as interesting as the previous endeavour is that of Ajideh and Panahi (2016, p.9) who focused on the use of pictures in textbooks culture wise and in relation to

- pictures with culture specific reference to native culture (PCSR),
- pictures with culture free reference wherein no reference to any culture is made (PCFR),
- pictures with culture general reference wherein the input is common to all cultures (PCGR), and

- pictures with target culture references to foreign cultures -English or Non-English speaking countries (PTCR).

All these efforts do show that the foci of evaluation direct the choice of cultural aspects to be assessed. They also show that IC is a maltifaceted concept that undergoes many pathways when investigated in textbooks.

2. Methodology

2.1. Research design

The method adopted is content analysis (Carley, 1992) that is mainly conceptual with some relational features. Thus, it falls within a mixed method frame as it uses both qualitative and quantitative procedures for validation purposes (Creswell, 2011).

Since IC is made of blocks of knowledge (UNESCO, 2013), the selection opted for was that of knowledge of the culture (savoirs) as it is the only one available through the textbook for measurement. The other savoirs would require the students, teachers, administrators as sources of data, a circumstance that overexceeds the present paper.

2.2.   Procedure

2.2.1. Data

The textbook in its pdf format was retrieved from its website: <http://elearning1.moe.gov.eg/sec/semester1/Grade3/pdf/english _3sec_dlil.pdf>.

It was turned into a doc format and through the 'review tab› new comments' command was annotated. Then, the comments were extracted using a macro for microsoft word available   on:

'https://www.thedoctools.com/index.php?show=macros&lang=us'. The results were, then, summarised into tables with statistical features and figures.

2.2.2. Framework and coding

The evaluation framework targeted the textbook in terms of its components:

- goals and objectives,
- texts (listening transcripts and reading passages),
- activities/ tasks that are present in the critical thinking section, and
- teaching aids embodied in illustrations.

It followed the criteria cited in Liu (2016, p. 843-844):

- intercultural attitude in terms of cultural knowledge (Byram et al., 2002),
- cultural topics in terms of diversity (Cunningsworth, 1995),
- cultural information in terms of types of culture (Chen, 2012),
- cultural activities in terms of students' active participation (Reimann, 2009), and
- teaching aids in terms of illustrations and images (Reimann, 2009).

The coding for listening transcripts and reading passages was:

- BC for big culture and Lc. for little culture (Theme reference)

- SC for source culture, TC for target culture and In.C for international culture (content reference)

- products, practices, perspectives, communities and persons (dimensions).

The coding for illustrations was:

- PCSR for specific reference to native culture

- PCFR for free reference

- PCGR for general reference

- PTCR for foreign cultures reference.

The coding for students' active engagement was:

- SC for source culture reference

- TC for target culture reference

- In.C for international culture reference

3. Results

3.1. General description

Published in 2010 by the Egyptian International Publishing Company- Longman and authored by Simon Haines and Don Dallas, the textbook is entitled: 'Hello! English for Secondary Schools'. It targets grade 12 and comes in the form of 18 units separated by six revision sections in addition to one grammar review division. It also comes in 144 pages with a ratio of five pages per unit. Each unit is made of five parts, namely, 'Listening', 'Language Focus', 'Reading', 'Critical Thinking' and 'Communication'. The textbook is accompanied with a workbook, a website (www.longmansec.com.eg), a teacher's guide, a reader, a revision CD-ROM as well as course cassettes.

3.2.   Goals and objectives

As claimed by the author in the teacher's guide and within the section entitled *The Aims of the Course*, 'The course is standards-based and it aims to fulfil the standards set out in the Ministry of Education Standards Document' (Stannard, n.d., p.1). The Ministry of Education Standards Document is a framework that was developed by a group of Egyptian experts for the sake of guiding textbook writers, teachers and school leaders to carry out the EFL curriculum (El-Araby et al., 2012, p.5). It is based on research pertaining to language education as well as the National Authority of Quality Assurance and Accreditation of Education (NAQAAE) standards for foreign language learning (El-Araby et al., 2012, p.9).

As the textbook targets grade 12, it is supposed to go hand in hand with the aims of the English curriculum for the secondary stage. These are mainly concerned with strengthening learners' understanding of foreign cultures and societies with the view of increasing mutual understanding beyond national boundaries for the sake of global citizenship sense enhancement (El-Araby et al., 2012, p.8). The following table 1 exhibits the EFL culture related standards altogether with their learning outcomes for grade 12 (El-Araby et al., 2012, pp.15-84).

