Reading Texts and Tasks for Intercultural Competence Development: A Foreign Language Coursebook Exploratory Practice Study

MARTA-ANITA SFETCU

Reading Texts and Tasks for Intercultural Competence Development: A Foreign Language Coursebook Exploratory Practice Study

Marta-Anita Sfetcu

A thesis submitted in fulfilment of the requirements for the degree of Doctor of Education

School of Education

December 2023

Reading texts and tasks for intercultural competence development:

a foreign language coursebook exploratory practice study

Marta-Anita Sfetcu

Abstract

Research suggests that foreign language (FL) reading contributes to intercultural competence development. While previous studies mainly involved FL literature or texts from the media and activities designed to prompt learning processes or outcomes connected to intercultural competence, this study investigates an EFL coursebook and the potential contribution of its reading texts and tasks to language learners' intercultural competence. The Model of the Intercultural Reader (Hoff, 2016) conceptualizes the reader-text communication forms that interculturally competent readers engage in, and the Intercultural Communicative Competence Model (Byram, 1997; 2021) suggests five sets of pedagogical objectives (i.e. 'savoirs') that can be used to teach and assess intercultural competence. The study draws on these models to explore how students worked on their intercultural competence when reading the coursebook's texts and when completing its reading tasks.

The coursebook's readings were analysed to reveal their cultural content, and they were identified to illustrate culture at micro, macro and intercultural levels. During three lessons, students worked with three readings, each including mainly one of these three types of cultural content. Students were asked to read the text, write down and then share with peers the thoughts and feelings they experienced, and to complete the coursebook's reading tasks and answer questions about this experience.

The students examined the content of the coursebook's texts from multiple perspectives, examination conceptualized in this study as 'intercultural reading'. This entailed interpretation, reflection on one's own and others' perspectives, collaborative meaning construction, and identifying intertextual connections and the impact of language and text structure on readers. While some of these aspects were enhanced when completing the coursebook's reading tasks, others did not emerge at all and could be observed only when students read the texts or only when

they shared with peers the thoughts and feelings they experienced while reading. Additionally, students drew on attitudes and displayed skills suggested in the 'savoirs' pedagogical objectives. This happened mainly as part of intercultural reading.

The study suggests that FL coursebook reading texts can be used to foster intercultural competence regardless the type of cultural content entailed. While the coursebook's reading tasks may limit their potential, 'intercultural reading' provides a framework for modelling students' engagement with these texts so that forms of reader-text communication associated with successful intercultural communication emerge. FL reading activities that entail engagement with peers and multiple (reading) texts appear to enhance opportunities to acquire cultural knowledge and practice intercultural competence related skills.

Table of Contents

List of tables

List of charts and figures

Abbreviations

AR – action research

BBB – Big Blue Button (platform used for delivery of online instruction)

CEFR – Common European Framework of Reference for Languages

CC - communicative competence

CLT – communicative language teaching

EFL – English as a foreign language

EP – exploratory practice

EPP – English Preparatory Program

FL – foreign language

IALT – intercultural approach to language teaching

IC – Intercultural Competence as referred to in Byram (1997, 2021)

ICC – Intercultural Communicative Competence as conceptualized in Byram (1997, 2021)

MIR – the Model of the Intercultural Reader

PEPA – potentially exploitable pedagogic activities

RL 1 , RL 2 – reader log 1, reader log 2 (data collection tools)

RP - reflective practice

Declaration

No material contained in this thesis has previously been submitted for a degree in this or any other institution.

Statement of copyright

Acknowledgements

Reflecting on my doctoral journey, I deeply appreciate the wonderful people who supported me academically, professionally and personally.

To begin with, my heartfelt gratitude goes to Professor Prue Holmes, my primary supervisor. From my research proposal to this completed doctoral thesis, her guidance and insights helped me grow as an academic and also as a teacher, now able to examine my classroom and foreign language education through complex scholarly lens. Throughout this doctoral journey she has always been patient and encouraging, and I would have not reached the end without her support. Also, I would like to thank my secondary supervisor, Dr Louise Gascoine for her time and feedback on my work.

Working full-time amplifies the challenges of a doctoral study. I cannot imagine being able to complete my journey without Rusa, the head of my department. For six years she has done everything in her power to help me avoid burn-out and cope with never ending 'to-do' lists. The help Raafat volunteered on countless occasions and all the forms of support offered by many other colleagues, were vital in managing both work and study.

I would like to also extend my thanks, and in the same time an apology to Stavros, Nati and Milena. On the wild roller coaster ride of my doctoral journey, I have often been an unbearable or absent partner, sister and friend. Their understanding, patience, and unwavering support every time I turned to them, are priceless. A special thanks goes to Ralu for reminding me when I needed most " Pisi, ești șefa de salon !"

Chapter 1

Introduction

This thesis presents an exploratory practice (EP) research study that focuses on how foreign language (FL) reading instruction can promote language learners' intercultural competence through the use of FL coursebook reading texts and tasks. This chapter first introduces 'exploratory practice' (Allwright, 2003, 2005) as an approach to research (section 1.1), as the EP epistemology and principles lay at the core of this study in which I am the teacher-researcher. Next, it discusses how two central aspects in this study, namely 'culture' and 'reading', have been dealt with in foreign language instruction. Within this discussion, I clarify my position as an English as a foreign language (EFL) teacher, as this is another element that shaped this study (section 1.2). This introductory chapter also provides the context of the study surrounding FL reading and intercultural competence, and the rationale for this study (section 1.3). Last, it includes an overview of the thesis (section 1.4).

1.1 The EP framework for research

The starting point of the investigation reported in this thesis was my interest as an EFL teacher in understanding how I can foster my students' intercultural competence. Practitioner research enables teachers to observe and analyse their practice while drawing on extensive knowledge of their students and other contextual features (Gunn, 2003). Pursuing self-inquiry into the ways one teaches and students learn is thus a form of generating knowledge, an endeavour that Allwright (2005) differentiates from academic research by highlighting that in practitioner research "*We* [the practitioners] research *our* practice" and not "*I* [the academic researcher] research *your* teaching" (p.357).

'Practitioner research' is an umbrella term for distinct choices and commitments to pursue professional self-inquiry (Nakamura, 2014) and different authors distinguish different forms of

such research. For example, Stringer (2004) talks about 'practitioner research in education' and 'action research in education' as two different forms of practitioner research. Nakamura (2014) identifies 'reflective practitioner', 'exploratory practice' and 'action research'. Kindon et al, (2007) differentiate between 'action research' and 'participatory action research' or 'participatory research'. My study falls in the 'exploratory practice' category as described in the work of one of the original EP proponents, Dick Allwright (2003, 2005). As pinpointed throughout the chapters of this thesis, the EP principles (Table 1, section 1.1) have contributed to shaping my study and have influenced some of the methodological choices I made.

Juxtaposing exploratory practice (EP) with action research (AR) and reflective practice (RP) highlights best the specifics of EP as a form of practitioner research and the particularities of my study. RP builds on the idea that teachers can derive meaning from experience and think in order to learn (Rodgers, 2002). RP involves a three step cycle: reflection-on-action as part of planning a lesson followed by reflection-in-action during the lesson which then leads back to reflection-on-action immediately after class (Schön, 1983). AR enhances this reflective process by showing teachers how to take action in order to improve their practice (Nakamura, 2014). In other words, the aim of AR is problem solving (Allwright 2003), and this is achieved by following a clearly defined four-stage AR cycle: develop a plan or intervention to improve what is currently done; implement it; observe the effects of the action taken; reflect on these effects so that the original intervention can be adjusted going back to the first stage of the cycle (Kemmis and McTaggart, 1985).

EP situates itself on middle ground, beyond the mere reflection suggested in RP but not yet taking any action to improve one's practice as in AR. EP proponents hold that improvement of one's practice may arise implicitly from gaining a deeper understanding of classroom life (Allwright & Bailey, 1991; Allwright 2003, 2005; Allwright & Hanks, 2009; Hanks, 2017) and advise against taking action to change one's practice before assessing that change is really necessary (Allwright, 2005). As a result, EP focuses on reflection and taking action for understanding one's practice. At pedagogical level, EP aims to inform teaching and learning by emphasizing the social rather than technical dimension of language learning. At research level, it employs pedagogic procedures as tools to interpret the teaching and learning processes that take place (Allwright, 2003).

EP cannot be discussed in terms of a methodological framework for conducting research, but rather in terms of epistemological and ethical perspectives on research which in turn have methodological implications (Miller, 2003; Allwright, 2005). Allwright and Hawks (2009) synthesize these perspectives in the form of seven principles and two suggestions to guide exploratory practice in the context of language education. These are presented in Table 1 below.

Table 1. Exploratory Practice: a principled framework (Allwright &Hanks, 2009, p. 149-154)

Principle 1	'Quality of life' for language teachers and learners is the most appropriate central concern for practitioner research in our field.
Principle 2	Working primarily to understand the 'quality of life', as it is experienced by language learners and teachers, is more important than, and logically prior to, seeking in any way to improve it.
Principle 3	Everybody needs to be involved in the work for understanding.
Principle 4	The work needs to be conducted in a spirit of mutual development.
Principle 5	The work needs to serve to bring people together.
Principle 6	Working for understanding is necessarily a continuous enterprise.
Principle 7	Integrating the work for understanding fully into existing curricular practices is a way of minimizing the burden and maximizing sustainability.
Suggestion1	Minimize the extra effort of all sorts for all concerned.
Suggestion 2	Integrate the 'work for understanding' into the existing working life of the classroom.

Guided by these principles, my study has three defining features. First, it focuses on understanding an aspect of my classroom (i.e. principle 1), namely how the materials prescribed for the FL reading course I teach can be used to pursue specific learning outcomes. This understanding builds on the teacher's (i.e. myself) and students' reflections in connection to these materials (i.e. principles 2 and 3). As a result, both I and my students gain a more complex understanding of the content of these materials (i.e. principle 4). Second, students produced the data necessary for this study while using the given materials as prescribed in the course syllabus (i.e. principle 7) and during engagement in additional pedagogical activities involving these materials (i.e. suggestion 2). Third, sustainability was a main concern when taking methodology-related decisions (i.e. principle 6 and suggestion 1). In section 1.3 of this chapter I explain the first point and illustrate the EP 'puzzle refinement' (Allwright & Lenzuen, 1997) process that, along with the process of

reviewing research (Chapter 2) and theoretical literature (Chapter 3), contributed to refining the aims of this study and formulating relevant research questions. I elaborate on the second and third points in the relevant sections of the methodology of this thesis (Chapter 4).

1.2 The researcher's positioning and key terms used in the study

My positioning as an educator within the different perspectives regarding place of culture in FL teaching and learning, and the aims of reading instruction, has influenced several aspects of the study illustrated in this thesis. Also, this positioning influenced how key terms are defined, as illustrated next.

1.2.1 Culture teaching approaches

'Culture' is a term used in a variety of academic fields, as well as colloquially. Culture has been defined in hundreds of ways over the years, with some of the definitions even conflicting with each other (Hall, 2005), and the complexity of this concept makes arriving at a single, all-encompassing definition neither possible nor desirable (Duranti, 1997). However, for language teachers the term 'culture' has practical purposes and implications, so it is necessary to establish a common understanding (Nemouchi & Byram, 2022). An examination of how culture has been integrated into language teaching along the years reveals diverse such 'teacher understandings' that have acknowledged more or less of the complexity of the 'culture' concept.

Culture as 'the ways of a people' (Lado, 1957) or as human achievement, such as art, technology or philosophy, and daily life in society (Brooks, 1964) are amongst the first definitions that seem to have influenced FL pedagogy. In the first approaches to teaching culture, 'the traditional' and 'the culture studies' approach, the focus was on teaching the target language literature, and on learning a body of knowledge about the history, institutions, and geography of the target language country (Lo Bianco et al., 1999). These two approaches, emerged in the 1970s and treat culture as a static phenomenon, a collection of facts that create a context for language learning or can promote students' motivation to learn the language. In the 1980s, drawing on Dell Hymes's (1972) concept of

'communicative competence' (i.e. one's ability to understand and convey information efficiently with regard to the sociological situation and the interlocutors' social backgrounds and identities), the 'communicative approach to language teaching' (CLT) popularised the idea that cultural knowledge is necessary to interpret and use language effectively (Nunan, 1991). In CLT, culture is regarded as a collective way of acting through language (Richards &Rodgers, 2014). This perspective entails the pitfall of associating one language with one culture, oversimplifying the relationship between culture and language, and failing to acknowledge variations in both.

The ideas of cultural stability, continuity and homogeneity conveyed through these approaches to teaching culture have been extensively criticised. Appadurai (1996) highlights that a culture cannot be regarded as homogenous but as full of inconsistencies. Kramsch (2013) describes culture as a social construct, the product of self and others' perceptions, and argues it is not just collective but also individual. Furthermore, Collier and Thomas (1988) look into individuals' identification with and their perceived acceptance into a cultural group. They describe this as one's 'cultural identity' and specify that an individual can belong to more than one cultural group, thus questioning the very usefulness of the idea of a cultural group in studying culture. To address the often highlighted pitfall of homogeneity, Holliday (1999) suggests a 'large cultures' and 'small cultures' paradigm when looking at cultural groups. He conceptualizes 'large cultures' as related to the essences of ethnic or national entities, and 'small cultures' that could be represented by a city, a hospital or a group of friends, with small cultures not necessarily subordinated to large ones.

The intercultural approach to language teaching (IALT) differs significantly from the CLT, traditional and cultural studies approaches in their regard for culture. First, it embraces a new understanding of the relation between culture and language where the two are interdependent, but a language can be associated with a new culture (Kramsch, 1993). Second, the learner's purpose in interaction with a foreign language interlocutor is not to emulate the other, linguistically or culturally, but to try to create meanings on the edges of or in the gaps between two languages and two cultures, to become successful mediators between their own as well as other cultures (Byram,1997; Lo Bianco et al., 1999). Last, cultural knowledge is taught to support critical understanding of cultural facts (Dervin & Gao, 2017), and language learners should also be equipped with skills of interaction and attitudes towards other cultures (e.g. Byram, 1997; Corbett, 2022), objectives that are relevant also beyond the sphere of foreign language use.

It is within the IALT paradigm that I as an educator position myself. In turn, in my practice I am motivated to develop my students' intercultural competence, namely "the ability to interact effectively with people from cultures that we recognise as being different from our own" (Guilherme, 2000, p. 297) where 'effectively' means "accomplishing a negotiation between people based on both culture-specific and culture-general features that is on the whole respectful and favourable to each" (Guilherme et al., 2009, p. 193). It was this motivation that served as the starting point of the study reported in this thesis. Furthermore, because Michael Byram's "Teaching and Assessing Intercultural Communicative Competence" (1997) has been instrumental in shaping IALT and facilitating the application of 'intercultural competence' in foreign language education, this work is at the core of my investigation into how reading texts and tasks can promote the development my students' intercultural competence. This point is explained in detail in Chapter 3 of this thesis.

Also, resonating with the IALT ideas as a teacher, in this study I regard cultural identity as emergent, dynamic, dialogically constructed and multiple (Kramsch, 2013) with the direct implication that the nature of cultural groups is not intransient, as these form through human interaction, develop, change and break up (Amadasi & Holliday, 2018). Individuals can subscribe to different, sometimes even conflicting and competing discourses of culture and belong to "large cultures" which refer to ethnic national or international groups , and "small cultures" which refer to the ways in which individuals come together on a daily basis to seek affiliation with particular groups (e.g. hobbies or professional groups) often of a transient nature (Holliday, 1999, 2013). Thus, culture in the context of this study is to be understood as " a term that refers to the axiomatic principles, beliefs, values, behaviours and communication patterns of a social group that are shaped and influenced by history, geography, politics, economy, religion and globalization, and are continuously shaped and re-shaped through social interaction." (Nemouchi & Byram, 2022, p. 179).

1.2.2 Reading in the foreign language classroom

Various conceptualizations of reading reflect different beliefs about readers and texts. Such theoretical ideas ultimately shape perceptions of what the act of reading entails and how reading

is approached FL instruction.

In his review of models of reading, Dole et al. (1991) distinguishes three conceptualizations: reading as a bottom-up, top-down or interactive process. While the 'bottom-up approach' describes reading as a unidirectional process of reconstructing an already existing message from written characters to sounds and then to meaning (Gough, 1985), the 'top-down approach' sees it a process of meaning construction, a 'psycho linguistic guessing game' in which readers predict meaning, sample the text and achieve comprehension; their predictions are based on the knowledge they have prior to reading the text (Goodman, 1967). This knowledge has been referred to as 'schemata', namely cognitive structures that allow the organization of information and past experiences in the long-term memory (Barlett 1932 in McVee et al., 2005), and it includes: knowledge of the world which provides readers with a basis for comparison of events and experiences; knowledge of organization and rhetorical structures of written texts; and knowledge of how words fit together in a sentence (Smith, 1994).

The 'interactive approach' holds that bottom-up and top-down processing take place simultaneously, and reading is seen as a cognitive and psycholinguistic process (Grabe, 2009). The aim of reading pedagogies that draw on the interactive approach is to develop learners' text comprehension skills and strategies (Dole et al., 1991). Comprehension skills are fixed and routinized behaviours readers apply and adapt to different texts and tasks in order to construct meanings (Pearson & Gallagher, 1983), and comprehension strategies are remedial actions they take to solve a comprehension problem (McDonough, 1995).

However, readers' schemata and background knowledge are not individual differences but projections of cultural and community-specific ideologies developed through preschool linguistic and literate socialization (Luke, 2000). Furthermore, reading texts are often codes of particular ideologies and teaching students to comprehend them implies teaching a practice of making situated meanings through engagement with textual genres, macrostructures, and schemata (Gee, 1999). These ideas are at the core of what can be identified as a different, fourth paradigm of reading, namely critical literacy.

As a teacher, I integrate all these perspectives in my FL reading class and approach the act of reading not only as a cognitive and psycholinguistic process, but also as a social and cultural one.

Thus, this EP study takes a social-constructivist stance towards the phenomenon of reading. The product of reading (i.e., comprehension) is closely connected with the construction of meaning as a result of the interaction between readers and their reading texts (i.e., interpretation). Engaged in a meaning construction process that is constrained by their understanding of the world (i.e., their schemata), students, when reading a text, in fact create new texts which " while idiosyncratic, are culturally mediated, locating meaning not only in the reader and text but in the cultural history that preceded and conditioned both" (Smagorinsky, 2001, p. 134).

Furthermore, as a teacher I concur with the critical literacy suggestion that FL reading texts are reproductions and producers of social knowledge, "a form of discourse that has a life of its own, constructing peoples' identities, realities and social relations" (Luke, 2011, p. 139). Thus, in this study when students work with an FL text - read it or complete pedagogical tasks that involve it - is regarded to be a form of an intercultural encounter. A number of scholars have taken this view in their investigation of FL reading (e.g. Delanoy, 2008; Matos, 2011; Porto, 2013; Hoff 2017).

1.2.3 The context of the study

This EP study took place in the context of the 'Reading & Writing' (RW) module of an English Preparatory Program (EPP) at a university in Kuwait. The EPP focuses on the development of academic skills required at undergraduate level, and it facilitates students' transition from the A2 to the B2 English proficiency levels, as described in the Common European Framework of Reference for Languages (CEFR) (2009). The place of culture is not stated in the EPP curriculum. The learning outcomes set for the RW module address the CEFR linguistic competences, with some isolated references to sociolinguistic and pragmatic competences (p. 108- 130). Students' awareness that linguistic choices are influenced by cultural factors is thus raised, but this idea is not developed further. The general CEFR competencies, "competences not specific to language but which are called upon for actions of all kinds, including language activities" (p.9), are not reflected at all in the RW outcomes.

On the other hand, the textbook series selected by the university to deliver the RW module, namely *Pathways Reading, Writing and Critical Thinking* series, is advertised on the publisher's website

as dealing with topics and containing images and videos selected in order to "inspire, expand global awareness […] develop the language skills they [students] need to be successful global citizens" (Cengage Learning, 2018). Furthermore, the mission statement available on the university's website explicitly mentions commitment to facilitating the development of leaders who are devoted to their culture, global ethical values and professionalism. This mission statement resonates with the most recent *World Data on Education Report* (UNESCO, 2010) available on Kuwait. This states that the general objectives of education in Kuwait are "to strike a balance between safeguarding the State's cultural identity and preparing citizens to meet changes within the country and at regional and international levels" (p. 2). These aspects encouraged me further in my commitment to facilitating intercultural competence as part of my classes. Moreover, the lack of culture-related learning objectives in the RW syllabus - while the coursebooks used appeared to account for learning and the institution to find this relevant - provided further motivation for undertaking this study in my current teaching context.

1.3 The study's aim, research questions and significance

The starting point of the investigation reported in this thesis was my interest in fostering my students' intercultural competence, and this naturally led me down the path of practitioner research, specifically exploratory practice (EP) research (section 1.1). The first two principles of EP illustrated in Table 1 (section 1.1) indicate that the questions to be asked are related to aspects of the classroom life that are not obviously 'problematic' but they are not entirely clear, and they need to be understood rather than eliminated by means of applying a solution (Allwright, 2003). Given my position as an FL teacher described in detail in the previous section (1.2), I formulated the overarching research question:

> *How do foreign language coursebook reading texts and tasks promote the development of language learners' intercultural competence ?*

and set the aim of this study: to gain an understanding of the opportunities the coursebook used in my class offer to pursue intercultural competence as a learning outcome of FL reading.

Engaged in EP, I tried to understand the matter of interest through thought and discussion, a process referred to as 'puzzle refinement' (Allwright & Lenzuen, 1997). As part of 'puzzle refinement', I started reviewing research literature on FL reading materials and intercultural competence (Chapter 2) and this revealed two salient arguments. First, the characteristics of a reading text (e.g. genre, cultural topics and aspects presented, authenticity of its cultural content) play a role in how FL reading can facilitate intercultural competence (e.g. Scott & Huntington, 2002; Shin et al., 2011; Rodriguez & Espinar, 2015; Wu, 2017). Second, the activities readers engage in shape the process of making meaning from the text and also the outcomes of the reading experience (e.g. Ketchum, 2006; Hoff, 2013; Gomez, 2012; Nemouchi, 2022). Different types of pedagogical reading tasks can facilitate or even hinder intercultural competence development (e.g. Hilliard, 2015; Knudsen, 2016; Fong, DeWitt and Leng, 2017). A comprehensive understanding of how reading texts and tasks can promote intercultural competence development would thus emerge from examining the reading texts, the instructions of the reading tasks, and the students' work with these texts and tasks.

As part of 'puzzle refinement' I also reviewed theoretical work that could help me understand how FL reading can involve intercultural competence (Chapter 3). Drawing on this and further observations emerged from the research literature analysis (Chapter 2), I formulated three specific research questions to address the aim of this study:

RQ1. *What cultural representations are included in the coursebook reading texts ?*

RQ2. *How does reading FL coursebook texts involve intercultural reading and/or displays of savoirs ?*

RQ3. *How does completing FL coursebook reading tasks involve intercultural reading and/or displays of savoirs ?*

RQ1 looks at the content of reading texts. Its aim is to identify and classify the cultural content of the readings included in the coursebook used in my class. The following two questions look at the students' work with reading texts and tasks and have two aims. First, drawing on the Model of the Intercultural Reader (MIR) (Hoff, 2016) (Chapter 3.2) these specific questions aim to describe the reader-text communication that takes place when students read coursebook texts (i.e RQ2) and when they complete the tasks the coursebook suggests around these texts (i.e. RQ3). RQ3 also looks at the instructions of the reading tasks to identify the forms of reader-text communication these tasks prompt. Second, these questions aim to identify how students' work with these

materials involves knowledge, attitudes and skills suggested in the Intercultural Communicative Competence Model (Byram, 1997; 2021) (Chapter 3.1) as pedagogical objectives to develop five *savoirs* components of intercultural competence.

The process of 'puzzle refinement' aids not only understanding of the matter of interest through thought and discussion, as illustrated above, but also directs selecting and adapting classroom procedures to investigate further (Allwright, 2003).This EP study thus emerged to entail an investigation of the coursebook's reading content, (i.e. a coursebook analysis study; RQ1) and an investigation of students' work with this coursebook (i.e. a classroom study; RQ2 and RQ3) where the findings of the coursebook analysis informed the classroom study. This point is explained when presenting the methodology followed in this study (Chapter 4.2.2) and the findings of the coursebook analysis (Chapter 5.5).

Apart from contributing to understanding one's own practice, this EP study addresses a gap in the research literature, as illustrated in detail in Chapter 2. First, the current knowledge regarding how FL reading involves learning processes and outcomes associated to intercultural competence emerges from studies that have used FL literary texts (e.g. Hibbs, 2016; Porto, 2014), picture books (e.g. Heggersen, 2019; Wu, 2017) or newspaper and magazine articles (e.g. Ducate & Steckenbiller, 2017; Liaw, 2007). While such reading materials are created for authentic use, the coursebook used in this study includes reading texts created for didactic purposes, namely to help users acquire target vocabulary and practice reading skills corresponding to the B1 language ability level prescribed in CEFR (2009). How this latter type of FL texts can contribute to intercultural competence has been studied from a coursebook analysis perspective (e.g. Al-Sofi, 2018; Shin et al., 2011) which can offer only a partial understanding. Second, research suggests that specific forms of engagement with FL texts can involve learning processes and outcomes associated with intercultural competence (e.g. Hazazea & AlZubi, 2017; Nie, 2017). However, only a few studies look into the forms of engagement prompted by FL coursebook reading tasks (e.g. Nyygard, 2014; Wenninger & Kiss, 2013) and none of these authors studied language learners' work with these tasks. In other words, they identified the potential contribution of such reading tasks to language learners' intercultural competence, but did not observe this in practice. This study does both. Third, using the MIR as an analytical tool for students' engagement with their reading texts and tasks

(Chapter 4.3.5), this study – aside from Hoff (2017) which was undertaken by the author of the model - is the only study that illustrate aspects of this theoretical model in practice.

1.4 The overview of the thesis

This thesis is organized into eight chapters. This first chapter has introduced the approach to research followed in this study and key assumptions regarding the phenomena investigated. In light of this background information, it presented the motivation for this study, the three specific research questions and how they emerged. Chapter 2 reviews research literature on FL reading and intercultural competence and highlights how FL reading input and working with this input can involve learning processes and outcomes associated with intercultural competence. Chapter 3 discusses the Intercultural Communicative Competence Model (Byram, 1997,2021), the Model of the Intercultural Reader (Hoff, 2016), and Risager's (2018) framework for evaluating the cultural content of FL coursebooks, and sets the theoretical framework of this study. Chapter 4 offers a detailed account of the research design and methods employed and discusses the trustworthiness of the study. The findings of each of the three specific research questions are presented in chapters 5, 6 and respectively 7. To conclude the study, Chapter 8 summarizes the findings, presents theoretical, methodological and pedagogical implications, and suggests directions for further research.

Chapter 2

Research Literature Review

This chapter reviews the research literature concerned with the issue of interest in this study, namely how can foreign language (FL) reading instruction foster intercultural competence. In order to help me identify an area in need of research, this review was directed by two questions:

(1) What are the questions that have been asked around FL reading and intercultural competence ?
(2) How do FL reading and FL reading instruction involve learning processes or products that can be connected to intercultural competence ?

Following the exploratory practice approach to research, the answers to these questions also helped me gain an understanding of the identified research issue before commencing my investigation (Chapter 1.2) and guided the selection of the analytical tools to be used in this study (Chapter 3.4).

In section 2.1 of this chapter, I outline the strategy I used to retrieve the studies included in the review. Also, I identify three main research directions in relation to the questions that have been asked and illustrate how scholars have conceptualized intercultural competence to be a goal or an outcome of FL reading (instruction). In sections 2.2 and 2.3, I synthesize the findings of these studies to highlight how FL reading texts, tasks and pedagogies have been argued to foster learning process or outcomes connected to intercultural competence. The occurrence of such processes and outcomes is referred to in this chapter as 'intercultural learning'. Last, in section 2.4, I position my study in the context of the current research literature.

2.1 Mapping the issue: reading in the FL classroom and intercultural competence

The studies to be included in the literature review presented in this chapter were retrieved in three ways. First, I used keywords on the EBCOhost and ProQuest search platforms to identify studies published in peer-reviewed journals and graduate or postgraduate dissertations. Second, I

identified further relevant work using the references provided in the studies retrieved after performing the databases keyword search. Third, I examined the 2015 to 2022 lists of issues of journals perceived as relevant such as, *Language and Intercultural Communication*, *Intercultural Communication Education*, and the *ELT Journal*. While using these search strategies, the original list of keywords used on EBCOhost and ProQuest to search through abstracts extended from the terms 'reading' and 'intercultural (communicative) competence', to include also the terms 'culture' and '(inter)cultural learning', 'intercultural citizenship', 'interculturality', '(inter)cultural awareness' and '(inter)cultural understanding'.

The general acceptance of the idea that in today's globalized world intercultural competence is a survival skill (Deardorff, 2006) and that the foreign language classroom is an ideal context to cultivate it (Byram, 2008), is probably what has prompted the numerous studies that deal with intercultural competence teaching and learning in various foreign language classrooms around the world. The search for empirical work conducted as outlined above, has revealed that many scholars have looked at FL reading and/or FL reading instruction and intercultural competence. According to their focus and the questions asked, three main research directions can be identified as illustrated in sections 2.1.1, 2.1.2 and 2.1.3.

2.1.1 Intercultural learning, a goal of FL coursebooks

Given that coursebooks play a pivotal role in foreign language education, many studies have dealt with their potential to foster learners' intercultural competence. These illustrate the multidimensional nature of the 'intercultural competence' concept and associate it with: cultural knowledge and/or an awareness of variations within a given culture and across cultures (Aliakbari, 2005; AlSofi, 2018; Shin et al., 2011; Tajeddin & Teimournezhad, 2015) ; open-mindedness and awareness of one's social responsibility, two components that, alongside the cultural awareness make up 'global citizenship' (Davidson & Liu, 2018); the ability to reflect on one's own and other's cultural biases (Gonzales & Puyal, 2012; McConachy, 2018) and to acknowledge the complex relationship between language and culture as illustrated in the use of English as an international language (Bataineih, 2009; Camase, 2014; Stranger-Johannessen, 2015); willingness to engage in intercultural communication (Trumvichit, 2018) or other specific attitudes and

knowledge (Lee, 2005) alongside one's ability to switch one's cultural frame of refence (Hiliard, 2014) ; the intercultural communicative competence (ICC) conceptualized in Byram (1997, 2021) (Habib, 2014; Nygaard, 2014; Rodriguez & Espinar, 2015; Knudsen, 2016; Fong, DeWitt & Leng, 2017).

Many of these researchers discussed the cultural content of coursebooks' reading passages and why these would be more or less suitable to address such learning outcomes as outlined above (e.g. Shin et al., 2011; Camase, 2014; Rodriguez & Espinar, 2015). Although the reading texts are often accompanied by images, few researchers have taken these into consideration. They examined the cultural content of the coursebooks' visuals (Aliakbari, 2005; Trumvichit, 2018) and/or the relationship between the textual and visual input of the coursebook (Stranger-Johannessen, 2015; Wenniger & Kiss, 2013). These studies use a variety of theoretical lenses, but they all highlight the importance of exposing students to readings or images that entail cultural content.

Other scholars discussed the affordances and limitations of the tasks the FL coursebooks suggest around reading texts in pursuing such learning outcomes as outlined above (e.g. Hilliard, 2015; Knudsen, 2016; Fong, DeWitt and Leng, 2017). This indicates that the cultural content of the reading input is one factor to consider in an examination of FL coursebooks as tools for intercultural learning, while how students might engage with the reading input is another.

Most of the studies identified as representing this first research direction are coursebook analysis studies. Few scholars have undertaken classroom research and explored students' perceptions of the coursebook's reading content (McConachy, 2018), what they learn from it (Davidson & Liu, 2018) and how FL coursebooks are used to teach culture and what students learn as a result (Lee, 2005).

2.1.2 Intercultural learning through FL reading instruction

Researchers have looked not only at coursebooks as tools for intercultural learning, but also at a variety of other materials that can be used for FL reading instruction and at different reading pedagogies. While some focused on gauging the efficiency of specific reading texts, tasks and

pedagogies, others explored students' learning when using these.

Researchers investigated efficiency in that which concerns: the development of intercultural competence related constructs such as intercultural awareness (Yu & Van Maele, 2018), critical thinking (Hazazea & Alzubi, 2017) and multicultural personality (Bahrami, 2018) and the development of ICC (Liaw, 2007); enabling students to acquire cultural knowledge (Ducate & Steckenbiller, 2017) and to form specific attitudes towards and perceptions of a given culture (Nie, 2017; Wu, 2017); enabling learning outcomes suggested in intercultural education policy documents such as the Intercultural Knowledge and Competence Value Rubric (Association of American Colleges and Universities, 2014) (Singh et al, 2017) and the National Standards for Language Learning in the 21st Century (National Standards, 1999) (Scott & Huntington, 2002). In these efficiency studies, researchers showed interest mostly in the tasks that can be set up around the reading input (Bahrami, 2018; Hazazea & Alzubi, 2017; Yu &Van Maele , 2018) , or in the whole learning experience during which students use a specific reading input and complete specific tasks (Ducate & Steckenbiller, 2017; Liaw, 2007; Nie, 2017; Singh et al, 2017). Only two studies investigated the efficiency of the reading input with specific characteristics (Wu, 2017; Scott & Huntington, 2002).

In the studies identified as exploratory in nature, researchers have looked at: how ICC (Byram, 1997) is developed when using specific reading input (Hoff, 2013; Gomez 2015) and when using tasks designed to reflect different specific approaches to reading (Gomez 2012); how raising awareness of and prompting reflection on textual elements can aid culture learning (Ketchum, 2006) and intercultural awareness (Escudero, 2013); how critical pedagogy can help in the deconstruction of stereotypes for the development of critical cultural awareness (Yulita, 2012); how the teacher's pedagogy can support the goals of intercultural citizenship education (Huh & Suh, 2018).

Similar to studies concerned with FL coursebooks (section 2.1.1), the studies identified as representing this second research direction provide insights into the characteristics of the reading input and tasks that can be used to facilitate learning process or outcomes connected to intercultural competence. Most prominently, these efficiency and exploratory studies point towards using literature and authentic FL texts from the media, and reading tasks that demand learners to engage

in the interpretation of the readings' content, in reflection and in various forms of critical analysis.

2.1.3 FL reading as a form of intercultural communication

While the studies identified in section 2.1.1. and 2.1.2 are in essence concerned with if and/or how reading materials and pedagogies facilitate learning process or outcomes connected to intercultural competence, other researchers have focused on the phenomenon of FL reading in itself. I identified such studies to represent a third research direction, fundamentally concerned with the processes of meaning construction and negotiation involved in reading.

These studies looked at how language learners perceive culture in the texts they read (Hibbs, 2016), attempted to model how they comprehend foreign cultural content (Porto, 2013, 2014) and to map the process of meaning construction interculturally competent readers engage in (Hoff, 2016, 2017). Also, they aimed to reveal how the readers' identity influences the process of meaning construction when reading (Shin & Riazasteva, 2015) and to identify the features of classroom dialog around readings that are conducive for intercultural learning (Heggersen, 2019). Last, one study explored in parallel the development of reading comprehension and students' intercultural competence (Hellerstein, 2017).

Ultimately, the studies identified as this third research direction aid to understanding FL reading as a form of intercultural communication. They resonate in their emphasis on the dynamic nature of the reading process and the role of classroom interactions in fostering interculturality, and in their regard of literary texts and collaborative reading tasks as useful tools in promoting intercultural understanding and competence.

2.2 Reading input for intercultural learning

Studies across the three research directions identified in section 2.1. suggest that reading texts can foster intercultural competence by promoting cultural knowledge and appreciation for cultural diversity, empathy, and critical thinking. Such reading input illustrates cultural perspectives from around the globe (2.2.1), a diversity of cultural aspects (2.2.2), and it may be authentic or not

(2.2.3). A number of these studies show that literature can provide a context for intercultural learning by enabling engagement in processes of meaning negotiation, and by promoting not only cultural knowledge but also reflection on the cultural aspects it illustrates (2.2.4).

2.2.1 Multicultural content

One common argument in studies discussing a coursebook's potential to support intercultural competence (section 2.1.1) is that exposing students to reading input that deals with cultural topics and perspectives from around the globe would enable them to gain knowledge of foreign cultures and raise their awareness of cultural similarities and differences (e.g. Fong, DeWitt & Leng, 2017; Habib, 2014; Hilliard, 2015; AlSofi, 2018). However, there is disagreement regarding the extent to which learners' own culture should be illustrated. Some support the inclusion of readings that illustrate foreign rather than local cultures because this would promote the recognition of diversity, especially in the context of using English as an international language (Shin et al. 2011; Stranger-Johannessen, 2015). Others argue that overlooking local cultures deprives students of the opportunity to understand themselves better and might make them feel disconnected from the culture learning process (Thumvichit, 2018). Also, the overrepresentation of the British and American cultures in EFL coursebooks produced for specific local markets may lead students to believe that intercultural communication is one-sided, and that the less powerful – the learners, when the country for which the coursebook is produced is a less economically developed country - needs to adapt (Camase, 2014).

Scholars have argued in the favor of using multicultural reading input not only to raise language learners' awareness of cultural diversity of the English speaking context and to develop cultural knowledge, but also to promote intercultural awareness (Gonzales and Puyal, 2012; Singh et al, 2017) and respect and acceptance of other cultures (Wu, 2017).

Aiming to develop cultural knowledge and intercultural awareness as part of a content language integrated learning (CLIL) English class, Gonzales and Puyal (2012) use two chapters of a novel, a poem, and a film that focus on traditionally and culturally assigned male and female stereotypes in the Chicano, Hindu and American culture. The researchers report that beyond acquiring knowledge of the traditional gender roles, using these materials students also demonstrated

tolerance for and empathy with the different cultural perspectives they were presented with. Motivated by similar teaching aims, Singh et al. (2017) design a reading program consisting of four literary texts that reflect cultural values corresponding to different ethnic groups. The programme was reported as effective in developing the 'cultural self-awareness' and 'cultural worldview' aspects of knowledge described in the Intercultural Competence Value RUBRIC (Association of American Colleges and Universities, 2014). It complemented the high levels of cultural self-awareness students had manifested from the very beginning, it developed their limited knowledge of cultural worldviews, and it improved their partial understanding of the complexity of elements important to members of another culture in relation to its history, values, communication style, beliefs and practices. When comparing data collected at the beginning, middle and end of a semester during which students read short multicultural picture book stories, Wu (2017) found that over half of them showed greater understanding of others' experiences in foreign cultural contexts and understanding that foreigners might act differently based on cultural differences. Also, students understood better the ideas of respect for uniqueness, acceptance and tolerance of cultural diversity and appreciation of cultural differences and showed more willingness to make foreign friends. The findings of these three classroom studies thus support the argument made in coursebook analysis studies for using reading input that illustrates cultural topics and perspectives from around the globe when FL instruction targets intercultural learning.

2.2.2 Diverse cultural content

Another point of agreement in coursebook analysis studies is that the reading input should illustrate various aspects of culture. Scholars have identified: aspects of sociological culture (i.e. organization and nature of family life and home, sense of interpersonal relations, work and leisure, customs and institutions) versus aesthetic culture (i.e. media, cinema, music, literature, geography, tourist attractions and history) (Tajeddin & Teimournezhad, 2015); 'small c' or invisible culture (i.e. sociocultural values, norms, beliefs, assumptions) versus 'big C' or easily observable culture (i.e. events and information related to art, history education, festival, etc.) (Rodriguez & Espinar, 2015); and 'knowledge oriented' cultural content (i.e. list of cultural topics) versus 'communication oriented' cultural content (i.e. illustrations of specific language structures, meanings and pragmatics) (Shin et. al, 2011; Fong, DeWitt & Leng, 2017). In these studies

researchers argue for a balanced illustration of both types of cultural aspects if the coursebook is to promote intercultural understanding and help language learners become efficient intercultural communicators. Furthermore, the presence of 'small c' is mandatory if learners are to understand a society's way of thinking and values and ultimately develop ICC (Rodriguez & Espinar, 2015) and without the inclusion of 'communication oriented' cultural content, students would acquire cultural knowledge but fail to become efficient intercultural communicators (Shin et. al, 2011).