Table 1. Culture related standards and learning outcomes for grade12

Domain	Standard 4	Learning outcomes for grade 12
Listening	Learners gain knowledge and understanding of target cultures	• Demonstrate understanding and appreciation of argumentative multi-media texts from various English speaking cultures

	through listening.	• React to patterns of interactions from various cultures showing tolerance and acceptance in a multi-media text • Understand non-verbal social conventions that characterise both the national and target cultures • Appreciate the similarities and differences between the values, beliefs and practices of both the national and international cultures through multi-media expository (factual) texts.
Speaking	Learners understand the practices and values of both national and target cultures.	• Engage in age-appropriate argumentation of cultural issues • Express an awareness of positive/negative cultural issues • Explain social and democratic practices • Reflect on how change affects cultural aspects in expository texts.
Reading	Learners understand the practices and values of both national and target Cultures.	• Read about positive/ negative cultural issues •Read about social, democratic, political and economic issues in both national and international cultures • Read expository texts on how change affects social, political, economic and cultural aspects in a given society.
Writing	Learners demonstrate awareness of the practices and values of both national and target cultures while writing.	• Write short simple sentences about cultural practices in their own culture and the target culture • Express sense of belonging to immediate, local, and national community.

The author also maintained in the teacher's guide and always within the section entitled *The Aims of the Course*, that:

> 'The course uses a standards-based communicative approach and methodology for the teaching and learning of English. Students are presented with interesting topics and meaningful situations to help them to progress in their secondary-level language skills. They use and integrate the four language skills (listening, speaking, reading and writing) in meaningful contexts and undertake realistic language tasks which they would potentially undertake in future academic, professional or vocational situations' (Stannard, n.d., p.1).

3.3. Texts

Both of the listening transcripts and reading passages have been analysed in terms of theme reference, content reference and dimensions. The results are displayed in table 2.
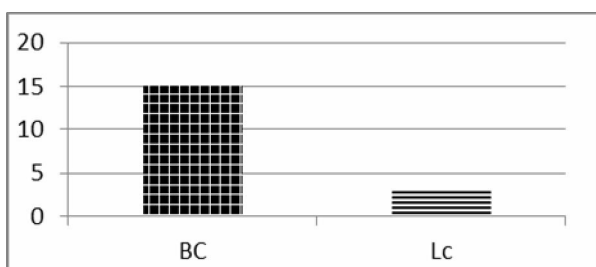
Table 2. Theme reference, content reference and dimensions in texts

Unit	Texts: Listening/ Reading	Theme Reference	Content Reference	Dimensions
1	Space Travel/ Space Tourism	BC	In.C & SC	Products/ Perspectives
2	Writer Anthony Hope/ The Prisoner of Zenda	BC	TC	Practices/Persons/ Perspectives
3	Energy/ Energy	BC	In.C	Products/ Perspectives
4	A Talk by a Writer/ Yehia Haqqi	BC	SC	Practices/Perspectives/ Persons
5	A Talk about Agatha Christie/ N or M	BC	TC	Practices/Perspectives/ Persons

| Unit	Texts: Listening/ Reading	Theme Reference	Content Reference	Dimensions
6	A Radio Program about Trees/ Why do we Need Trees?	BC	In.C	Products/ Perspectives
7	Cairo Underground System/ Great Engineering	BC	SC & In.C	Products/ Perspectives
8	A Radio Program about Robert Louis/ Dr Jekyll and Mr Hyde	BC	TC	Products/ Perspectives Persons
9	The Power of Nature/ Unusual Weather	BC	In.C	Products/ Perspectives
10	A Conversation between Two Students/ Food from the Air	BC	In.C	Products/ Perspectives
11	A Talk about Alexander Dumas/ The Count of Monte Cristo	BC	In.C	Products/ Perspectives / Persons
12	A Discussion about Festivals/ Folk Music	Lc	SC & In.C	Products/ Perspectives
13	A Talk about Aisha Abderrahman/ Florence Nightingale/ the Queen of the Air	BC	TC	Practices/ Perspectives /Persons
14	A Radio Program about Graham Greene/ Travels with my Aunt	BC	TC	Practices/ Perspectives/ Persons
15	A Conversation about e-books/ The History of Papers	BC	In.C	Products/ Perspectives
16	A Job Interview/ Sadek Shalabi	Lc	SC	Practices/Perspectives/ Persons
17	A Talk about John Steinbeck/ The Pearl: A Story of Greed	BC	In.C	Products/Perspectives
18	People's Experiences of Educational Courses/ Tarek and Nahla	Lc	SC	Practices/Perspectives/ Persons