Gomez (2015) also distinguishes between two aspects of a culture: 'congratulatory visible culture' as cultural content covering topics such as celebrations, food or touristic places that proudly distinguish one nation from another and 'non-congratulatory deep culture' including topics such as, social class struggle, female and male roles, cultural domination and cultural loss. He implements a pedagogical intervention during which a group of pre-service EFL Columbian teachers read four short stories that deal with non-congratulatory US deep culture themes and observes if and how they develop ICC. The participants are reported to have developed critical cultural awareness through which they appreciated and critically examined the similarities and differences between Columbia and the United States. This classroom study, like the coursebook analysis studies discussed above, suggests that reading input that illustrates specific types of cultural aspects offers opportunities to promote specific aspects of intercultural competence.

2.2.3 Authentic cultural content

Authenticity is another criterion scholars have taken into consideration when discussing the role of reading texts in intercultural learning. Aliakbari (2005) identifies that most of the readings included in four EFL coursebooks produced by the Iranian Ministry of Education contain culture specific statements without referencing the culture - such as "People always talk about war. You know this was a topic for conversation a few years ago". He claims that these coursebooks would not foster students' intercultural competence since cultural knowledge is not delivered in an authentic context. However, Bataineih (2009), who also analyses another set of coursebooks produced for Iranian learners and identifies the same trend, argues that dropping references when presenting cultural input might be beneficial for intercultural learning. He suggests that students working with this kind of reading input can be prompted to explore their assumptions about the

source of the culture and the origins of their assumptions. The disagreement between these authors thus stems from the fact that Aliakbari (2005) does not consider how language learners might respond to such unreferenced cultural information. Various classroom studies discussed in section 2.3. of this chapter indicate that the tasks students complete around specific reading input play a key role in shaping the learning outcomes of the reading experience.

Two efficiency studies looked closer at the idea of using reading materials with authentic cultural input. These investigated the effects of reading foreign language magazines and discussing the knowledge gained from these readings. In Ducate and Steckenbiller (2017), students read German magazines that illustrate German culture topics, and they created wikis (i.e., online posts in which each student presented the content of the article read and discussed it with classmates). The researchers reported that while students did develop their knowledge of products and practices, there was no statistically significant improvement in their knowledge of the Germans' perspectives of those products and practices. In Liaw (2007), Taiwanese students read American magazines that illustrate Chinese cultural topics, and they presented this content to US students on an online forum. Analyzing these forum conversations, Liaw (2007) found that the Taiwanese students acquired knowledge about one's own and others' culture, but there was little change in their perspectives. When the Taiwanese and US cultural perspectives differed, students bridged communication with more elaborate explanations and courtesy replies. Liaw's (2007) findings thus resonate with those of Ducate and Steckenbiller's (2017). These studies indicate that exposing students to authentic cultural content can foster the development of culture specific knowledge, but not necessary prompt the understanding of or inquiries into the specific cultural perspectives. Additionally, Liaw (2007) reported that after reading, the Taiwanese students showed increased interest in introducing their culture to others and in learning about cultural differences. It can thus be inferred that readings with authentic cultural input, besides developing students' culture specific knowledge, could also promote willingness to engage in intercultural communication and interest in others' way of life, an attitude associated to intercultural competence (Byram, 1997).

2.2.4 Literary texts

Building on the idea that the sociocultural process of text interpretation favours intercultural

explorations in FL education, several studies highlight literature as a powerful tool for promoting intercultural learning. Hoff (2013) investigated ICC development when reading FL fictional texts and suggested that language learners can develop an intercultural perspective in six stages. When learners first encounter the text, there is 'incomprehension'. In the second stage, they focus on specific details in the text which they are able to understand. If a multitude of interpretations and opinions are allowed to emerge in the classroom, students can then enter the 'provocation' stage. The teacher's role is crucial during this third stage as she must promote students' detachment from their own beliefs and expectations, expose and challenge their stereotypical attitudes. During the fourth stage, 'reflection', learners absorb and process the new knowledge and alternative perspectives. Next, during the 'comprehension' stage, learners would again rely on the teacher for guidance to consciously recognise the new knowledge and the process which has led them to it. In the sixth and final stage, learners put knowledge into a wider context. This entails both a better understanding of the foreign culture and the learners' enhanced perception of their own identity and culture.

Porto (2013; 2014) also examined the intercultural dimension of FL reading and described the experience of reading literature as a process of negotiation between two distinct cultural points of view, C1 (i.e. the reader's own culture) and C2 (i.e. another culture). Drawing on the intercultural *savoirs* defined by Byram (1997), Porto (2013) developed a five stages model of cultural understanding (MUC). These stages include: erratic perception or omission of cultural aspects; identification of cultural difference; identification of own values and ideas and the cultural assumption behind C1; perception of C2 from one's own frame of reference (i.e. outsider's perspective) ; perception of C2 from the frame of reference of members of C2 (i.e. insider's perspective); and perception of culture C1 from the perspective of culture C2 (p. 287). Porto (2014) then used the model to analyze how EFL learners understand the culture specific dimensions of narrative literary texts and found that students moved back and forth between different levels of understanding throughout the reading process. Both Porto (2014) and Hoff (2013) thus show that reading FL literature can engage language learners in an exploration of multiple perspectives and foster the development of ICC. While Hoff 's (2013) study illustrates that this can be enabled by the interaction that takes place in the FL classroom and by the teacher, Porto's (2014) focuses on the individuals' responses to readings that present a cultural aspect from an insider's, outsider's and a hybrid perspective and illustrates that the act of reading literature in itself can foster

intercultural competence.

In her subsequent work Hoff (2017) also examined more closely students' individual responses to literature. Hoff (2016) conceptualized the model of the intercultural reader (MIR) and suggested that three perspectives blend in 'intercultural reading': the reader's own perspectives which entails emotional and/or cognitive responses to a given reading text; the perspectives other readers' have or may have of this text; and the perspectives offered by other texts (e.g. other readings, images, movies, songs etc.) the given reading shares aspects of intertextuality with. She argues that exploring a text from these different perspectives or 'vantage points', readers challenge their prior interpretations and build new meanings in an informed and innovative manner, gaining insight into the multiple voices in discourse and society (Hoff, 2016). Using the MIR to explore how reading tasks and classroom participants enable emotional responses to literature and the involvement of other texts in the meaning making process, Hoff (2017) found considerable correlation between the potential of the reading tasks and the actual processes of text interpretation which unfolded in the classroom. However, at times, students moved beyond the tasks' potentials, or they overlooked or struggled to fulfil them. The study highlighted the teacher's role as essential in fostering negotiation of meaning which provided students with insights fundamental for intercultural understanding (Hoff, 2017).

Hibbs (2016) looked at how EFL students perceive culture when they read a novel about a Puerto-Rico teenager who moves to the US and two short stories about the everyday life of Latino adolescents living in California. Examining the diaries students kept to record their thoughts and feelings about the characters encountered, Hibbs (2016) reported that they traced how the novel's main character constructed her cultural identity, and they were able to empathize with her struggles to maintain her Puerto Rican heritage while also working to establish her own cultural identity in the United States. Students also compared their experiences to those of the characters from both the novel and the short stories, became aware of cultural driven differences and sought to understand them. At times however, the students' engagement was superficial and focused only on observable aspects of Latin culture. Hibbs (2016) concluded that children's and adolescent literature can deepen understanding of culture and promote intercultural competence. His study, along with Porto (2013), thus illustrates that exploring cultural aspects from different perspectives can foster intercultural competence and reading FL literature can facilitate such exploration.

Scott and Huntington's (2002) efficiency study - in which they compare the attitudes and performances of two groups of French as a foreign language learners who read either a poem or the fact sheet about Cote d'Ivoire – also supports the idea that literature is a valuable tool in intercultural learning. In this study, students were asked to write down the elements that they found more interesting in the text read, share their answers with the class and react to each other's answers. The researchers reported that while both groups of students could remember the same proportion of the information from their readings, it was only students who read the poem that explored their feelings in connection to the content and the language of the material read. Many aspects of the country's colonial experience and present status became sources of inquiry, and students demonstrated awareness that there is no single answer. On the other hand, the group who read the factsheet showed no motivation to further explore the history and culture of Ivory Coast. Scott and Huntington (2002) thus argued that literary texts are to be preferred to factual ones when teaching culture.

2.3 Reading activities and pedagogies that involve intercultural learning

While section 2.2 highlighted studies that indicate FL reading instruction can involve intercultural learning through carefully selected texts, this section discusses studies that provide insights into the specific characteristics of reading activities that can do this. The tasks suggested around FL coursebook readings should prompt language learners to reflect on the cultural content of the readings and to respond to the reading input rather than to merely demonstrate text comprehension (2.3.1). Nevertheless, activities that primarily target comprehension can as well contribute to intercultural learning (2.3.4). FL reading can involve intercultural learning also through activities that ask students to examine the language and the rhetorical aspects of a text (2.3.2) or to analyse their readings through the lens of concepts from the intercultural communication domain (2.3.3). A number of studies indicate that also the teacher's pedagogical techniques can foster intercultural learning in the FL reading classroom (2.3.5).

2.3.1 Working with the reading input of FL coursebooks

As highlighted in section 2.1.1, reading tasks have received considerably less attention than reading texts when investigating a coursebook's potential to support language learners' intercultural competence, and how students engage with the reading input of their FL coursebooks has been generally overlooked.

Fong, DeWitt and Leng (2017) used Byram's (1997) ICC model to analyse the instructions of the tasks seven EFL coursebooks suggest around their readings. They identified as 'intercultural activities' (i.e. reading tasks that can promote ICC) the tasks that draw attention to the cultural content of the readings and engage students in task-based activities to further discover cultural knowledge with the help of online texts; or prompt students to make comparisons between their own culture and the foreign one, as presented in the reading texts. Hilliard (2015) argues that the reading tasks included in the coursebook she analysed are detrimental for intercultural competence development because they include focus only on the 'big C' culture illustrated in readings; overlooking the 'little c' aspects captured in the coursebook's text, the reading tasks would prompt students to perceive culture in a simplistic manner, "a monolithic institution applicable to all members of a society" (p. 246). These two studies imply that the presence of cultural input alone in reading texts does not automatically contribute to the development of students' intercultural competence.

Nygaard (2014) and Knudsen (2016) identified various types of reading tasks used in EFL coursebooks and argued that their potential to promote ICC is affected by the task's characteristics, namely by the tasks being closed (i.e. require students to reach a single, correct solution or one small finite set of conclusions) or opened (i.e. there is no pre-determined answer or solution to be reached); and the task being efferent (i.e. focus students' attention on facts) or aesthetic (i.e. focus on students' lived experiences). Efferent and closed tasks are argued to enable the acquisition of cultural knowledge when associated to fictional texts (Knudsen, 2016) but to miss the opportunity to expand students' intercultural awareness and skills, when associated to texts about multiculturalism (Nygaard, 2014). Aesthetic and opened tasks , such as discussions and role-plays, and reflection related to texts as cultural artefacts or explicitly using terminology related to culture, are types of reading tasks that can foster IC (Knudsen, 2016).

While several coursebook analysis studies argue that reading input illustrating cultural stereotypes is detrimental for language learners' development as intercultural communicators (Aliakbari, 2005; Bataineh, 2009; Camase, 2014), two classroom studies looking at students' engagement with such input point in a different direction. Specifically, stereotypical cultural descriptions (McConachy, 2018) and even input with overwhelming focus on products and persons which is highly likely to promote stereotypes about each country (Davidson & Liu, 2018) can be used as a resource for critical engagement in the classroom. In his study of how Japanese learners respond to accounts of real or fake critical incidents involving Japanese and American characters, McConachy (2018) found that - when prompted to identify limitations in the way textbooks present culture and cultural differences – students identified ethnocentric and stereotypical representations of both the Japanese and American cultures and regarded these as problematic. Interviewing Japanese EFL learners who had used coursebooks that promote stereotypes, Davidson and Liu (2018) suggests such cultural input can be used to encourage critique of the depictions of various people, places, and customs in comparison with their own life experiences with those cultures. These two studies indicate that if and how intercultural competence is fostered by readings with cultural content relies to some extent on the activities students need to complete, a point also transpiring from other studies (Fong, DeWitt & Leng, 2017, Hilliard, 2015). The coursebook analysis studies where the content of the readings is the only consideration in assessing the coursebook's potential to promote intercultural competence (see section 2.2) would thus offer a partial understanding of the role of reading texts in intercultural learning.

Researchers have pointed out that cultural information is also transmitted by the images associated to FL coursebook reading texts (Aliakbari, 2005; Stranger-Johansen, 2015; Trumvicht, 2018; Wenniger and Kiss, 2013). However EFL coursebooks often establish through their tasks a denotational relationship between images and texts (i.e. it links image to linguistic expression) missing the opportunity to explore the cultural connotation of this visual input and foster intercultural competence (Wenniger & Kiss, 2013). Coursebook visuals, of any type - topical (i.e., directly related to the reading's topic) ; detached (i.e., not related to the topic), incidental (i.e., vaguely or indirectly related to the topic) or extension of the topic (i.e., exercises that follow up or expand on the reading) - can contribute to ICC development if they are used to make connections between linguistics expressions and cultural connotations, and if they are examined, alongside with the readings, with a focus on the cultural issues illustrated (Stranger-Johansen, 2015).

In the light of the studies presented in this section and coursebook analysis studies discussed in section 2.2, while the presence of cultural content –in readings or their attached images - is necessary for an FL coursebook to foster intercultural competence, it appears that the pedagogical tasks that mediate language learners' engagement with the reading input may in fact enable or hinder this this process.

2.3.2 Textual features analysis

Tasks that focus on the language and/or on a reading's rhetorical aspects have been highlighted in three studies as fostering intercultural learning.

In order to enhance students' analytical reading practices, Hazazea and Alzubi (2017) designed an intervention consisting of a set of reading tasks that mimic Critical Discourse Analysis (CDA). First, these tasks guided learners to: identify how lexical and grammar choices affect the meaning of the EFL coursebook texts they read; identify the intended audience for these readings; and scrutinize the intended audience's perspectives. Then, by linking the coursebook texts with other readings, the tasks prompted students to recognize the broader sociocultural background of these texts. The researchers reported that the questionnaires and tests administered before and after this intervention showed improvement in critical thinking among all students. Also, students were able to explore how language was used in the coursebook texts to construct ideological representations of cultures, and appeared to be useful in fostering intercultural awareness (Hazazea &AlZubi, 2017).

Ketchum (2006) designed the '3R Reading Model' (i.e. recognize, research, relate) to develop background knowledge about a target culture by helping students to appropriate clues from four poems written by francophone African authors. Following the steps of the 3R model, students identified linguistic and literary elements they perceived as representative of 'the African culture', and then researched these aspects further. In the 'relate' step, students returned to the poems and evaluated how the linguistic and literary elements initially identified mirror the cultural reality of the author and their society. Ketchum (2006) reported that before completing the 3R activities, students identified in the poems only stereotypical images and could not explain their choices, while after, they recognized more linguistic and literary elements of African literature. Students

were also able to explain why these point to the African culture, thus the tasks were effective in improving cultural knowledge and understanding of the underlying worldviews that motivate seemingly foreign behaviours and customs (Ketchum, 2006).

As part of a critical reading course , Escudero (2013) taught a group of Mexican students preparing to become EFL teachers how to perform linguistic and rhetorical text analysis. The researcher then observed the processes and outcomes involved in the analysis of journalistic transnational texts on a variety of sensitive socio-political issues present in USA political discourse. He reports that students engaged in conversations about the nation as an imagined community which proved fruitful in exploring ideological commonalities and differences between the cultures of Mexico and the USA. Engaging in text analysis promoted a transformation in students' perceptions of culture and initial definitions gave way to nuanced and multidimensional perspectives, challenging preconceived notions and disrupting stereotypes (p. 262).

These three studies illustrate that engaging students in the exploration of linguistic, literary and rhetorical aspects of FL texts can lead to identifying and understanding of cultural nuances, representation and ideologies, and can foster intercultural awareness.

2.3.3 Reading from an intercultural communication perspective

Studies discussed in 2.2.4. illustrate that reading FL literature enables students to switch cultural perspectives (Porto, 2014), develop empathy and challenge stereotypes (Hibbs, 2016) and engage in meaningful intercultural communication (Scott & Huntington, 2002) and highlight literary texts as valuable tools when the goal of FL reading instruction is to foster intercultural competence. A number of action research studies focused on the tasks that can be designed around literary texts and provide insights into how to unlock or access such potential.

As part of her action research study, Nie (2017) first identified that three factors can hinder intercultural competence development through novel reading: the lack of target culture background knowledge; the lack of awareness of cultural differences; students not paying attention to the cultural differences and dimensions in reading. To address these challenges in using literature, she taught her students a set of intercultural communication theoretical concepts (i.e. the

‘individualism vs. collectivism’ and the ‘loose cultures vs. tight cultures’ cultural dimensions, ‘stereotypes’, ‘ethnocentrism’, and ‘culture shock’) and asked them to keep a journal in which they identify cultural aspects in the novel read and reflected on them through the lens of the knowledge taught. Nie (2017) reported that students were able to analyse critical incidents illustrated in the novel through the lens this taught knowledge, and they demonstrated intercultural awareness and critical thinking (Nie, 2017).

Within the framework of identity-focused critical pedagogy, Yulita (2012) designed an ‘intercultural reading model’(p. 71-79) to help students deconstruct stereotypes for the development of critical cultural awareness. After helping students comprehend the text, the model guided them to reflect on its content through the lens of identity theory and respond to it emotionally by connecting it with their own experiences. Before reading students had attributed negative values and essentialising identities to Spaniards and Latin Americans (i.e., the identities represented in the short story used in the study) and privileged and positive identities to themselves; after, they became aware of the rigidity of their initial views and through dialogue and reflection they reconceptualized cultural identity as fluid, dynamic and contradictory (Yulita, 2012). Similarly, Nemouchi’s (2022) action research study illustrates that aesthetic reading of literary texts (i.e. encouraging students to reflect on their own experiences, share, analyse and discuss them) can entail development of intercultural skills and attitudes. Furthermore, this latter study illustrates that in order to promote intercultural competence, literary texts need not be associated with the target language and with countries where it is spoken, nor originally written in the target language. Instead, students can read literature translated in the target foreign language and about their own country and the varied social groups within it.

The studies discussed in this section highlight that formally introducing notions of intercultural communication and focus on the reading experience and the aesthetic reading responses of the students rather than the general theme of the text, can enable achieving a range of learning objectives associated to intercultural competence when reading literary texts in a foreign language.

2.3.4 Reading comprehension and intercultural learning

While a number of authors argue for the use of aesthetic rather than efferent, and opened rather than closed reading tasks in order to foster intercultural competence (e.g. Knudsen, 2016; Nemouchi, 2022; Nygaard, 2014), these are studies that point out the usefulness of reading comprehension activities, namely activities that involve the ability to read text, process it and understand its meaning (Adams, 2004), which are in essence efferent and closed.

Hellerstein (2017) explored the development of intercultural competence in relation to the process of developing FL reading comprehension abilities and revealed the two are associated. Inquiring into the teaching tools and methods that enhanced this dual development, Hellerstein (2017) found that collaborative reading comprehension tasks were most effective and enhanced IC by stimulating dialog between the group members.

Yu and Van Maele (2018) designed a 5 steps reading teaching flow to develop intercultural awareness and reported that the first two steps (i.e. reading comprehension activities including text scanning, answering questions and summarizing) were effective in developing an awareness of the role of culture on behaviours, beliefs and worldviews. In addition, these steps along with the last of the flow (i.e. when students discuss any new perspectives, attitudes and understandings of cultural issues they gained as a result of the entire learning activity) led students to identify multiple viewpoints on a cultural phenomenon, discover the underlying perspectives, describe the relationships between these varied perspectives and become aware of the space in between, often leading to the discovery of the relativity of norms and interpretations (Yu& Van Maele, 2018).

Aiming to capture ICC development while EFL students complete activities that are designed according to four different approaches to reading, Gomez's (2012) study offers a comparative perspective of how different types of reading tasks can involve intercultural learning. He reported that the content-based approach (i.e., tasks aiming to simultaneously develop content knowledge and knowledge of the language, namely efferent) enabled students to gain knowledge of the beliefs, traditions and values reflected in the reading. The inquiry-based approach (i.e., tasks with focus on discussion of ideas and personal reactions to the reading, namely aesthetic) facilitated the development of critical cultural awareness. The dialogic approach (i.e., tasks that require negotiation of meaning, namely opened) enriched the students' personal views, and the

transactional one (i.e., tasks that guide students to relate their past experiences, previous knowledge, beliefs, and assumptions to the perspectives illustrated in the reading, namely aesthetic) guided students to reflect on their intercultural attitudes such as their ability to respect others, the importance of tolerance and the need to be opened minded to others' views and beliefs. Gomez (2012) and Yu and Van Maele (2018) thus illustrate that reading comprehension activities can promote cultural knowledge and awareness. Furthermore, reading comprehension and other closed-end tasks could be used as a first step in the FL reading lesson. Comprehending the text in more detail has been illustrated to enable students' engagement in discussions activities when they consider multiple perspectives (e.g. Yulita, 2012) and to reflect on their own attitudes (e.g. Yu & Van Maele, 2018), subsequent activities that can foster intercultural competence.

2.3.5 The teacher: a facilitator of intercultural learning

While the studies discussed so far in this review illustrate how the reading input and the tasks designed around this input can foster intercultural learning, and the teacher's role in this process is only tangentially dealt with (Hoff, 2013; Nemouchi, 2022) if taken into consideration at all, other studies focus on how the teacher can create a classroom environment conducive for such learning.

Huh and Suh (2018) aimed to identify what teacher techniques can support the development of critical literacy skills associated to intercultural citizenship and highlighted three as effective. First, helping students to connect the experiences of the readings' characters to their own, allowed them to appreciate multiple perspectives and gain a deeper understanding of personal experiences different from their own. Second, asking students to actively consider missing or marginalized perspectives - within their reading materials - encouraged them to broaden their perspective beyond their self-interest and to consider the wellbeing of different cultural groups. Last, after helping students make connections between their social context and the contexts described in the texts when none were apparent, students regarded the social issues presented in their readings as issues of their own concern.

Heggersen (2019) asked what are the features of classroom dialog (i.e., dialog at student-teacher,

small group and plenary levels of interaction) that are conducive to intercultural learning when reading picture books and identified eight situations when such learning occurred: students answer authentic questions or questions demanding clarifications and explanation of previous answers; the teacher encourages students to initiate discussions and enables them to build on each other's ideas; the teacher challenges students' ideas and asks to justify them; students change their mind and/or attempt to reach consensus; and students display participative ethos, such as recognizing and valuing each other's contributions.

Lee's (2005) inquired into how the cultural content of EFL coursebooks is taught and learned in a secondary school in Taiwan and found a significant mismatch between the coursebooks' potential and what students actually learned. The researcher attributes this mismatch to three factors: whether the teacher employed a grammar translation, a communicative or a mix of these two approaches when working with the reading texts; the teacher's belief about the relationship between language and culture; and the teacher's own culture teaching objectives that ranged from explicitly teaching cultural facts to creating an intercultural classroom experience.

These three studies show that the teacher's role in an FL reading class transcends mere instruction and evolves into that of a facilitator guiding students in their encounter with the foreign cultures illustrated their readings. Through specific pedagogical techniques, teachers can promote empathy, a sense of social responsibility and global citizenship (Huh & Suh, 2018), open mindedness and respect for diverse viewpoints and critical thinking in an intercultural context (Heggersen, 2019). Moreover, as a facilitator, the teacher can enhance intercultural learning beyond the explicit aims of given reading activities, or on the other hand, can miss intercultural learning opportunities the reading materials entail.

2.4 Conclusion

As illustrated in this chapter, substantial scholarly work provides insights into how FL reading can contribute to the development of intercultural competence, the issue of interest in my study. The existing research literature indicates that FL reading texts play a key role in fostering intercultural competence as they can serve as windows into the cultural worlds of the target language and other

foreign communities, and they can offer learners valuable opportunities to explore, reflect upon and engage with diverse cultural perspectives (section 2.2). Thoughtfully designed reading tasks can encourage learners to delve into the content of the FL readings and identify, analyse and compare different cultural viewpoints, to think critically but also to react to the readings at an emotional and personal level. In addition, approaching with respect and curiosity the cultural perspectives illustrated in texts and engaging in open dialog around these, can facilitate intercultural learning experiences in the context of foreign language education (section 2.3).

The specific contribution of FL coursebook readings (i.e., short texts produced for the specific purpose of language teaching, expository, written from the third person perspective by an arguably impartial, unknown author and providing information in connection to various topics) has been investigated mainly from a coursebook analysis perspective (section 2.1.1). Classroom studies have dealt with FL literature, FL newspapers and magazine articles, or other specific texts selected for their perceived affordances in fostering a range of intercultural competence learning processes and outcomes (section 2.1.2 and 2.1.3). Coursebook analysis studies can offer only a partial understanding of how a reading text can contribute to intercultural competence development as they do not fully account for how students it. This seems to be one of the reasons why scholars do not unanimously agree on the characteristics of FL coursebook readings that can promote intercultural competence, namely: whose culture to present (2.2.1); what cultural aspects to present (2.2.2); and whether readings that include stereotypical or artificial images of cultural others are useful or detrimental for intercultural learning (2.2.3 and 2.3.1). Among the few classroom studies in which FL coursebook texts are used (section 2.3.1 and 2.3.2), none features students who complete the tasks the coursebook associates to its readings (i.e., tasks mainly focused on developing linguistic competence and reading skills). The current understanding of how this type of reading tasks can foster intercultural competence related learning processes and outcomes, emerges exclusively from coursebook analysis studies. Classroom studies illustrate the use of reading tasks that were specifically designed (by the researcher) to involve such processes or outcomes (sections 2.3.2, 2.3.3 and 2.3.4).

Therefore, while substantial scholarly work provides insights into how FL reading can contribute to the development of intercultural competence, there is a gap in that which concerns the specific contribution of FL coursebook readings and that of FL coursebook reading tasks. Resonating with

the current research (section 2.2.1), in order to understand how the readings from the FL coursebook I use in my class can foster intercultural competence, in this study I examine the cultural content of these readings (i.e., RQ1). However, as I also investigate my students' engagement with these texts (i.e., RQ2 and RQ3) and how the coursebook reading tasks mediate this engagement (i.e., RQ3), I address this gap in the research literature in a comprehensive manner. Namely, my investigation offers both a coursebook analysis (i.e., RQ1) and a classroom study perspective (i.e., RQ2 and RQ3) of how FL coursebook readings and reading tasks can contribute to the development of intercultural competence. In addition, while one of the theoretical tools I use, namely Byram's (1997, 2021) ICC model (Chapter3.1), has been widely employed to investigate intercultural competence (sections 2.1.1 and 2.1.2), Hoff's (2016) Model of the Intercultural Reader (MIR) (Chapter3.2), which I use as complementary to this, has not yet been employed for this purpose. Thus, my investigation also brings a novel perspective into the matter of how FL reading can contribute to intercultural competence development.

Chapter 3

Theoretical Framework

Asking the overarching question '*How do foreign language coursebook reading texts and tasks promote the development of language learners' intercultural competence ?'*, in this study I aim to understand the opportunities an FL coursebook offers to pursue intercultural competence as a learning outcome of FL reading (Chapter 1.3). 'Intercultural competence' is a concept that emerged in the field of intercultural communication and can broadly be understood as "one's effective and appropriate engagement with cultural differences" (Arasaratnam, 2009, p.1). A multifaced concept, intercultural competence has been studied from various perspectives. For example Spitzberg and Changon (2009) identify that scholars have produced five categories of intercultural competence models, each focusing on different aspects of this concept, such as identifying the components of intercultural competence, describing its developmental stages, or conceptualizing interactional achievement in an intercultural communication context. In this chapter, I discuss the Intercultural Communicative Competence Model (Byram, 1997, 2021) (section 3.1) and the Model of the Intercultural Reader (Hoff, 2016) (section 3.2) along with their similarities and differences (section 3.3), and explain how these two models guided me in my investigation. Last, I provide an overview of the theoretical framework of this study and outline the key theoretical ideas behind the specific research questions addressed (section 3.4).

3.1 The Intercultural Communicative Competence Model

Addressing explicitly the FL educational context, Byram's (1997, 2021) Intercultural Communicative Competence Model suggests that 'intercultural communicative competence' (ICC) is the ability to interact with people from another country and culture in a foreign language. ICC consists of two parts: intercultural competence (IC), namely one's ability to interact with people from another country or culture using one's own language; and communicative competence (CC), namely linguistic, sociolinguistic and discourse related abilities. For didactic purposes,

intercultural competence is further dived into five components or '*savoirs*', and for each the author suggests a range of teaching objectives to be pursued in order to help language learners become 'intercultural speakers' who are "successful not only in communicating information [in a foreign language] but also in developing a human relationship with people of other languages and cultures" (Byram et al., 2002, p. 4). Pursuing these objectives, students would develop the knowledge (i.e *savoirs*), skills (i.e. *savoir comprendre* and *savoir apprendre/faire*), attitudes (i.e. *savoir etre*) and critical cultural awareness/political awareness (i.e. *savoir s'engager*) theorized as necessary in order to achieve success in intercultural interactions.

For more than two decades, the ICC model has provided a strong theoretical standpoint in FL teaching and research (e.g. The Reference Framework of Competences for Democratic Culture, 2018; Habib, 2014; Fong, DeWitt & Leng, 2017; Nemouchi, 2022; Qin, 2015). Given its popularity and its purpose, as outlined above, the ICC Model was also the starting point in conceptualizing my investigation into how reading texts and tasks can develop intercultural competence. In this section I discuss in detail the s*avoirs* pedagogical objectives (Appendix 6) and illustrate this point in detail.

3.1.1 Knowledge objectives: *savoirs*

Savoirs includes knowledge about cultural practices and products - in one's own culture and that of the interlocutors - and understanding of how social groups function and how a community appears from the perspective of the other (Byram, 2021). The intercultural speaker draws on cultural knowledge in order to achieve interactional success (Byram 1997, 2021) but it should be kept in mind that overreliance on such knowledge may lead learners to fall into the trap of stereotyping members of the foreign culture (Liddicoat, 2005). Cultural knowledge has been suggested in other prominent intercultural competence models to play a role in achieving an informed shift in one's frame of reference (Deardorff, 2006) and to be necessary if one is to advance from ethnocentrism to ethnorelativism (Bennett & Hammer, 2017). FL materials that transmit cultural knowledge would thus promote the development of language learners' intercultural competence, and I decided to investigate the cultural content of the readings of the FL coursebook used in my study (i.e. RQ1).

3.1.1.1 *Savoirs* and the investigation into how FL readings promote the development of intercultural competence

The decision to investigate the cultural content of the readings also resonates with a trend identified in the research literature: analysing the cultural content of FL coursebooks in order to support a discussion of its usefulness in facilitating intercultural competence related learning outcomes (see study examples in Chapter 2.1.1, 2.2.1, 2.2.2, and 2.2.3). Initially, I considered examining the readings' cultural content through the lens of the *savoirs* pedagogical objectives which consist of a list of knowledge items. However, in the light of the characteristics this research literature illustrates as pertinent in such discussions of the FL coursebooks' cultural content, I concluded that the *savoirs* objectives can be used to examine students' work with FL readings and to capture their intercultural competence development (i.e. RQ2 and RQ3) but would be less appropriate to examine the content of these readings. I turned to Risager's (2018) framework for evaluating the cultural content of FL coursebooks in order to conduct this latter examination and I formulated the question:

What cultural representations are included in the coursebook reading texts? (i.e. RQ1).

This specific research questions aims to : first, identify if cultural topics are addressed so that cultural knowledge is transmitted; second, identify if these topics are presented from different perspectives so that students would gain a critical understanding of culture. The relationship between Risager's (2018) framework and the *savoirs* pedagogical objectives is discussed next.

3.1.1.2 Evaluating the cultural content of FL coursebooks

Risager's (2018) framework for evaluating the cultural content of FL coursebooks is illustrated in Table 2 below. On the first column, the 'micro-level', 'macro-level' and 'international and intercultural issues' analytical categories suggest a way to differentiate among the perspectives of culture reading texts can offer. On the second column, the table lists the topics that make up the cultural content of a coursebook. These topics can be seen as encompassing the knowledge items listed as the *savoirs* pedagogical objectives. For example the 'historical background' topic listed as macro-level cultural content would include knowledge of "historical and contemporary relationships between one's own and one's interlocutor's country" (p. 143) (i.e. objective a) and the 'situations of interaction topic' listed as micro-level cultural content would include knowledge of "the processes of social interaction in one's interlocutor's country" (p. 144) (i.e. objective k).

However, this list of topics includes knowledge that has a broader purpose than the knowledge items listed as the *savoirs* pedagogical objectives.

Table 2. Analytical categories for the socio-cultural content of foreign language textbooks (Risager, 2018)

micro-level = phenomena of social and cultural anthropology belief and behavior	the social and geographical definitions of characters; material environment; situations of interaction; interaction and subjectivity of the characters (feelings, attitudes, values, and perceived problems)
macro-level = social, political and historical matters	broad social facts about the contemporary society (geographic, economic, political, etc.); broad sociopolitical problems (unemployment, pollution, etc); historical background
international and intercultural issues	comparison between the foreign country and pupil's own; mutual representations, images, stereotypes; mutual relations of cultural power and dominance, co-operation and conflict
the point of view and the style of the author (s)	

The ICC model (Byram, 1997) has often been criticised for presupposing a type of physical mobility and catering primarily for interaction in the physical world (Orsini-Jones & Lee, 2018; Hoff, 2016) and this limitation is obvious in the pedagogical objectives suggested to develop the *savoirs* component of intercultural competence. For example, the intercultural speaker is argued to " know about (and how to use) telecommunications, consular and similar services, modes and means of travel, and public and private organisations which facilitate commercial, cultural/leisure and individual partnerships across frontiers" (i.e. objective b) (p. 58). The broader purpose of the topics included in Risager's (2018) framework was the first point to consider when choosing this as a tool to analyse the content of the readings and not the *savoirs*.

Listing items such as knowledge of the national memory of one's own or the interlocutor's country and knowledge of how its events are related to and seen from the perspective of other countries (i.e. objectives d and e) or knowledge of definitions of geographical space in one's own and the interlocutor's country (i.e. objectives f and g) the *savoirs* component seems to focus on what Holliday (1999) describes as 'large cultures' related to the essences of ethnic or national entities,

and overlooks 'small cultures' that could be represented by a city, a hospital or a group of friends. Such a focus is appropriate since Byram (1997) refers to countries when discussing intercultural communication. In his later work, Byram (2021) clarifies that

> "other geopolitical entities may be more relevant in some situations [of intercultural communication]. I do not wish to imply by this that countries and nation-states are the inevitable entities of linguistic and cultural allegiance, but they are currently dominant and are the basis on which education systems are usually organised (p. 81).

This clarification implies that 'small cultures' should not be overlooked. The distinction between 'macro-level' and 'micro-level' looks at the cultural representations in terms of providing students with factual information about a foreign country on the one hand, and with encounters with people from the country on the other, and Risager's (2018) framework thus encompasses both the 'small' and respectively 'large' cultures. The 'international and intercultural' category of the framework looks at cultural representations in terms of perceptions one cultural group or group member may have of another group or group member. While the presence of both macro and micro cultural representations would facilitate a critical understanding of culture by exposing students to both large and small cultures and promoting a non-essentialist view of culture (Chapter 2.2.2), the presence of intercultural representations would raise awareness of the fact that the same cultural group(s) can be perceived differently by members of different cultural groups (Chapters 2.2.3, 2.3.1 and 2.3.3). Therefore, I considered the 'micro-level' , 'macro-level' and the 'international and intercultural issues' analytical categories useful in exploring if the knowledge included in the reading texts facilitates students' critical understanding of the cultural groups illustrated. This was the second point to consider when choosing Risager's (2018) framework as a tool to analyse the content of the readings and not the *savoirs*.

Last, given that coursebooks reflect contemporary discourses in society and in education philosophy (Chapter 1.2.2) the fourth analytic category of Risager's (2018) framework, 'the point of view and the style of the author' would be important in appreciating if the knowledge included in the reading texts facilitates students' critical understanding of the cultural groups illustrated.

3.1.2 Abilities objectives: *savoir comprendre, savoir apprendre* and *savoir s'engager*

Alongside *savoirs* (i.e. cultural knowledge), Byram (2021) theorizes three intercultural competence components that FL instruction can develop by pursuing pedagogical objectives described as abilities. The first, *savoir s'engager* , or critical cultural awareness/political education, is related to developing language learners' "ability to evaluate, critically and on the basis of a systematic process of reasoning, values present in one's own and other cultures and countries" (p. 149). This savoir appears to help students avoid the pitfall of stereotyping in their intercultural interactions. The second, *savoir comprendre*, is defined as "the ability to interpret a document or event from another culture, to explain and to relate it to documents or events from one's own" (p. 146) and includes skills of interpreting and relating that seem to help unpack and resolve misunderstandings that may arise in intercultural communication. The third, *savoir apprendre/faire* conceptualized as 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" (p. 147) consists of two separate sets of skills: first, skills of discovery that seem to compensate for an eventual lack of declarative knowledge, a shortcoming that might cause misunderstanding; and second, skills of interaction that seem to be the element that actually enables interactional achievement, a manifestation of intercultural competence in practice.

Thus, in my investigation I initially considered that reading FL coursebook texts or completing FL coursebook reading tasks promotes the development of intercultural competence when students have opportunities to practice using the abilities suggested as pedagogical objectives to develop *savoir s'engager, savoir comprendre* and *savoir apprendre/faire*. However, after a closer examination of the ICC Model (Byram 1997; 2021), I concluded that using these specific pedagogical objectives as examination lens would result in a partial understanding of how reading texts and task can promote the development of intercultural competence.

In his conceptualization of intercultural competence, Byram (1997) does not specifically differentiate the process of text interpretation from real-time communication (Hoff , 2016). This remains a valid concern in the revisited ICC Model (Byram, 2021). In the detailed description of the *savoir s'engager , savoir comprendre* and *savoir apprendre/faire* pedagogical objectives,

Byram (2021) considers the intercultural speaker's engagement with both individuals and texts from foreign cultures and suggests a series of reading related abilities:

- *savoir s'engager* : able to identify and interpret explicit or implicit values in documents (i.e. pedagogical objective a); able to make an evaluative analysis of the documents and events which is based on systematic and conscious reasoning is aware of their own ideological perspectives and values and evaluates documents or events with explicit reference to them (i.e. pedagogical objective b).
- *savoir comprendre* : able to identify ethnocentric perspectives in a document or event and explain their origins (i.e. pedagogical objective a).
- *savoir apprendre/faire* : able to read a document or event for the implicit references to shared meanings and values particular to the culture of their interlocutor or of international currency; in the latter case, the intercultural speaker can identify or elicit different interpretations and connotations and establish relationships of similarity and difference between them (i.e. pedagogical objective b).

The rest of the pedagogical objectives listed under these three 'savoirs' however, are relevant only in the context of engaging with a real life interlocutor, and I considered them unhelpful to examine the students' engagement with readings. As Hoff (2016) points out, in reading - unlike in social interaction - the text cannot adapt itself to each reader it comes in contact with. While 'intercultural speakers' can ask their interlocutors questions in order to clarify misunderstandings or deal with disagreement, and participants in the communicative event adjust their responses and outlook accordingly, "a successful relationship between text and reader can only come about through changes in the readers' projections" (Iser cited in Hoff, 2016, p. 53). Furthermore, while oral communication functions at the level of immediacy, the written text gives readers the option to stop and reflect on what they have read, making reading a more deliberative and reflective style of communication than spoken interaction (Hoff, 2017).

Hoff (2016) focuses on what makes the reading of an FL text a form of intercultural communication in itself, and how this form of communication is different from the oral communication. She proposes the concept of 'intercultural reader' as a new dimension of Byram's (1997) original 'intercultural speaker' and suggests that while reading an FL text, the 'intercultural reader' embarks on a quest to create meaning which involves examining the text from a variety of

vantage points. Such an examination from different perspectives is necessary since the text cannot adapt itself to readers, and it is possible since reading doesn't function at the level of immediacy, as the oral communication.

3.1.3 Attitude objectives: *savoir etre*

Seen as willingness to accept that one's own culture is only one of the numerous cultures that exist in the world, *savoir être* is the intercultural competence component that seems to be a pre-requisite for intercultural speakers (Beacco et al, 2016). As a pedagogical objective, *savoir être* is related to "attitudes of curiosity and openness towards other cultures, readiness to suspend disbelief about other cultures and belief about one's own" (Byram, 1997, p. 60). However, as critics of the ICC model argue, *savoir être* should not be regarded as a goal in itself, but rather as a strategy one employs in order to achieve understanding of the other (Hoff, 2014). Drawing on this argument, I decided that when investigating *How do foreign language coursebook reading texts and tasks promote the development of language learners' intercultural competence ?* it is not relevant to look at how reading texts and tasks in themselves can promote attitudes, but it is important to look at if and how - while working with these materials - students draw on the willingness, interest and readiness described in the specific pedagogical objectives suggested to develop *savoir être* .

Given the observations I made regarding the ICC model (Byram, 1997; 2021) and the pedagogical objectives it suggests (section 3.1), I turned to Hoff's (2016) Model of Intercultural Reader (section 3.2) to complement my understanding of how language learners can develop intercultural competence when reading FL coursebook texts or completing FL coursebook reading tasks. This point is illustrated in detail in section 3.3.

3.2 The Model of the Intercultural Reader

The Model of the Intercultural Reader (MIR) (Hoff, 2016) attempts to describe the processes of text interpretation in which competent 'intercultural readers' engage when reading FL texts,

specifically literature. The MIR theorizes that the intercultural reader's engagement with a text operates at three interlinked levels of communication which draw into play the text itself (i.e. 'level 1 communication'), other readers (i.e. 'level 2 communication') and other texts (i.e. 'level 3 communication'). When encouraged to explore a text from the different perspectives entailed by these three levels of communication, Hoff (2017) argues that readers gain insight into the constant interplay between multiple voices in discourse and society. She deems such insight fundamental to intercultural understanding because it supports the reader to challenge prior interpretations and build new meanings of the text in an informed and innovative manner.

'Level 1 communication' involves the readers' engagement with the text itself and communication with the multiple voices inherent in the FL text. Readers may respond to the FL texts at an affective level, such as linking aspects of the text to one's own experience or expressing feelings brought about by the text, but also at cognitive level, by mentally manipulating the information from the text, for example through critical analysis or evaluation. While at the one end of the spectrum voices such as that of the protagonist or other characters of the texts are easily accessible through a superficial reading of the text and trigger an immediate emotional response, communication with for example the narrator or the implied author or reader of the text necessitates a critical investigation of the narrative and a high degree of abstract thinking. The intercultural reader identifies and reflects on the cultural, historical, social subjective positions of these voices. Also, the intercultural reader notices elements concerned with the narrative style of the text (e.g. tone, range of vocabulary, genre conventions) and structure (e.g. plot elements, setting, theme) of the text and considers the effects such textual features may have on the interpretation process and products.

During 'level 2 communication' the intercultural reader takes into consideration how other readers may communicate with the FL text. He or she identifies and reflects on how different cultural, historical and social subject positions of different readers make certain interpretations more or less probable or maybe even impossible. A deliberation of the others' interpretations might take place on a concrete or abstract level. For example, at concrete level, the different positions of other readers can be explicitly accessed during class discussions or reading book reviews. When others' interpretations are not ready available, "the intercultural reader must draw upon her existing knowledge of foreign cultures (*savoir*) and projects herself into the position of Another, (i.e. *savoir*

être) in order to imagine how the text may be understood from other points of view" (Hoff 2016, p.63). At 'level 2 communication', intercultural readers consider the perspectives of other readers from one's own and other cultural backgrounds, the perspectives of contemporary as well as those of past readers. While doing this, he or she keeps in mind that due to an individual's complex identities it is impossible to predict with certainty another's response to the text.

Taken into consideration that a text cannot be understood as a self-sufficient whole, but rather as "a site of intersection of numberless other texts, and existing only through its relations to other texts" (Abrahams cited in Hoff 2016, p. 446), 'level 3 communication' involves the identification of and reflection on, other texts that the level 1 text shares aspects with, either indirectly through a similarity of plot or topic or directly, by intentional referencing. However, beyond an exploration of such intertextual relationships for the purpose of comparing and contrasting texts from different genres, time periods and cultures, during 'level 3 communication' the intercultural reader also acknowledges and compares the narrative style and structure of the level 3 and level 1 texts, and reflects on how these may influence his/her interpretation of the texts.

3.3 The 'intercultural speaker' and the 'intercultural reader'

In the light of the discussion from sections 3.1. and 3.2, I argue that the underlying premises of Hoff's (2016) MIR and the 'intercultural reader' resonate with those of Byram's (1997, 2021) ICC and the 'intercultural speaker', and that these models offer complementary perspectives in that which concerns how FL coursebook reading texts and tasks can promote language learners' intercultural competence.

The ICC model is based on the assumption that communication is interaction, and success in interaction across cultural boundaries relies on "a philosophy of critical engagement with otherness and critical reflection on self" (Byram, 1997, p. 71). Similarly, the intercultural reader seeks to discover multiple perspectives that may co-exist in the texts (i.e. level 1 communication), and the perspectives other readers (i.e. level 2 communication) and other texts offer of the text he/she reads (i.e. level 3 communication). Having discovered these perspectives, the intercultural reader re-evaluates his/her initial understandings of the world created in the text read. Although Hoff (2016)

acknowledges that openness to the other – the core of *savoir être* - is central in intercultural communication, and posits that the intercultural reader regards conflict and ambiguity as catalysts rather than communicative difficulties, the MIR does not explicitly deal with or describe the attitudes of the intercultural reader. As indicated in section 3.1.3, the pedagogical objectives of *savoir être* describe the attitudes of the intercultural speaker.

'Level 1' and 'level 3 communication' describe the intercultural reader's engagement with the content of FL texts, and the reading-related pedagogical objectives of *savoir comprendre* , *savoir apprendre/faire* and *savoir s'engager* describe how the intercultural speaker uses documents from a foreign culture. Engagement in a process of co-construction of meaning together with other readers is also highlighted as an important aspect of the intercultural reader's engagement with texts at 'level 2 communication' (i.e. when the intercultural reader takes into consideration the perspectives other readers express in connection to a given reading and how their subjectivity has shaped these perceptions). However, focusing on FL text interpretation as a form of intercultural communication in itself, the MIR only briefly accounts in 'level 2 communication' for the student-student and student-teacher interaction that takes place in the classroom when working with coursebook reading texts and tasks. As pointed out in section 3.1.2, *savoir comprendre* , *savoir apprendre/faire* and *savoir s'engager* include a range of pedagogical objectives related to how interculturally competent individuals engage with their interlocutors.

Furthermore, in intercultural encounters the intercultural speaker draws on his/her knowledge about cultural practices and products, about how social groups function and about how a community appears from the perspective of the other (i.e. the *savoirs* component of IC). The MIR mentions as well that in 'level 2 communication' the intercultural reader draws on his/her knowledge of the culture of other readers when identifying and reflecting on how the subjective position of a reader may make a specific interpretation more or less probable. Thus, the MIR indicates that also in reading as a form of intercultural communication, knowledge of culture is involved and is necessary. Focused on the reader-text relationship and examining the processes of text interpretation, the MIR does not inform regarding the specific knowledge students should have, like the *savoirs* set of pedagogical objectives does (section 3.1).

Therefore, in my investigation of '*How do foreign language coursebook reading texts and tasks promote the development of language learners' intercultural competence ?'* I draw on both the ICC and the MIR models, and I suggest that reading texts and tasks promote intercultural competence when students' work with these involves:

- engagement in the forms of reader-text communication described in the 'level 1' , 'level 2' and 'level 3' communication of the MIR as the intercultural reader's engagement with a text and referred to in this study as 'intercultural reading'
- using the abilities listed as the pedagogical objectives of *savoir comprendre* , *savoir apprendre/faire* and *savoir s'engager*
- manifestation of the willingness, interest and readiness listed as pedagogical objectives of *savoir être*
- gaining knowledge listed as pedagogical objectives of *savoirs*

and I formulated the specific research questions:

> *How does reading FL coursebook texts involve intercultural reading and/or displays of savoirs ?* (i.e. RQ 2)
>
> *How does completing FL coursebook reading tasks involve intercultural reading and/or displays of savoirs ?* (i.e. RQ 3)

These two specific questions investigate the reader-text communication that takes place when my students read FL texts (RQ2) and when they complete the reading tasks the coursebook suggests around these texts (RQ3). First, these questions aim to capture if and how students' work with these FL reading instruction materials involves forms of communication described in the MIR (Hoff, 2016) as the intercultural reader's engagement with a text, communication referred to in this study as 'intercultural reading'. Second, the questions aim to capture if and how, when reading FL texts (i.e. RQ2) and when completing FL reading tasks (i.e. RQ3), students gain cultural knowledge and use the abilities and attitudes Byram (2021) lists under the *savoir comprendre* , *savoir apprendre/faire*, *savoir s'engager* and *savoir être* (Appendix 6) components of intercultural competence.

3.4 Conclusion : reading texts and tasks for intercultural competence development

As an EFL language teacher aiming to support my students' development as intercultural communicators, in this practitioner research I address the overarching research question

> *How do foreign language coursebook reading texts and tasks promote the development of language learners' intercultural competence ?*

I formulate three specific research questions to guide this investigation. The first two are concerned with the texts included in the FL coursebook used in my class, namely how these texts (RQ1) and the act of reading them (RQ2) can promote the development of intercultural competence. The third one is concerned with how the reading tasks the coursebook suggests around these texts (RQ3) can achieve this.

RQ1. *What cultural representations are included in the coursebook reading texts ?*

RQ2. *How does reading FL coursebook texts involve intercultural reading and/or displays of savoirs ?*

RQ3. *How does completing FL coursebook reading tasks involve intercultural reading and/or displays of savoirs ?*

RQ1 draws on the premises that interculturally competent individuals have cultural knowledge and a critical understanding of cultural facts (Chapter 1.2.1 and section 3.3). RQ1 sheds light on the extent to which the reading texts included in the coursebook used in my class transmit cultural knowledge, and if and how this knowledge promotes a critical understanding of the cultures illustrated. Risager's (2018) framework for evaluating the cultural content of FL coursebooks (section 3.1.1.2) is used as the analytical tool to answer this question.

RQ2 and RQ3 draw on the premises that FL reading instruction can address teaching objectives connected to intercultural competence (section 3.1) and that reading FL texts inherently involves processes of intercultural communication (Chapter 1.2.2 and section 3.2). These questions shed light on language learners' work with coursebook reading texts (i.e. RQ2) and reading tasks (i.e. RQ3). Both the Model of the Intercultural Reader (Hoff, 2016) (section 3.2) and the 'savoirs' pedagogical objectives (Byram, 2021) (section 3.1) are used as analytical tools to answer these questions.

Chapter 4

Research Design and Methodology

As indicated in the introductory chapter, the exploratory practice (EP) epistemology and principles lay at the core of this study in which I am the teacher-researcher. Following the EP approach to research, the study emerged to entail an investigation of the coursebook's reading content, (i.e. a coursebook analysis study; RQ1) and an investigation of students' work with this coursebook (i.e. a classroom study; RQ2 and RQ3). In this chapter I present the specific protocols I followed in order to conduct coursebook analysis (section 4.1), and to investigate classroom practices (section 4.2), the two components of this study. Then I discuss research ethics (section 4.3) and quality (section 4.4) as these pertain to EP and qualitative research methodology.

4.1 The coursebook analysis

The coursebook analysis consists of an examination of the reading texts included in the coursebook used in my class and answers the first specific research question:

RQ1. *What cultural representations are included in the coursebook reading texts ?*

The readings were analysed in order to identify and classify their cultural content and to support a discussion of if and how they promote the development of language learners' intercultural competence. Furthermore, the findings of the coursebook analysis informed the selection of the classroom teaching materials to be investigated further during the classroom study stage of this project.

All the 24 readings listed in the syllabus of the 'Reading & Writing' module for one semester were included in the analysis. These reading texts are part of units from the second level of the *Pathways Reading, Writing and Critical Thinking* coursebook series produced by National Geographic Learning. The list of readings, along with summaries of their content, is available in Appendix 4.

Risager (2018) distinguishes between two interrelated levels that researchers should consider when analysing classroom materials in relation to culture teaching and learning: methods, namely concrete approaches and procedures that are also applied in other fields of studies; and methodologies, in relation to the researchers' certain views of culture and society. The analytical categories used for content analysis, were developed from Risager (2018) (section 4.1.1). As method, I used directed content analysis with deductive application as described by Krippendorff (2013) (section 4.1.2).

4.1.1 Analytical categories

Risager (2018) suggests four analytical categories for textbook analysis (Chapter 3.1.1.2). However, I considered that one of these categories, namely 'point of view and style of the author(s)', bears little relevance for my study for two reasons. First, all readings included in the coursebook used, except one, are expository. That is, they provide facts and information in connection to various topics and are written from the third person perspective by an arguably impartial unknown author. Second, although many of the readings include direct quotes from the people featured or referred to in the text, and some of these quotes express personal points of view, these quotes are short and isolated.

Thus, I used only the 'macro level' , 'micro level' and the 'international and intercultural issues' categories as illustrated in Table 3 below. In order to answer specific RQ1, I identified the presence of cultural representations in the reading texts according to the categories *c.e.1* to *c.e. 12* described in the 'Cultural content- Presence Indicators' area of the table. These categories correspond to the cultural themes Risager (2018) lists in her framework. The *M.C.*, *m. c.* , and *I.C.* categories listed in the 'Cultural perspective' area of the table distinguish among three perspectives from which, according to Risager (2018), a text can bring culture into the FL classroom: the macro-level (i.e. social, political and historical matters), the micro-level (i.e. phenomena of social and cultural anthropology) and the intercultural level (i.e. international and intercultural issues). I present next the process I followed.

Table 3. The cultural content of the reading texts: indicators of presence and descriptors of three different categories of cultural content. Adapted from Risager (2018)

Category Type	Cultural Perspectives		
	Macro Level = *M.C.* the text gives information about:	**Micro level = *m. c.*** the text gives information about:	**Intercultural level = *I.C.*** the text contains:
Cultural Content - Presence Indicators	broad **social facts** about the contemporary society (**geographic, economic, political, conventional behaviors** and **beliefs**)=***c.e.1*** broad **sociopolitical problems** in the contemporary society (**unemployment, pollution**, etc.) = ***c.e.2*** facts related to the **historical background** of contemporary society= ***c.e.3***	the **identities** of the **characters** (**geographical** or **social categories** are specified or can be easily inferred)= ***c.e.4*** the **material environment** of these **characters**= ***c.e.5*** characters involved in **interaction** (characters are specified or can be easily inferred as belonging to the **same geographical** or **social group**) = ***c.e.6*** the **subjectivity** of these **characters** (**feelings, attitudes, values**, and **perceived problems**)= ***c.e.7***	**comparisons** between: a **foreign country** and the language **learner's own country**; any two or more **foreign countries**; any two or more specified or easy to infer as **different social groups**)= ***c.e.8*** **notions** of what is **typical** and **the origins of** these **notions** and of **symbols of national stereotypes**= ***c.e.9*** **mutual representations, images, stereotypes** = ***c.e.10*** **mutual relations** of **cultural power and dominance**, **co-operation** and **conflict** = ***c.e.11*** characters involved in **interaction** (characters are specified or can be easily inferred as belonging to **different geographical** or **social groups**) = ***c.e.12***

4.1.2 Analytical process

The content analysis process began with the selection of the unit of analysis. I took into consideration as possible choices words, phrases, sentences, and paragraphs (Krippendorff, 2013) and decided that sentences would be the most appropriate choice when investigating the cultural content of the reading texts because of two reasons. First, using the sentence as a unit of analysis would support a more detailed inquiry and more accurate categorization of the content of each reading text than using paragraphs. Second, sentences transmit complete ideas. Words and phrases could not be identified as cultural content (i.e. the *c.e. 1* to *c.e. 12* categories listed in Table 3) unless they are placed in the context of a complete idea. The content analysis process as described

below was facilitated by the computer assisted qualitative data analysis software (CAQDAS) Nvivo-12.

In directed content analysis, the researcher draws on existing theory or research in order to develop a coding scheme or the initial coding categories for data analysis, namely a-priori categories for content analysis (Krippendorff, 2013), in this case the coding scheme illustrated in Table 3. Words or phrases were identified as cultural representations by assigning them in Nvivo the *c.e.1* to *c.e. 12* codes. Each sentence of the reading text containing such words or phrases was coded as *M.C.* or *m.c.* or *I.C* and identified as representing 'macro-cultural' , 'micro-cultural' or 'intercultural content'. Sentences that were regarded as containing no cultural element were coded as *NO*. These two types of codes, namely to identify the presence (*c.e.1* to *c.e. 12*) and the type of cultural content (*M.C.* , *m.c.* , *I.C.* or *NO*), were assigned simultaneously.

Although clearly defined in Table 3, the three categories of cultural content were not always straightforward to distinguish. To make decisions, I considered the entire reading text when coding the sentences as *M.C.*, *m.c*., or *I.C.* A decision I faced several times was coding as *m.c.* or *M.C.* sentences from reading texts that report real-life stories. For example, in the text *The Art of Recycling* the sentence "Despite the hard conditions, many catadores were proud of their work." could be coded as *m.c.* if the catadores are regarded as a characters of the story because it shows the characters' attitude towards their situation (i.e. *c.e.7*) , namely proud of their job although this is low paid and dirty, as explained in the sentence which precedes it "The catadores' work was dirty and dangerous, and most of them only received $20 and $25 a day." However, if the catadores are not regarded as characters, the sentence can be coded as *M.C.* for giving further information about a broad social issue (i.e. *c.e.2*), namely the working conditions of low income workers in Brazil. Although the catadores are mentioned in several sentences of the reading, I decided not to consider them as 'characters of a story', so both sentences were coded *M.C.* The people mentioned in texts were considered to be 'characters' or not based on Manyak's (2007) criteria, namely any person or figure represented in a story used by the writer to perform the actions or speak dialogue moving the story along a plotline or to build a specific line of argument in case of the readings without a plot.

Also, who gives the information to the readers was taken into consideration as contextual information and made a difference when assigning codes to sentences. To illustrate this point, the sentence "It [the vegetable] looks like a tinny asparagus, and has a bitter taste" from the text *A Global Food Journey* could be coded as *M.C.* because the it gives information about a typical Cretan dinner (i.e. *c.e.1*). However, given that this sentence is part of the journal of a photographer who is the dinner guest of a Cretan family, I decided to code the sentence as *I.C.* because the photographer is French and the sentence illustrates his perception of an unknown vegetable named "avronies" which the Cretan host serves him (i.e. *c.e.10*).

The way I as a reader perceived the characters in the context of the reading also made a difference in the way sentences were coded. For example the sentence " I loved it [song], I performed it, and passed it to my friends at Free the Slaves" quoting Jason Maraz, a musician from the reading *Music for Change*, could be regarded as including no cultural content. But because the song Maraz talks about is mentioned in the text as part of another's musician's attempt to raise awareness of the child slavery problem, I considered the sentence illustrates Maraz's feelings and attitudes towards the phenomenon of child slavery. Thus, I coded the sentence as *m.c.* for representing the character's subjectivity (i.e. *c.e.7*). I applied this reasoning on multiple occasions during the analysis.

When I identified two categories of cultural content in the space of the same sentence, I assigned the sentences two codes. One such example is the sentence "At that time, primary education in Kenya was not free and Maruge's family didn't have enough money to pay for school" from the text *The World's Oldest First Grader.* This was coded as *M.C.* for the chunk of text giving information about the education system in Kenyia, primary education was not free (i.e. *c.e.1*) , and as *m.c.* for the chunk capturing an aspect of the character's social identity, poor farmer family (i.e. *c.e.4*). With a few exceptions, sentences were attached only one code.

4.2 The classroom study

This section introduces the research methodology used in the classroom study stage of this project. This stage addresses the project's overarching research question:

How do foreign language coursebook reading texts and tasks promote the development language learners' intercultural competence?

by examining students' engagement with FL coursebook texts when reading these (i.e. RQ2) and when completing the tasks the coursebook suggests around them (i.e. RQ3). The section begins with an explanation of how EP resonates with the qualitative paradigm for conducting research (4.2.1) and then explains how the 'case study' as a research method provided me with guidance on methodological matters the EP principles and suggestions for conducting research do not touch upon (4.2.2). Next, the procedures (4.2.3) and tools (4.2.4) for data collection and analysis (4.2.5) are described.

4.2.1 A qualitative inquiry

The way one conducts research is influenced by paradigms, specific ways of thinking about a subject and proceeding with the inquiry (Newby, 2014). As a paradigm, qualitative research entails the ontological assumption that reality is multiple and subjective. epistemologically, it involves searching for an understanding of social phenomena built on the researcher's own set of meanings and interpretations (Creswell, 2013). Qualitative researchers typically focus on the specific and concrete and choose methods of research which rely on the researcher's subjective interpretation rather than the objective explication and verification specific to quantitative methods (Creswell, 2013). The same applies to EP, given the consideration of teachers, learners and other practitioners as knowledge makers in the field of education (Allwright, 2005) and focus on understanding rather than solving classroom problems (Allwright & Hanks, 2009). In EP participants' engagement in self-study has a significant role. Although the specific definition of self-study varies according to the participants' roles, their practices and the purpose for self-study, in broad terms this is a process that lends itself to qualitative inquiry which uses narrative and descriptive approaches to data collection and analysis (Smaras & Freese, 2006). Thus, a qualitative approach to classroom inquiry insures coherence in the research design of this EP study.

4.2.2 Case study elements

Case study as a strategy of inquiry resonates with EP in many aspects, so I turned to it for guidance

on methodological matters the EP principles and suggestions do not touch upon or are elusive. After all, as its proponents highlight, EP cannot be argued in methodological terms nor does it aim to provide teachers with a 'technicist framework' for conducting research (Allwright, 2003). Drawing on Yin's (2014) interpretation of a case study, I thought of my classroom as the real-world context in which a contemporary phenomenon or the case, namely language learners' engagement in intercultural reading and the displays of 'savoirs', is investigated in depth and the boundaries between phenomenon and context are not clearly evident (p.23). Thinking about my classroom study as 'a case study' clarified some matters of sampling, data collection and analysis.

In case study research Merriam (1998) talks about 'two-tier' sampling: first, the selection of the case to be studied; second, the selection of the people, activities or documents within the case. When I undertook this study, I was teaching the 'Reading & Writing' module for two levels of the EPP course (Chapter 1.2.3). Because the MIR describes processes of text interpretation which can only be expected of EFL readers who have a certain level of literary competence (Hoff, 2019), and I considered that a certain level of overall linguistic proficiency would allow students to express themselves better, I decided to investigate the EPP 102 level of the course, the more advanced. I selected one of my EPP 102 classes where the age of the students enrolled ranged from 18 to 20, and their linguistic proficiency overall corresponded to the B2 level, namely students can function independently in a variety of academic and professional environments in English, although with a limited range of nuance and precision (CEFR, 2009). In sampling within the case however, I followed EP 'principle 3' (Table 1, Chapter 1.1) and included all my students despite the fact that some – according to my observations and their grade records – did not possess linguistic abilities that would allow them to produce detailed accounts of their reading experience. All fifteen students enrolled in the selected class agreed to participate and consent was gained following ethical protocols (section 4.3).

'Principle 6' of EP states that work for understanding needs to be a continuous enterprise (Allwright, 2005), so ideally I should have investigated all the 24 reading lessons planned for one semester. For every reading text, the course book suggests 7 to 9 reading tasks. The amount of empirical data produced while students work with the texts was anticipated beyond manageable. Furthermore, qualitative researchers do not work with samples that are too large because this would make it difficult to extract thick, rich data (Onwuegbuzie & Leech, 2007). Thus, it was

obvious I had to select a smaller number of texts and pedagogical activities to be included in the classroom study. I drew on case study criteria of sampling in order to do this.

First, when selecting activities within the case, I followed the idea of building a purposeful sample (Merriam, 1998). As Patton (2014) explains, purposeful samples are "information rich cases from which one can learn a great deal about the issue of central importance to the purpose of the inquiry" (p.53). Given my study's focus on the use of reading texts and tasks in order to support the development of intercultural competence, I decided to look at the readings that are richest in cultural representations. Second, I selected readings so that I achieve as much variation as possible, a selection criterion used in case study research with an exploratory focus (Merriam, 1998). With these criteria in mind and referring to the results of the coursebook analysis (i.e. RQ1), I chose three texts rich in cultural representations, each including mainly either micro-, macro- or intercultural perspectives, and addressing three different topics.

EP practitioners should minimize the extra effort for all involved in classroom research (i.e. suggestion 1). In order to understand how the reading tasks promote intercultural competence, in the classroom study I planned I asked my students to complete the Reader Log 2, a pedagogical activity that served simultaneously as a data collection tool (section 4.2.3.1). This necessitates a considerable effort on behalf of the students. Thus, in order to create a purposeful sample and narrow down the number of reading tasks for which students would have to complete Reader Log 2 entries, I selected only the tasks that I identified as having the potential to prompt intercultural reading. I used the MIR (section 4.2.5.1) to identify if a reading task has such a potential or not. The coursebook reading texts and tasks selected for the classroom study following the reasoning outlined above are listed below and illustrated in Appendix 1.

Table 4. Coursebook reading texts and tasks used in the classroom study and the three embedded case-study units

Coursebook Materials	**Case 1: Lesson A**	**Case 2: Lesson B**	**Case 3: Lesson C**
reading texts	Secret Cities Unit 7, pg. 125-126	The World's Oldest First Grader Unit 2, pg. 25-26	A Global Food Journey Unit 5, pg. 85-86
reading tasks	• Task C, pg. 124 • Task C, pg. 127 • Task D, pg. 127	• Task E, pg. 24 • Task D, pg. 27	• Task D, pg. 84 • Task C, pg. 87 • Task D, pg. 87

I drew on the 'single case study with embedded units' design (Yin, 2014) when collecting and analysing the empirical data. As indicated in Table 4 above, I regarded the three lessons to be included in my classroom study as "a nested study which is distinct from straightforwardly multiple study in that it gains its integrity, its wholeness from the wider case" (Thomas, 2011, p. 517). This design is powerful in illuminating the case as it allows data analysis within the separate sub-units (i.e. within case analysis), between the different sub-units (i.e. between case analysis), or across all of the sub-units (i.e. cross-case analysis) (Yin, 2014). Namely, because each lesson or sub-unit featured a coursebook text with a different type of cultural content, I selected this design to help me understand engagement in intercultural reading and the displays of 'savoirs' in a more comprehensive manner, including possible variations in these phenomena according to the different characteristics of the texts my students work with.

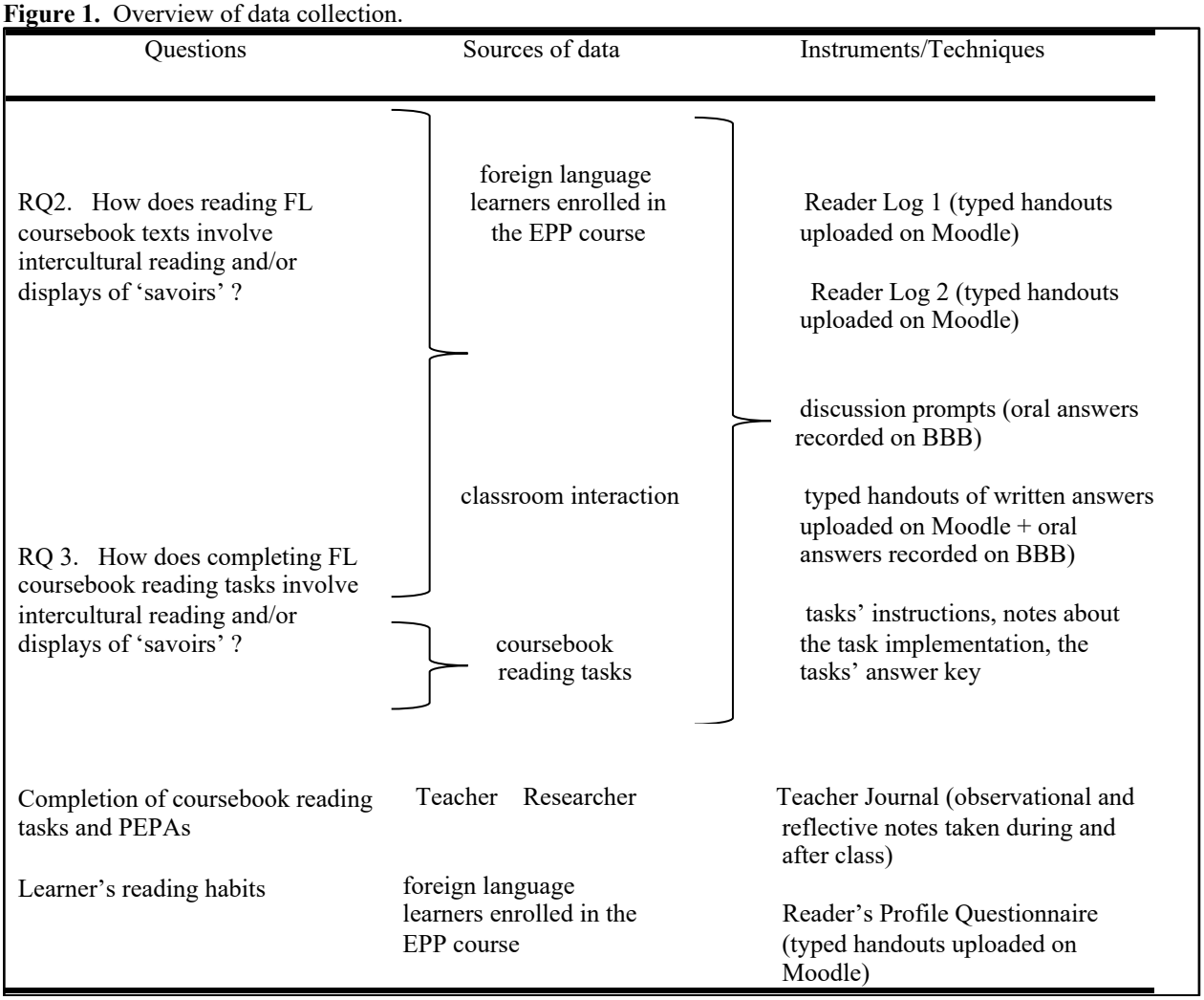
As case study research, my classroom study also "benefits from the prior development of theoretical propositions to guide data collection and analysis" (Yin, 2014, p. 17). The MIR (Hoff, 2016) (Chapter 3.2) was adopted in this study as an instrument to analyse classroom practice (section 4.2.5.1) and guided the design of the reader logs that were used as pedagogical activities and data collection tools in this study (section 4.2.3.1).

4.2.3 Sources of data and data collection. The role of the teacher.

The classroom study was scheduled to take place during the Spring 2020 semester. The three lessons to be included in the study are listed in the course outline in weeks 8, 12 and 14 of the semester. Due to the Covid-19 pandemic, the university stopped on-campus teaching in week 5, and after a period of inactivity classes resumed in a synchronous on-line learning format. Taking into consideration the timeline of my Ed.D. program, I was compelled to conduct my study in an on-line teaching environment. However, this did not involve major changes as the online-learning platform used by the university allowed for students' live interaction, group work and carrying on all the activities that were planned as part of the face-to-face course. Moreover, conducting the classroom study in a synchronous on-line teaching environment proved to have affordances regarding the ease of data collection and preparing data for analysis. All data collection tools except the Teacher's Classroom Observation sheet were kept in their initially designed form. This

tool was replaced by semi-structured observations included in the Teacher's Journal and its original purpose was re-conceptualized. Figure 1 (section 4.2.3) offers an overview of the sources and tools for data collection. These tools are explained in detail in section 4.2.4.

Figure 1. Overview of data collection.



Data necessary to answer the RQ2 and RQ3 specific research questions was produced by my students while completing the coursebooks' reading tasks and reflecting in writing (i.e. in the reader logs) on the experience of reading the texts (i.e. for RQ2, reader log 2) and on the experience of completing the tasks the coursebook suggests around these texts (i.e. for RQ3, reader log 1). All the 15 students enrolled, participated in all the three lessons included in the study. Factual information about these participants (i.e. age, nationality and educational background) is included in Appendix 8. Additionally, Appendix 8 also includes information about the participants' attitudes towards FL reading, information collected with the help of the Reader's Profile Questionnaire data collection tool (section 4.2.4.3). Also, students produced data while sharing in small peer groups,

3 to 4 students, reader log 2 reflections. I played the double role of the teacher-researcher. As a teacher, I facilitated the completion of the reader logs and the coursebook activities while as a researcher I also tried to record as accurately and as extensively as possible my students' work with these materials.

Several studies discussed in Chapter 2 point out that in an FL reading class the teacher's role transcends mere instruction. He or she plays an active part in whether, and to what extent, intercultural competence related learning processes or outcomes occur. Since this study aimed to explore how specific reading texts and tasks contribute to students' intercultural competence, in the role of the teacher as facilitator I tried not to influence my students' classwork with these materials or their interactions with each other when using them. The teacher becomes the students' guide in their encounter with the foreign cultures illustrated in their readings and enables them to take different perspectives (Nemouchi, 2023; Hoff, 2017) and to build connections between their experiences and their social contexts and those from the texts they read (Huh & Suh, 2018). For this reason, I did not model answers to the reader log 2 (RL2) questions, nor to the coursebook's tasks that raised open-ended questions about the readings. Otherwise, in my role as a facilitator, I would provide sample answers to help students better comprehend what a given pedagogical task is asking them to do, or to ensure that a specific pedagogical outcome is pursued or enhanced. During the three lessons included in this study, I only announced which activity is to be completed and answered the questions students had about its instructions. Furthermore, in the context of classroom interactions, teachers stimulate intercultural learning by fostering discussion, encouraging students to build on each other's ideas, challenging their ideas, and asking them to justify these (Heggersen, 2019). In order to avoid such influence, or any other, I did not intervene in the group work involved by the coursebook tasks, nor when students shared their RL2 answers, and I limited myself to monitoring these conversations. Last, the teacher's own culture teaching objectives exert more influence on learning than the potential of the coursebook (Lee, 2005). Thus, not only did I refrain from providing sample answers or moderating group discussions, but I also implemented the coursebook's tasks exactly as advised in the Teacher's Book.

In the role of the researcher, or teacher as observer, I recorded in my Teacher Journal reflective notes regarding the coursebook content and observational notes for each of the three lessons. This journal along with the information obtained with the help of the 'Reader's Profile Questionnaire'

were considered necessary to aid the interpretation of the data collected from the students. Also, in my role as a researcher I analysed the reading tasks students worked with. This data set included: the instructions of the tasks as given in the coursebook, relevant notes about the task implementation (i.e. recommended interaction pattern and modelling where necessary) from the *Teacher's Book*, and the answer key provided in the case of the closed end tasks (i.e. tasks that have a specific correct answers all students are expected to reach).

The online learning platform which supported the synchronous delivery of my course was 'The Big Blue Button' (BBB). This was purchased by the university to ensure the continuation of classes during the campus COVID-19 lockdown. The BBB was installed as a plug-in to the already existing student-teacher interaction and learning platform, 'Moodle'. According to the university's regulations, the online teaching sessions took place on BBB and were recorded and this allowed automatic recording of all students' oral classwork.

For each of the three lessons I prepared class handouts which contained the coursebook reading tasks and the reader's logs (Appendix 2), and I made these available for students to download from Moodle. Students completed these handouts during the time of the session and uploaded their work on Moodle at the end of the class. Beyond the purpose of my research, students uploading their classwork on the Moodle platform at the end of the teaching session was the usual practice recommended by the university, so that students can obtain feedback from the instructor and to ensure students' active participation during lessons. The BBB's 'breakout rooms' option allows students to work in pairs or small groups, with or without teacher involvement, while the main BBB window involves all students logged in the online lesson. In both these BBB work settings, three types of interaction usually take place during one class: oral, using the microphone function; written, using the public or private teacher-student chat; and the BBB 'Shared Notes' functions. Therefore, all students' activities during class time were automatically recorded and stored on Moodle, and all users registered as 'course participants' and 'instructor' had access to these. However, students did not have access to their individual file submissions and the private teacher-student chat logs.

4.2.4 Tools for data collection

As indicated in Figure 1(section 4.2.3) , while some of the data used in the classroom study emerged naturally (Newby, 2014) during students' work with the coursebook's reading texts and tasks, specific research tools were designed and used to generate further data necessary to answer RQ2 and RQ3, namely Reader's Log 1 (RL1) and Reader's Log 2 (RL2) (section 4.2.4.1). Additionally, semi-structured observations recorded in my Teacher Journal (section 4.2.4.2) and information about my students' previous FL reading experiences (section 4.2.4.3) supported the interpretation of the RQ2 and RQ3 data.

4.2.4.1 The Reader Logs

The use of pedagogic procedures as investigative tools to interpret teaching and learning processes is one of the distinguishing features of EP as an approach to classroom inquiry (Allwright, 2003). The reader logs students completed after reading the coursebook's text (i.e. RL2) and after undertaking the coursebook's reading tasks (i.e RL1) alongside sharing reader log comments in small peer groups, played the role of such potentially exploitable pedagogic activities (PEPAs) (Miller et. al, 2017).

As a pedagogical activity, RL2 raises open-ended questions about the content of the text and engages students in reading comprehension and critical literacy practice. The follow-up group discussions around these answers, provided an opportunity for peer feedback on comprehension, and speaking practice around the thoughts and feelings students experienced while reading the texts. Answering the questions from the RL1 raises students' awareness of their thinking while they perform different coursebook reading tasks. As such, completing the RL1 is ultimately a metacognitive exercise.

As research tools, the two reader's logs and discussion prompts were designed to produce data that can be used to explore how students engage in the five areas of the MIR illustrated in Table 5 (section 4.2.5.1). The three lessons to be included in the classroom study were conceptualized as embedded case study units (section 4.2.2) the reader logs had a pre-defined structure on which the specific questions and discussion prompts for each of the three lessons were built. Some items were kept the same in all three lessons. The RL1 and RL2 used in each of the lessons are included in Appendix 2.

The RL 1 questions address students' experience of working with specific coursebook reading tasks. As a result, they are different for every task and in every log, but the format is the same. For every question, a set of predefined answers is available for learners to choose from. The function of these answers is to establish if, when completing a specific reading task, students engaged in an exploration of the reading text from the various perspectives theorized in the MIR. Each predefined answer has a follow-up open-ended question in order to shed light on what such exploration entailed. The inclusion of the option 'none of the above' as the last predefined answer, allows students to share their experience of working with the task in case none of the other answers apply.

RL 2 includes 5 questions which in turn have 2 to 5 sub-questions Each of these targets the categories and subcategories of the MIR described in detail section 4.2.5. 'Level 1 communication' of the MIR is targeted in questions 1 to 4 along with: 'type of text content' (question 1 with all sub-questions), 'emotional reader response' (question 2a), 'cognitive reader response' (question 3a), 'Cultural/social/historical subject positions' (questions 1 with sub-questions a.2, b.2, c.2, d.2 and e.1; 2b and 3b) and 'language and delivery'(question 4 with both sub-questions). The group discussions prompts were designed to shed light on 'level 2 communication' of the MIR. Students share their answers from questions 1 (sub-questions a.1, b.1, c.1,d.1 and e.1) , 3 (sub-question 3a) and 5 (sub-questions 5a and 5b) and are asked to comment freely on the similarities and differences between their answers. 'Level 2 communication' is also targeted in questions 2 (sub-question 2b) and 3 (sub-question 3b). Question 5 investigates 'level 3 communication' of the MIR.

4.2.4.2 The Teacher's Journal

Diaries, logs and journals are important introspective tools in the language teaching research (Miller et. al, 2017). In this study, the Teacher's Journal is a repository of ideas and a tool to keep track of teaching aims and activities, and a collection of observations of and reflections on classroom interaction. As such this journal became part of an iterative research process.