In terms of theme reference and as shown in figure 1, both of BC and Lc are present in the textbook. With a top number of 15 units, BC immoderately exceeds Lc (3 units) which came below the average of 9 units.

Figure 1. Theme reference in texts

In relation to content reference and as displayed in figure 2, the three types of culture, namely, SC, TC and In.C are present in the textbook. With a top number of 9 units, In.C ranks highest. Meanwhile, SC (6 units) is only marginally higher than TC (5 units). In spite of their presence, both of SC and TC are below average representation.

Figure 2. Content reference in texts
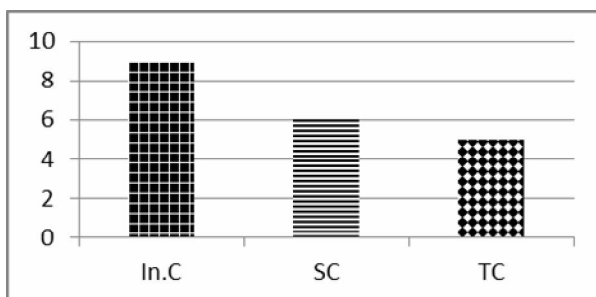
As to dimensions and as shown in figure 3, four types have emerged: products, practices, perspectives and persons. With a top number of 18, the perspectives dimension comes in the first position. There follows the products dimension with 11 units. In the third position, there comes the persons dimension

with 9 units. Although the practices dimension scored lowest with 7 units, it is still very close to the third position. The communities dimension is missing.

Figure 3. Dimensions in texts
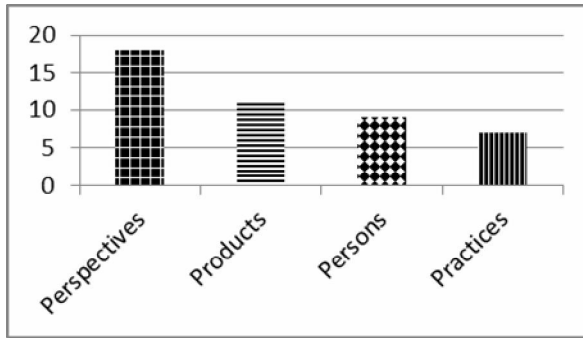
3.4.   Illustrations

Table 3 and figure 4 indicate the presence of the four types of illustrations, namely, pictures with culture specific reference to native culture (PCSR), free reference (PCFR), general reference (PCGR), and foreign cultures reference (PTCR). The highest score goes to PCGR with 77 out of 206 pictures and a mean of 4.27 pictures per unit. In the second position come PCFR and PTCR with, respectively, 50 and 51 pictures out of 206 and 2.83 and 2.77 as means. The last position goes to PCSR with a sum of 20 pictures out of 206 and a mean of 1.11.
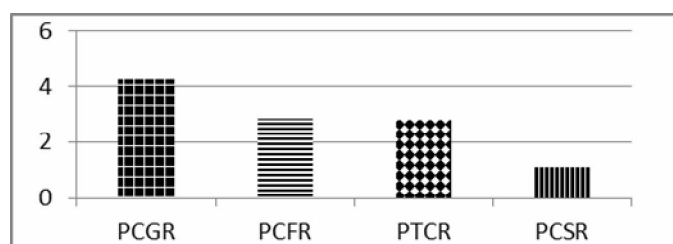
Table 3. Picture reference