As this study focuses on the learners' as well as the teacher's responses to classroom materials, I started keeping a teacher-research journal in the early stages of conceptualizing the classroom study. It started with reflections about the coursebook content and its approach to reading instruction, and notes monitoring my students' linguistic performance. Reflections around the content of the reading texts supported the coursebook analysis undertaken to answer RQ1, as

explained in section 4.1.2. Reflections around the task instructions and the Teacher Book's suggestion for implementing these tasks supported the analysis of the tasks undertaken to answer RQ3, as explained in section 4.2.5. Last, monitoring student performance helped me identify the most appropriate class, from the three I was teaching at that time, to conduct the classroom study, as indicated in section 4.2.2.

The journal also included semi-structured observations of the classroom interaction as captured in the BBB voice recordings and the classroom chat, and of students' engagement in the activities I set during a specific lesson. The observed aspects were: the extent to which individual students complete their tasks, the extent to which each student engages in the session overall, and the comments and questions about how to complete the coursebooks' tasks or the PEPAs.

Thus, this Teacher Journal in fact served two functions: a tool for data collection, namely the semi-structured observational notes (Appendix 3.1), and a research journal recording the reflective entries as described in this section.

4.2.4.3 The Reader Profile Questionnaire

The Reader Profile Questionnaire (Appendix 3.2) consist of twelve questions, and it was designed to produce further data that could aid the interpretation of the RQ2 and RQ3 findings.

Questions 1 to 7 aim to reveal if and to what extent the students' reading habits correspond to the behaviours attributed in the MIR to intercultural readers (Chapter 3.2): questions 5 and 6 address 'level 1 communication'(i.e. a reader's engagement with the content of the content of a reading) , questions 1 to 3 address 'level 2 communication' (i.e. a reader's engagement with other readers' perspectives of the same reading); and question 4 and 7 address 'level 3 communication' (i.e. a reader's engagement with the perspective other texts might offer of the reading being read).

Questions 8 to 10 aim to reveal if the students participating in the classroom have attitudes towards reading texts consistent with those attributed to intercultural readers in the MIR (i.e. willingness to reflect on ambiguous readings and to search for multiple interpretations of the same reading, and regard for foreign language texts as carriers of foreign cultures).

Last, questions 11 and 12 are of general nature and aim to reveal the students' level of confidence and enjoyment when reading texts in English.

4.2.5 Data analysis

The data collected as part of the classroom study, as indicated in sections 4.2.3 and 4.2.4 , was analysed following a qualitative data analysis protocol proposed by Ritchie and Spencer (1994), namely 'Framework'. Subsection 4.2.5.1 presents the original analytical categories Hoff (2017) derived from the Model of the Intercultural Reader (MIR) (Hoff, 2016), and how I adapted them to the context of my study. Sub-section 4.2.5.2. describes the steps of the analysis I took following the 'Framework' protocol, and how these adapted MIR categories were integrated in this process along with the 'savoirs' pedagogical objectives (Byram, 2021).

4.2.5.1 The MIR analytical categories

The MIR (Hoff 2016) aims to describe the processes of text interpretation in which competent 'intercultural readers' engage when working with FL texts. Hoff's (2017) study, in which she uses the MIR as an analytical tool for classroom practice, was undertaken in a EFL literature class. My study however, is concerned with language learners who read non-literary coursebook texts. Thus, I adapted some aspects of her analytical categories to cater for this difference, as illustrated in Table 5 (section 4.2.5.1) and explained next.

As an analytical tool for classroom practice, the MIR framework consists of five main areas further divided in a total of 11 categories: level of communication (level 1, level 2, level 3), type of literary voice (accessible and elusive), type of reader response (emotional and cognitive), narrative style and structure (identification and evaluation) and subject position (identification and evaluation) (Hoff 2017, pp. 80-81). The 'level 1 communication', ' type of literary voice' and 'narrative style and structure' aspects were modified.

Table 5. Overview of the analytical categories used in this study adapted from Hoff (2017)

The MIR (Hoff, 2019)		The MIR in FL reading instruction /expository texts	
Level of communication	level 1 communication	level 1 communication	**Level of communication**
	level 2 communication		
	level 3 communication		
Type of literary voices	accessible literary voices	accessible text content	**Type of text content**
	elusive literary voices	elusive text content	
Type of reader response	cognitive reader response		**Type of reader response**
	emotional reader response		
Cultural/social/historical subject position	cultural/social/historical subject position- identification		**Cultural/social/historical subject position**
	cultural/social/historical subject position – evaluation		
Narrative style and structure	narrative style and structure - identification	language and delivery - identification	**Language and delivery**
	narrative style and structure - evaluation	language and delivery - evaluation	

In Hoff's (2017) framework, the analytical category 'Type of literary voice' refers to students' engagement with the literary voices within a text. While some of these voices, such as the voice of the protagonist or that of the antagonist are easily accessible during a superficial reading of the text (i.e. 'accessible literary voices'), others, such as the voice of the implied narrator or implied reader, can only be inferred as a result of a more critical reading of the text (i.e. 'elusive literary voices'). The course book texts used in my study do not include literary voices. As text genre, these can be labelled as expository, namely featuring non-fictional characters and providing facts in a way that is educational and purposeful, while neither the author nor the characters take a narrator's position (Senjost & Thiese, 2010). As a result, the 'Type of literary voice' category was renamed 'Type of content' and its focus shifted towards readers' engagement with the accessible and elusive content of an expository reading. By 'accessible text content' is meant overtly

expressed ideas and messages that readers can access during a superficial reading of the text. On the other hand, by 'elusive text content' it is meant covert ideas and messages than can be accessed after a more in-depth and analytical reading of the text. This distinction parallels the idea that text comprehension can occur at the surface level of the text, in other words 'on the page', or through making inferences or 'reading between the lines' and through evaluation, when the reader moves beyond the text to consider what they think and believe about the message of a text (Luke & Freebody, 1999).

Hoff (2017) highlights that the five areas of the MIR illustrated in Table 5 are interrelated. In her model, the 'level 1 communication' analytical sub-category refers to readers' cognitive or emotional engagement with a literary text and its inherent accessible or elusive literary voices. Therefore, adapting her 'type of literary voice' analytical category as explained above, has led to reconceptualising also the 'level 1 communication' analytical sub-category. 'Level 1 communication' in my study is thus concerned with the readers' engagement with the content of a text, namely cognitive or emotional responses to the accessible or elusive text content.

The 'level 2 communication' and 'level 3 communication' analytical sub-categories remained unchanged. 'Level 2 communication' refers to identification, acknowledgement and reflection on other readers' interpretation of the text. These other readers can be real and their perspectives are explicitly accessed during class discussions or reading book reviews, or they can be imaginary and the students can only imagine their potential perspectives. 'Level 3 communication' refers to the identification of other texts, i.e. level 3 texts, that the reading, i.e. the level 1 text, shares aspects with, either indirectly through a similarity of plot or topic or directly by intentional referencing. The level 3 texts can take a variety of forms such other readings, pictures, movies, songs etc. The sub-category 'level 3 communication' is concerned with how readers take into consideration the level 3 texts as part of the process of interpretation of the level 1 text.

The 'Type of reader response' category remained unchanged. An 'emotional reader response' involves reacting to a text at an affective level, such as linking aspects of the text to one's own experience or expressing feelings brought about by the text, while a 'cognitive reader response' refers to the mental manipulation of information from the text, for example through critical analysis or evaluation.

The ‘Cultural/social/historical subject position’ analytical category was slightly modified compared to Hoff’s (2017) original description. The original category is concerned with how readers identify and/or evaluate the cultural, social and historical subjectivity of the literary characters present in the text and that of the narrator or implied author. In expository texts however, characters are non-fictional and are not developed as in literary texts and the author is committed to objectivity (Senjost & Thiese, 2010). For this reason, in my study the ‘cultural/social/historical subject positions’ is concerned with the potential subjectivity of the characters and the author(s) of the text, and also with potentially subjective ideas explicitly or implicitly expressed in a coursebook text.

Hoff’s (2017) ‘Cultural/social historical subject position’ analytical category is also concerned with students identifying and evaluating the subjectivity of other readers and the subjectivity of the level 3 texts the students might think of. These two aspects of Hoff’s (2019) ‘cultural/social/historical subject position’ remained unchanged in my study. Thus, in my study the MIR analytical category ‘cultural/social/historical subject position’ is concerned with students’ acknowledgement or recognition of cultural, social or historical subjective positions (i.e. ‘cultural/social/historical subject position – identification’) of: the ideas explicitly or implicitly present in the course book reading; the characters and the author(s) of the level 1 reading text; other real or imaginary readers; and level 3 texts. Also, it is concerned with students’ reflection on: the reasons behind the subjectivity of the characters, author(s) or ideas of level 1 text; how the subjective positions of other readers make some interpretations more or less likely or possible; and how the subjectivity of the level 3 text shapes the reader’s perspective and understanding of the level 1 text.

Last, the ‘narrative style and structure’ analytical category was reconceptualised. Hoff explains ‘narrative style’ as textual features such as the use of symbols, tone, range of vocabulary, and ‘structure’ as the plot elements, setting, or theme of a literary text. In the context of reading literature, this analytic category focused on readers locating textual aspects related to narrative style and structure (i.e. the ‘narrative style and structure – identification’ subcategory) and their consideration for the effects such textual features may have on their text interpretation process (i.e. the ‘narrative style and structure – evaluation’ subcategory). Senjost and Thiese’s (2010) overview of patterns and structures typically used in expository texts, has shaped my understanding of how

Hoff's 'narrative style and structure' analytical category can be adapted to my study. The category was renamed 'language and delivery' and redefined as: language learners notice the language choices selected to convey meaning and the manner in which information is delivered (i.e. language and delivery-identification), and they take into consideration how such textual features may influence the reader and the text interpretation process (i.e. language and delivery-evaluation). By 'language choices' it is meant: the selection of specific words from a range of synonyms and use of mainly denotative, formal language; the use of explanatory resources such as definitions, examples or analogies; the presence of terms in a foreign language, namely different from the language the text is written in. By 'manner in which information is delivered' is meant the use of the expository texts content organization patterns: deductive logical sequence, inductive logical sequence, synthesis and parallel structure.

4.2.5.2 Analytical process

The qualitative analysis process described in the 'Framework' (Ritchie & Spencer, 1994) protocol entails five steps: (1) familiarization with the data ; (2) identify a thematic/analytical framework; (3) indexing; (4) charting; (5) mapping and interpretation.

The data to be analysed following this process included students' written classwork (i.e. students' written answers to the RL1 and RL2 questions and their written answers to the coursebook reading tasks) and students' oral classwork (i.e. students' small group discussions of their RL2 answers and their oral answers to the coursebook's reading tasks). Students submitted their written work in Word format, and before proceeding to the analysis I transcribed their oral answers verbatim. I uploaded these materials, alongside the content of the reading tasks, in the computer assisted qualitative data analysis software (CAQDAS) Nvivo-12.

Reviewing students' written answers to the coursebook reading tasks after the class in order to provide feedback, as part of the usual routine followed during online teaching, and transcribing their oral answers gave me a chance to familiarize myself with most of the data. In other words, these activities corresponded to the first step of 'Framework'. In the case of the reader log data, steps 1 and 2 of the analysis process were undertaken simultaneously. During step 2, the researcher sets up a framework within which the material can be sifted and sorted by "drawing upon a priori issues (those informed by the original research aims and introduced into the interviews via the

topic guide), emergent issues raised by the respondents themselves, and analytical themes arising from the recurrence or patterning of particular views or experiences." (Ritchie & Spencer, 1994, p. 181). Therefore, keeping in mind 'The MIR in FL instruction/expository texts' (Table 5, subsection 4.2.5.1, I carefully read through all the material and noted my observations on how these categories relate to my data. Thanks to the Nvivo 12 'memo link' function, all the notes were easy to retrieve and organize in order to be used during the subsequent steps of the analytical process.

Step 3, indexing, implies identifying portions or sections of the data that correspond to a particular category of the identified framework (Ritchie & Spencer, 1994). Given my data was stored in Nvivo, I completed this step by undertaking a process of coding to nodes. Using the observations I made during step 2, after a lengthy process of coding and revising the node content, most of my data set was assigned to 19 nodes. These are to be understood as 'researcher derived codes' or 'latent codes', namely interpreting the meaning of the data excerpt rather than providing a succinct summary of the explicit content of the data, as it is the case of 'data-driven codes' or 'semantic codes' (Braun & Clarke, 2013, p. 207). Segments of the material that did not seem to fit in any of the 19 codes, were coded in a separate node named "Other". These 19 codes are illustrated in Appendix 5 along with explanations of their content.

In the context of working with Nvivo, charting (i.e. step 4) involved coding the data to cases. I created three groupings: (1) lessons (i.e. 3 cases), in which all the data set was labelled according to the Case A, Case B or Case C according to the lesson during which it was produced; (2) participants (i.e. 15 cases), in which all the data set was labelled according to the student who produced it; (3) reading tasks (i.e. 9 cases), in which the data obtained while students completed coursebook activities (i.e. the written answers on the worksheets or oral answers) was labelled according to each specific reading task during which it was produced.

Ritchie and Spencer (1994) describe the 'mapping and interpretation' stage of the qualitative analysis protocol (i.e. step 5) as "defining concepts, mapping range and nature of phenomena, creating typologies, finding associations, providing explanations and developing strategies" (p. 186). My focus was on describing the phenomenon of intercultural reading (i.e. students practice intercultural reader behaviours described in the MIR) as it emerges while students read coursebook

texts and complete coursebook reading tasks. In addition, I also wanted to identify if students use the abilities, attitudes and knowledge described in the 'savoirs' pedagogical objectives (Byram, 2021) (Appendix 6) and work on their intercultural competence. Thus, this last stage involved another layer of analysis where the data produced by students was interpreted as indicative or not of displays of 'savoirs'.

4.3 Research ethics

Being involved in EP research, there are ethical considerations both in my role as teacher and insider, and in my role as researcher. Beyond making methodological choices that follow the EP principles and would ensure the ethics and sustainability of researching my own classroom (i.e. indicated through section 4.2), I followed codes of ethics, including informed consent and protection of privacy (Christians, 2011).

Following the approval of my ethics application at Durham University (Appendix 7.1) I announced my students that I am conducting this study, and I indicated which are the three lessons when, if they wish to participate, their written classroom work will be collected not only for the purpose of feedback, as usually, but also to be analysed for this study. I also announced that I will transcribe the BBB recordings of their oral participation for the same purpose, and these transcriptions along with their handout submissions will be stored on my personal PC. Given my position as the class instructor, I was particularly careful to highlight that participation in the study is voluntary and the work they produce during the lessons are is not graded, nor taken into consideration in any way when grading future performance. I clarified that if they do not wish to participate, while class attendance is mandatory and the BBB session is recorded as per the policy of our university, I will grant them an excuse, or they can still attend the class but their written work and oral participation will not be analysed. I e-mailed the entire class a participant notice containing information about the study and the terms of their participation (Appendix 7.2). As this document also contained a declaration of consent to participate, I sent it one week prior the first lesson, so students would have enough time to decide if they wish to participate and ask any additional questions before deciding.

While students' work on the coursebook reading activities and the PEPAs (Appendix 2) is not of confidential nature, their anonymity was preserved in the presentation of qualitative data by giving them pseudonyms.

4.4 Research trustworthiness

While criteria such as reliability and validity are quantitative concepts used to establish and assess the quality of a study (Hammersley, 2007), trustworthiness is a main criterion to evaluate qualitative research (Lincoln & Guba, 1985). Trustworthiness can be thought of as ways to ensure that 'transferability', 'credibility', 'dependability' and 'confirmability' – which parallel 'external validity' , 'internal validity', 'reliability' and respectively 'objectivity' - act as a way to describe research in a manner that "highlights the overall rigor of qualitative research without trying to force it into the quantitative model" (Given & Saumure, 2008, p. 895).

Credibility suggests the reader can have confidence in the data and their interpretation (Savin-Baden & Major, 2010). When performing content analysis, ideally an inter-rater confirmability test would support the validity of the coding process (Krippendorff, 2013) and implicitly the findings of the analysis. As EP principle 3 encourages the involvement of everyone in the community of practice, I initially considered asking other instructors who teach the same course to review my coding. However, the work is to be done in the spirit of mutual development (i.e. principle 4) and should not be an extra burden (i.e. EP suggestion 1) and since none of my colleagues showed interest, I abandoned the idea. Thus, in order to ensure credibility, in section 4.2.2. I have discussed recurrent choices encountered during the coding process, and I highlighted my reasoning and biases. Furthermore, after Table 3 defines and describes the analytical categories used, in Appendix 4, I provide samples of coding from each text in an attempt to make the coursebook analysis stage of this research project as transparent as possible and establish confidence in its findings.

In that which concerns the classroom study, credibility has been addressed in my classroom study first by keeping meticulous records of my thought process during the data analysis and subsequent interpretations (Bogdan & Biklen, 2007). Section 4.2.5.2. along with Appendix 5 provides a clear

and transparent account of data analysis. Furthermore, the Nvivo-12 records (such as the memos, memo links, queries results, and visualisations and codebook records) can be used by anyone who may want to understand or follow my analysis process, something that would have been almost impossible if I had performed manual analysis rather than used a computer based data management system. Also, using Nvivo to manage data in qualitative studies improves accuracy by allowing fast and accurate searches that produce reliable results (Zamawe, 2015).

Transferability, which depends itself on the degree of similarity or 'fittingness' between two contexts (Guba, 1981, p. 81), implies that findings of the research can be transferred to other settings and situations that are outside the scope of the study context (Miller, 2009). Thus, it is the potential user of findings and not the researcher who bears the responsibility, since the users apply the results into new contexts (Savin-Baden & Major, 2010). In my role as researcher, I aimed to provide thick descriptions (Geertz & Darnton, 2017) and supported findings with rich verbatim participants' accounts (i.e Chapters 6 and 7) and extracts from the coursebook readings analysed (i.e Chapters 5), so that potential users, teachers and other education stakeholders can make judgements about the potential transferability of findings to their contexts of interest (Guba &Lincoln, 1985).

Lincoln and Guba (1985) suggest dependability as a measure of trustworthiness by taking an auditing approach. This involves accessibility and detailed records of all stages of the research process to establish to what extent adequate procedures have been followed (Bryman, 2012), for example in problem formulation, participant selection or taking data analysis decisions. In this project I aimed to ensure dependability and confirmability by means of formal and informal audit processes such as guidance and feedback from my supervisors and presentations of my developing work in different settings. This helped me verify the research process and initial findings and interpretations of the data by putting my research up for discussion with different audiences (Bogdan & Biklen, 2007; Savin-Baden & Major, 2010).

Chapter 5

The Cultural Content of FL Coursebook Readings

As indicate in the introductory chapter, this study aims to shed light on how FL coursebook readings can contribute to the development of intercultural competence and explores this matter from two perspectives: the content of the reading texts (i.e. coursebook analysis), and how students engage with it (i.e. a classroom study). This chapter illustrates the first perspective and presents the findings of the specific research question '*What cultural representations are included in the coursebook's reading texts ?* (i.e. RQ1) which aims to identify and classify the cultural content of the readings included in the coursebook used in my class, namely *Pathways Reading Writing and Critical Thinking*.

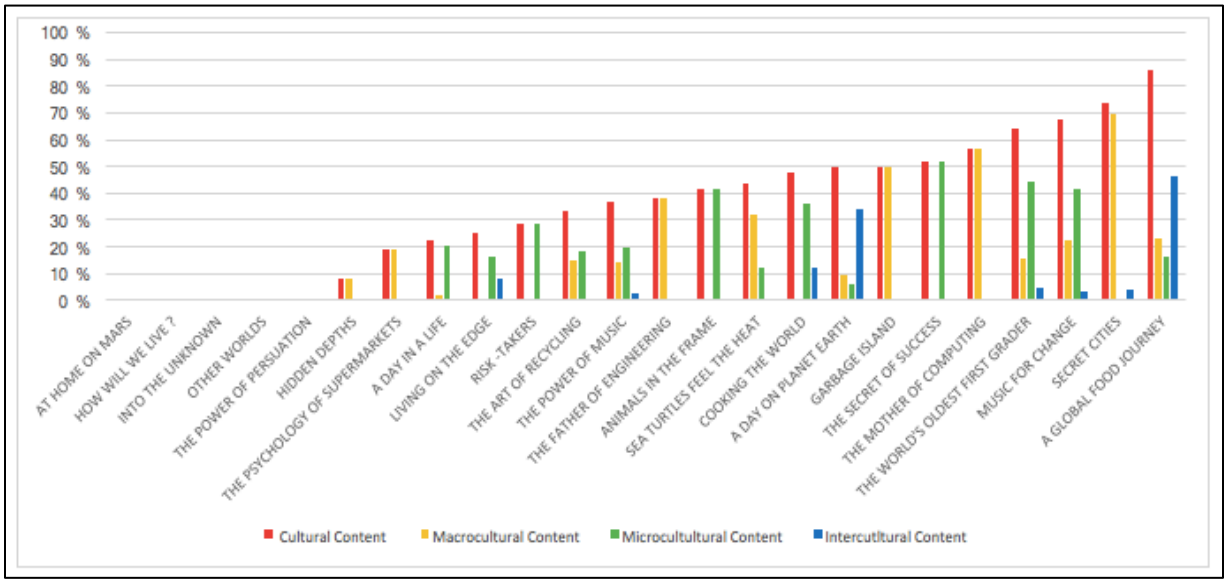
Section 5.1 reports on the extent to which these readings include cultural content and on its distribution. The presence of cultural content was identified drawing on Risager's (2018) analytical categories for the cultural content of FL coursebooks, (Table 4, Chapter 4.2.2), and was classified into three different categories, namely 'macro cultural', 'micro cultural' and 'intercultural content'. The following three sections - 5.2, 5.3 and 5.4 - report in detail on the presence of each of these categories of cultural content and discuss their contribution to intercultural competence. As previously indicated, the findings of the coursebook analysis have informed the classroom study (Chapter 1.3) and influenced the choice of the readings to be used (Chapter 4.2.2). Section 5.5 provides a detailed explanation of this point. Section 5.6 concludes the chapter by outlining how the features of the content of the analysed readings can contribute to students' intercultural competence.

5.1 The cultural content: coverage and aspects illustrated

Chart 1 below offers an overview of cultural content of the readings analysed. For each reading, it illustrates the extent and the type of cultural representations included. All the twenty-four readings

covered in one semester of instruction were examined using the protocols of directed content analysis and 'the sentence' as the unit of analysis. The analysis revealed that 19 out of the 24 readings include cultural content; that is, 79.16% of the readings and 35% of sentences making up the entire data set were found to include cultural representations. The cultural content of a reading ranges from a minimum of 8% to a maximum of 86.05% with an average of 44.5% . Ten readings are above and nine are below the 44.5% average. .

Chart 1. The extent to which the *Pathways* readings include cultural content and the different types of cultural content present in each reading



These findings indicate a normal distribution of the cultural content across the 19 texts and that the *Pathways* readings are overall rich in cultural content. Similar findings were reported by a number of scholars who investigated the cultural content of the readings included in other EFL coursebooks produced for the international market (Al-Sofi, 2018; Tajeddin, 2015) and the coursebook used in my class can be regarded as reflecting current market trends. The presence of cultural content has been signalled as beneficial for the development of intercultural competence as students can acquire specific cultural knowledge from such readings (Habib, 2014; Thumvichit, 2018) or use them to practice deconstructing and challenging the cultural knowledge transmitted and develop critical cultural awareness (Gonzales & Puyal, 2012; McConachy, 2018).

FL coursebooks can illustrate culture at the micro level (i.e., representations of real people, with real emotions, attitudes, values and perceived problems interacting in an environment that can be

perceived as genuine), at the macro level (i.e., representations of broad social facts about contemporary societies and socio-political problems, preferably in their historical contexts) at the intercultural level (i.e., representations of intercultural interaction, mutual relations, representations, images and stereotypes) (Risager, 2018 in Chapter 3.1.1.2). As indicated by the use of four different colours in Chart 1, while 8 readings include only one of these three types of cultural representations, 6 include two types, and 5 include all three types. In 5 of the 8 readings identified as including only one type of cultural content, the total number of sentences that contain cultural representations ranges between only 8% to 37.93% . Also, the cultural load of such readings falls below the average of 44.05%. One the other hand, the lowest cultural load of a reading that includes two types of cultural content is 22.45%, and that of a reading which includes three types is 25%. Among the 11 readings that include a mix of cultural content, only 4 have a cultural load that falls below the 44.05% average.

These results show that the content of the *Pathways* readings is diverse in that which concerns the cultural representations included. Also, they indicate that a higher cultural load in a reading correlates with a higher possibility for the given reading to include different types of cultural content. Diversity has often been highlighted as a desirable characteristic for the cultural content of FL coursebooks, but also noticed as generally lacking. FL coursebooks tend to illustrate visible aspects of culture such as art or festivals while neglecting invisible ones such as beliefs and assumptions (Rodriguez & Espinar, 2015). Also, they tend to conceptualize culture only as a national phenomenon rather than also manifesting itself at a small group or individual level (Tajeddin & Teimournezhad, 2015), and readings rarely illustrate culture as a communicative practice (Shin et all, 2011). These findings along with these observations made in other coursebook analysis studies informed the selection of the *Pathways* readings to be further investigated in the classroom study stage of this research project, as illustrated in section 5.5.

Among the 8 readings that include only one type of cultural content, 5 feature only macro- and three only micro-cultural representations. This might lead to the conclusion that students have a higher exposure to the macro rather than micro levels of culture. However, on an average, the total cultural load of the five readings is lower than that of the three readings, namely 34.36% compared to 40.74%. Moreover, looking at the total cultural load of the readings that include two and three types of cultural content, micro cultural representations make up 44% of it, macro cultural

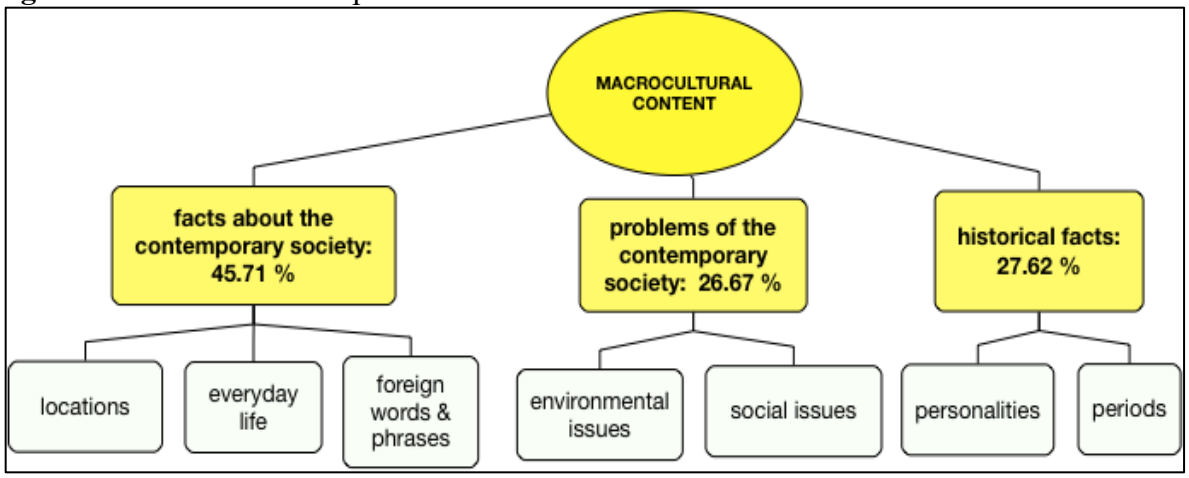
representations 33%, and intercultural ones 23 %. Therefore, regarding the extent to which each type of cultural content is present in *Pathways*, a predilection can actually be identified towards micro-cultural representations. The *Pathways* readings thus offer students more opportunities to engage with other cultures as represented by people not nations. Studies looking at language learners' engagement with characters embodying cultural others indicate that such reading materials can contribute to the development of skills and attitudes relevant for intercultural competence (Hibs, 2016; Singh et al, 2017; Yulita, 2012).

No reading was found to include intercultural content exclusively. In fact, only 8 out of the 19 texts with cultural content were found to contain some intercultural representations. On the other hand, 11 and 14 out of the 19 readings were found to include some micro- and respectively some macro-cultural representations. Moreover, looking at the total cultural load of the 19 readings, micro-cultural representations make up 47% of it, macro-cultural representations 37%, and intercultural ones only 16%. Such results indicate that although many of the readings expose students to culture, fewer actually deal with intercultural aspects, a trend also identified in other internationally marketed EFL coursebooks (Aliakbari, 2014; Al-Sofi, 2018) and deemed as a shortcoming if the textbook is to promote language learners' development as intercultural communicators.

5.2 Macro cultural representations

The framework for content analysis described in my methodology (Chapter 4.1.1) distinguishes between three thematic categories of macro-cultural representations: 'facts about the contemporary society' (*c.e.1*), 'problems of the contemporary society' (*c.e.2*) and 'historical facts' (*c.e.3*). As shown in Figure 1 below, the *Pathways* readings were found to include cultural content from all three categories, and how these readings illustrate culture at macro level can be summarized in three themes and seven sub-themes.

Figure 1. Macro cultural representations: themes and distribution



Amongst the facts about the contemporary society, sentences that pin-point various locations on the world map, and often also describe them, are most frequent. For example, students learn that in Cappadocia, Turkey, lies Derinkuyou, a massive underground city deep enough to fit a 20-story building (*Secret Cities*) and the Ibn Battuta Mall in Dubai hosts a wonder of engineering, The Elephant Clock (*The Father of Engineering*). Furthermore, students are acquainted with terms from different foreign languages such as '*catadores*' a word used in Brazil for garbage pickers (*The Art of Recycling*) and '*avronies*' a local variety of asparagus (*A Global Food Journey)*. Some scholars argue that such information can prompt students' open-mindedness and curiosity about foreign countries and people (Davidson & Liu, 2018) which are qualities of successful intercultural communicators. However, the *savoir être* component of intercultural competence involves interest in other cultures beyond such a 'tourist perspective' and the exotic elements of a foreign culture (Byram, 1997). As the 'facts about the contemporary society' category of macro-cultural representations also includes information about the everyday life in specific countries such as the layout of New York City supermarkets (*The Psychology of Supermarkets*), the information included in the *Pathways* readings may be successful in prompting such interest as well.

Under 'problems of the contemporary society', two sub-themes could be identified: 'environmental issues' and 'social issues'. On one hand, in the texts *Garbage Island* and *Sea Turtles Feel the Heat,* 50% and respectively 44% of the sentences refer to the issue of garbage and that of endangered species. These sentences describe the causes and effects of these problems, and

how local communities have attempted to solve them. On the other hand, the number of sentences that refer to social problems such as child slavery in Ghana and lack of treatment for HIV/AIDS patients in South Africa (*Music for Change*) or the difficult working and living conditions of garbage pickers in Rio de Janeiro (*The Art of Recycling*) is limited in the texts they are part of. As opposed to environmental problems, social problems are mentioned to exist but not actually described. However, the fact that social issues are represented at all is unusual as authors have reported that EFL curricula tend not to include non-congratulatory aspects of a culture and thus miss opportunities of building critical cultural awareness (Gomez, 2015).

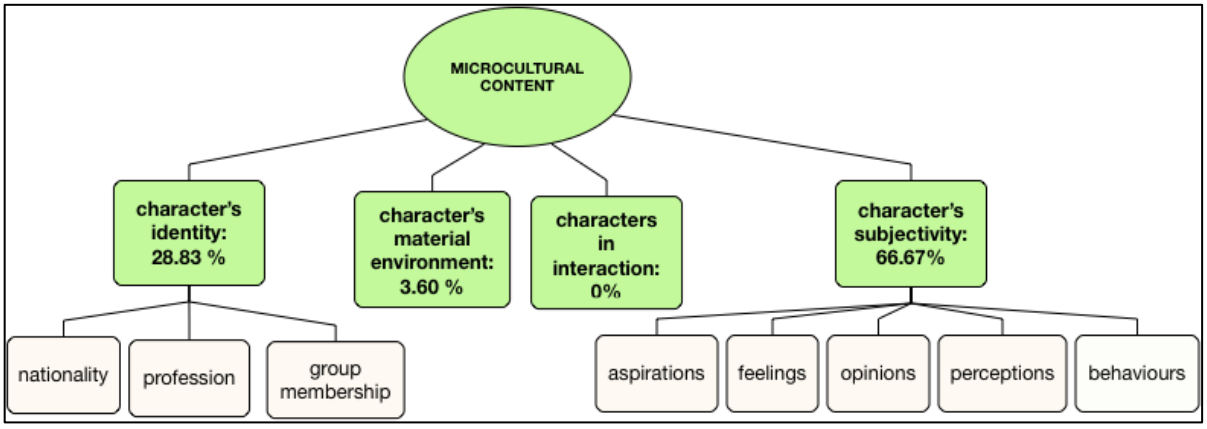
Two sub-themes could be identified also under 'historical facts': 'personalities' and 'events'. While references to events such as the wars in the DRC's capital Kinshasha (*The Power of Music*) or the Khmer Rouge period in Cambodia (*Music for Change*) are brief and help build a context for the topic of the text, the historical personalities Ada Lovelace (*The Mother of Computing*) and Al-Jazari (*The Father of Engineering*) are the topics of the readings found to include historical facts. All the sentences identified as cultural content, namely 56.52% and 37.93% of the two readings, provide biographical information about these personalities and their scientific achievements. Exposing students to such cultural content, they have the opportunity to acquire culture specific knowledge listed as 'pedagogical objective a' of the *savoir* component of intercultural competence (Byram, 1997).

Macro-cultural representations make up the second most frequent type of cultural content in the *Pathways* coursebook (section 5.1). The readings deliver culture specific knowledge of Brazil, Congo, Costa Rica, Ghana, Greece, Kenya, Malaysia, Nepal, UAE, UK, Ukraine and USA. Thus the content of the *Pathways* readings is thus diverse also from the point of view of the origin of the macro-cultural representations. While historical facts are mentioned in only 26.67% of the sentences, facts about and problems of the contemporary society are illustrated in 45.71% and respectively 27.62% of the sentences, indicating a clear interest in the present rather than the past society. As illustrated in the following section, readers also get acquainted with characters who portray real people from some of these and other foreign countries, and the *Pathways* readings thus offer the opportunity to notice culture at national but also as an individual level.

5.3 Micro cultural representations

The framework for content analysis distinguishes between four thematic categories of micro-cultural representations: 'character's identity' (*c.e.4*), 'character's material environment' (*c.e.5*), 'characters in interaction' (*c.e.6*) and 'character's subjectivity' (*c.e.6*) (Chapter 4.1.1). As shown in Figure 2 below, the *Pathways* readings do not illustrate characters engaged in interaction. The lack of such cultural input has been argued as a shortcoming because it does not provide students with the opportunity to observe communicative instances (Shin et al., 2011; Fong, DeWitt & Leng, 2017), but it is understandable since *Pathways* is an academic reading coursebook and features mostly expository readings. Furthermore, only four sentences were found to describe the material environment of the characters, and these were all part of the same text. On the other hand, sentences that ascribe specific identities to the characters and illustrate their subjective positions are numerous. Such sentences are present in 11 and 12 readings respectively, and this cultural content can be summarized under three and respectively five sub-themes.

Figure 2. Micro cultural representations: themes and distribution



The identity of the characters featured in the readings is signaled in terms of their nationality, profession or belonging to a specific social group. It is important to mention that the publisher, National Geographic Learning in collaboration with Cengage Inc, advertises the *Pathways* series as including only real characters, images and stories that are meant to bring the world into the EFL classroom (Cengage Learning, 2018). In fact, four of the characters featured in the 24 readings analysed are identified in the text as National Geographic explorers: Zinhle Tabethe (*Music for Change*) and Ricky Qi, Katjia Kakhani and Christina Lee (*A Day in a Life*).

When introduced to the reader, characters are most often identified according to their occupation or both their occupation and nationality, for example " Mariana Fuentes is a conservationist who works to save sea turtles." (*Sea Turtles Feel the Heat*) and " a New York school teacher Angela Duckworth" (*The Secret of Success*), or "Brazilian artist Vik Muniz" (*The Art of Recycling*), and "a French photographer Matthieu Palley" (*A Global Food Journey*). More of the characters are ascribed a professional identity than a national one. One reason for this might be because the *Pathways* texts often feature one or more characters who share with readers their perspective of the topic the text deals with. For example, the text *Cooking the World* deals with the topic of food and takes the form of an interview with award winning food writer Shasha Martin. Mentioning their profession would establish the relevance of this perspective and the character's expertise in a specific field and topic.

Characters are also identified in terms of their membership in perceived sociocultural groups. When this happens, as in the case of ascribing a professional identity, it appears that the identity of the characters and the topic of the text are intrinsically connected. For example, Ashima Shiraisi - a teenager and the first female rock climber - appears in *Risk Takers*, a text that explains why some people enjoy experiencing danger. In *Music for Change*, a text about how music can be used to address social issues, readers learn the stories of Arn Chorn-Pond a former child slave and Zinhle Tabethe an HIV/AIDS patient.

Creating such intrinsic connections between the characters' ascribed identity and a specific field or topic as illustrated above, indicates that the world students discover in the *Pathways* is constructed by the characters featured in the readings. This idea resonates with the finding that micro-cultural representations are the predominant type of cultural content (section 5.1) and with the finding that 67% of the sentences identified as micro-cultural content fall in the thematic category 'character's subjectivity' (Figure 2). This thematic category includes the 'aspirations', 'feelings', 'opinions', 'perceptions' and 'behaviours' sub-themes discussed next.

From the *Pathways* readings, students learn about the characters' wishes, goals and plans. For example, after telling readers that books and movies showed him different ways of thinking and living, Ricky Qi from *A Day in a Life* adds

> I want my films and photographs to do this for other people.

When reporting the story of Jason Mraz in *Music for Change*, the author writes

> He wants to use his music to make a positive change in people's lives […] works to rescue children and get them back to health.

Also, students learn about how these characters feel and what are their opinions about events, situations, ideas or other characters present in the text. In *Animals in the Frame*, a text about spreading awareness of endangered species, nature photographer Joel Sartore says

> I was shocked [at the news of the extinction of the passenger pigeon] [...] Photography is the best way to show problems to the world. It gets people to care about the problems.

Furthermore, students get a glimpse at how the text characters perceive themselves and the world around them, as in the sentence

> They [a band of disabled street musicians] don't see themselves as disabled. They see themselves as rock musicians" (*The Power of Music)*

Last, the readings highlight that the behaviours of these characters are unexpected and also hint to the characters' subjective positions. For example,

> Shiraishi knows that the sport is dangerous –she once fell more than 10 meters while climbing indoors- but she continues to climb in the most difficult places around the world (*Risk Takers*)

> However, even during those difficult times [living in a refugee camp] he [Kiami Maruge, an 84-year-old man] continued to go to school. (*The World's Oldest First Grader*).

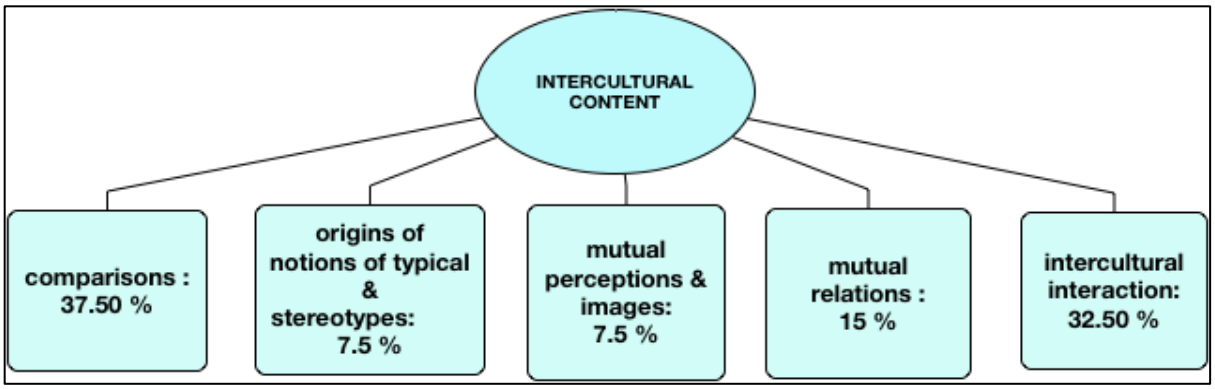
From text content that gives such information, readers can infer the characters' subjective beliefs, values and attitudes. It can be understood that Joel Sartore believes animal extinction is a serious problem and individuals can contribute to solving it; that Ricky Qi values cultural diversity, Jason Marz altruism and Kimami Maruge education. This subjectivity is the lens through which the topics of achieving success, everyday life, food, taking risks, music and the environment are illustrated in the *Pathways* texts. These topics are dealt with in the readings where sentences with micro-cultural representations make up a good share of the total content of the text, namely from 29% in *Risk Takers* to 44% in *The World's Oldest First Grader*.

5.4 Intercultural representations

Concerning the readings' intercultural content, the framework for content analysis (Chapter 4.1.1) distinguishes between five thematic categories of intercultural representations. These are

illustrated in Figure 3 below which also identifies the extent to which each category is represented in the *Pathways* readings.

Figure 3. Intercultural representations: themes and distribution



The total number of sentences identified as 'intercultural representations' is 41, and with 15 sentences, the thematic category 'comparisons' (*c.e.8*) is represented the widest. Twelve of these 15 sentences are part of *A Day on Plant Earth* and describe what happens during a regular day in the life of people from countries around the world. Ten sentences illustrate habits and thoughts as being similar across the world, such as "People around the world talk about their fear of guns, of war and of the loss of natural beauty" and two sentences illustrate differences which are explained in terms of membership to national groups like "What we might see as banal, living in our own culture, is not banal to somebody growing up in Dakar". The text *Living on the Edge* contains two sentences that describe the extreme athletes' attitude towards danger and that of regular people and touches upon the idea of micro cultures, namely that any group of people can be considered to form a cultural group (Holliday, 1994). Last, *Secret Cities* includes a sentence that compares an ancient city to a modern one. Drawing comparisons across cultures has been highlighted in a number of studies as enabling learning processes and outcomes that can be connected to intercultural competence (e.g. Fong, DeWitt & Leng, 2017, Gomez 2012).

The second widest represented theme, 'intercultural interaction' (*c.e.12*), includes 13 sentences. These are all part of the *A Global Food Journey* text, and consist of dialogue between a Frenchman and the members of a Greek family he visits. The text takes the form of a journal entry in which the Frenchman describes how the members of the family treat him during the visit, for example

> 'Tell me about *horta*, ' I ask. […] Leaning over the table, Stella says with a smile: 'Oh, there are over 20 types of herbs out there, if you know where to find them.'

These two sentences are representative for the way this reading pictures intercultural interaction: friendly, with participants showing interest in learning about the other's culture.

The least represented thematic categories are 'origins of notions of typical & stereotypes' (*c.e. 9*) with 1 sentence in one reading , and 'mutual perceptions & images' (*c.e. 10*) with 3 sentences, each in a different text. *A Global Food Journey* includes examples from each category. From this text readers find out that

> A typical Cretan meal includes snails and Stella says 'They are the oldest food eaten by humans […] And they are full of Omega 3'

Then, Mathieu notes in his journal his outsider's perception of this eating habit in the sentence

> Snails may be the easiest to catch because you just go for a walk, turn over some rocks and there they are.

The three readings that include 'mutual perceptions & images' present intercultural encounters in a positive light, with cultures showing eagerness to learn about the other, as also illustrated above in the discussion of the 'intercultural interaction'(*c.e.12*) thematic category. However, the six sentences identified in the 'mutual relations'(*c.e.11*) thematic category do acknowledge that there might be friction when cultures come in contact. In *Cooking the World* for example, it is acknowledged that

> What some people eat may shock other people and put up a wall in their mind about that culture. They'll think 'Gross! Those people eat such weird things!'

Also, in the *World's Oldest First Grader*, readers are reminded that the power struggles may arise

> In the 1950s, he fought with other Kenyains against the British colonists. After years of fighting, Kenya became independent in 1963.

Thus, the *Pathways* does not fall in the trap of idealizing intercultural interaction (Davidson & Liu, 2018) as other coursebooks do. Creating an awareness that issues may arise during intercultural contact, the *Pathways* readings can be argued to develop intercultural competence as it can prompt students' readiness to accept and deal with conflict as a natural phenomenon in intercultural interaction, an attitude consistent with the *savoir être* readiness to experience the different stages of interaction with another culture during a period of residence (i.e., pedagogical objective d).

5.5 The readings included in the classroom study

In the study reported in this thesis, I explore the opportunities FL coursebook reading texts offer to address intercultural competence as an instruction goal in the EFL reading classroom. For this purpose, in this chapter I examined the content of the coursebook readings used in my class and the cultural representations included. Research suggests that FL reading can involves intercultural competence-related learning processes and outcomes, and that these are influenced by the specific activities students undertake around their reading text (Chapter 2.3). As a result, in order to fully understand the contribution of these readings to intercultural competence development, it is necessary to also investigate students' work with these. This is accomplished in the 'classroom study' stage of the investigation reported in this thesis. The content analysis findings (sections 5.1. to 5.4.) informed the selection of the readings to be included in this second stage of the investigation.

As reported in section 5.1, in 14 out the 24 readings to be covered in one semester, the cultural content ranges from 33.33% to 86.05 %. Among these 14 readings, 6 include only one type of cultural content (i.e. only micro cultural representations, 2 readings; only macro cultural representations, 4 readings) while 8 include all three types. Given this finding, I initially considered using in the classroom study texts that include only one type of cultural representations and explore students' work with readings that provide factual information about a foreign country (i.e. macro cultural content) and readings that get them acquainted with real people on the other (i.e. micro cultural content). This distinction has often been taken into consideration in studies looking at the potential of FL materials to support the development of the intercultural competence (Tajeddin and Teimournezhad, 2015; Rodriguez and Espinar, 2015; Ducate and Steckenbiller, 2017) and there seems to be general agreement that encounters with real people are more beneficial. However, as in this study I follow the EP approach which is marked by the commitment to understanding own's own teaching context (Chapter 1.1), I decided to look into the reading materials most widely used within a semester, namely readings that include a mix rather than only one type of cultural representations. Furthermore, in the readings with mixed cultural representations, the cultural content is on an average higher than in the readings with one type of cultural representation, namely 56.46 % compared to 47.62 %. Thus such readings would also offer more opportunities to observe how students engage with cultural input.

In Chart 1 (section 5.1), it can be observed that in all the 11 readings that include two or three types of cultural representations, one type dominates the other(s) in terms of frequency. When a text contains two types of cultural content, the smallest difference is of 14.81% macro cultural to 18.52% micro cultural content (*The Art of Recycling*) while the biggest difference is 69.57 % macro cultural to 4.35 % intercultural content (*Secret Cities*). When a text contains three types of cultural content, one category is considerably more frequent than the other two, for example 9.38% macro to 6.25% macro and 34.38% intercultural content (*A Day on Planet Earth*). Given this finding, I decided to use in the classroom study stage of my investigation three readings: *The World's Oldest First Grader, Secret Cities* and *A Global Food Journey*. These are not only overall rich in cultural representations and maximize the opportunities to observe how students engage with cultural input, but are also the typical type of reading materials used within a semester, namely readings that include a mix rather than only one type of cultural representations. In *The World's Oldest First Grader,* 66.44% of the sentences were identified as cultural content, in *Secret Cities* 73.91% and in *A Global Food Journey* 86.05 %. Furthermore, in *The World's Oldest First Grader,* the micro cultural representations make up 68.97% of the total cultural load, and in *Secret Cities* the macro cultural representations account for 88.24 % of the total cultural load. Thus, selecting these two readings would also allow observing potential differences between working with macro cultural content and working with micro cultural content. This appears to be a matter of importance as researchers have discussed the contribution to intercultural learning of coursebook content that illustrates aspects of sociological culture (e.g. family life and home, sense of interpersonal relations, work and leisure) versus aesthetic culture (e.g. geography, tourist attractions and history) (Tajeddin & Teimournezhad, 2015) and 'small c' or invisible culture (e.g. sociocultural norms, beliefs, assumptions) versus 'big C' or easily observable culture (e.g. art, history, festival) (Rodriguez & Espinar, 2015; Hilliard, 2014) (Chapter 2.2.2). Last, in *A Global Food Journey*, the intercultural representations make up 54.05% of the text's total cultural load, and dominates over the macro- and micro- cultural representations that make up for 37.71% and respectively 9.76% of the reading's cultural content.

Furthermore, another conclusion that can be drawn from the research literature (Chapters 2.2.1 and 2.2.2) is that diversity of the cultural content is desirable when intercultural competence related learning outcomes are pursued. This set of three readings meets the diversity criterion in three

ways. First, each reading includes representations from all 3 thematic categories identified as macro cultural content (section 5.2), 3 out of the 4 thematic categories identified as micro cultural content (section 5.3), and 3 out of the 5 thematic categories identified as intercultural content (sections 5.4). Given the diversity of the thematic categories identified, the set illustrates a range of cultural aspects and diverse perspectives of these aspects, namely individual, small group, national and intercultural perspectives. Last, the three texts belong to three different coursebook units, each addressing a different theme (i.e. achieving success, the outcomes of exploration and building cultural bridges through food) and thus present these cultural aspects in different contexts.

5.6 Conclusion

The findings illustrated in this chapter indicate that the extensive presence of cultural representations in the *Pathways* readings and their diverse and balanced cultural content can facilitate intercultural competence development.

The readings present learners with problems, current and historical facts connected to Brazil, Congo, Costa Rica, Ghana, Greece, Kenya, Malaysia, Nepal, UAE, UK, Ukraine and USA, and they were found to illustrate the present rather than the past society. Furthermore, since also non-congratulatory representations are included, these readings offer language learners a glimpse at the real world. Including in FL materials references from a wide variety of countries from around the world would contribute to enhancing learners' cultural awareness (Tajeddin and Teimournezhad, 2015; AlSofi,2018; Thumvichit, 2018). When the sociocultural content is outdated or it does not present a realistic picture of the cultures involved, it would fail to contribute to learners' understanding of the targeted culture (Aliakbari, 2004; Bataineh, 2009; Camase, 2014).

The readings provide students not only with factual information about foreign countries, but also with opportunities to get acquainted – through the characters featured in the readings - with real people from these countries. When language learners are exposed only to objective facts about other cultures, they might be tempted to oversimplify cultural issues (Hillard , 2014). The *Pathways* readings avoid this pitfall as micro-cultural representations in fact dominate the macro-cultural ones. Readers learn about the characters' wishes, goals and plans and also get a glimpse

at how they perceive themselves and the world around them. Often, from the texts' content, readers can infer the characters' subjective beliefs, values and attitudes. This subjectivity is the lens through which the topics of achieving success, everyday life, food, taking risks, music and the environment are illustrated in the *Pathways* texts. Given this predilection towards such micro rather than macro cultural content, learners would have more opportunities to understand different ways of thinking and values (Rodriquez and Espinar, 2015). With two identity markers attached to most of the people illustrated, the characters present in the readings come from a variety of socio-cultural backgrounds, and no predilection could be identified regarding certain nationalities or professions. Thus, diversity is also a characteristic of the micro-cultural content.

When coursebooks portray only the positive aspects of intercultural interactions, they create unrealistic expectations and do not acknowledge frequent issues and hardships learners may encounter in their future encounters (Hillard, 2014). Although in *Pathways* intercultural encounters are mostly presented in a positive light, there is also acknowledgement that there might be friction when cultures come in contact. Thus these readings would contribute to raising awareness of the complexities of intercultural interactions.

In essence, the *Pathways* readings contribute to intercultural competence development by presenting a realistic, diverse and nuanced view of various cultures, providing opportunities for students to engage with characters on a personal level and raising their awareness of the complexities of the real world intercultural interactions.

Chapter 6

Reading FL Coursebook Texts

In Chapter 5, I discussed the cultural content of the readings included in the EFL coursebook used in my class, and illustrated how the features of this content can contribute to students' intercultural competence (i.e., RQ1). In this chapter, I report and discuss the findings of the specific research question *'How does reading FL coursebook texts involve intercultural reading and/or displays of savoirs ?'* (i.e., RQ2). This question examines students' engagement with three of these readings in order to: first, identify if and how reading FL coursebook texts involves forms of reader-text communication described in the Model of the Intercultural Reader (MIR) (Hoff, 2016) and referred to in this study as 'intercultural reading'; second, to identify if completing these tasks involves the knowledge, skills and attitudes suggested in the ICC Model (Byram, 1997, 2021) as pedagogical objectives to develop intercultural competence. Thus, this chapter complements Chapter 5 when answering the question of how coursebook reading texts can promote language learners' intercultural competence.

The data used to answer RQ2 consists of students' written answers to the 'Reader Log 2' (RL2) questions (Appendix 2) and conversations during which students shared their individual RL2 answers in small groups. As a data collection tool, the RL2 sought to record students' process of reading each of the three coursebook texts and the outcomes of this process. The data were collected during three different classes referred to in this chapter as Lesson A, Lesson B and Lesson C, and all fifteen students enrolled in the course were present during each of these three classes.

The MIR (Hoff, 2016, 2017) served as theoretical framework to analyse these data (chapter 4.2.5.1). The model theorizes that the intercultural reader's engagement with a text operates at three interlinked levels of communication which draw into play the reading-text itself (i.e. *level 1 communication*), other readers (i.e. *level 2 communication*) and other texts (i.e. *level 3 communication*). As a result, in sections 6.1, 6.2 and 6.3, I report my RQ2 findings under three main themes, each corresponding to one of these three communication levels. In the introductory part of each of these sections, I indicate how I used the MIR to conceptualize 'aspects of

intercultural reading', and in their subsections I illustrate various forms of engagement in each of these aspects. In these three sections I also identify if students' engagement in each of the three levels of communication involves pursuing the pedagogical objectives suggested in the ICC model (Appendix 6) to develop intercultural competence. I present my findings using the particular terminologies of Hoff and Byram, in italicised fonts. Section 6.4 concludes the chapter and highlights how reading FL coursebook texts contribute to students' intercultural competence.

6.1 Level 1 communication

Level 1 communication is concerned with the reader's engagement with the text itself. The MIR theorizes that readers can mentally manipulate the information given in a text (i.e. *cognitive reader response*) or respond to it at an affective level (i.e. *emotional reader responses*). Intercultural readers acknowledge their *cultural/historical/social subject position* and reflect on how this affects their responses to a text. This form of reader-text communication is referred to in this study as '(student reader's) own subjectivity' aspect of intercultural reading. Intercultural readers engage not only with what is explicitly said in a text (i.e. the *accessible literary voices* or 'accessible text content' in this study), but also with what is not said but can be inferred as a result of a more critical reading of the text (i.e. the *elusive literary voices* or 'elusive text content' in this study), and they acknowledge the *cultural/historical/social subject position* of the text. This form of reader-text communication is referred to in this study as 'subjectivity of the text' aspect of intercultural reading. Furthermore, in their engagement with the content of a text, intercultural readers acknowledge its textual features (i.e. the *narrative style and structure* of the text or 'language and delivery choices' in this study) and reflect on the effects these may have on the reader and the text interpretation process. This form of reader-text communication is referred to in this study as 'language and delivery ' aspect of intercultural reading.

In this section, I report how students engaged with the content of their readings at cognitive (6.1.1) and emotional level (6.1.2) and how they accounted for various textual features (6.1.3).

6.1.1 Cognitive engagement with the content of the reading

Students' answers to the RL2 questions and their conversations around these answers, revealed four salient forms in which students used the information given in their readings, in MIR terms four forms of *cognitive reader responses*. Below, I present each of these and how they involved the 'subjectivity of the text' aspect of intercultural reading, and/or the five *savoirs* pedagogical objectives.

6.1.1.1 Mapping the content of the reading

In question 1 of their RL2, students were given statements from the coursebook readings and asked to share 'What I learned from the text about this [the given statement]'. In all three lessons, in the majority of the RL2 answers listed further information from the reading in connection to the given statement. For example, for the statement *A man first went to school when he was 84.* (RL 2 question 1a, Lesson B) Abdulrahman notes

> "His name is Kimami Maroughe. He is from Kenya. The Kenyian government didn't give free education before. "

In the MIR terms, creating connections between the information offered in various parts of the text, or 'mind maps' of the text, students responded to their readings at cognitive level and engaged with the accessible text content. Producing these 'mind maps' is not indicative of engagement in intercultural reading, but such RL2 answers indicate that students acquire culture(s) related information from the text they read. Abdulrahman for example, learned about access to education in Kenya and developed knowledge listed as pedagogical objective j of *savoir* . As reported in section 5.1, the readings used in this study transmit cultural knowledge listed as pedagogical objectives a, e, g, i and j of the *savoirs.* Reading these texts thus opens up opportunities for intercultural competence development as students can acquire knowledge of foreign cultures.

It is interesting to notice that when students created 'mind maps' even if the given statement did not contain a character reference, their RL2 answers often still contained one. For example connected to the statement *It is never too late to get an education* (RL 2 question 1e, Lesson B) Ruqaya mentioned having learned that "A Kenyan man proved this to the entire world and he learned to read at 84 " and for the statement *Avronies is medicine* (RL 2 question 1e, Lesson C)

Wahab noted "The family eat a tons of it. It is the vegetable of season April" (Wahab). The Lesson A reading did not include any characters. The frequent references to characters, when students reported what they had learned, indicate that using readings where cultural information is associated to characters could facilitate achieving the *savoirs* pedagogical objectives related to cultural knowledge.

6.1.1.2 Asking questions about the content of the reading

When students reported what they learned in connection to a given statement from the text, they also raised further questions in connection to this statement. For example, for the statement *The city of Nevsehir was probably a place where people could stay safe during times of war* (RL 2 question 1c, Lesson A), Ali notes details the text provides about this city and asks a question about it

> "Nevsehir is in Turkey. It is underground like 8 stories building deep. I wonder if people also used it for daily use and what they do with it now. They keep it only for touristic location? You see it in pictures today but the text doesn't say".

Similarly, for the statement *Cappadocia is an area with underground cities* (RL 2 question 1a, Lesson A), Saaud mentions the two examples of underground cities described in the text and raises a question about these two cities

> "Nevsehir and Derinkoyou. How do they know people built them? "

The questions seem to have emerged as the reading did not provide all the details students would have wanted to find out about a specific aspect (i.e. Ali about the uses of the city of *Nevsehir*) and from the students' consideration for the accuracy of the information about a specific aspect (i.e. Saaud about the beginnings of the underground cities of Cappadocia). In MIR terms, asking such questions students responded to their readings at cognitive level and engaged with the accessible text content. This is not indicative of engagement in intercultural reading, but in section 6.2.2, 6.3.2 and 6.3.3, I illustrate that after raising such questions during *level 1 communication* , some students attempted to find answers by engaging also in *level 2 communication* or *level 3 communication*. Thus, asking questions as form of *cognitive reader response* opens up opportunities for engagement in intercultural reading.

6.1.1.3 Extracting suggestions and recommendations from the readings

In all three lessons, students' answers to the question 'What are some conclusions you reached after reading the text ? (RL 2, question 3), frequently included recommendations or suggestions for readers at individual or collective level, for present or for a future course of action. For example,

> "It was very fascinating to hear about a man randomly found a secret city door under his house. I think more people should look under their houses to find unknown 200 ancient cities in that area." (Wahab, Lesson A)
>
> "In effect the man had no idea what it is around him and so close to him. We should be more curious and explore our neighbourhood and also faraway places" (Maha, Lesson A).
>
> "We must not forget education is human right for everyone. Unfortunately, Kimami must fight before he get his right. We must fight for all our human rights." (Ahmed, Lesson B).
>
> "People with power like the school principal should help out more poor people that can't have education so they get education they deserve" (Laila, Lesson B)
>
> "We should not avoid strange food like snails. What is unusual food for some people in a culture is very good for others and we should take the chance to eat this healthy food full of Omega 3 [the snails]" (Abdulah, Lesson C)
>
> "To summarize, Palley is a food blogger and he visits different cultures to try their food. Everyone should visit different cultures and try something new from the lifestyle like him because it is not good to know only your own culture".(Ahmed, Lesson C)

None of the three readings makes any explicit suggestions for readers or includes any explicit recommendations, and such RL2 answers illustrate students' interpretations of their readings. In MIR terms, these answers illustrate that students responded to their readings at cognitive level and engaged with the elusive text content.

Students formulated such recommendations not only when they were asked to report their conclusions from the entire text, but also when they were asked to report what they had learned in connection to specific statements from their three readings, in RL2 question 1. Returning to the previously discussed example of the statement *A man first went to school when he was 84.* (RL 2 question 1a, Lesson B) unlike Abdulrahman who only mentions having learned information from the text, Farah listed text information and then a suggestion for readers

> " Kimami did not have the conditions to go to school when he was a kid so he went when he was old man [information available in the text]. We should never give up our ambitions !" (Farah, RL2 question 1 a, Lesson B)

Since a number of the answers to RL2 question 1 and the majority of answers to RL2 question 3 included suggestions or recommendations, it can be argued that students perceived their coursebook readings as authoritative bodies. This has been noticed before in studies inquiring into students' and teachers' perception of the content of the FL coursebook (Lee, 2005).

While interpreting the text and extracting suggestions for the reader or recommendations is not in itself indicative of intercultural reading, when students did this it can be argued that they displayed intercultural competence. As the examples illustrate, these students' interpretations were similar within a specific lesson and related to the same overarching ideas: the world is full of interesting places that are still waiting to be discovered (Lesson A); education is a universal right and success is achieved through perseverance (Lesson B); food and culture are connected and experiencing new foods/cultures is exciting (Lesson C). The three readings, besides providing a context for the acquisition of vocabulary items and the practice of specific reading skills, do promote these ideas (reflection, Teacher Journal). Thus, the process of text interpretation involved uncovering implicit text meanings, and can entail practice identifying explicit or implicit values in documents in one's own and other cultures, ability listed as 'pedagogical objective a' for developing *savoir s'engager*. In the context of the *level 1 communication* students may ask themselves and answer what are the messages text authors might want to transmit to their audience.

6.1.1.4 Explaining situations presented in the readings

Often, students' answers to RL2 questions 1, 2 and 3 included explanations for the events or situations presented in their readings. As these explanation are interpretations of the information given in the reading, in MIR terms such answers illustrate that students responded to their readings at cognitive level and engaged with the elusive text content.

Some students explained the actions of the people featured in their readings based on the details the texts provided about the *cultural/social/historical* positioning of these characters. Ali for example, mentions that in connection to the statement *A Frenchman is the dinner guest of a Greek family* (RL2 question 1a, Lesson C) he has learned

> "He has lunch at Saturday with Moschona family. They welcome him [information given in the reading]. Hospitality in Greece is honour and duty from ancient times."

Explaining the family's behaviour towards their guest with reference to the identity the text assigns them (i.e. Greeks) Ali engages in the 'subjectivity of the text' aspect of intercultural reading. Bader also notices the family's behaviour and mentions having learned that

> "He [Palley] is welcomed by them [the Moschona]" in connection to the statement *Mathieu Palley feels right at home at the Moschonas* (RL2 question 1b, Lesson C).

Then he also notes in his answer "Their personalities opened to cultural exchange makes them a perfect match." Assigning these characters' attributes that could explain their actions (i.e. opened to cultural exchange), Bader also engages in the 'subjectivity of the text ' aspect of intercultural reading.

As illustrated in these examples, explaining the characters' actions either in rapport to their subject position as assigned in the text (i.e. Ali) or as inferred by the reader (i.e. Bader), the process of text interpretation involved students' cultural knowledge. Ali draws on his knowledge of the group the reading associates the Moschonas with, and he attributes to them the belief that hospitality is important. Bader draws on his knowledge of the factors that contribute to the success of intercultural encounters, and he attributes the Moschonas and Palley attitudes of openness towards cultural others. The process of FL text interpretation and engagement in the 'subjectivity of the text' aspects of intercultural reading can thus provide opportunities for students to develop the coursebook reading characters into more complex individuals than they could be presented in these short texts. Furthermore, developing these characters can involve opportunities to make use of *savoirs* (i.e. knowledge of social groups and general processes of interaction) and practice *savoir apprendre/faire* (i.e. ability to operate knowledge under the constraints of real-time communication and interaction).

Students also explained the opinions expressed by characters. This happened in Lesson B, where the reading presents split opinions regarding an 84 year old man studying in the same class with primary school children. For example, when listing what she learned from the text about the statement *Old people should not be allowed to study together with children* (RL 2 question 1d), Farah first notices the split opinion around this idea and provides a possible explanation

> "Some people agreed with this. The parents and school principal did not like Marugy to study with young children maybe because he is too old and will make the lesson slow. "

While Farah's explanation is concerned with only one of the perspectives, when Saaud presents his conclusions of the text, he reflects on possible reasons for both perspectives

> "We saw the reaction that a lot of parents they did not support Kimami. Maybe they found it a bit strange for a guy 84 yrs old to be with their children every day. However, his teacher that it is ok, I believe she made an exception because his special character." (RL 2 question 3)

Attempting to discover the possible reasons text characters have to hold contrasting opinions, Farah and Saaud engage in the 'subjectivity of the text' aspect of intercultural reading. Furthermore, noticing the contrasting opinions, when Saaud tries to explain both of them, he practices the *savoir comprendre* ability to identify presupposed meanings that can be challenged from a different perspective (i.e. pedagogical objective a).

When they explained the reasons behind the characters' contrasting perspectives, some students also indicated if they agree or not with the characters, such as

> "I do not agree with the parents but I understand their reaction. Ok, this person is presented as an exceptional person for us, but it is just this person. Maybe there is another person that he wants to go there because he want to kill children." (Sultan, RL2 question 2, Lesson B)

or with the characters and the reasons they assumed to lay behind the characters' perspective

> "The parents said NO because it's unusual thing for children to study with an old guy in class. But they need to open their mind and show support for Kimami not destroy his dream" (Laila, RL2 question 2, Lesson B)

Even though neither Sultan nor Laila agree with the parents, they both make assumptions regarding the reasoning behind this opinion and indicate attitudes consistent with 'objective b' of *savoir être*, interest in discovering other perspectives on the interpretation of familiar or unfamiliar phenomena. While Laila decisively evaluates the parents as acting wrongly, Sultan signals that he is aware his evaluation can be challenged and also indicates attitudes consistent with the *savoir être* willingness to question one's values and presuppositions (i.e. pedagogical objective c).

When they noticed the split opinions some students, like Laila and Sultan, explained what might be the possible reasons behind the perspective they were against. Others however, explained only the reasons of the characters they agreed with and did not take the opportunity to reflect on perspectives different from theirs. Thus the process of FL text interpretation and engagement in the 'subjectivity of the text' aspects of intercultural reading can involve *savoir être* (objective b) provided that students are explicitly prompted to reflect on the *cultural/historical/ social subject position* of characters they don't agree with.

6.1.2 Emotional engagement with the content of the reading

Students' answers to the RL2 questions and the discussion during which they shared these answers revealed that students engaged with the FL coursebook readings affective level in two ways. In the MIR terms, these data reveal two salient forms of *emotional reader responses*. In this section, I present each of these forms and they involved the 'student reader's own subjectivity' and 'subjectivity of the text' aspects of intercultural reading and/or the 'savoirs' pedagogical objectives.

6.1.2.1 Experiencing the reading

In all three lessons, in some of their answers to RL2 questions 2, 3 students expressed feelings in connection to the situations described in the readings. These feelings emerged when students read text content related to people (i.e in all three lessons) and traditional Greek dishes (i.e. Lesson C). In MIR terms, such RL2 answers illustrate that students engaged with the accessible content of their readings and responded to it at affective level.

When students were asked to remember the thoughts and/or feelings they experienced while reading the text, they often expressed emotions such as

> " People was going to protect in underground cities from wars and I feel sad how people have to protect from wars which people provoked it. Why it is so hard to prevent wars ? And we all try to fix war problems but we don't try more to prevent the war " (Abdullah, RL2 question 2, Lesson A)
>
> "When I read that he [Kimami, a character from the reading] continued education until he died, I was even more overwhelmed. Who will not give up after so many hard times? I know I will !" (Bader, RL2 question 2, Lesson B)
>
> "Example 1 is the expression " I feel right at my home" - I was happy for Palley [the character from the Lesson B reading] because he had a good experience and I felt the welcoming spirit of the family" (Mariam, RL2 question 2 Lesson C).

As these examples show, students experienced emotions as they transposed themselves in the reading, either putting themselves in the place of these people (i.e. Bader and Mariam) or as active participants in the situation presented (i.e. Abdullah). Scholars have argued that establishing an emotional connection with the characters featured in literary texts allows students to see the world through the eyes of these characters and would promote the ability to decentre (Hibbs, 2016; Porto,

2014). Abdullah, Bader and Mariam's answers show that such empathic *emotional responses* are possible also when reading non-literary texts that only briefly introduce people, as it is the case of the three coursebook readings examined in this study. Thus, it can be argued that putting themselves in the place of the people featured in their readings, the three students take a step towards empathy, a core attitude behind achieving pedagogical objectives described in the *savoire être* (objectives b and c) component of IC.

In section 6.1.1.3, I illustrated that students engaged in text interpretation and extracted from their FL readings suggestions for readers. This form of cognitive engagement with the text could often be identified in RL2 answers in which students express feelings towards the readings' characters, in other words when they also engaged with the text at affective level. For example,

> "When I read this article I felt excitement for Palley. He explores different cultures and food, it is very important that each one of us should get out from our comfort zone and go out there and explore the world." (Abdulah, RL2 question 3, Lesson C)
>
> "When I read that he went to speak to the united nations to improve education in Africa I really admired him because he show that he was not doing it just for him but he wanted to help others as well. All people should read his story and follow his example" (Saaud, RL2 question 3, Lesson B).

In these RL2 answers, Abdulah and Saaud appear to have interpreted the text information through the lens of these emotions. The tendency students showed towards formulating suggestions for the reader as an individual or for the society in general when asked to draw conclusions from their readings (section 6.1.1.3) can thus be argued to be the result of experiencing empathy towards and feelings for the readings' characters, as illustrated in all the RL2 answers discussed here (section 6.1.2.1).

After expressing specific emotions in connection to the people presented in their coursebook reading, some students identified the subjectivity of these emotions. For example

> When I read "Many of the first graders' parents didn't want an old man in their children's class. School officials said that a primary education was only for children." I felt angry because a man who had to go through such a lot of difficulties in his life didn't have enough support from the people around him. Maybe certain parents and people directly affected by this decision would not agree with me. (Maha, RL2 question 3, Lesson B).

Showing awareness of the reasons behind the emotions she experienced while reading and acknowledging that her emotions are not a universally valid reaction, Maha engages in the 'own subjectivity' aspect of intercultural reading. She can imagine a scenario in which someone else

will not experience these emotions (i.e. people directly affected by this situation), and this helps her explain also the reasons behind the parents' behaviours. Looking for an explanation for the characters' stance (i.e. parents who do not support Maroughe) illustrates also engagement in the 'subjectivity of the text' aspect of intercultural reading. This indicates that when students reflect on the reasons they might have for taking a stance different from the characters featured in their readings, this represents an opportunity for them to identify and evaluate their subjectivity, argument made also by Yulita (2012).

In Lesson C, when asked to report the thoughts and/or feelings they experienced while reading the text, several students imagined themselves trying the traditional dishes presented in their reading or expressed feelings in connection to this experience, in other words imagining themselves as participants in the reading. For example

> " I feel excited to try the Greek food when I read about how naturally it is everything and I saw the food pictures" (RL2 question 2, Lesson C, Farah)
>
> " I'm happy Pally choose Greece for this episode of his food blog. I learned about more amazing Greek dishes and he had a delicious meal" (RL2 question 2, Lesson C, Bader).

In Lesson C , when asked about words or phrases that caught their attention (i.e. RL 2 question 4) the majority of the students mentioned text content related to these traditional dishes and their answers show they experienced enthusiasm when reading about these. This finding, alongside with the findings presented in this section indicate that people and food are two aspects that can prompt students' affective engagement with the cultural representations embedded in readings.

6.1.2.2 Connecting the coursebook reading to personal experiences

The question 'What other source of information (readings, images or videos) you encountered in our reading class or in your free time do you connect this text with? What is the connection? What does this second source of information make you feel/think about what you read in the text today?' (RL 2, question 5) was directed at revealing if and how students connected their coursebook readings to other texts, namely if and how they engaged in the *level 3 communication* theorized in the MIR. However, in all three lessons students often mentioned personal experiences that have elements in common with their readings, rather than other texts. This happened despite the fact that the question explains what it is meant by 'other source of information', and the fact that I

clarified that this does not include personal experiences. Connecting the text information to the knowledge they had gained from their own experiences, in MIR terms, such RL2 answers illustrate that students engaged with the accessible text content and responded to this at affective level.

For example, in Lesson A, Bader writes that he once visited a salt mine which had been transformed in an underground city, and when he saw the title 'Secret Cities' anticipated a similar place will be described in the text; but the city in the text was just a disappointing network of tunnels. In Lesson B, Ali shares that his mother is involved in a sponsorship program for schools in Kenya, and confirms the country needs help with educating its population as indicated in the text he read. In Lesson C, Maryam shares her opinion about two dishes described in the reading, dishes that she had tried during her visit to Greece and confirms that they are indeed delicious as the author of the text claims.

6.1.3 Engagement with the textual features of the coursebook reading

In their engagement with the content of a text, intercultural readers acknowledge its textual features (i.e. the narrative *style and structure* of the text or 'language and delivery choices' in this study) and reflect on the effects these may have on the reader and the text interpretation process. In this section I illustrate how my students accounted for the role of various textual features in their text interpretation process and their perceptions of the locations and traditional dishes described in their readings, and their perception of the reading text itself, as a whole.

In section 6.1.1.4., I illustrated that students engaged in text interpretation and extracted from their coursebook readings recommendations and suggestions for future course of action, in fact discovering the texts' covert meanings. In Lesson B, while other students mentioned they learned or concluded from the text information that it is important not to give up on dreams, Sultan infers this message not from the information itself but by observing the textual features of his reading :

> Sultan: this is one of those inspirational stories […] no, it's not like I don't like to read about them, but I believe that you need to know more, what's happened afterwards.
> Ali: after 7 grade?
> Sultan: No. So we read this story about the guy who at 84 years old went to school. Ok, very good for him, we are all with him, we agree with him […].
> Abdulah: […] This is what I say, this story gives you a spark to also try. […]

> Sultan: yeah I can see that, just not from this story […] at least not from the way that it's written here. […] He went to the United Nations, he told them about the problems […] I mean what work was done here? (discussion RL2 question 2, Lesson B)

Sultan observes in his reading the textual features of 'inspirational stories' (i.e. the choice of an underprivileged character and presenting obstacles the character overcomes), and acknowledging that it is the writer's intention to provoke specific responses from the readers (i.e. support for the character's dedication and motivation not to give up a dream), he engages in the 'language and delivery' aspect of intercultural reading. Furthermore, when he argues that more factual information would actually be a better way for the writer to achieve the goal of motivating readers to keep following their dreams, Sultan displays *savoir comprendre* (objective a). He identifies a subjective perspective in a document, namely that the writer's approach to motivating readers relies on telling an 'inspirational story' rather than on the use of factual information that would have motivated him. Assessing the efficiency of the reading in transmitting the intended message, is another form in which Sultan engages in the 'language and delivery ' aspect of intercultural reading.

Although Sultan does not find the writer's approach to motivating readers as effective, he acknowledges Abdula's perspective (i.e. this story gives you a spark to try) as valid. This appears to be possible due to his awareness of his own criterion for what makes a story motivating, namely including factual information about the results of the characters' actions. He uses this criterion explicitly to evaluate his coursebook reading and to support in the group discussion his argument against the text being motivational. In other words, Sultan also displays *savoir s'engager* (objective b).

Maha also makes assumptions about the writer's aim:

> "The reading tells the difficult story of Kimami because it wants to send a message: if you want to accomplish extraordinary results, you have to not give up [...] If they [other readers] read/watched/heard any story about extraordinary people, they probably have the same conclusion about this text." (RL2 question 2, Lesson B)

Like Sultan, she assumes the writer's aim is to transmit a motivational message because of the choice to present Kimami's story (i.e. a story about extraordinary people), and she indicates engagement in the 'language and delivery' aspect of intercultural reading. However, unlike Sultan, Maha thinks that because it is the writer's aim to transmit a motivational message, all readers would see this message in the text. Thus, identifying the writer's purpose drawing on an

examination of textual features - as a form of engagement in the 'language and delivery ' aspect of intercultural reading - can involve using abilities suggested as pedagogical objective in order to develop *savoir comprendre* (i.e. objective a) and *savoir s'engager* (i.e. objective b) provided that students also reflect on the efficiency of the reading in transmitting the intended message.

When students were asked to remember the thoughts and/or feelings they experienced while reading the text (i.e. RL2 question 2) and to make a list of words or expressions that they found interesting or impressing in any way (i.e. RL2 question 4), their answers revealed that their perceptions of the reading content were influenced by the use of foreign language terms, the use of factual information, and the text structure

In Lesson C, seven of the fifteen students mentioned that their attention has been drawn by the Greek words used to name or to describe the traditional dishes. All of these comments illustrate that the use of such words prompted *emotional reader responses* towards the given dish determining students to feel either enthusiasm or reservation towards the specific dish. For example:

> " Dough, Kalitsounia, Fava. Examples for words I feel like this food is slimy and it make me disgust" (RL2 question 4, Laila).
>
> " The avronies is like MEDICAMENT ☺ They didn't say medicine and it made me think about ancient rituals and magic plants and feel curious about this plant" (RL2 question 4, Sultan).

As these comments illustrate, the students are aware that it was because of the foreign term used that they experienced the specific feeling towards the food. Demonstrating this awareness is illustrative of engagement in the 'language and delivery ' aspect of intercultural reading. It is notable that only one out of the seven students (i.e. Laila) experienced negative feelings towards the food because of the use of foreign language terms in the presentation of the dishes.

In Lesson A, nine of the fifteen students mentioned that their attention has been drawn by specific sentences used in the reading to describe the cities of Derinkuyu and Nevshehir. Their explanations as to why they found these sentences noticeable were connected to the presence or absence of factual information. Students showed awareness that the use of numbers either made them perceive the cities as impressive, such as

> "*Over 600 doors lead to the city* [sentence used in the text]. I was amazed by the huge number of entrances to the secret city and let to the conclusion that must be a complex designed secret city." (RL2 question 4, Ali)

and the lack thereof prevented them from forming any specific image, such as

> "*Massive stone doors* [sentence used in the text]. Can we see a picture, a measure ? Massive can mean anything. My mind is running for clues." (RL2 question 4, Saaud)

Demonstrating awareness that factual information contributed to the mental images they formed when reading the descriptions of two underground cities, Ali and Saaud engage in the 'language and delivery' aspect of intercultural reading.

The presence of facts influenced not only the mental images they built of locations described in their readings but also their perception of the reading, as Bader comments

> "The text doesn't say if his efforts had success or not. […] some facts will help to make the story more powerful. The story of the 19 year old made it powerful, but let's see some numbers! Who also benefit?" (Reader Log 2 question 2, Lesson B)

Acknowledging that he does not regard the story as "powerful" because the lack of further information of factual nature, Bader also engages in the 'language and delivery' aspect of intercultural reading. Demonstrating awareness of the reasons behind their specific perceptions of the reading and the dishes and locations described, in these RL2 answers students display the *savoir s'engager* ability to make an evaluative analysis of a document according to explicit criteria (i.e. pedagogical objective b).

Students also showed awareness that text structure had influenced their perceptions of their readings. Maryam comments on the expository structure used in used in *The World's First Grader* (i.e. the first paragraph introducing the topic in a clear and interesting way so that audience can have a clear image of the entire text)

> Maryam: no [I did not enjoy the story], this text is a lot of 'click –bit' Laila: what is 'click-bit' ?
> Maryam: 'click-bit' is that you have a title that is designed to draw you in…
> Laila: a yeah, you go inside so ….aaaa, yeah
> Maryam: yeah, that's it. I read '84 year old man decides to go to school' that's it, I have all the information I need there. I can imagine the rest like diagram […] the rest of the text is like dressing. (discussion Reader Log 2 question 2, Lesson A)

As the excerpt shows, Maryam does not actually have knowledge of the expository essay structure. She recognizes the use of this structure in her coursebook reading by association with online texts, and she names the first paragraph a 'click-bit' when this in fact is an example of an expository

thesis statement. However, even though she does not recognize this textual feature, Maryam can relate its use to the fact that she does not perceive text as enjoyable, nor interesting to read until the end. Thus, she also engages in the 'language and delivery' aspect of intercultural reading. Maryam as well displays *savoir s'engager* (pedagogical objective b) as she is able to explain the criteria against which she evaluates the reading as "weak" and respectively "like dressing".