Unit	NB	PCSR	PCFR	PCGR	PTCR
1	11	0	7	3	1
2	11	2	3	2	4
3	14	0	10	0	4
4	7	1	2	4	0

Unit	NB	PCSR	PCFR	PCGR	PTCR
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5	10	1	2	2	5
6	17	0	4	10	3
7	11	6	1	4	0
8	8	0	1	2	5
9	14	0	0	9	5
10	12	0	6	6	0
11	9	0	0	7	2
12	23	7	5	11	0
13	12	2	0	3	7
14	10	0	0	4	6
15	9	0	7	2	0
16	10	1	1	6	2
17	9	0	1	5	3
18	9	0	1	5	3
Book	206	20	51	77	50
Mean	11.44	1.11	2.83	4.27	2.77

Figure 4. Picture reference

3.5. Activities/tasks

In reference to students' active engagement via activities/ tasks embodied in the critical thinking section of each unit, table 4 and figure 5 show that the latter do exist with a total number of 380 tasks wherein students are required to refer to the three types of culture, explicitly, SC, TC and In.C. With a top frequency of 17, In.C ranks first. Then, SC follows with 13. Finally, TC comes in the last position with a frequency of 8.

Table 4. Student's active engagement

| Page	Activity/Task	Active Engagement
4	Countries spend a lot of money on space exploration. What do you think is their main reason for doing this?	reference to In.C
4	How has technology improved the lives of people in your country over the last 50 years? Think of these areas of life: Transport-Communications- Health- Education- Work-Homes	reference to SC
4	Using the internet or a library, find out how space technology has changed our everyday lives	reference to In.C
14	How can cooperation between countries help to solve energy problems?	reference to In.C
24	What do you understand by the father of the modern short story and the novel in Egypt?	reference to SC
24	In what ways does reading literature improve your education? Think of the following: language and vocabulary- your own experiences- other people's experiences- different cultures- unusual or different situations?	reference to In.C
34	Egypt has many palm trees. What products come from palm trees?	reference to SC

Page	Activity/Task	Active Engagement
44	Why was it so important for Egypt to build the Aswan Dam?	reference to SC
44	What effects do huge engineering projects like the Aswan Dam have on the people who live in the area?	reference to SC
44	Do you agree that it is unthinkable that countries should lose ancient monuments? Why/Why not?	reference to In.C
44	Historical monuments are sometimes threatened by new engineering or building projects. What other things may threaten them?	reference to In.C
44	Is it ever right for historical monuments to be destroyed?	reference to In.C
44	How do you think we should protect historical monuments?	reference to In.C
49	Do you agree that human beings have good and evil sides?	reference to In.C
49	What does the writer mean when he says that good and evil sides are always in conflict?	reference to TC
49	Why do you think Dr Jekyll's colleagues disagree with his ideas and disapprove of his research? Do you think his research is a good idea?	reference to TC
49	Why do you think Mr Hyde behaves in an evil way?	reference to TC
49	What do you think is the main message of Dr Jekyll and Mr Hyde?	reference to TC
54	Could you live in a place as windy as this?	reference to TC

Page	Activity/Task	Active Engagement
54	How do you think the wind affects the people who live in Port Martin?	reference to TC
54	What other kinds of extreme weather are there? Have you any experience of any of these types of weather? Tell a partner about it.	reference to SC
54	Storm chasers are people who find and follow storms. Why do you think they do this?	reference to TC
54	What are the dangers of chasing a storm? Do you think people should put their lives in danger like this? Give your reasons. Use the language below.	reference to TC
64	In your opinion, what are the most important scientific discoveries of the last 100 years?	reference to In.C
64	Find out about these important scientists: Fawzia Fahim- Moustafa Moshara fa- Gregor Mendel- Isaac Newton - William Harvey - Alexander Fleming- Nicolaus Copernicus -Ibn Al-Nafis	reference to SC
74	Find out about two of these important scientists: Fawzia Fahim- Moustafa Mosharafa- Gregor Mendel- Isaac Newton - William Harvey - Alexander Fleming- Nicolaus Copernicus -Ibn Al-Nafis	reference to In.C
69	Why do friends sometimes feel envious of each other? How can you stop these feelings? Why are friends so important? How can people show that they value their friends?	reference to In.C
74	How would you describe Egyptian music to someone from another culture?	reference to SC
74	Do people still use music for a purpose, e.g. to sing babies to sleep?	reference to In.C
74	How is modern music different from traditional	reference