As Bader and Maryam's comments indicate, even without having knowledge of the concept of writing styles, students are able to notice when writers make use of writing styles conventions, and they can acknowledge the effects these conventions have on their perceptions of the text. On one occasion only, a student seemed to be somewhat familiar with the concept of writing style. In Lesson C, Laila acknowledges that it is because the text is a piece of autobiographical writing she is enthusiastic about it while other readers might not appreciate it: "When I read that Paley shared his real experiences in a food diary, I felt excited to read about what happened. Disagree [other readers will disagree with me], because not all people interested in the experiences of others".

As the RL2 answers and group discussions examined above indicate, engaged in the 'language and delivery' aspect of intercultural reading, students can practice evaluating documents against explicit criteria, namely *savoir s'engager* (pedagogical objective b). Drawing students' attention to the use of facts in descriptive passages and the structure of their texts and asking them to reflect on the effects these have on them can help them identify their subjective reader positions.

6.1.4 Summary

In section 6.1, I identified salient forms of cognitive and emotional engagement with readings. When students engaged with the coursebook texts at cognitive level, they: established logical connections between information given in different parts of the readings; raised questions in connection to the text or its content; extracted from the text suggestions for the readers; and explained the actions of the readings' characters and the feelings or opinions these express. When students engaged with the coursebook texts at emotional level, they experienced emotions in connection to the characters and circumstances illustrated, and they connected the people,

locations and situations from their readings to their personal experiences. At times, these forms of engagement with their coursebook texts involved aspects of intercultural reading.

First, students engaged in the 'subjectivity of the text' aspect of intercultural reading. In order to explain situations described in their readings, students used the identity markers their readings attributed to different characters, or they assigned to these characters specific traits and beliefs. Constructing these explanations from the information given in their readings, students also identified that characters hold subjective opinions, reflected on the reasons behind these opinions and sometimes also evaluated the validity of these reasons.

Second, students engaged in the 'student reader's own subjectivity' aspect of intercultural reading. They acknowledged that the emotions they experienced towards the people presented in their readings have a subjective nature.

Third, students engaged in the 'language and delivery' aspect of intercultural reading. Noticing the presence of specific textual features, students tapped into covert text meanings and identified the writer's intention. Even though students did not appear to have knowledge of conventions specific to the expository and the autobiographical writing styles used in their coursebook readings, they were able to evaluate the effects the use of factual information, the expository structure and the use of first person perspective have had on their perceptions of the locations described in their readings, and on their evaluations of coursebook texts as effective, powerful, interesting to read etc. Also, they showed awareness that the use of foreign language terms to present traditional dishes has determined them to experience reservation or enthusiasm regarding these dishes.

Students' engagement with the content of their coursebook reading involved intercultural competence in several forms. During their cognitive engagement they displayed attitudes consistent with *savoir être* (pedagogical objectives b and c) and of reading behaviours that can be connected to the *savoir comprendre* (pedagogical objective a) and *savoir apprendre/faire* (pedagogical objective b). In addition, students indicated that they acquired the information their coursebook texts provide on foreign cultures, and sometimes used this information or their existing cultural knowledge to interpret the information given in the text. Thus, their cognitive engagement also involved developing *savoir* and opportunities to practice *savoir apprendre/faire* as the overall ability to use one's cultural knowledge in the context of the intercultural interaction. As part of

their emotional engagement, some students transposed themselves in situations described in the reading thus working towards developing empathy which is at the core of developing *savoir être* attitudes (pedagogical objectives b and c). In their engagement with the textual features of their readings, students displayed reading behaviours that can be connected to the *savoir comprendre* (pedagogical objective a) and *savoir s'engager* (pedagogical objective b).

6.2 Level 2 communication

Level 2 communication is concerned with the reader's engagement with the perspectives other readers (may) offer of the text being read. The 'other readers' are people who have read the text and shared their perspectives with the student (i.e. *real readers*) or people whose' potential perspectives the student imagines (i.e. *imaginary readers*) (Hoff, 2017). According to the MIR, intercultural readers acknowledge and reflect on the perspectives other readers have of the text being read. This form of reader-text communication is referred to in this study as 'level 2 communication' aspect of intercultural reading. Furthermore, intercultural readers acknowledge the *cultural/historical/social subject position* of these other readers and reflect on how this affects their responses to the text. This form of reader-text communication is referred to in this study as 'subjectivity of other (student) readers' aspect of intercultural reading. Engaged in *level 2 communication*, intercultural readers thus gain new perspectives from their readings, perspectives that otherwise may not be available during *level 1 communication*.

In this section, I report how students engaged with the perspectives of *imaginary readers* (6.2.1) and then with those of *real readers* (6.2.2).

6.2.1 Engagement with the perspectives of other *imaginary readers*

In RL 2 the questions

> Remember the feelings and/or opinions you had while reading the text. List your examples in the table below (RL2, question 2)
>
> What are some conclusions you reached after reading the text ? (RL2, question 3)

were each followed by the question 'Do you think other readers agree or disagree with you ? Explain why you think they may agree or disagree' which was meant to probe into if and how students take into consideration other readers' perspectives of the same text, in other words if and how they engage in *level 2 communication*.

Prior to completing RL2, students worked on the text in pairs and in small groups while solving coursebook reading tasks, so they had opportunities to share some ideas about their readings. However, when they answered this follow-up question, in all three lessons all students, except one, referred to non-specific other readers such as "they", " some people", " not all readers" or "all readers". Mounirah referred to her peer Laila, but she anticipated Laila's perspective rather than actually comment on ideas Laila expressed. Such RL2 answers thus indicate consideration for the perspectives of other *imaginary* rather than *real readers*, and students' engagement with their perspectives took four forms.

First, in some of these RL2 answers students uncritically assumed that other readers would agree with them. These answers consisted of one to a couple of words like "yes/agree" or "all will agree"

Second, in other RL2 answers students included additional explanations as to why other readers would agree with them. However, many explanations were in fact connected to the text itself rather than to the other *imaginary reader*. For example, Ali explains

> "Yes, everyone will agree [that the Cretan diet is healthy] because it is fact from the text" (RL2, question 3).

When the explanations were connected to the other *imaginary reader*, most students failed to acknowledge the subjectivity of their *cognitive* and/or *emotional responses* which emerged during *level 1 communication* with the reading, such as

> "When I read that Kimani decided to start his education in such an old age I felt admiration for his determination and courage. Definitely I believe that other readers will agree that starting your education at a late stage of your life is challenging" (Farah, RL2 question 2).

For Farah, undertaking the challenges described in the text can be interpreted (i.e. *cognitive response*) as determination and courage. Then, she assumes everyone will experience the same feelings (i.e. e*motional response*) when reading about a courageous and determined character, namely admiration.

The premises behind Hoff's (2016) *level 2 communication* in the MIR is that readers' perceptions and understandings of a text are subjective, and intercultural readers acknowledge this. The RL2 answers from these first two categories, show that students did not acknowledge the possibility of others experiencing different feelings or drawing different conclusions from the text. These answers are thus not indicative of intercultural reading. Furthermore, Ali and Farah's answers show that they took for granted their perspective and evaluations of the text, which indicates a lack of *savoir être* attitudes (i.e. pedagogical objective c). These attitudes thus appear to enable engagement in intercultural reading.

Third, students assumed other readers would disagree with their answers. These students thus acknowledged that reading the same texts, others can have different thoughts and feelings (i.e, RL 2, question 2) and can draw different conclusions (i.e, RL 2, question 3). In MIR terms these remarks indicate awareness that perceptions and interpretations of a reading can vary, awareness specific to the intercultural reader. However, most of these students did not provide explanations as to why other readers would disagree with them and simply noted " other readers will disagree" or "not all will agree". As a result, such RL2 comments do not offer any insights into if students have considered what other readers' disagreement implies in that which concerns their own thoughts, feelings and conclusions. In other words, such answers do not illustrate how these students engaged in 'level 2 communication'. Nevertheless, they illustrate students' willingness to question their perceptions and understandings of the reading, and can be regarded as a display of the *savoir être* (i.e. pedagogical objective c) attitudes.

Fourth, students explained why other readers would agree or disagree with their answers and made reference to their own or the other readers' personal circumstances, emotions and beliefs.

As illustrated in section 6.1.1.1., during *level 1 communication*, students engaged in text interpretation and constructed from the text recommendations (i.e. answers to RL2 question 1 and 3). The frequent occurrence of such interpretations, indicates that students perceived their coursebook readings as authoritative bodies. When they were asked to comment on other readers' agreement with their conclusion (i.e. the follow-up question for RL2 question 3), some students challenged this authoritative status. As an example, Wahab first formulates the recommendation

> "It was very fascinating to hear about a man randomly found a secret city door under his house. I think more people should look under their houses to find unknown 200 ancient cities in that area".

then, he acknowledges that

> "Readers from Kuwait will not agree because here for sure is no underground city under the house" (RL2 question 3, Lesson A).

Explaining that other readers' agreement with his conclusion depends on their geographical location, Wahab engages in the 'subjectivity of other readers' aspect of intercultural reading, and realizes that the recommendation he extracted from the reading (i.e. his *cognitive response*) can be challenged. He thus practices *savoir comprendre* (i.e. objective a, identify ethnocentric perspectives in a document and explain their origins) as he implicitly acknowledges the reading is based on the premises that there is something to be found when one sets to explore an area, and this is not true in the case of Kuwait.

Some of the recommendations emerged after expressing specific emotions in connection to the people presented in their coursebook reading (section 6.1.2.1). When given the chance to reflect on other readers' agreement (i.e. the follow-up question for RL2 question 2), Maha for example notes

> "When I read He was 84 years old—the world's oldest first grader I was overwhelmed, but at the same time I felt ashamed/guilty because probably he was motivated stronger than me right now, at 21. We should be grateful for our opportunities in life. It depends - probably there are people who think that this part of the story is not important, and there are ones who have great motivation and don't feel in the same way as me" (RL2 question 2, Lesson C).

In this RL2 reflection, Maha shows awareness that her feelings when reading the text (i.e. *emotional responses)* can differ from those of others and reflects on why this can be so. Trying to imagine why others may have different feelings and acknowledging that it depends on these feelings if they will agree or not with her interpretation (i.e. We should be more grateful for our opportunities), Maha engages in the 'subjectivity of other readers' aspects of intercultural reading. Also, she indicates interest in discovering other perspectives on interpretation and willingness to question ones values and presuppositions, attitudes included in *savoir etre* (objective b and c). Undertaking this comparison between her and other readers, she also explicitly identifies the reasons behind her interpretation, namely the feelings she experienced. In MIR terms she identifies her subjectivity in interpretation. From this answer, and Wahab's discussed above, it can be

concluded that an active consideration of why other readers' conclusions and feelings reading a text can differ from one's own - in other words engagement in the 'subjectivity of imaginary readers' aspect of intercultural reading - can help students become aware of their own subjective perspectives and identify subjective perspectives within the reading.

When trying to explain why others may not agree with their thoughts and/or feelings about the text (i.e. .e. the follow-up question for RL2 question 2) students also considered the stance of the texts' characters. For example :

> "When I read that It wasn't always easy for him [Maroughe] to attend school. Many of the first graders parents didn't want an old man in their children's class, I felt a little bad because the parents treated Marugue badly. I think most of other readers disagree with me because they think like the parents and didn't want an old man in class with their children. Nowadays there are many dangerous people like pedofiles but I am sure Marugue was not like that so I feel bad for him." (Abdulrahman, RL2 question 2, Lesson B).

Abdulrahman tries to understand why other *imaginary readers* may not feel bad for Maroughe not being allowed to attend school, and in the MIR terms have a different *emotional response* than his. He thus engages in the 'subjectivity of imaginary readers' aspect of intercultural reading. An explanation emerges as he connects the imaginary reader's perspective with that of the text's characters, the parents, and reflects on why their and other readers' feelings towards Maroughe contrast with his own. Finding this explanation, Abdulrahaman displays the ability to identify and explain causes of misunderstanding in interaction - although this interaction is imaginary, between him and other *imaginary readers*- an ability Byram (2021) lists as pedagogical 'objective c' of the *savoir comprendre* component of IC. Furthermore, as in his reflection Abdulraham looks for an explanation for the opinion of the text's characters, he also engages in the 'subjectivity of the text' aspect of intercultural reading. This indicates that an active consideration for the reasons behind the opinions characters express in texts, can help students discover alternative ways to understand the people or situations featured in their readings.

Overall, in the three lessons more students considered that others would not agree with their answers to RL2 question 2 and 3 when these answers indicated emotional rather than cognitive engagement with the reading. As indicated in 6.1.2, the majority of students' *emotional responses* emerged around the people introduced in these texts, so it can be concluded that readings featuring characters might involve more opportunities for students to acknowledge and explore their own and other readers' subjectivity .

6.2.2 Engagement with the perspectives of *real readers*

After completing their RL2 individually in writing, students were asked to share their answers in groups of 3 or 4 students. These discussions were an opportunity to observe if and how students take into consideration each other's perspectives of the text read, in other words engage with the perspectives of other *real readers* in *level 2 communication*.

As illustrated in 6.1.1.2, on a number of occasions, in their RL2 answers students raised questions in connection to the text or its content. During the follow-up group discussions some students attempted to fill in the gaps left by the text or to get a better understanding on a specific aspect of the text they were interested in, and shared these questions with their peers. In MIR terms, these students initiated *level 2 communication*. Sometimes the group showed little interest in the question raised and moved on to sharing the next answer before answering the question raised. In other cases however, the group discussion turned into a collective search for answers for the student's question. For example, in his answer to the RL2 question 1a (i.e. What did you learn from the text about this [Cappadocia is an area with underground cities.]), Ali wonders if the reading does not leave out important details about the uses of the city it presents. Then he shares this question with the group and his hypothesis:

> Ali: for me the issue is it [the text] says it [the underground cities in Cappadocia] was only about war. I don't believe it was only about war because 5-10.000 years ago, there was a lot of changing in the construction of the Earth, earthquakes…., so because they have a lot of natural disasters and the underground is the better way to hide…I believe maybe there was also needed for underground cities of Cappadocia to hide from natural disaster…except the war. Of course, the war is also one case, sure. Do you think it is possible ?
>
> Saaud: I did not think about it, but now that you said it, yes, you are right ….my attention was on what it was happening back then, the wars that were then…I can imagine there were many wars so yes, people need place to hide.
>
> Sultan: actually who was living then there ? The text doesn't say.
>
> Saaud: the Minoan. How was the Minoan civilisation destroyed ? By natural disaster. In South America they have something similar. One civilisation destroyed by an earthquake.
>
> Abdulah: I didn't think about the function to hide from natural disaster for the city. But you are right! Also this makes sense that maybe humans did not build the underground city and it was made by nature…maybe by earthquakes.
>
> Ali: exactly ! (discussion RL2 question 1a, Lesson A)

Ali draws on his knowledge of geology to challenge the idea the text presents, namely the city was built to offer protection during war time, and he asks his peers for their opinion on this. When he considers Ali's hypothesis and uses his knowledge of history to evaluate this as valid, Saaud engages in the 'level 2 communication' aspect of intercultural reading. Abdulah also does this when he accepts Ali's and Saaud's interpretation - the cities of Cappadocia as a place to hide from natural disasters not only in case of war – and uses this newly gained perspective to suggest an alternative explanation to the one the text presents about the genesis of these cities. Saaud, Abdulah and Ali thus gain two possible understandings of the underground cities of Cappadocia, namely as 'places to hide from natural disaster' and as 'nature created not man built', in addition to the understanding they had gained during *level 1 communication*, cities built for protection during war time.

During this process of collective creation of new meanings, the group members display IC in various forms. Saaud draws on cultural knowledge to fill in what he perceives as gaps in the information provided by the text, and then uses this knowledge to evaluate Ali's hypothesis about the purpose of the city before accepting it. In other words, Saaud uses cultural knowledge in real time communication, and practices a *savoir apprendre/faire* ability (i.e. pedagogical objective g). Also, he evaluates Ali's hypothesis according to how it fits with historical facts, an ability consistent with ' pedagogical objective c' of *savoir s'engager.* Asking his peers about their perspectives, Ali indicates attitudes described in *savoir être*, namely willingness to suspend his belief and interest in discovering other perspectives. Last, Abdullah also displays *savoir apprendre/faire* (i.e. pedagogical objective a) when he reflects on the implications of the new text perspective brought by Ali and Saud during the group discussion. As this group discussion illustrates, directing students attention to ambiguous or missing information in a text and prompting them to work out together to fill in such information gaps, can entail opportunities for them to engage in 'level 2 communication' aspect of intercultural reading and practice a range of the pedagogical objective described in savoir *savoir apprendre/faire* and *savoir s'engager.*

During their cognitive engagement with the text students tried to explain the actions of the readings' characters and the feelings or opinions these express; as a result they ascribed to these characters' attributes beyond the ones mentioned in the coursebook reading (section 6.1.1.4).

When a student shared during the group discussions RL2 answers containing such interpretations, his/her peers sometimes signalled the subjectivity of the interpretation. For example, Bader notes

> "I think the parents are lesser educated people and this is why they did not agree to have an old man with their children in class". (RL2 question 2, Lesson B)

Bader shares this reflection during the group discussion, and he is asked by Maha "How do you know that they are lesser educated?". The text doesn't give any information about the background of the parents, so with this question Bader is prompted to acknowledge his own subjective perception of the parents. However he does not do this.

> Bader: I guessed. I can say from my own experience, at the music club there are freshmen and seniors, and we play best than only freshmen or only senior. So who doesn't see this has lack of information.
>
> Maha: yes, but I think it is different when you have 18 and 24 and primary, kids that are 6 or 7 and 84.
>
> Bader: it is beneficial![argumentative tone]
>
> Maha: yes, but it is also the kind of action that they do together. I don't say I agree with the parents, I think Maroughe should be allowed in school. I think only that you can't say parents are stupid because they don't.
>
> Bader: but they are if they don't know mixing ages is good !
>
> Ruqaya: what do we have about question d ?

Hoff (2014) argues that conflict and disagreement may facilitate meaningful communicative situations and create conditions for intercultural learning processes rather than barriers to communication. The excerpt above illustrates that Maha sets the scene for such a meaningful communicative situation when she identifies Bader's subjectivity and asks him to explain himself. The different subjectivities of the students were recruited in the conversation but a dialogue which would help them navigate through the complexities of personal perspectives and opinions (Thyberg, 2012) did not fully develop. Maha identifies that her and Bader's personal experiences makes them perceive the reading's character differently and tries to make Bader acknowledge this as well. She even gives an example of how she herself can interpret the text differently if she starts from different subjective premises. Maha thus engages in both 'student reader's own subjectivity' and 'subjectivity of other readers' aspects of intercultural reading. Contrasting her personal experience with Bader's, Maha gives Bader a hint that interpretation is a possible but not unique interpretation, an attempt to draw Bader into *level 2 communication* However he does not acknowledge the subjectivity of his perspective and Ruqaya, the third member of the discussion

group, ends the disagreement between her peers with her suggestion of moving on to discussing their answers for the next reader log question.

Similarly, in the other group discussion when students shared text interpretations and their subjectivity of interpretation became explicit, the differences in interpretations were glossed over or the discussion was steered in another direction by one of the group members. As a result, students never went beyond identification of their peer's subjectivity. Although at times, like Maha in the excerpt above, they displayed intercultural reader behaviours and attempted to engage in *level 2 communication* to discuss how different subjectivities make specific interpretations of a reading more or less possible (Hoff, 2016), they did not follow through. This finding resonates with Ahmed et.al (2020) observation that students tend to stay silent and avoid disagreement in instances of intercultural communication. It thus appears that there is need for explicit teacher support so that students feel safe in carrying on contradictory discussions around their reading texts and challenging each other's subjectivities as theorized in the MIR.

Nevertheless, simply identifying subjective interpretations as a form of engagement in the 'subjectivity of other reader' aspect of intercultural reading, can involve opportunities for IC development. Returning to the conversation excerpt above, Maha first uses questioning techniques to discover why Bader holds an opinion different from hers about the parents, ability described in 'objective a' of *savoir apprendre/faire*. Once she has identified his subjective belief, namely parents are uneducated because they don't think like he thinks, she presents to Bader alternative explanations why parents might not think the way he does. This behaviour can be related to *savoir comprendre* 'objective b', the ability to explain areas of misunderstanding in terms of each of the cultural systems present.

Culture general knowledge can facilitate noticing readers' subjective interpretations. In the excerpt below, Ahmed's engagement in the 'subjectivity of other readers' aspect of intercultural reading entails using his knowledge of culture when he identifies that his and Wahab's perception of the reading's character is subjective

> Wahab: It is important to achieve not just our individual goals, but to think wider and help others as well […]so Kimami [because he acted like this] is the best role model.
>
> Ahmad: It depends on one's life philosophy and your culture. Should we be focused just on achieving our own interests and goals ? Should we help others on that way ? Should

we help only if they can help back one day ? For me also Kimami is a role model but not for everyone.

By highlighting that it is his and Wahab's life philosophy and their culture that determined them to perceive Kimani as 'the best role model' while others may not, beyond identifying a subjective interpretation, Ahmed's engagement in this aspect of intercultural reading also entails placing the text interpretation process in context and demonstrating the ideologies involved in this process, a skill suggested as 'pedagogical objective a' for *savoir s'engager.* Furthermore, highlighting for his peers their culture shapes the meanings they build from the text, Ahmed demonstrates awareness of potential conflict between ideologies and ability to establish common criteria for evaluating Kimami, and practices the *savoir s'engager* ability to interact and mediate in accordance to explicit criteria (i.e. pedagogical objective c).

6.2.3 Summary

The findings presented in section 6.2. illustrate that reading coursebook texts entailed students' engagement not only with the content of these texts, but also with other readers' perspectives of this content. Students imagined the perceptions and understandings others, unspecified readers, might have if they read their coursebook texts, and they also shared their own with their peers during group discussions. This at time involved engagement in intercultural reading.

As part of engagement in the 'subjectivity of other readers' aspect of intercultural reading, students compared their perspectives with those of other readers and identified subjective reasons that lie behind building specific understandings and experiencing specific emotions when reading the coursebook texts. When reflecting on the imagined perspectives of other readers, students identified that their own interpretations of the text and the emotions that they experienced are of a subjective nature. During group discussions, there were also attempts to evaluate the legitimacy of different perspectives identified as subjective. As part of engagement in the 'level 2 communication' aspect of intercultural reading, students drew on each other's interpretations of the text and discovered new meanings in the texts they read. In most of these instances students readily accepted the new meaning proposed, but in some they evaluated them before accepting.

When a reading was identified as lacking information, students constructed answers to fill in these gaps.

In their engagement with the perspectives other readers offered of their coursebook reading, students displayed attitudes consistent with *savoir être* (pedagogical objectives b and c) and used abilities similar to the ones suggested as pedagogical objectives in order to develop the *savoir comprendre* (pedagogical objectives a and c) and *savoir s'engager* (pedagogical objective a) components of intercultural competence. Furthermore, in their interaction with their peers, students used abilities similar to the ones suggested as pedagogical objectives in order to develop the *savoir comprendre* (pedagogical objective b), *savoir apprendre/faire* (pedagogical objectives a and g), and *savoir s'engager* (pedagogical objective c) components of intercultural competence.

6.3 Level 3 communication

Level 3 communication is concerned with the reader's engagement with the perspectives other texts (i.e. the *level 3 texts*) offer of the text being read (i.e. the *level 1 text*). These other texts can take any form such as a reading, image, film, etc. The intertextual relationships between these *level 3 texts* and the *level 1 text* can be established either indirectly through a similarity of plot or topic, or directly by intentional referencing (Hoff, 2016). According to the MIR, intercultural readers identify intertextual relationships and reflect on the perspectives the other text(s) offer of the text being read. This form of reader-text communication is referred to in this study as *'level 3 communication'* aspect of intercultural reading. Furthermore, intercultural readers acknowledge the *cultural/historical/social subject position* of the other text(s). This form of reader-text communication is referred to in this study as 'subjectivity of the other text' aspect of intercultural reading.

In this section, I first present the range of texts my students related their coursebook readings with, namely the *level 3 texts* they identified (6.3.1). Then, according to the aspects of intertextuality they identified, I classify these *level 3 texts* in three categories (sections 6.3.2, 6.3.3 and 6.6.4) and illustrate how students used these other texts in the process of reading their coursebook texts.

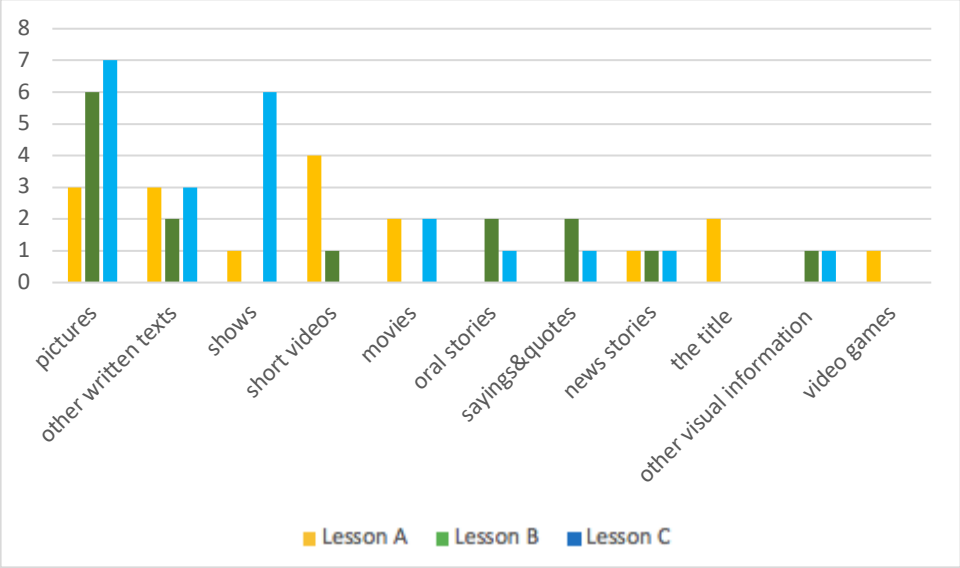
6.3.1 Placing the course book reading in the context of other texts

The RL2 question 5

What other sources of information did you connect your reading with?

was directed at revealing if students identified *level 3 texts* in connection to their coursebook readings. While in each of the three lessons there were a few students who replied "none", most of them mentioned at least one other source of information. For example, in Lesson A, Wahab mentions a movie and a YouTube video where he could see one of the two locations described in the text; in Lesson B, Fatima mentions the textbook pictures that illustrate Kimami, a person from the reading, and the workbook reading in which another person refers to Kimami. the name of this person is also referred to; in Lesson C, Bader names two TV shows where the host comments about dishes from different cultures, like one of persons from his course book reading. Furthermore, students mentioned 'other sources of information' also in their individual or group discussions answers to RL2 questions 2 and 3. Chart 2 bellow illustrates the range of all these 'other sources of information', namely the *level 3 texts* students identified in connection to their coursebook readings.

Chart 2. *Level 3 texts* identified in connection to the coursebook readings per Lesson and per number of students (out of the 15 participants in each case.



Pictures - some attached to the reading and others available in the same course book unit - were most frequently mentioned. In fact, not only the pictures but also many of the other sources of information mentioned are part of the coursebook or included in its accompanying electronic

workbook. First, the following prevalent category, 'other written texts' includes two readings and from the coursebook and one reading and a short paragraph text from the workbook and four articles from various websites. The 'short videos' category includes two videos from the workbook and two YouTube clips. Last, the 'other visual information category' includes a graph and a map found in the same units as the readings. The coursebook used in my class, can thus be argued to entail numerous opportunities for students to engage in the 'level 3 communication' aspect of intercultural reading.

Beyond the coursebook, students also mentioned shows and less frequently movies, news stories, oral stories someone has shared with the reader, famous quotes and sayings, and a video game. Aside from the photographs that were attached to the readings, the majority of the 'other sources' students mentioned were accessed online and this resonates with previous studies reporting that students tend to recognize intertextual connections that involve digital and multimodal texts (Ducate & Steckenbiller, 2017; Hoff, 2019).

Students connected their coursebook readings to these other sources of information illustrated in Chart 2 because of three main reasons, and in the MIR terms they established intertextual connections and engaged in intercultural reading as illustrated in the next three sections. In these sections I also illustrate how establishing these connections involved the 'savoirs' pedagogical objectives.

6.3.2 Texts that are visual representations of the coursebook reading

As indicated in 6.3.1, pictures were most often mentioned as other sources of information connected to the course book readings. Students frequently referred to pictures that illustrate the people, places or events described in their readings. In other words, students identified *level 3 text* (i.e. the pictures) that are visual representations of content of the *level 1 text* (i.e. the coursebook reading). The prevalence of identifying such intertextual connections is not surprising. As shown in RQ3 findings dealing with coursebook reading tasks (section 7.3.1), all readings have tasks that draw students' attention to the coursebook images, so it can be expected that students get in the habit of connecting a reading to the accompanying images. However, while these reading

tasks involve pictures for the purpose of predicting the content of the reading text, students' RL 2 answers indicate that these can be used in a more complex manner.

First, when students identified *level 3 text* that are visual representation of the *level 1 text*, they extracted from these further information about aspects featured in the coursebook reading. Students used the visual information available in these pictures to clarify aspects perceived as ambiguous in the reading. For example, in excerpt below students debate the origins of the underground cities described in their reading :

> Saaud: what if the ancient city was not underground […] Maybe it was a city, it was covered after a natural disaster…
> […]
> Sultan: yeah but then they would find ruins, right? […] from the text it was quite….not damaged when they find it, right ?
> […]
> Abdulah: and then of course you have to see from the picture….that's why it's very important to see if there is windows [indistinguishable] because that would make the point…if there is windows in the area that makes more sense that there was a city and then the city was buried. […]but from what it shows there it looks like there wasn't.
> […]
>
> Saaud: yes, my theory is wrong. (discussion RL2 question 2, Lesson A)

By bringing into the conversation the pictures and how they supplement the written information, Abdulah transforms the group into real life archaeologists who formulate and test various theories about the city presented in the coursebook reading. In other words, the three students engaged in the 'level 3 communication' aspect of intercultural reading and used the pictures as supplementary sources of information to gain further insights into the world presented in the readings. In this process, the group displays the ability to use a range of questioning techniques to elicit from informants (in this case the picture) the potential allusions and presuppositions of a document (in this case their coursebook reading), a skill listed as 'pedagogical objective a' of *savoir apprendre/faire*.

Second, when students identified *level 3 text* that are visual representation of the *level 1 text*, they often compared the information available in these two texts. For example, Ruqaya notes that her attention was caught by

> "A picture of the family gathering. It's refers to Paley's journey. It shows that Paley feels right at that home like he says in the text" (RL2 question 5, Lesson C).

and Farah comments that

> "The pictures show things that happen in the text. We can see Marouge studies in class and we can see the school in his village and his classmates. The text is real" (RL2 question 5, Lesson B)

These RL2 reflections illustrate that pictures often served as a tool to validate the information given in the reading through a process of comparison of the visual and written input. In other words, Ruqaya and Farah engaged in the 'level 3 communication' aspect of intercultural reading and used the pictures as sources of information complementary to the coursebook reading. Asserting the truthfulness of their readings after comparing the visual and written input of the coursebook, Ruqaya and Farah and indicate readiness to doubt the information from the reading, attitudes consistent with the *savoir être* interest in discovering various perspectives on interpretation of familiar and unfamiliar cultures and cultural practices (i.e. pedagogical objective b). Such a process of validating the information given in the reading occurred only in Lesson B and C. The Lesson A reading presents two ancient cities using historical dates and factual descriptive sentences, so it is not surprising that readers were not inclined to question this information, as observed in other studies looking at students' engagement with the cultural input of FL textbooks (Lee, 2005).

6.3.3 Texts that include identical aspects

In the RL 2 reflections and discussions from Lessons A and B, students mentioned other readings, short videos, a video game and a news story about the same characters and locations featured in their coursebook readings. In other words, they identified *level 3 text* that included aspects identical to those featured in the *level 1 text*.

When they identified this type of intertextual connection, some students collected further information from the *level 3 text* and, on account of the information available from both sources, they drew conclusions about the people and places found in the coursebook reading. In other words, they engaged in the 'level 3 communication' aspect of intercultural reading. For example, in a group discussion Mounirah mentions an interview in which Thomas Litei talks about how Maroughe (i.e. a character from the Lesson B reading) supported him to learn how to read at the age of 19:

> "Maroughe fought and improved his life and he improved the life of other people" (discussion RL2 question 3, Lesson B).

and Farah mentions a YouTube video about Cappadocia (i.e. a location mentioned in the Lesson A reading)

> "The video and the text show that Cappadocia is the place of ancient civilizations […] fascinates a lot of people […] They both made me like I need to know more about secret cities there" (RL2 question 5, Lesson A).

In all instances when students drew conclusion from their reading and a *level 3 text* that features the same character, their conclusions reinforced the ideas transmitted in the coursebook reading, like illustrated in this example. Namely Mounirah concludes that Maroughe helped promote education and Farah that the secret cities of Cappadocia are a place of interest. This kind of conclusions may have emerged because the *level 3 texts* identified illustrated the same points of view - in that which concerns the identical elements, namely Maroughe and Cappadocia. Yu (2018) noticed that students' intercultural awareness increased as a result of an intervention involving non-fiction readings that illustrate contrasting perspectives of the same Chinese culture related topics. Identifying *level 3 texts* in agreement with the *level 1 text* my students, did not have the opportunity to practice *savoir s'engager* as ability to negotiate agreement on places of conflict and acceptance of difference. Thus, it can be argued that identifying *level 3 texts* that present antithetical perspectives to the *level 1 text* would be more beneficial for intercultural competence development. Nevertheless, drawing their conclusions based on both the *level 1* and *level 3 text*, implies that students made comparisons between their coursebook reading and the other texts, which is a display of *savoir comprendre* ability to relate a document to another.

When students identified *level 3 texts* that include aspects identical to those featured in the coursebook readings, they also commented on differences in the presentation of these aspects. This happened on two occasions. Wahab shares

> "If I read only the text and do not see the YouTube, I do not want to go. This text is not good advertising for Cappadocia." (discussion RL2 question 3, Lesson A)

His comment illustrates that he is aware of how texts produced for different purposes, in this case the multimodal YouTube advertising video for Cappadocia versus his coursebook reading about Cappadocia, can prompt different experiences with and perceptions of the same content. Similarly, Sultan first mentions the 'Assassin Creed Revelations' video game and acknowledges that this game affected how he perceived his reading :

> "In this game you visit Cappadocia and you go inside one of the cities […] They went there, they took pictures and they created the environment. So, that was what I was thinking about, the game was waaaaay more interesting than this flat text".

Sultan then goes beyond the obvious 'visual/multimodal text' and 'written text' distinction when comparing the presentation of Cappadocia in the two texts

> "because this [the course-book reading] is supposed to be for learning purposes maybe too much of a colorful use of the language to write better descriptions is not OK because lower level students are not ready to handle." (discussion RL2 question 2, Lesson A)

He understands the limitations of the course book reading as a writing genre and that this is why he did not find the location - as described in the text - interesting while the game was captivating. Both Wahab and Sultan identify that the purpose of the other text (i.e. the YouTube and the video game) shaped how the text presented Cappadocia. In other words they identify the other texts' *cultural/historical/social subject position*, namely to attract tourists and respectively to entertain, influenced how Cappadocia is presented and they engage in the 'subjectivity of the other text' aspect of intercultural reading.

As Sultan understands the limitations of the coursebook reading as a writing genre, and that this is because of these limitation Cappadocia was not presented in a manner that he finds captivating, similar to the 'Assassin Creed' video game, he also engages the 'language and delivery' aspect of intercultural reading. The reasons behind his *emotional reader response* to the reading (i.e. feeling bored) become explicit, and in the ICC (Byram, 2021) terms, Sultan displays *savoir s'engager* awareness of their criteria against which he evaluated the content of their reading (pedagogical objective b).

6.3.4 Texts that include similar aspects

In their RL 2 reflections and during the group discussions of these reflections, students also mentioned other texts that refer to aspects similar to those featured in the course book reading'. Such examples are: a YouTube video about secret underground passages in Portland, passages the student connected with the underground city of Derinkuyou described in the Lesson A reading; a news report two students connected with the Lesson B reading because both feature people who decided to study after the age of 80; a cooking show several students connected to their Lesson C

reading because the show's host, Jamie Oliver, is a chef who travels and enjoys food from different cultures together with the locals, like the food blogger Mathew Palley featured in in the reading. In other words, these students identified *level 3 texts* that included characters, places or situations similar to those featured in the *level 1 text*.

Like in the case of some of the *level 3 texts* discussed in section 6.3.2, when identifying this third type of intertextual relationship, some students used these other texts as a supplementary source of information, to gain insight into aspects that are not explained in their coursebook reading. For example, students ponder over possible explanations for how the reading's character managed to achieve his educational goals despite his old age. As part of the attempt to understand this, students resorted to another text that refers to similar circumstances:

> Saaud: when you are 84 you understand how important it is to have education
> Sultan: yeah, yeah, sure…but your brain power….
> Ali: yes, but how to say, there is a quote they are saying that when you can yourself educated this is what keeps you alive
> Abdulah: [in Arabic, giving the quote Ali mentioned]
> Ali: yes, yes! Miss, do you know this quote ? [repeats quote from the Quran in Arabic]
> Teacher: no, no, too advanced for my level.
> Ali: is says like the brain is not a path that needs to be field but a fire that needs to be light up, like a fire, to make fire.
> Teacher: so Kimami is trying to keep his fire lit up, is this what is happening here ?
> Abdulah: yeah I think it is. (discussion RL2 question 1e, Lesson B)

Once Ali mentions an Islamic saying about learning, Abdulah engages in the 'level 3 communication' aspect of intercultural reading and draws on this saying to formulate a possible explanation. Ali and Abdullah demonstrate *savoir comprendre* as they relate the circumstances illustrated in the coursebook reading (i.e. a document from a foreign culture) to the ones from the Islamic saying (i.e. a document from one's own culture). Therefore, the 'level 3 communication' aspect of intercultural reading and using *level 3 text* as a source of extra information can involve *savoir comprendre* practice, provided students are exposed to *level 1* and *level 3* texts that present a similar aspect but in another cultural context. This finding resonates with research literature arguments that exposure to the same topic approached from different cultural perspectives is beneficial for intercultural competence development (Gonzales & Puyal, 2012; Escudero, 2013).

When *level 3 texts* from this category were used as a supplementary source of information, other students used the understandings they had gained from the *level 3 text* and built more detailed images of the aspects perceived to be similar in the *level 1 text*. As an illustration, Laila notes

> "I think about this movie about the future. The planet is damaged and people move in underground cities. This made me feel bad for the ancient people of Cappadocia cities because they didn't have sunlight, fresh air and a place to go for a walk" (RL2 question 2, Lesson A)

In her comment, Laila uses a *level 3 text* (i.e. the movie) as a lens through which she understands her course book reading and responds to it at affective level, experiencing feelings of regret towards the living conditions of the inhabitants of the underground city. Hoff (2017) argues that when students approach a text from the perspective of another text, they can gain insight into the complexities of intercultural communication by practicing how to switch frames of reference in their interpretations. Laila's comment is however brief and it cannot be established if she drew on both *level 3* and the *level 1 text* information, or just on the *level 3 text* when she expressed the feelings of regret for the life quality of the inhabitants of an underground city, the *level 1* and *level 3* text similar aspect. On the other hand, on two other occasions students indicate that engagement in the 'level 3 communication' aspect of intercultural reading - in the form of using the *level 3 text* as lenses through which characters or circumstances from the coursebook reading can be understood – did involve switching frames of reference.

To illustrate this point, Maha describes the Moschonas, characters featured in the Lesson C reading, as a loud and hospitable family, and she is challenged by her peers to explain this point:

> Bader: How did you hear the noise ? You said they are loud…
> Maha: I say this from Italian families in Italian movies […] For me I made these connections between the Italians families and the Greek families […]
> Bader: This part completely I didn't notice. I saw 'My big fat Greek wedding' but I didn't think of this.
> Maha: Yes! That movie too! I saw it. In movies like this they are always loud. If they are happy, if they argue. To make the movie funny. (discussion RL2 question 1b, Lesson C)

Maha engages in the 'level 3 communication' aspect of intercultural reading when she places the Greeks presented in the reading in the wider context of other texts (i.e. movies featuring Italian and Greek families) and perceives them as loud. She shows awareness that this perception was shaped by the other texts. Maha also engages in the 'subjectivity of the other text' aspect of intercultural reading when she demonstrates awareness that these nationalities are presented as "loud" because of the *cultural/historical/social subject position* of these movies, namely they "are meant to be funny". As she engages in this aspect of intercultural reading, Maha identifies stereotypical images the mentioned movies illustrate in their attempt to be funny, and displays *savoir comprendre* (objective a). Engaging simultaneously in 'level 3 communication' and

'subjectivity of the other text' aspects of intercultural reading , Maha also displays the *savoir s'engager* ability described in pedagogical 'objective a' , " to use analytical approaches to place a document or event in context (of origins/sources, time, place, other documents or events) and to demonstrate the ideologies involved " (Byram, 1997, p. 64). In this group discussion, she is able to switch frames of reference in her interpretations of the Moschonas: loud as presented in movies, or not necessarily loud as her coursebook reading does not in fact give any clue in this direction.

6.3.5 Summary

The findings illustrated in section 6.3 indicate that reading coursebook texts students took into consideration a range of other texts they had previously encountered during and outside their reading class (i.e. pictures, other reading texts, shows and news stories, movies and shorter video clips, famous sayings, graphs and a video game) and engaged in intercultural reading in two ways.

First, students engaged in the 'level 3 communication' aspect of intercultural reading and noticed three types of intertextual relationships between their coursebook readings and these texts: the other text visually illustrates the content of the coursebook reading; the other text refers to identical aspects featured in the coursebook reading; and the other text refers to similar aspects to those featured in the course book reading. After noticing such connections, students used the *level 3 texts* in order to extract further information in connection to the people, places, situations featured in their coursebook readings and built a more detailed understanding of these aspects or aimed to clarify points of ambiguity identified after reading the coursebook text. Also, students used the *level 3 texts* to validate the information given in the coursebook readings. Last, when the *level 3 texts* referred to similar aspects to those featured in the coursebook reading, students used these as lenses through which the coursebook reading can be understood, and also switched frames of reference and used information from both the *level 3 text* and the coursebook reading to build separate understandings of the people and situations featured in the coursebook reading.

Second, students engaged in the 'subjectivity of the other text' aspect of intercultural reading. When they connected the coursebook reading with other texts that refer to the same location or similar characters, students acknowledged that the purpose for which the other texts were created

influenced how the location or characters are presented in these texts. In turn , some of the students also became aware that their understanding and perception of these same or similar aspects while reading their coursebook text was influenced by them having been exposed to these other texts.

In their engagement with the perspectives other texts offered of their coursebook reading, students used abilities similar to the ones suggested as pedagogical objectives in order to develop the *savoir comprendre* (pedagogical objective a), *savoir apprendre/faire* (pedagogical objective a) and *savoir s'engager* (pedagogical objectives a and b) components of intercultural competence.

6.4 Conclusion

The findings presented in this chapter indicate that reading FL coursebook texts, students can work on their intercultural competence as they engage in an exploration of multiple perspectives (points 1 and 2), examine textual features (point 3) and practice skills (points 4 and 5) and acquire knowledge (point 6) necessary to develop intercultural competence.

(1) Reading coursebook texts can involve engagement not only with the coursebook reading (i.e. *level 1 communication*) but also with the perspectives other readers offer this reading (i.e. *level 2 communication*), a reading behaviour displayed by intercultural readers.

During *level 1 communication* students interpreted the information provided (6.1.1.3 and 6.1.1.4) and experienced various emotions in connection to the situations described in the reading (6.1.2.1). First, during *level 2 communication* students reflected on whether other people would agree with their interpretations or experience the same emotions. As a result, they acknowledged that these interpretations and emotions are subjective and sometimes also discovered the reasons driving their subjectivity. Furthermore, some students discovered possible reasons to interpret the text differently or experience different emotions, and the reasons behind the characters' subjective opinions. Reflecting on whether other people would agree with their interpretations also helped students identify subjective ideas transmitted in the reading (6.2.1). Second, during *level 2 communication*, students compared text interpretations to those of their peers. As a result, they identified that their peers' interpretations are subjective and tried to help their peers acknowledge their subjectivity by explaining their own reasons for interpreting the text in a given manner (6.2.2).

(2) Reading coursebook texts can involve engagement not only with the coursebook reading (i.e. *level 1 communication*) but also with the perspectives other texts offer of this (i.e. *level 3 communication*), a reading behaviour displayed by intercultural readers.

Students connected their coursebook readings to a range of other texts (eg. the coursebook pictures, YouTube clips, TV shows, other readings, etc.) (6.3.1) and they compared their content to the content of their coursebook reading in order to validate the information this contained (6.3.2). Also they drew conclusions about the locations and people featured in the coursebook reading based on both this reading and the other text(s) (6.3.3).

(3) Reading coursebook texts, students notice textual features and may be able to recognize the effects these have on readers, a reading behaviour displayed by intercultural readers.

First, students acknowledged that the use of foreign language terms to present traditional food from a foreign culture has made them experience enthusiasm or reservation towards the specific dish (6.1.3). Second, students acknowledged that the inclusion or omission of factual information made them perceive the locations described in their readings more or less impressive (6.1.3). Also, they acknowledged that the purpose for which the texts describing these locations were produced, has influenced how these locations were presented (6.3.3).

(4) Engaging in text interpretation, students can practice using abilities necessary to develop the *savoir s'engager* and *savoir comprendre* components of intercultural competence

The process of text interpretation at times entailed formulating suggestions for readers at individual or collective level, for present or future course of action. Making inferences from the given text information regarding the writers' messages for their audience, students identified covert text meanings and implicit values (i.e. pedagogical objective a of *savoir s'engager*) (6.1.1.3). Engagement in text interpretation sometimes also entailed explaining why reading characters disagree on a given topic. When students explained the reasons behind contrasting perspectives illustrated in the text , they thus identified presupposed meanings that can be challenged from a different perspective (pedagogical objective a of *savoir comprendre*) (6.1.1.4).

(5) The process of text interpretation can involve *savoirs.*

The process of text interpretation at times entailed explaining the actions of the people featured with reference to the identity the text assigns them or with refence to the knowledge the student

had about similar situations of interaction. Thus, students made use of *savoirs* (i.e. knowledge of social groups and general processes of interaction) and practiced the ability to operate knowledge under the constraints of real-time communication and interaction) (6.1.1.4).

(6) Reading coursebook texts, students can acquire the culture(s) related information available and work towards developing the *savoirs* component of intercultural competence.

After reading, students were asked to write down what they learned from the text and what are their conclusions from the text. Some of their answers included the information provided in their coursebook readings (6.1.1.1).

The findings illustrated in this chapter also indicate that when students engage in aspects of intercultural reading, this can involve using attitudes suggested in the ICC (Byram, 2021) as the *savoir être* teaching objectives and abilities suggested as the *savoir apprendre/faire, savoir s'engager* and *savoir comprendre* teaching objectives, as indicated below.

Acknowledging their text interpretations and their text related emotions are subjective (i.e. 'students reader's own subjectivity' and 'other readers' subjectivity' aspects of intercultural reading), students indicated willingness to question own presuppositions (i.e. objective c for *savoir être*). Reflecting on possible reasons to interpret the text differently or experience different emotions, or asking their peers what these reasons are, students indicated interest in discovering other perspectives (i.e. objective b for *savoir être)* (6.2.1 and 6.2.2). Also, when comparing their text interpretations, students practiced using abilities necessary to develop *savoir comprendre.* They explained the occurrence of contrasting text interpretations in terms of the readers' personal experiences (6.2.2) and their culturally driven values (6.2.1) and argued that both interpretations can be equally valid (i.e. pedagogical objective b).

Engaged in a process of collective meaning construction (i.e. 'level 2 communication' aspect of intercultural reading*)* students practiced using abilities necessary to develop the *savoir apprendre/faire* and *savoir s'engager*. First, when a student raised a question about an aspect from the text and signalled the text leaves out details they he would be interested to learn, another used his cultural knowledge to produce an answer to fill in the gap (i.e. objective g for *savoir apprendre/faire*). As a student suggested possible answer to fill in the gap, another evaluated how well this answers fits with historical facts before rejecting it (i.e. objective c for *savoir s'engager*).

Students also considered how possible answers for this gap affect their initial understanding of the given aspect (i.e. objective a for *savoir apprendre/faire*) (6.2.2.)

Noticing textual features and acknowledging these influenced their perception of the reading (i.e. 'language and delivery' aspect of intercultural reading), students practiced using abilities necessary to develop *savoir s'engager* . Students explained that they considered the coursebook readings more or less interesting to read or effective in achieving a given aim because of these textual features (i.e. the expository text structure, the use of the first person narrative and the presence of factual information); in other words they evaluated documents against explicit criteria (i.e. pedagogical objective b) (6.1.3).

Chapter 7

Completing FL Coursebook Reading Tasks

In this chapter, I report and discuss the findings of the specific research question *How does completing FL coursebook reading tasks involve intercultural reading and/or displays of savoirs ?* (i.e., RQ3). This question has two aims: first, to identify if and how FL coursebook reading tasks prompt students to engage in forms of reader-text communication described in the Model of the Intercultural Reader (MIR) (Hoff, 2016) and referred to in this study as 'intercultural reading' ; second, to identify if completing these tasks involves the knowledge, skills and attitudes suggested in the ICC Model (Byram, 1997, 2021) as pedagogical objectives to develop intercultural competence.

The data set used to answer RQ3 consists of the content of the 23 reading tasks (i.e., the task instructions as given in the *Pathways Reading and Writing* coursebook, the *Teacher's Book* notes about the implementation of the tasks, and the tasks' answer key) and the data students produced during the FL reading classes when these tasks were used. These data include written and oral answers for the coursebook reading tasks (Appendix 1), and written answers recorded in the 'Reader Log 1'(RL1) (Appendix 2). As a data collection tool, the reader log sought to record students' reflections on the process and the result of completing the coursebook reading task. The data were collected during three different classes referred to in this chapter as Lesson A, Lesson B and Lesson C, and all fifteen students enrolled in the course were present during each of these three classes.

The MIR (Hoff, 2016, 2017) served as theoretical framework to analyse these data (chapter 4.2.5.1) The model theorizes that the intercultural reader's engagement with a text operates at three interlinked levels of communication which draw into play the readers' engagement with reading-text itself (i.e. *level 1 communication*), with other readers (i.e. *level 2 communication*) and with other texts (i.e. *level 3 communication*). In sections 7.1, 7.2 and 7.3, I describe how completing the coursebook's reading tasks involved students' engagement in each of these levels of communication. Conceptualizing seven 'aspects of intercultural reading', I first identify if the

coursebook tasks have the potential to engage students in each of these. Then, I identify if and how this potential is met when students complete the tasks, and if students' work on these tasks involves pursuing the pedagogical objectives suggested in the ICC model (Appendix 6) to develop intercultural competence. I present my findings using the particular terminologies of Hoff and Byram, in italicised fonts. Section 7.4 concludes the chapter and highlights how FL reading tasks can contribute to students' intercultural competence.

7.1 Level 1 Communication

The MIR conceptualizes that *level 1 communication* entails cognitive engagement with the text content, such as manipulating information (i.e. *cognitive reader response*) but also emotional engagement, such as linking the text content to their own experiences and experiencing feelings (i.e. *emotional response)*. Furthermore, readers can respond to what it is explicitly stated in their readings (i.e. response to the reading's *accessible* content) but also to implicit ideas that can be accessed after a more in-depth and analytical reading of the text (i.e. response to the reading's *elusive* content).

Out of the 23 tasks the coursebook suggests for three reading lessons examined in this study, 12 do not ask students to engage with the readings' content. These are placed before the readings and aim to: teach and practice vocabulary items used in the reading text and considered key in its comprehension (i.e. A24, B 24, C24, A84, B84, C84, A124 and B124); activate students' prior knowledge about a situation presented in the text to be read (i.e. D24); and engage students in making predictions regarding the content of the text to be read (i.e. E24, D84 and C124). Thus, only 11 tasks instruct students to respond to the readings' content (i.e. A27, B27, C27, D27; A 87, B87, C87, D87 A127, B127 and D127) or , in the MIR terms, involve *level 1 communication*. In this section, I discuss these 11 tasks, and I describe students' engagement in intercultural reading and identify their displays of *savoirs* while completing these tasks.

7.1.1 Engagement with one's own subjectivity

Intercultural readers identify and/or evaluate the potential *cultural social and historical*

subjectivity of their *cognitive* and *emotional responses* to the reading's content. As the Teacher's Book indicates, eight tasks require students to demonstrate comprehension of the main ideas or specific details of the text content (i.e. A27, B27, C27, A 87, B87, C87, A127, B127), thus prompting *cognitive responses* to the accessible text content. Given that successful completion of these tasks requires producing pre-determined, correct answers which do not involve subjective understandings or perceptions of the texts' content, these tasks would not involve this aspect of intercultural reading. On the other hand, three tasks (i.e. D27, D87 and D127) have the potential to do this, as illustrated next.

Task D27

D27 asks students:

> How would you describe Maroughe's character ? Write three adjectives and find information from the passage to support each one. (lesson B)

As there are no predetermined correct answers, this task allows for personal understandings of the reading's character to emerge. By asking students to support their choice of adjectives with information from the text, the task then implicitly requires explanations for how these personal understandings emerged. Furthermore, failure to support one's choice of adjectives would raise awareness that one's understanding needs to be reassessed. This task thus requires students to take a critical stance towards their understanding of the character Maruoughe and in the MIR terms, it gives students an opportunity to identify and evaluate the potential *cultural social and historical subjectivity* of their responses to the reading's content. In other words, this task can involve intercultural reading.

Students' answers to D27 indicate that completing this task they responded to the text at *cognitive* level. According to the explanations provided for their choice of adjectives, students' *cognitive responses* can be divided into two main categories. First, students copied, summarized or restated information given in the text; in other words, they engaged with the accessible text content. Second, students used text information about the character's actions and background, and made inferences regarding the character's attributes; in other words, they engaged with the elusive text content. For example, both Ali and Mariam chose the adjective 'motivated', but while Ali supports his choice with a quote from the text "Maruge was a motivated and successful student" , Mariam

uses information - given in the text - that in her view supports the idea that Maroughe is motivated " because it takes motivation to attend school classes at such age [started school at the age of 84]".

For task D27, 13 out of the 15 students selected the RL1 option " I chose adjectives from the text to complete the task" . However, as in Mariam's example, these adjectives reflected inferences they had made from the text, and were not in fact words used in the text or words summarizing or restating text information. This is an indication that when describing the character, students were overall unaware that they are presenting their own interpretations rather than characteristics the text assigns to him. Only 2 students demonstrated such awareness when they noted: "My adjectives do not come from the text" (Saaud) and " Dedicated. It is from my own words: because he followed the school schedule so he can achieve the goal to become a better student." (Ali). In the MIR terms, acknowledging that interpretation took place when they formed their understanding of Maroughe, Saud and Ali identify their subjectivity. Also, this acknowledgment mirrors *savoir être*, the awareness that practices or products common to themselves and the other may not be understood in the same way (i.e. pedagogical objective b) (Byram, 2021).

The RL1 option " I chose adjectives from the text to complete the task" had the follow up question "Mention the adjectives and explain shortly what these made you think or feel about Maroughe". When students had indeed chosen adjectives from the text, their follow-up comments indicate they experienced feelings of admiration or pity for this character, and excitement that he prevailed in the struggles presented in the reading. For example: " Poor: I felt sad " (Ahmed) or "Determined. I want to be the same like Maroughe" (Ruqaia). These follow-up comments suggest that when students built their understanding of Maroughe, they may have responded to the text at emotional level, and then engaged with the information at cognitive level, as their D27 tasks answers illustrate. Thus, students can identify the potential subjectivity of their text interpretations and engage in intercultural reading if they are prompted, like RL1, to acknowledge the emotions they experience when reading the text .

Task D87

D87 instructs:

> Look at the foods from Palley's diary [diary extract included in the reading]. How much would you like to try each one? Give each a number (1-3) and write a reason. (lesson C)

By asking students to rate their willingness to try the food described in the reading, this task prompts an *emotional response* to text. By asking for an explanation for the preference expressed, it requires students to take a critical stance towards their perceptions of these food items. In the MIR terms, it gives students an opportunity to identify the potential *cultural social and historical subjectivity* of their *emotional responses* to the reading's content. In other words, this task can involve intercultural reading.

Some of the reasons students provided as answers for this task, indicate that their willingness to try the dishes was influenced by information given in the reading, such as " 3 [I really want to try it] snails because they sound tasty if you prepare with the thick sauce described by Manolis" (Sultan). However, the majority of the reasons provided show that it was the students' beliefs and previous experiences that influenced their rating, and not the information the reading provided about a specific dish. For example, Saaud's answer to D87 was " 1 for snails because I am not attracted to this idea to eat the snail" while Bader's answers "3/definitely try the snails dish because I ate before and it was delicious food". This task thus prompted two types of *emotional responses* to the text. First, students expressed feelings of like or dislike in response to information provided in the text. When this happened, there was no indication of identifying or reflecting on the subjectivity of their feelings. Second, students connected aspects presented in the text, namely the traditional dishes, to their personal experiences. Making these connections, as illustrated in Saaud and Bader's answers, students did show awareness that their perceptions of the traditional dishes are subjective, thus engaged in intercultural reading.

Students' answers to task D87, indicate that this can be a useful task in order to identify attitudes towards foreign cultures. When students rated a traditional dish as a as '3= I really want to try it' the reasons provided often indicated interest in the other's experience of daily life an attituded listed under *savoir etre* (i.e. pedagogical objective a). For example, " vote 3 for avronies because I want to taste fruit and vegetables from local places" (Mounirah) or " kalitsunia – 3 because it is famous in Cretan cooking" (Abdullah). On the other hand, on the few occasions when a dish was rated '1= I don't want to try', the explanations clarified that the lack of willingness stems from a personal preference related to the food item itself and not connected to the culture this food represents. For example, Fatima explains "avronies-1 because it is a vegetable like asparagus [information given in the text] and I hate the asparagus".

7.1.2 Engagement with the subjectivity of the coursebook reading

According to the MIR, intercultural readers identify and/or evaluate not only the potential *cultural social and historical subjectivity* of their *cognitive* and *emotional responses* to the reading's content but also that of the reading itself. The analysis of the 11 reading tasks that involve *level 1 communication* indicates that none of these tasks prompt students to do this.

However, there are RL1 answers which indicate that while working on tasks D27 (lesson B) and task D87 (lesson C) students noticed that their readings presented different perspectives of the character Kimami Maroughe and the Creatan cousine. The RL1 option "While I was working on this task I noticed that information comes from different sources" was selected by several students for both the D87 and D27 tasks. They noted that the lesson B reading includes what parents, the school principal and Thomas Litei , think about Maroughe, and that in the lesson C reading the food is described by Palley, Stella and Manolis. However, these students did not make any further comments in connection to these different perspectives included in their coursebook texts. On the other hand, as illustrated in Chapter 6 (section 6.1), when reading the lesson B text, students noticed that the parents and the school principal offer contrasting perspectives of Maroughe, discussed possible reasons for this and showed agreement with one perspective or the other. In MIR terms, they engaged with the subjectivity of the coursebook reading and identified and evaluated the *cultural social and historical subjectivity* of the reading's characters. Thus, it appears that a reading task can narrow the students' focus in their engagement with the text to the extent that intercultural reading opportunities are missed.

7.1.3 Engagement with the textual features of the coursebook reading

The MIR suggests that intercultural readers identify the use of a specific *narrative style and structure* in a reading and/or evaluate how such textual features may influence the reader and his/her responses to the reading. Adapted for use in my study, this MIR analytical category is concerned with the language choices writers make to convey meaning and the organisational patterns used to deliver information (section 4.2.5.1). Two out of 11 reading tasks that involve *level 1 communication* direct students' attention to the language used in the text, namely C127 and D127.

Task C127 explains the concept of 'analogy' and then asks students:

> Look at the paragraphs B and D of the reading passage. Find an analogy in each paragraph. What does each analogy help the reader understand ? (lesson A)

The task can thus raise students' awareness of how language choices influence readers. Specifically, that the analogy stylistic device clarifies meaning, and by asking students to find analogies in the text, this task has the potential to involve intercultural reading.

After completing C127, task D127 asks students to

> Look back at paragraph E. What analogy could be used to describe the age of the city? Discuss your ideas with a partner. (lesson A)

and gives them an opportunity to create their own analogies to describe the age of the city of Nevshehir and observe the effects this stylistic device has on meaning. Thus D127 has the potential to involve intercultural reading .

All 15 students provided correct answers to task C127, which indicates that the task met its potential to prompt students to identify the presence of specific language choices (i.e. the analogies) in the text. When reporting in their RL1 on how they engaged with the text as part of completing this task, some students indicated that C127 also raised their awareness of the effects the analogies had had on them. For example, Bader selected the RL1 option "The analogies did not attract my attention when I first read the paragraph. I noticed the analogies after completing this task" and provided the follow-up comment "I did not know is called analogy. It [the analogy] made my imagination work hard to picture a city can fit in a tall building that is buried in the ground. Wow, what a city! ". Mounirah, after selecting the RL1 option "After I became aware of the analogies, my first impression of the size of the cities did not change" explained "I see the text compares the cities with tall buildings and soccer field. It is better if they compare this cities to other more famous cities that everyone knows".

These two follow up comments illustrate that students were able to explain the reasons behind their perceptions of the cities described in the text, with reference to the author's choice of analogy. In other words, they illustrate that task C127 also met its potential to prompt students to evaluate the language choices made in the text. Bader indicates awareness that the analogy made him imagine Derinkuyu as an extraordinary city while Mounirah indicates the analogy made understanding difficult, as she could not relate to the structures the cities were compared with.

Completing C127, thus raised students' awareness of the reasons behind their specific perceptions of the two cities and, as intercultural readers, Bader and Mounirah display abilities similar to the intercultural speakers' *savoir s'engager* (i.e. pedagogical objective b) who are aware of the criteria against which they evaluate cultural perspectives, products and practices.

After successfully identifying analogies in C127, in D127 all students produced their own analogies. In their RL1, several students selected the option " I thought of more than one analogy for the age of the city of Nevshehir " to describe their experience of completing D127, and noted in their follow-up comments one or more analogies. All these analogies – as well as the analogies listed as answers for this reading task - described the age of Nevsehir in relation to various locations such as "These cities are older than the Chinese Empire" (Ruqaya) or "The city is older than any city in Kuwait and maybe in the whole Gulf states" (Ahmed). Such comments illustrate that in their attempts to describe the age of the city, students drew on their knowledge of cultural products. Maha, who lacked such knowledge, confesses in her follow up comment "I searched for other old locations that are more known by all people to see how old they are to make an analogy". Thus, while providing students with the opportunity to further observe the effects the stylistic device 'analogy' has on meaning, task D127 also created a context in which students used, and could acquire, knowledge of cultural products.

For task D127, two students selected the RL1 option "I thought about what will happen if the text writer uses other analogies to explain the size of the cities" also provided follow-up comments to explain their choice: " If he says the city is as small as, then the people will understand it is small" (Laila) and "He should say as deep as X floors underground parking because the city is like tunnels under ground not like skyscraper underground" (Abdulrahman). These comments illustrate that tasks C127 and D127 not only created awareness that analogies transmit meaning through comparisons, but also awareness that the comparison elements are references to the readers' perceived knowledge and experiences . The ability to identify in a document implicit references to shared meanings is a display of the *savoir apprendre/faire* (i.e. pedagogical objective b).

7.1.4 Summary

Completing tasks D27, D87, C127 and D127, students engaged with the content of their readings, and this involved three forms of intercultural reading. First, searching for text information to support their understanding of Maroughe, as D27 requests, some students became aware that their understanding was the result of them interpreting the information provided in the text. Second, providing an explanation for their willingness, or lack thereof, to try Greek traditional food as D87 requests, most students identified the beliefs and personal experiences that shaped their specific perceptions of the food items. These two forms of reader-text communication illustrate the '(student reader's) own subjectivity ' aspect of intercultural reading. Third, C127 asked to identify the use of the analogy stylistic device in their text and doing this, some students gained awareness that the analogies chosen shaped their perceptions of the cities described, and that writers take into consideration potential readers when choosing analogies. This form of reader-text communication illustrates the 'language and delivery' aspect of intercultural reading.

These tasks also involved the 'savoirs' pedagogical objectives. Completing D27 and D87, some students displayed attitudes representative of *savoir être* (i.e. pedagogical objective b and respectively a). Working on C127 implied using reading skills connected to document analysis techniques described in *savoir s'engager* (i.e. pedagogical objective b) and *savoir apprendre/faire* (i.e. pedagogical objective b), and D127 entailed opportunities to gain knowledge of cultural products.

7.2 Level 2 Communication

The *level 2 communication* theorized in the MIR entails engagement with the perspectives other readers have of the text being read. These readers can be real (i.e. students are exposed to the perspectives of these readers) or imaginary (i.e. students imagine what the perspectives of these readers might be). In this section I illustrate how the coursebooks task prompted my students to engage with the perspectives of other readers, and how their engagement involved intercultural reading and/or displays of IC.

7.2.1 Engagement with the perspectives of other readers

Out of the 23 readings tasks examined, three (i.e. D27, D87 and D127) involve individual work with the text and then sharing answers with peers. In other words, these tasks expose students to the perspectives of other *real readers* and give them an opportunity to engage in *level 2 communication*. While two of these tasks use the instructions "share your ideas with a partner" (D27, lesson B) and "discuss your ideas with a partner" (D127, lesson A), in the case of the third (D87), the Teacher's Book recommends implementing it in a manner that would enable students to gain access to the perspectives of other readers:

> The Critical Thinking box talks about justifying or giving reasons for an opinion. The exercise asks students to first evaluate each dish by giving it a rating and then to justify that rating by giving reasons. Have students complete the task individually. Have them discuss their answers in pairs. (D87, lesson C)

As these three tasks offer opportunities to simultaneously engage in *level 1* and *level 2 communication*, I identified them to have the potential to engage students in intercultural reading. During the discussions carried out as part of completing these tasks, I noticed three salient forms of student engagement in peer group conversations, as illustrated next.

<u>No engagement with each other's perspective (i.e. no engagement in *level 2 communication)*</u>

Task D127 requires students to respond at emotional level and connect the city described in the text, Nevsehir, with another city they are familiar with (section 7.1.1.). However, the group discussions revealed that completing this task students' main interest was in producing analogies that transmit factual information. - as Maha's and Bader's comments below indicate - rather than in establishing a connection according to their own experiences, as in Ruqaya's case :

> Maha: I wrote two analogies. First one: the city is as old as Mesopotamia. Second: it is as old as Troy.
> Ruqaya: actually, I don't know any of the dates that you mentioned. And I am not sure if my numbers are correct. I said that it is as old as the Petra, in Jordan. I did not search to see the age of Petra but they look like the same, so I said their age is the same.
> Maha: this is why I connected with the Greek culture so I search to compare it with Greek temples. I find the Troy like this, about 3000 years before the common era.
> Bader: I just said it is older than any history that I know ! (Excerpt 1, D127)

In the discussions prompted by D127, students presented the analogies they had previously written down, but volunteered no feedback on the content of each other's answers. Their interest in

historical facts, as illustrated in Excerpt 1, can be an explanation for the lack of feedback. Not possessing historical knowledge – knowledge that students appeared to deem as necessary for completing this task successfully - could have made them think they have nothing to add to the conversation. This idea is supported by the RL1 comments students made when they chose the option "While I was working on this task [D127] I paid attention to the analogy my partner suggested", such as "I wanted to know what they answered because I did not have a good answer. They google to find other old places so it was good. I learned some" (Bader).

Therefore, working on task D 127 students did not engage with each other's perspectives of the city of Nevsehir, and the task did not meet its potential to involve intercultural reading . However, as indicated in Bader's comment, the D127 discussions created a context in which students could acquire further knowledge about the city presented in the text and other similar cultural products (i.e. other cities built by ancient civilizations).

Also during the task D27 and D87 group discussions there were instances when a student did not receive feedback. However, such instances were scarce, and at least one of the group members received detailed peer feedback on the content of his/her answers.

Comparing individual answers

As individual answers to task D27, students described the character of Marughe using three adjectives and provided evidence from the reading to support their choice of adjectives (section 7.1.1.) During the group discussion, students noticed the differences in their choices of adjectives and often provided feedback on each other's' answers in simple 'agree/disagree' comments:

> Saaud: I will start. I said that he is "uneducated". This is clearly because he only joined the elementary school at 84. So, clearly the guy didn't have the chance to go to school. Second is "motivated" because it was written in the text, he was motivated and successful. And last I said "daring" because he travelled, it was mentioned for the first time – he got the plane, he went to the UN to talk to them about the education problem in Kenya, so I believe he is daring. So those are my 3 adjectives.
> Sultan: I agree [his choices later presented are: "determined", "poor", "kind"].
> Ali: it is different [his choices later presented are: "dreamer", "successful", "inspiring"] from me but I agree totally. (Excerpt 1, D27)

In the MIR terms, Sultan and Ali engage in *level 2 communication* as they take into consideration Saaud's perspective. Their agreement with him implies that a process of evaluation of his understanding of Maroughe took place. Engaged in *level 2 communication* they expanded their understanding of Maroughe by attributing him further characteristics highlighted by Saaud.

There were also occasions when students – before agreeing - reflected on the text evidence their peers provided to support their choice of adjectives. This reflection led them to notice that the same piece of information can be interpreted in a different manner, as Farah does in the excerpt below:

> Farah: […]for "altruistic" I put : he moved to a home for the elderly, some of the residents were illiterate and he taught them to read and write. And also the part with his travel to New York City and the United Nations.
> […]
> Moniera: […] "inspiring" because by personal example he proved we can learn at any age. He inspired the other old people from the elderly home to follow him on the path to learn. He taught them to read.
> Farah: so we described the same qualities about Maroughe […] inspiring is similar to altruistic : he wanted to give proof that it is never too late to start education because he wanted more people to believe this and try, and the government to believe this and to give more support to uneducated people to try to learn. He shared his knowledge with others to help them.
> Laila: so, it is like because he was altruistic he wanted to inspire ?
> Farah: yes, I believe this happened there.
> Moniera: and because he was altruistic he has the power to inspire the others. (Excerpt 2, D27)

The MIR builds on the premises that different readers can have different interpretations of the same text and engagement in *level 2 communication* can raise students' awareness of this, thus transforming them into intercultural readers. When Farah reflects on Moniera's support for her choice of adjectives to describe Marought, she acts as an intercultural reader and notices that the same actions of the character are labelled "inspiring" and "altruistic". Furthermore, when she points this out to the group, Laila and Moniera also act as intercultural readers. They build on Farah's observation and find new interpretations of the actions narrated in the text, actions previously used as support for Maroughe being "inspiring" and "altruistic". Laila suggests "altruism" as a reason behind Maroughe's desire to inspire and Moniera suggests this to be the reason why he was successful in inspiring others. Participants in this discussion thus engage in a process of collective meaning construction, a behaviour the MIR associates to intercultural readers.

Students reflected on the text evidence their peers provided to support their choice of adjectives not only when they noticed differences between their answers, but also when they noticed similarities.

> Bader: I said "ambitious", "fighter" and "inspiring". […] Fighter because he fought against the British colonialists and because he fought to get an education and he fought for other to get an education with his speech at the UN […]
> Ruqaya: I also put "fighter" because the text says he was motivated and successful. Nothing can stop you to get success, you are fighter. And of course you need motivation to be a fighter. His dream to go to school was his motivation.
> Bader: yes but for me, "fighter" has more a 'punch' connection. Get these British colonialists out of Kenya !!!
> Ruqaya: ok … then for me he is not a fighter like this. I don't feel from the story he wanted to go to war, but he was not able to escape the war that is why he takes part in it. (Excerpt 3, D27)

As in the case of the previous discussion (Excerpt 2, D27), reflecting on the support another student brought for the choice of a specific adjective created a context in which the individual process of text interpretation became explicit. The initial similarity Ruqaya notices between her and Bader's answers (i.e. the choice of the adjective "fighter") becomes a difference as these two readers unpack how they came to understand Maroughe to be a fighter. Examining the support each of them brings for their answer, Ruqaya and Bader gain the intercultural readers' awareness that multiple, equally valid interpretations of the same text can co-exist. Although these two readers do not construct new meanings together - as Farah, Moniera and Laila did in Excerpt 2- engaged in *level 2 communication*, Ruqaya revises her understanding of Maroughe by asking herself if she sees him to be a fighter in the literal sense of the word, as Bader sees him to be.

By enabling students to gain access to each other's process of text interpretation, the comparative discussions that emerged as part of completing task D27 created a context in which attitudes associated to *savoir être* surfaced. Comparing the explanations behind choosing different adjectives, students indicated interest in discovering multiple interpretations of the same text. Such interest is similar to the intercultural speakers' interest in discovering other perspectives on interpretation of familiar and unfamiliar cultural phenomena (i.e. pedagogical objective b of *savoir être*). Also, students indicated readiness to consider how these other interpretations affect their original one (Excerpt 2 and 3, D27), attitude similar to the intercultural speakers' willingness to take up others' cultural perspectives in order to compare and contrast them to their own (i.e. pedagogical objective c of *savoir être*).

The individual answers to task D87 took the form of *emotional reader responses* (section 7.1.1.). During the discussion stage of this task, the feedback students gave on each other's answers was always directed at the explanation a student provided for the '1 to 3' rating of his/her willingness to try the dishes described in the text, and not at rating itself. While in D27 students engaged in comparative discussions of both different and similar individual task answers, in D87 the group's feedback was connected to points of difference only. For example:

> Maha: I put 1[I would never try] for kalitsunia because they have herbs and I am not a fan of herbs.
> Bader: I circled 3 [I would definitely try] because they have herbs […] From the way they wrote this story it is like the herbs can be found only in Crete, so they are special and I want even more to discover them.
> Maha: yes it is true, but to be honest I am not curious about that at all. (Excerpt 1, D87)

Bader notices that herbs ingredient of 'kalitsunia', determined Maha to give a rating opposite to his, and highlights a difference in beliefs between them. Although Maha does not adopt it Bader's belief, she recognizes it valid. In the other instances when personal experiences with, or beliefs about the specific food item were opposite, similarly to Maha students acknowledged each other's explanation for the rating of the food item as valid, and there were no instances of students attempting to convince their peers to change their rating or to challenge each other's' reasoning. This is an attitude similar to *savoir être,* pedagogical objective c.

Furthermore, students' tendency during the D87 discussions to respond to personal experiences and beliefs different from their own, resonates with the findings illustrated in the previous chapter (sections 6.1.1, 6.1.3 and 6.2.1), which indicated that they were more inclined to identify the subjectivity of their *emotional* rather than their *cognitive response* to the texts they read. Thus it can be argued that readings tasks that prompt *emotional responses* and then invite students to discuss these with their peers are more likely to involve IR than the tasks that prompt *cognitive responses*.

Asking questions

In the context of the D27 and D87 group discussions, students also raised questions in connection to the reading and also to each other's individual answers. When questions were related to the readings' content, they mainly targeted clarifying text information. For example :

Abdulah: so what is avornies ? what is the difference with horta ?
Saaud: it looks and tastes like baby asparagus. Horta I don't know if I tried but the text says it's herbs, so like leaves only.
Ali: yes avronies is like asparagus , also the text says that.
Abdulah: Aaaa, I didn't see that ! I understand. (Excerpt 2, D87)

This exchange illustrates that by questioning his peers, Abdulah completes his understanding of 'avronies' and 'horta' gained during *level 1 communication*. Also, it suggests that engagement in *level 2 communication* can enrich readers' understanding of a text not only by involving them in a process of construction of new possible meanings together with other readers (Excerpt 2,D27), but also by giving them access to the knowledge of other readers. Abdulah draws on Saaud's first-hand experience with 'avronies', and on Ali's observation of which part of the text provides the information that could help him make the difference between 'avronies' and 'horta'.

When the questions students asked were related to each other's individual answers, these mainly targeted obtaining more information on a specific aspect mentioned in the text. For example, Ali's use the word 'veteran' to describe Maroughe and his explanation "he [Maroughe] fought in the independence war against Britain", triggers the discussion:

Abdullrahman: did the British have a colony in Kenya ?
Abdulwahab: yes, almost in all Africa.
Ahmed: also the Dutch had colonies in Africa, Portuguese, the French.
Abdulwahab: South and Central Africa. Belgian and Dutch.
[…]
Abdullrahman: so he [Marughe] was fighting like a citizen for his country to get their rights from colonial powers and like a person to get his rights from the school managers and parents. (Excerpt 4, D27)

Similar to Excerpt 2,D87, this discussion illustrates that asking questions gave students' access to each other's knowledge. Abdulraham uses Abdulwahab and Ahmed's background knowledge of Africa's colonial past to re-interpret Marughe's character. He gives prominence to Maroughe's dimension as an underprivileged man who has to fight for his rights, dimension which he had previously noticed but only in the context of the Maroughe's struggle to obtain the right to education. In other words, Abdulrahaman engages in *level 2 communication* and in a process of collective meaning construction, by using his peers' background knowledge, he broadens his initial understandings of the reading's character.

As illustrated in this section - Excerpt 2,D87 and Excerpt 4,D27 - by presenting students with the opportunity to access each other's knowledge, the coursebook tasks created a context in which

students engaged in *level 2 communication*. Thus, they could acquire further knowledge about the cultural products and historical events featured in their texts, and enhance their cultural knowledge.

7.2.2 Engagement with the subjectivity of other readers

The MIR theorizes that intercultural readers take into consideration how the *cultural, social, historical subjectivity* of other readers makes specific *cognitive* and *emotional responses* to a reading more or less possible. Engaged in *level 2 communication*, intercultural readers thus identify and/or evaluate the *cultural /social/historical subjectivity* of the perspectives different readers (may) have of the same reading. As reported in section 7.1.1., D27 and D87 elicit subjective responses to the text. Suggesting that students discuss their answers in pairs, these reading tasks create a context in which readers' subjectivity can come to light, and students can identify and/or evaluate it. Thus, I identified these two tasks to have the potential to engage students in intercultural reading.

The D27 discussions entailed sharing and at times comparing interpretations, and this raised students' awareness of how a specific interpretation and understanding of Maroughe's character emerged (section 7.2.1). Students' subjectivity became obvious in such discussions. For example, going back to the conversation between Bader and Ruqaya - who both describe Maroughe as 'a fighter' (Excerpt 3, D27) - explaining his reasons for choosing this adjective Bader highlights that "for me 'fighter' has more a 'punch' connection. Get these British colonialists out of Kenya !!!" In other words, in this remark, Bader identifies his own subjectivity in interpretation. However, his peers did not respond to this comment. While in this example the process of comparison helped Bader identify his own subjectivity, in other conversations it was another student who pointed out one's subjectivity in interpretation. For example:

> Ali: 'positive' because it says he was successful in school. But Kimami was a student with daily life responsibilities not like the children in his class. To be successful when you have many worries and responsibilities like him means you must stay positive.
> Sultan: I don't think you must be positive. For me if I am stressed about an exam that it will be difficult, I study more and be more successful. So it depends on the person.
> Abdullah: I also agree [with Sultan]. He makes all his responsibilities and is successful in school, means for sure he is hard working but not positive (Excerpt 5, D27).

Sultan highlights Ali's subjectivity in relationship to his own personal experiences. Furthermore, Abdullah expresses agreement with the meaning of Sultan's experience. However, Ali does not seem to notice this and his own subjectivity in interpretation. The students did not engage further with the difference between these two subjective interpretations (i.e. Ali's on one side and Sultan and Abdulla's on the other) and the group discussion continued with the next student sharing his answers. Thus, although the task D27 discussions highlighted subjective interpretations, students did not go beyond identifying these to try to unpack their own or the others' *cultural/social/historical subjectivity*.