Page	Activity/Task	Active Engagement
	music?	to In.C
74	If you could learn to play a traditional musical instrument, which would you choose? Give your reasons.	reference to SC
84	What jobs can women do today that they could not do 50 years ago?	reference to SC
84	Do you think there are some jobs that only men or only women should do?	reference to SC
84	Can you think of other women who have worked hard for their community or their country?	reference to SC
89	How can travel and experiences of other cultures change people?	reference to In.C
89	Which other cultures would you like to experience? Why?	reference to In.C
104	What kind of work do you hope to do when you finish your education?	reference to SC
109	What do you think is the message of this story? Discuss each of these ideas and then choose which you think fits the story best.	reference to In.C

Figure 5. Students' active engagement
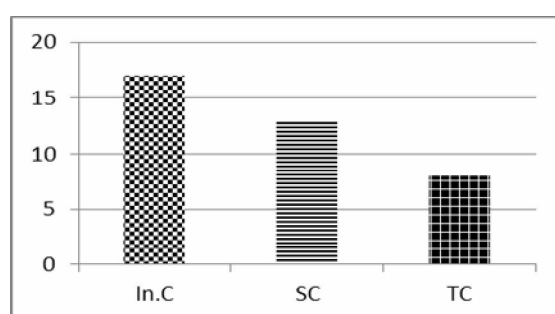
4. Discussion

The purpose of this paper was to probe the existence and magnitude of intercultural competence savoirs in 'Hello! English for Secondary Schools' textbook through the investigation of its goals, texts, activities/tasks and illustrations.

4.1. Goals and objectives

The results indicate that in terms of goals/objectives, the textbook does include the intention of developing an intercultural attitude as it is standards-based communicative approach oriented. The standards-based approach in foreign language teaching advocates the use of standards (quality levels) grouped under five umbrellas called the five Cs, namely, communication, cultures, connections, comparisons and communities (Rosenbush, 1997). It must be noted that the Egyptian standards embody these umbrellas. However, the connection umbrella which is mainly related to making links between the subject of English and other subjects is not included.

The cultures umbrella is mainly concerned with culture in terms of its products, practices and perspectives interrelationships. Thus, it hypothetically targets the intercultural attitude in terms of awareness. This being said, the purpose is embodied in the cultures umbrella in terms of the 'products', 'practices' and 'perspectives' dimensions (Moran, 2001).

4.2. Texts

The results show that in relation to texts and in terms of theme reference, BC (13 units) immoderately exceeds Lc (9

units). Indeed, the amount of BC is three times that of Lc. Although BC is important, Lc should have been given the same importance to satisfy the criterion of cultural topic diversity (Cunningsworth, 1995; cited in Liu, 2016) that requires the inclusion of diverse social aspects as natural communication situations wherein intercultural elements are encountered. One probable reason behind this drawback is the fact that the textbook is standards-based approach oriented. That is to say, although it caters for intercultural ingredients via the culture umbrella, it also looks for interdisciplinary knowledge provided by other subjects through the connections umbrella. For example, 'space travel' might call forth rockets and be related to physics, 'Aisha Abderrahman' is an Egyptian writer who is encountered in Arabic, and Alexander Dumas is a French writer who might be met in French. To be more critical, this imbalance makes the book somehow unrealistic as to students' intercultural knowledge needs. In fact, when a student goes on the net, for instance, and connects with international communities, it is very improbable that s/he encounters global peers talking about space unless they are studying the same topics. S/he will see them performing language functions such as congratulating one another on national/ religious occasions, discussing their preferred soccer teams, fashion icons and best singers. One may note that there is a whole section for communication practice in each unit; however, the claim here is not about the goal itself but about the context. When students discuss the space topic, they may take advantage of it in the physics course and less probably in an international socializing context. Besides, the problem is not in relation to BC per se; the concern is rather about the much smaller amount of Lc situations.

Always in relation to texts and in terms of content reference, the results demonstrate that In.C (9 units) ranks

highest and is followed by SC (6 units) which is marginally higher than TC (5 units). Of course, In.C is granted a lion's share and again this is related to the connections umbrella explained earlier. However, the textbook succeeds in relation to cultural information as per Chen's (2012; cited in Liu, 2016) criterion of types of culture whereby various cultures are supposed to be present. A good point worth mentioning is the fact that In.C does appear related with SC in three units, namely, unit 1, unit 2 and unit 17. This intertwining of cultural elements from a native culture and a non-native one serves the IC savoirs.

The results indicate also that in terms of dimensions and with a top number of 18 units, the perspectives dimension comes in the first position and is followed by the products dimension with 11 units, the persons dimension with 9 units and the practices dimension with 7 units. The communities dimension is inexistent. The perspective dimension is not overtly announced but implied via the instructions of the communication section as well as inside the texts and the transcripts. The explanation of its presence in all the units lies in the fact that it is tied to products (11 units) and practices (7 units). This fulfils the culture umbrella requirements of the standards-based approach whereby it is required that perspectives be related to both (Rosenbush, 1997). As to products and practices themselves and knowing that the former is linked to BC and that the latter is in connection with Lc, it is but normal that these two dimensions come in the same order of importance as BC and Lc in relation to theme reference for the same abovementioned reasons. For its part, the persons dimension which is embodied by individuals representing a culture is present in connection with the three types of content reference. It is linked to SC (units 4, 12, 16 and 18), TC (units 1, 5, 8, 12, 14, and17) and In.C (unit 11). The persons dimension is BC in 8 units (units 1, 4, 5, 8, 11, 12, 14,

16, and 17) and is Lc in only one unit (unit 18). This is also corroborated by the absence of the communities dimension. Again here, the standards-based approach connections umbrella might be the main reason. For a second time, the textbook succeeds in fulfilling Chen's (2012; cited in Liu, 2016) criterion in relation to cultural information.

4.3. Illustrations

In terms of illustrations and as per Ajideh and Panahi's (2016) classification, the results of the analysis show that the highest score is realised by PCGR with 77 out of 206 pictures and a mean of 4.27 pictures per unit ; following it, there comes PCFR and PTCR with, respectively, 50 and 51 pictures out of 206 and 2.83 and 2.77 as means. The last position is occupied by PCSR with a sum of 20 pictures out of 206 and a mean of 1.11. Therefore, the pictures that vehicle an input common to all cultures earned a lion's share. Although those which target English and non-English culture as well as native culture came in the third and fourth positions respectively, their ratios are still important. Considering the visual power of pictures as supporters of textual content, the textbook gives them enough room to accomplish their target in relation to IC savoirs. In fact and besides the fact that all types are present, the moderate majority of pictures refer to all cultures. Consequently, the intercultural element is to be considered as present.

4.4. Activities/tasks

In addition and in relation to students' active engagement via activities/ tasks (Reinemann, 2009; cited in Liu, 2016) provided in the critical thinking section, the results indicate that

with a total number of 38 engaging tasks, reference is made to In.C (17), SC (13) and TC (8). Thus, students are encouraged to actively take part in the comprehension of cultural notions in the texts that are in relation to the three types of culture. It also helps them consolidating their already text mediated cultural information. Consequently, the activities/ tasks contribute to the IC savoirs.

4.5. Synopsis

In summary, the textbook analysis clearly shows that it goes hand in hand with the IC savoirs in terms of goals and objectives, texts, illustrations and activities/ tasks. However, a problematic area resides in the BC vs. Lc imbalance which might be seen as probably due to the connections dimension requirement of the adopted standards-based approach but which is not a requirement of the Egyptian standards.

Conclusion

The starting point of this paper was a question raised in relation to the existence and magnitude of the IC savoirs in the Egyptian secondary level English textbook at the level of goals/objectives, texts, activities/tasks and teaching aids (illustrations). The analysis has demonstrated that this ingredient is evidently present in terms of intercultural attitude enhancement (goals and objectives), cultural topics and information (texts and transcripts), students' active engagement (activities/ tasks) and teaching aids/ illustrations (picture references). However the same analysis has also demonstrated that the little culture ingredient has been marginalised for the benefit of the big culture as part of the requirements of the standards-based approach connections umbrella. This marginalisation attained all levels as all the analysis ingredients are interconnected.

The standards-based approach in teaching languages does not go against the IC savoirs. On the contrary, it does open horisons for its application. However, the thematic organisation of the textbook made the latter rely on topics and this is how the problem emerged and came in relation to the choices made of the texts that satisfied the connections umbrella at the expense of the cultures one. As much of the literature produced in intercultural competence is somehow recent, and considering that the textbook was published in 2010, there emerges a need to review it in light of rebalancing the components in favour of a more Lc. oriented view and following the requirements of the Egyptian standards which do not encompass the connections umbrella.

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