The D87 discussions entailed at times comparing opposing personal preferences and experiences with foreign traditional food (section 7.2.1) and this created a context in which one's *cultural/social/historical subjectivity* became obvious. Despite this - as illustrated also in Excerpt5, D27- students did not discuss the subjectivity of these personal experiences. On the other hand, the RL1 option " While I was working on this task [D87], I thought that some other people might give other ratings for the food items" was selected by the majority of the students, and some also provided follow-up comments which indicate awareness that one's rating can vary given that culinary preferences are highly personal and can be culturally driven. Sultan for example - after expressing his enthusiasm about snails in the task answer by rating this food as '3'[I definitely want to try snails] - comments in his RL1 "people are willing to try and experience other foods and cultures more or less; here people don't eat snails so maybe they will not vote 3 ". In the MIR terms, these students identified their *cultural/social/historical subjectivity* in contrast with that of other *imaginary readers*. Sultan's awareness that similar or different cultural products, namely food, may not be understood in the same way across cultural groups indicates an attitude consistent with the *savoir être*, pedagogical objective b.

7.2.3 Summary

During the tasks D27 and D87 group discussions some students engaged in *level 2 communication* and four forms of intercultural reading. First, in the context of the D27 discussions, students broadened their initial understandings of Maroughe after comparing these to those of their peers, and after comparing how different students reached their various understandings. Second, both in

the D27 and D87 discussions, students asked each other questions about the text content or the content of their answers and extended their understanding of various other aspects presented in their readings. These two forms of reader-text communication illustrate the 'level 2 communication' aspect of intercultural reading. Third, when comparing how they reached similar or different understandings, students also became aware the same text information can have multiple interpretations and the same conclusion can be reached from different pieces of information included in the text. Fourth, comparing their reasons for their willingness to try or not traditional Greek food described in their reading, during the D87 discussion students became aware of the subjectivity of the personal experiences and the beliefs behind their willingness or lack thereof. These two forms of reader-text communication illustrate the 'subjectivity of other (student) readers' aspect of intercultural reading. This aspect of intercultural reading emerged also outside the context of the group discussions. In D87, explaining in individual written answers their reasons behind the positive evaluations of the Greek food described in their reading, students considered how other unspecified readers would rate the same food item, and identified that their perception of the food and their evaluations were subjective.

Task D127 was also identified as having the potential to prompt *level 2 communication* as this task, like D27 and D87, involves students producing individual answers to text related questions and then sharing these with their peers. However, during the D127 discussion students did not engage in *level 2 communication*.

Completing these tasks also involved the 'savoirs' pedagogical objectives. Comparing personal understandings of Marughe and how these emerged, some students displayed attitudes representative of *savoir être* (i.e. pedagogical objectives b and c) and comparing their reasons for their willingness to try or not traditional Greek food, they displayed *savoir être* (i.e. pedagogical objective c). Listening to their peers' task answers during the D127 discussion and asking them questions during the D27 and D87 discussions, created a context in which students could acquire cultural knowledge.

7.3 Level 3 communication

According to the MIR, intercultural readers identify other texts (i.e. *level 3 texts*) that the reading

(i.e. *level 1 text*) shares aspects with. This intertextual relationship can be established either indirectly through a similarity of plot or topic, or directly by intentional referencing. The *level 3 communication* theorized in the MIR entails engagement with the perspectives these other texts offer of the text being read. In this section, I illustrate how the coursebook reading tasks helped students identify *level 3 texts,* and how their engagement with *level 3 texts*, when completing reading tasks, involved intercultural reading and/or the 'savoirs' pedagogical objectives .

7.3.1 Identification of intertextual relationships

Among the 23 reading tasks included in my study, three ask students to work with photographs:

> Look at the photo and the title of the reading passage on page 125. What kind of "secret cities" do you think are described in the passage? What do you think they were used for? Discuss your ideas with a partner. (C 124, lesson A)
>
> Look at the photo and the title of the reading passage on page 25.Why do you think the man is studying in a class with children? Check your ideas as you read the passage. (E 24, lesson B).
>
> The reading on pages 85-86 is about a trip that photographer Matthieu Palley made. Look at the photos and their captions. What place is the passage mainly about? What kind of food do people eat there? Discuss your ideas with a partner. (D 84, lesson C).

The instructions clearly indicate that the photographs capture aspects students will read about in the text. In other words, the three tasks highlight direct intertextual relationships between the coursebook photographs and readings, and identify on the students' behalf *level 3 texts* (i.e. the photographs).

RL1 reflections indicate that these tasks were indeed successful in helping students identify the coursebook images as *level 3 texts.* For each of the tasks above, all students selected the RL1 option "When I was working on this task I thought there might be a connection between the picture and the text" and most also provided explanations regarding the connection they established:

> " I knew the text will be about the cities in the picture" (Abdulah, task C124)
>
> "The text will describe the picture and tell us who is this old man" (Ali, task E24)
>
> " We will find out what the traditional Mediterranean food is. Maybe the food rituals will be also discussed." (Maha, task D84).

These explanations clarify that students identified the intertextual relationship between the pictures and their readings as indicated in the tasks' instructions, namely the *level 3 text* is identified to be a visual representation of the *level 1 text*.

The students' answers to other tasks the coursebook suggest around the three readings indicate that students did not identify other *level 3 texts*, beyond the ones introduced by the tasks E 24, D84 and C124. However, when reading their coursebook texts without having a specific task to solve, students identified a wide range of other texts (section 6.3.1).

7.3.2 Engagement with the perspectives offered by *level 3 texts*

As illustrated in section 7.3.1, three of the 23 tasks (i.e. E24, D84 and C124) helped students identify *level 3 texts*; these tasks require students to examine the content of the *level 3* texts (i.e. the pictures) in order to predict the content of the *level 1 text* (i.e. the reading) (section 7.3.1). Students' answers to these tasks indicate that they engaged with the *level 3 texts* according to the instructions and based on clues from the pictures, students inferred more or less accurately information contained in their readings:

> The city is in mountains or hills so it is secret because it is difficult to find. It is in a Muslim country because we can see a mosque. Now, it seems that people live there. We have the houses, restaurants, cars, but maybe in the past these cities were used for hiding because of danger or hiding something precious. (Farah, task C124, lesson A)
>
> This is a school in Africa and from my information about education in much Africa, when this man was a kid probably there was no school to go to. So now he has the possibility to go because things improved a little. (Sultan, task E24, lesson B)
>
> The captions say the family and the food are in Crete but there is also a picture with a map so it can be it is about the food there and other places in the world. They eat sardines, beans and snails in Crete. No idea about the other places because it is just a map. (Abdulwahab, task D84, lesson C)

While task C124 and D84 ask students to discuss their predictions with a partner and involve engagement only with the *level 3 text*, E24 asks them to read the text and check their predictions, and it involves engagement with both the content of the *level 1* and *level 3 texts*. Creating an opportunity for students to compare the content of these two texts, task E24 has the potential to involve *level 3 communication*. However, neither students' work with this task nor their RL1 reflections connected to completing this task indicated that this potential was met.

It is noticeable that making predictions about the reading's content based on photographs, many students used cultural knowledge. In the task answers above, Farah places the city in a Muslim country because of the presence of the mosque, and Sultan explains the presence of the old man in a class with children in connection to an African context. If students then check their knowledge in comparison to the information provided in the text, prediction tasks like E24, D84 and C124 can be argued to promote intercultural competence by prompting students to update, if necessary, their specific cultural knowledge.

Beyond their work on the three reading tasks discussed above, some students engaged with the coursebook pictures also while completing D87. Students' answers to D27 and their RL1 reflections around this task show that the pictures served as a source of information supplementary to the reading. For example, in his task answer Ahmed states that he is enthusiastic to try 'avronies' because the text mentions this plant has health benefits. Then, he writes in his RL1 "While looking at the avronies, I remembered the Chinese root vegetables I experienced in the context of my friends and the talk about health and particularly men's health." Ahmed's task answer in conjunction with his RL1 reflection indicates engagement in *level 3 communication* and intercultural reading in two ways. First, his willingness to try this food (i.e. his *emotional reader response* to the reading) was based not only on the information given in the text (i.e. a perspective gained during *level 1 communication*) but also on the information he extracted from the picture (i.e. a perspective gained during *level 3 communication*). Thus before giving it a favorable evaluation, Ahmed examined this cultural product according to information from different sources. This manner of evaluation also indicates attitudes consistent with the *savoir être* interest in discovering various perspectives on interpretation of familiar and unfamiliar cultures and cultural practices (i.e. pedagogical objective b). Second, the pictures extended his understanding of 'avronies' beyond the information provided in the text by helping him to make connections between traditional foods from different cultures. Building his understanding of 'avronies' in this way, Ahmed indicates that he can relate cultures, an ability underlying all the pedagogical objective suggested in *savoir comprendre*.

7.3.3 Engagement with the subjectivity and the textual features of *level 3 texts*

As reported in sections 7.3.1 and 7.3.2, while completing coursebook tasks, the photographs attached to the readings were the only *level 3 texts* my students identified and engaged with. The MIR builds on the assumption that texts themselves can be subjective and posits that intercultural readers acknowledge and reflect on the *cultural/social/historical subjectivity* not only of the text they read (i.e. the *level 1 text*), but also that of the other texts this shares aspects of intertextuality with (i.e. *level 3 texts*). None of the three tasks that involved working with photographs ask students to consider the potential subjectivity of these *level 3 texts.* As illustrated in the previous sections of this chapter, students sometimes went beyond the task instructions; however, the analysis of the students' task answers and their RL1 reflections revealed that they did not do this in that which concerns engagement with the potential subjectivity of the photographs.

The MIR theorizes that when intercultural readers engage with the perspectives of *level 3 texts*, they identify and reflect on their *narrative style and structure* in the same manner they do during *level 1 communication* . However, as photographs do not entail any textual features and they were the only kind of *level 3 texts* students identified while working on the coursebook tasks, this aspect of intercultural reading was not applicable.

7.3.4 Summary

Although tasks E24, D84 and C124 successfully guided students to identify that the coursebook pictures visually represent aspects featured in the readings, in other words prompted students to establish intertextual connections, working on these tasks, students did not engage in *level 3 communication*. On the other hand, working on task D87 – a task that does not refer students to the coursebook pictures – they did engage in *level 3 communication* and two forms of intercultural reading. First, they used information from different sources, namely the reading and the pictures, in order to decide if they are interested in trying these dishes or not. Second, they extracted further information available in the reading's pictures and extended their initial understanding of traditional Cretan dishes described in the reading. These two forms of reader-text communication illustrate the 'level 3 communication' aspect of intercultural reading.

While examining the coursebook pictures in order to make predictions regarding the content of their readings, as task E24, D84 and C124 request, some students displayed *savoirs* related knowledge.

7.4 Conclusion

The findings presented in this chapter indicate that these coursebook reading tasks involve opportunities for students to engage with the readings on three levels of reader-text communication, as described in the Model of the Intercultural Reader (Hoff, 2016). Also, completing these tasks presents opportunities for students to use skills and attitudes suggested as pedagogical objectives in order to develop the *savoir apprendre/faire, savoir s'engager* and *savoir être* components of ICC (Byram, 2021) and acquire *savoirs* related knowledge.

The characteristics of FL reading tasks that entail such opportunities, and how they can contribute to students' intercultural competence are outlined next below.

(1) Tasks ask students to explain their answers to questions without a pre-determined correct answer. (i.e. *Level 1 communication*)

Instructing students to do this, the tasks can raise their awareness of the interpretation process that takes place when reading texts and the personal influences on this process, as well as awareness of their personal reasons behind positive or negative evaluations of cultural products illustrated in texts (i.e. 'student reader's own subjectivity' aspect of intercultural reading). When students had to support with text evidence their characterizations of the people featured in the reading, they became aware of their interpretation process (D27). When students had to give reasons why they are willing or not to try foreign traditional food, they became aware of the personal experiences and beliefs that shaped their perceptions of the given dish (D87). Tasks can thus prompt self-awareness. Furthermore, when students need to support positive or negative evaluations of specific cultural products, teachers have an opportunity to identify the presence or lack of *savoir être* attitudes described in pedagogical objectives a and b.

(2) Tasks involve explicit focus on stylistic devices. (i.e. *Level 1 communication*)

Introducing definitions of stylistic devices and asking students to recognize their use in a reading, can raise awareness of how language choices shape meaning (i.e. 'language and delivery' aspect of intercultural reading). After learning about the concept of 'analogy', students realized the analogies used shaped their visualisations and perceptions of the cities described in their reading (C127). Furthermore, when attempting to create their own analogies, students became aware that writers keep their potential readers in mind when creating an analogy (D127). Learning how analogies work (e.g. C127 and D127) implied the use of document analysis skills described in pedagogical objective b of *savoir s'engager* and objective b of *savoir apprendre/faire.*

(3) Tasks ask students to discuss personal understandings and preferences with peers. (i.e. *Level 2 communication*)

Instructing students to do this can prompt them to engage in comparisons that expand understanding of cultural elements presented in reading texts and raise self-awareness. Comparing the characteristics different peers attributed to a reading's character, and why they associate these characteristics to the character, students discovered multiple possible interpretations of the text content and broadened their initial understanding of the given character (D27) (i.e. 'level 2 communication' aspect of intercultural reading). Comparing the reasons behind their willingness to try or not traditional food, students realized that different experiences shape different beliefs about the same cultural product (D87) (i.e. 'student reader's own subjectivity' and 'subjectivity of other student readers' aspect of intercultural reading). Monitoring engagement in such comparisons, teachers have an opportunity to identify if students have attitudes described in pedagogical objectives b (i.e. when comparing text interpretations) and c (i.e. when comparing text interpretations or personal likes and dislikes of cultural products) of *savoir être.*

(4) Tasks ask students to share their individual answers with their peers. (i.e. *Level 2 communication*)

Instructing students to do this gives them access to their peers' knowledge of the aspects presented in a reading. They may draw upon this knowledge, and clarify or extended their understanding of cultural products described in the reading (e.g. D 27 and D87), and acquire further cultural knowledge from their peers (e.g. D27, D87 and D127) (i.e. 'level 2 communication' aspect of intercultural reading), thus potentially developing *savoirs* related knowledge.

(5) Tasks ask students to work with the reading and photographs that visually represent aspects from the readings. (i.e *Level 3 communication*)

Doing this, the tasks help students establish intertextual relationships. As a result, students may use different sources of information (i.e. visual and written) in order to evaluate cultural products (e.g. D87), and use photographs to extract knowledge of the cultural elements encountered in their readings (e.g. E24, D84 and C124) (i.e. 'level 3 communication' aspect of intercultural reading).

However reading tasks may fail to reach the potential that resides in their instructions. Students may not engage in *level 2 communication* even though the task provides them with access to their peer's perspectives of the text. Similarly, the task may help students establish intertextual relationships, but the students may not engage in *level 3 communication*.

Chapter 8

Conclusions

This final chapter presents the conclusions of this study and highlights how it relates to the current literature. First, it offers a summary of the study (8.1) and notes key findings of the three specific research questions (8.2). Then, it explores the study's theoretical (8.3.1), pedagogical (8.3.2) and methodological implications, also drawing attention to its limitations (8.3.3). Last, the chapter identifies directions for further research (8.4) and makes a final remark.

8.1 Summary of the study

In this exploratory practice (EP) study I aimed to understand how the reading texts and tasks included in the EFL coursebook I use in my class contribute to the development of students' intercultural competence. In order to achieve this, I analysed the cultural content of the texts covered in one semester of reading skills instruction (i.e., the coursebook analysis component of this study). Also, I explored my students' engagement with three of these texts when reading, and then when completing the coursebook's tasks (i.e., the classroom study component). Including an analysis of students' work this kind of FL teaching materials, this study addresses a gap in the research literature as current understandings of their contribution to students' intercultural competence have emerged from coursebook analysis only (chapter 2.1.1), or from investigations of students' work with the texts (chapter 2.3.1) but not with the coursebooks' reading tasks.

As part of the coursebook analysis, the cultural content of the readings was identified and classified (chapter 5) using Risager's (2018) framework for evaluating the sociocultural cultural content of FL coursebooks (chapters 3.1.1.2 and 4.1). The instructions of the reading tasks were analysed (chapter 7) using Hoff's (2016) Model of the Intercultural Reader (chapters 3.2 and 4.2.5).This model, alongside Byram's (2021) Intercultural Communicative Competence Model (chapters 3.1 and Appendix 3), was also used to describe students' engagement with the reading content

(chapters 6 and 7), as part of the classroom study. While the ICC has been widely employed to investigate intercultural competence development, the MIR has not yet been used for this purpose (see chapter 2.1). My study thus serves as a first illustration of this potential use of the MIR, and it also provides insights into the relationship between the 'intercultural speaker' (Byram, 1997) and 'the intercultural reader' (Hoff, 2016).

8.2 Answering the research questions

The overarching question addressed in this study is: *How do foreign language coursebook reading texts and tasks promote the development of language learners' intercultural competence ?* The findings of the three specific research questions illustrate that FL coursebook reading texts and tasks can contribute to the development of intercultural competence. Coursebook readings can promote cultural knowledge and intercultural attitudes, and they can foster a deeper understanding of cultural nuances and intercultural contact. (8.2.1). Second, reading these texts or completing the coursebook's reading tasks, can engage students in practices that involve processes or outcomes associated to intercultural competence (8.2.2).

8.2.1 The coursebook analysis study: RQ1

RQ1: *What cultural representations are included in the coursebook reading texts ?*

Nineteen out of the twenty-four EFL coursebook texts analysed include cultural representations. These illustrate a variety of topics and deliver balanced amounts of information about foreign countries and foreign individuals. Seven of these readings also illustrate intercultural aspects.

Including historical facts, descriptions of locations or aspects of the every-day life from a range of foreign countries, this set of readings encompasses knowledge items described as the *savoirs* component of intercultural competence (i.e., pedagogical objectives a, e, g, i and j). Also, including specific words from a variety of foreign languages and information regarding a country's approach to recycling or means of travelling to work, the set can promote students' interest in these foreign countries beyond a tourist perspective, an attitude consistent with the *savoire être* component of

intercultural competence (i.e., pedagogical objective a). Thirteen of the readings portray real people, and students learn about the everyday life and social and environmental problems in various countries by reading about the experiences, goals and actions of these characters. Going beyond the presentation of objective facts about other countries and giving students the opportunity to notice culture at national but also at individual level, these nineteen readings can help students develop critical cultural awareness (Tajeddin & Teimournezhad, 2015) and avoid the temptation of oversimplifying cultural issues (Hillard, 2014). These observations support previous arguments that FL coursebooks can foster intercultural competence if they illustrate various foreign countries and individuals (e.g. Shin et al. 2011; Stranger-Johannessen, 2015) and present multiple aspects of the concept of culture (e.g. Rodriguez & Espinar, 2015; Fong, DeWitt & Leng, 2017; Gomez 2015).

Seven readings mention or describe in detail, intercultural contact at national and individual level. Although these encounters are mainly positive, there is acknowledgment of conflict. This would raise awareness of intercultural dynamics (Hillard, 2014; Camase, 2014) and could also prompt readiness to accept and deal with conflict as a natural phenomenon in intercultural interaction, an attitude consistent with the *savoir être* component of intercultural competence (i.e., pedagogical objective d).

8.2.2 The classroom study : RQ2 and RQ3

RQ2: *How does reading FL coursebook texts involve intercultural reading and/or displays of savoirs ?*

RQ3: *How does completing FL coursebook reading tasks involve intercultural reading and/or displays of savoirs ?*

Reading three coursebook texts (i.e., RQ2) and completing the tasks the coursebook suggests around these (i.e., RQ3), students engaged in various forms of reader-text communication conceptualized in Hoff's (2016) Model of the Intercultural Reader. These are referred to in this study as 'intercultural reading'. The RQ2 and RQ3 findings identify various forms of intercultural reading and illustrate that these entailed learning processes or outcomes associated to intercultural competence, as outlined in subsection 8.2.2.1.

The RQ2 and RQ3 findings also illustrate that a range of the pedagogical objectives Byram (1997;2021) suggests in order to develop the five 'savoirs' components of the intercultural communicative competence can be pursed as part of FL reading lessons, as outlined in subsection 8.2.2.2.

8.2.2.1 Intercultural reading with FL coursebook texts and tasks

As intercultural readers, students actively engaged with the content of their readings rather than being passive recipients of the information transmitted. They used the identity markers the readings assigned to various characters, and they attributed to these people specific traits and beliefs. Considering the subjective nature of these elements, students then constructed explanations for the characters' actions and opinions (i.e., 'subjectivity of the text' aspect of intercultural reading). Also, they acknowledged the reasons behind the emotions they experienced towards the characters and the situations illustrated (i.e., 'own subjectivity' aspect of intercultural reading). Students' active engagement included reflections not only on their own but also on other readers' feelings, thoughts and interpretations in connection to the texts read. They made assumptions regarding what these might be and considered the reasons behind various perspectives (i.e., 'subjectivity of other readers' aspect of intercultural reading) (RQ2). Taking such a reflective stance has been shown to contribute to developing empathy and to lead to identifying and challenging stereotypes (Hibbs, 2016; Gonzales & Puyal, 2012; McConachy, 2018).

Such recognition of the subjective nature of human experiences and perspectives emerged also when completing coursebook tasks that involved text interpretation or expressing personal preferences, and then requested students to provide support for such answers. As a result, students became aware of the subjectivity of their perceptions of the foreign people and cultural products presented in their readings (i.e., 'own subjectivity' aspect of intercultural reading). Reflection on the subjectivity behind various perspectives was further enhanced when the tasks instructed students to answer open-end questions individually and then discuss these answers with their peers (RQ3).

Group discussions also presented the opportunity for students to evaluate the legitimacy of specific text interpretations, to collaboratively construct new text interpretations and to find possible

answers to questions that had emerged in their minds while reading the texts (i.e., 'level 2 communication' aspect of intercultural reading) (RQ2 and RQ3). Such forms of classroom dialog have been illustrated to foster intercultural learning (Heggersen, 2019), to enable students to discover the relativity of norms and interpretations (Yu& Van Maele, 2018) and develop an intercultural perspective (Hoff, 2013).

As intercultural readers, students identified that the use of words from other foreign languages and factual information had shaped their perceptions of the foreign traditional food and locations presented in their readings, and that the expository structure and the use of first person narrative perspective had influenced their perceptions of their readings (RQ2). Furthermore, the coursebook reading tasks prompted awareness of the effects of 'analogies' on readers by explicitly introducing this stylistic device (RQ3) (i.e., 'language and delivery' aspect of intercultural reading). In other studies, such sensitivity to language and awareness of textual features has been illustrated to lead to identifying and understanding cultural nuances and ideologies and to foster intercultural awareness (Escudero, 2013; Hazazea & AlZubi, 2017; Ketchum, 2006).

As intercultural readers, students used other texts (e.g. coursebook pictures, other reading materials, movies, news stories, etc) to : first, extract further information regarding the people, places and situations presented in their coursebook readings; second, validate the information their readings provided; third, as a lens through which the coursebook reading can be understood (i.e., 'level 3 communication' aspect of intercultural reading) (RQ2). Such active use of multiple sources of information mirrors the idea of developing intercultural competence through engagement in cultural comparisons (Fong, DeWitt & Leng, 2017) as students compare texts that illustrate the same or similar cultural aspects in different contexts. Also, using one source of information to validate another is a type of intertextual engagement shown to promote critical thinking (Yulita, 2012) and to help students understand various perspectives (Nie, 2017), elements associated with intercultural competence.

These forms of engagement with other texts were enabled by students' ability to establish three types of intertextual relationships between their coursebook readings and other texts: 'visual illustration', 'inclusion of identical aspects' or 'inclusion of similar aspects'. When students connected the coursebook reading with other texts that refer to the same location or similar

characters, they acknowledged that the different purposes for which these were produced led to presenting the location or characters in a different way (i.e., 'subjectivity of other texts' aspect of intercultural reading) (RQ2). This can be seen as a form of recognition of the broader sociocultural background of a text, recognition which is fundamental in fostering intercultural awareness as it enables students to explore how coursebook texts construct ideological representations of cultures (Hazazea &AlZubi, 2017). On the other hand, when completing the coursebook reading tasks, students used other texts only to extract further information (i.e., 'level 3 communication' aspect of intercultural reading). This happened when the tasks explicitly asked them to refer to the images attached to the readings and make predictions about what they are about to read; in other words, when the tasks established the 'visual illustration' type of intertextual relationship (RQ3).

The coursebook reading tasks thus overall enhanced intercultural reading by asking students to justify their interpretations and preferences, to engage in collaborative discussions and to notice the use stylistic devices in the coursebook reading. However, students' engagement in the 'level 3 communication' aspect of intercultural reading through the coursebook's tasks was limited as these drew their attention to one type of intertextual relationships only and did not ask them to explore it.

8.2.2.2 Developing 'savoirs' with FL coursebook reading texts and tasks

Reading the three FL coursebook texts (i.e., RQ2), students indicated attitudes consistent with *savoir être* (i.e., pedagogical objectives b and c). Also, they displayed reading behaviours that can be connected to *savoir comprendre* (i.e., pedagogical objectives a, b and c), *savoir s'engager* (i.e., pedagogical objectives a, b and c) and *savoir apprendre/faire* (i.e., pedagogical objective a, b and g). Such displays emerged when students engaged in text interpretation or made inferences from the text content, when they related this content with their own experiences and with other sources of information, and when they discussed with their peers the thoughts and feelings they experienced while reading the texts.

Completing coursebook reading tasks (i.e., RQ3) students indicated a wider range of attitudes consistent with *savoir être* (i.e., pedagogical objectives a, b and c) but fewer relevant reading behaviours. These behaviours emerged only when students were instructed to identify analogies

in their reading and use this stylistic device to describe cultural products themselves, and can be connected to *savoir s'engager* (pedagogical objective b) and *savoir apprendre/faire* (pedagogical objective b). Students displayed intercultural attitudes when comparing one's interpretations of the text or evaluations of cultural products to those of their peers.

In addition, establishing the 'visual illustration' or the 'inclusion of identical aspects' types of intertextual relationship, enabled students to gain further knowledge about the culture(s) represented in their readings (RQ2 and RQ3) and develop *savoirs* (i.e., pedagogical objectives g, i and k).

At times, such attitudes, displays of reading behaviours and instances of developing cultural knowledge emerged as part of engagement in aspects of intercultural reading, a point illustrated in detail in section 8.3.1.

8.3 Implications

This section first highlights the theoretical implications that emerged from using the Model of the Intercultural Reader (Hoff, 2016) and the Model of Intercultural Communicative Competence (Byram, 1997,2021) as complementary tools for data analysis (8.3.1). Then, it delves into methodological implications and discusses the application of these two models and Risager's (2018) framework for coursebook evaluation, along with the limitations of the exploratory practice approach followed in the investigation reported in this thesis (8.3.2). Last, drawing on specific findings of the three research questions, this section marks this study's contribution to the FL teaching practice (8.3.3).

8.3.1 Theoretical implications

Using the MIR, in this study I identify ways in which FL reading can involve an exploration of different perspectives (i.e., the vantage points of the MIR, chapter 4.2.5.1), exploration deemed fundamental to intercultural understanding (chapter 3.2). I refer to this as 'intercultural reading' and, as part of answering RQ2 and RQ3, I conceptualize seven aspects of 'intercultural reading'

and illustrate various ways of student engagement in each of these (see findings, chapters 6 and 7). Since the MIR has been used in only one other study (i.e., Hoff, 2017) these findings mark my study's contribution to a better understanding of how this model applies in practice. Furthermore, the RQ2 and the RQ3 findings indicate that intercultural reading is inherently intertwined with the pedagogical objectives Byram (1997; 2021) links to the five *savoirs* components of ICC. This section elaborates on these two points of contribution to theory.

(1) ' (Student reader's) own subjectivity'

This aspect of intercultural reading corresponds to the 'cultural/social/historical subject position' and 'level 1 communication' MIR theoretical concepts. It mainly entailed students' acknowledgment of their subjective emotional responses towards the characters and situations presented in their readings. The recognition of their inherently subjective emotions, followed by the acknowledgement that these led them to formulate subjective interpretations of the text content, aligns with their willingness to question their own presuppositions, objective c for *savoir être.* Moreover, their interest in understanding the reasons behind divergent emotional responses reflects curiosity and interest to discover other perspectives and correspond to objective b for *savoir être*. The process of comparing contrasting text interpretations and discussing their validity (i.e., a form of engagement in the 'subjectivity of other readers' aspect of intercultural reading) that emerged in the context of group discussions around the texts, mirrors identifying areas of misunderstanding in an intercultural encounter and explaining them in terms of each of the cultural systems present (i.e., pedagogical objective b for *savoir comprendre*).

(2) 'Subjectivity of the text'

This aspect of intercultural reading also corresponds to the 'cultural/social/historical subject position' and 'level 1 communication' MIR theoretical concepts. As the most prominent way of engagement, students explained situations described in the reading in terms of the characters' opinions or feelings and related these to the identity markers provided in their reading (e.g., the character's nationality, profession, age). This process involved use of *savoirs* (i.e., knowledge of social groups and general processes of interaction).

(3) 'Subjectivity of other (student) readers'

This aspect of intercultural reading corresponds to the 'cultural/social/historical subject position' and 'level 2 communication' MIR theoretical concepts. Engaged in this aspect of intercultural reading, students made assumptions regarding the feelings, thoughts and conclusions others may have after reading the same coursebook texts, and they recognized the role of personal experiences, beliefs and subjective opinions in shaping different interpretations and prompting different feelings. Their ability to imagine perspectives beyond their own and their willingness to reflect on these potential reasons for differing perspectives, highlights again openness to question own presuppositions, objective c for *savoir être*. When given the opportunity to discuss their feelings, thoughts, and conclusions with peers, and when they compared reading tasks answers that involved text interpretations or expressing personal preferences, the 'subjectivity of other readers' aspect of intercultural reading entailed asking for each other's reasons behind these. This indicates interest to discover other perspectives and echoes the pedagogical objective b for *savoir être*.

(4) 'Subjectivity of other texts'

This aspect of intercultural reading corresponds to the 'cultural/social/historical subject position' and 'level 3 communication' MIR theoretical concepts. It entailed identifying other texts that feature the same locations or same and similar characters as their coursebook readings, and realizing that the purpose for which a text was created influences the presentation of a given place or person. This mirrors the ability to identify ethnocentric perspectives in a document and explain their origins (i.e., objective a for *savoir comprendre).* Also, identifying these intertextual connections enabled students to realize how exposure to the other texts influenced their perceptions of the locations and people from their coursebook readings, and their perceptions of the coursebook readings themselves. Reaching this realization is equivalent to examining a document (i.e., the coursebook reading) against explicit criteria, the pedagogical objective b for *savoir s'engager*.

(5) 'Language and delivery'

This aspect of intercultural reading corresponds to the 'narrative style and structure' and 'level 1 communication' MIR theoretical concepts. It entailed students' identification of the impact that foreign language terms, analogies, factual information, the expository text structure and the first person-narrative, had on their perceptions of the coursebook readings and their content. Noticing these textual features and acknowledging their influence mirrors examining documents against

explicit criteria (i.e., pedagogical objective b for *savoir s'engager*). Regarding the use of the analogy stylistic device, students also realized that that writers take into consideration potential readers when creating analogies. This indicates the ability to identify significant references within and across cultures (i.e., pedagogical objective b for *savoir apprendre/faire).*

(6) 'Level 2 communication'

This aspect of intercultural reading corresponds to the 'level 2 communication' MIR theoretical concept. The coursebook readings did not always include all the information students were interested to learn, and this aspect of intercultural reading involved engaging with peers in collective meaning construction to fill in the gaps left by the readings. Students used their cultural knowledge to suggest answers to fill in these gaps (i.e., objective g for *savoir apprendre/faire*). Sometimes, they also evaluated how well these answers fit with their broader knowledge of the world before accepting or rejecting them (i.e., objective c for *savoir s'engager*), and/or took into consideration the implications of various possible answers on their initial understanding of various aspects presented in the text (i.e., objective a for *savoir apprendre/faire*).

(7) 'Level 3 communication'

This aspect of intercultural reading corresponds to the 'level 3 communication' MIR theoretical concept, and it entailed two main forms of engagement. First, students used texts that featured the same people, places or food as their coursebook reading in order to gain further information about these common aspects. As part of this, students gained knowledge of social groups and cultural products (i.e., *savoirs*). Second, they compared the content of other texts to the content of their coursebook reading in order to validate the information given in the reading. This indicates interest in discovering various perspectives (i.e., pedagogical objective b of *savoir être*).

The 'intercultural readers' in their engagement with texts (Hoff 2016; 2017) and the 'intercultural speakers' in their engagement with individuals from different cultures (Byram 1997; 2021) thus seem to share similarities in terms of how they deal with otherness. They demonstrate a fundamental openness to the 'other' as they are willing to explore various viewpoints of a text or culture they encounter. When contrasting viewpoints emerge, they work towards understanding the source of these differences. Moreover, they both engage in critical reflection. The 'intercultural

speakers' engage in critical reflection of self and the other, and the 'intercultural readers', after discovering multiple perspectives of a text, re-evaluate their initial understanding of the world created in their texts. Last, both the 'intercultural speaker' and the 'intercultural reader' establish connections between texts from other cultures and other texts they are already familiar with, and they are both aware of what lies behind their specific cognitive or emotional responses to a text.

8.3.2 Methodological implications: using theoretical models and limitations of exploratory practice research

Providing a framework for understanding complex phenomena, theoretical models are essential tools in research (Newby, 2014). However, using theoretical models in the conceptualization of a study, data analysis or interpretation can present challenges, as previously indicated in this thesis. These challenges highlight several methodological implications when researching intercultural competence in the context of FL reading instruction.

Models typically focus on specific aspects of a phenomenon. Although in my study I intended to use one model, the ICC (Byram, 1997, 2021), as explained in the theoretical framework (chapter 3) I found necessary to integrate another two, namely Risager's (2018) framework for the evaluation of the socio-cultural content of FL coursebooks and the MIR (Hoff, 2016). Each of these three models has a distinct focus : describing pedagogical objectives to pursue in order to develop intercultural competence through foreign language education (i.e. Byram); understanding cultural representation in coursebooks and how diverse linguistic and cultural perspectives can be included (i.e. Risager); describing the process of text interpretation interculturally competent individuals engage in (i.e. Hoff). By integrating all three, I was able to conceptualize and investigate how the interplay between the cultural knowledge transmitted in FL reading texts, the students' engagement with these readings and their interactions in the FL classroom, can foster intercultural competence development. Thus, while relying on only one of these models would not adequately address the different aspects of FL reading instruction, combining them offers a more comprehensive and holistic perspective of intercultural competence development in the context of FL reading instruction. Furthermore, specifically using both the ICC pedagogical objectives and the MIR to analyse the same data set can contribute to understanding the relationship between the

'intercultural speaker' and 'intercultural reader' concepts, as indicated in the theoretical implications of this study (chapter 8.3.1).

Risager's (2018) framework provides a structured approach to identify and categorize the cultural content of FL coursebook readings (chapter 3.1.1.2 and 4.1.1). Because theoretical models often simplify real-world phenomena to make them more manageable (Bogdan & Bilken, 2007), using Risager's (2018) framework to perform directed content analysis was not always straightforward, as explained in my methodology (chapter 4.1.2). At the theoretical level, illustrations of specific topics indicate the presence of cultural content in a reading, but the researcher's choice of unit of analysis (i.e. word, sentence, paragraph etc) and perspective (i.e. take into consideration just the unit of analysis or also surrounding text) affects what can be identified as 'cultural content' or not. Furthermore, at the core of the concept of 'micro cultural representations' is the text character, as opposed to society as a group or 'macro cultural representations'. However, because Risager (2018) does not provide clarification regarding when a person can be considered to be a text character or not, differentiating between 'macro-' or 'micro cultural representations' – when the reading features or refers to people – is based on the researcher's own definition of 'text character'. Thus, although Risager (2018) puts forth well-defined categories for the analysis of the socio-cultural content of FL coursebooks, for the reasons highlighted above, the application of her framework remains to a considerable extent a subjective endeavour.

Operationalizing the MIR (Hoff, 2016) was challenging in that which concerns capturing the nuances of students' intercultural engagement with text content. First, the model provides analytical categories for examining the students' cognitive and emotional responses to a text. Although at the theoretical level the difference between these two types of engagement with a text is made clear, applying these two categories on the data students produced (i.e., students' answers when completing RL2 tasks or the coursebook reading tasks) required careful consideration of the diverse ways in which they used, and reacted to the text content. Furthermore, as I began to explore in the presentation of the study findings (chapter 6.1.2.), unquestionably identifying students' answers as emotional or cognitive responses may not always be possible. For example, some of the inferences students made from their texts (i.e. a form of cognitive response) seemed to have been enabled by the fact that students liked or disliked a specific character from that text (i.e. a form of emotional response). Second, the model provides analytical categories for examining

engagement with literature, so five out of its original eleven subcategories had to be adapted to the context of my study, namely students working with expository, FL coursebook readings (see chapter 4.2.5.1). While allowing for adjustments, the MIR proved to be a versatile tool, adapting its 'type of literary voice' and the 'narrative style and structure' requires careful consideration of text-genre related features when the model is used in an FL reading context involving a different genre than literature. For example, Hoff (2016) regards the use of symbols, tone and range of vocabulary to be of interest when considering the narrative style of a literary text; drawing on Senjost and Thiese's (2010) overview of patterns and structures typically used in expository texts (i.e., the genre used in this study) I suggested as equivalent textual features of interest the use of explanatory resources such as definitions, examples or analogies; the selection of specific words from a range of synonyms and the presence of terms in a foreign language other than the one the text is written in.

The findings of this study provide insights into the interplay between FL coursebook readings, reading tasks and students' intercultural competence. However, as an exploratory practice endeavour, this study focuses on a specific educational environment (i.e., that of the teacher who is also the researcher). Generalizing the findings even to populations with similar characteristics (e.g. same level of FL proficiency, interest in and previous experiences with FL reading) requires caution as data were produced by a single class of fifteen students. Also, only one EFL coursebook was used, and generalization regarding alternative materials is highly conditioned by the degree of similarity between these and the reading input and tasks of this coursebook.

Furthermore, in EP, research is integrated in the classroom life. In order not to overburden the students - who needed to complete additional pedagogical activities to produce the necessary data - the classroom study includes only 3 out of the 24 reading lessons delivered with the help of this coursebook. Thus, this study does not only overlook the variations in content across different FL coursebooks, but it also glosses over the differences between the characteristics of various readings from the coursebook used, and it accounts for a limited sample of this coursebook's tasks. Conducting a comparative analysis of multiple EFL coursebooks could offer a more nuanced understanding of how varying materials contribute to intercultural competence development. Last, a longitudinal design could explore the sustained effects of using the coursebook(s), while this study offers a snapshot in time.

The classification of the cultural content of the readings using Risager's (2018) framework allowed for considerable researcher bias as accounted for in chapter 4.1.2. In accordance with EP 'principle 4' and EP 'suggestion 1', I chose not to conduct an inter-rater confirmability test (chapter 4.4). The use of the MIR theoretical concepts and the 'savoirs' pedagogical objectives to interpret student produced data also left room for bias. Despite the detailed records of the raw data coding process kept with the help of the Nvivo-12 qualitative data management software, this process of interpretation raises concerns regarding the validity of the qualitative analysis of the classroom study data. Integrating quantitative procedures, such as an inter-rater confirmability test for the coding stage of both the coursebook and classroom study data, would have enhanced the robustness of the findings. More importantly, blending qualitative and quantitative perspectives in data analysis could enhance the understanding of the correlation between the concept of 'intercultural reading' this study develops based on the MIR (Hoff, 2016) and the various aspects of the intercultural communicative competence (Byram, 1997, 2021).

Therefore, while the findings of this study offer valuable insights into the interplay between FL coursebook readings, reading tasks and student-readers' intercultural competence, the methodological constraints of exploratory practice research, call for cautious interpretation. Identifying the limitations of this approach, as outlined above, along with reflecting on the application of the MIR (Hoff, 2016) and ICC (Byram, 1997,2021) in this study reveals directions for further investigation (section 8.4.)

8.3.3 Pedagogical implications

In this study, language learners read three short texts produced for the purpose of EFL reading skills instruction. These are expository in nature, written by an unknown author and provide information in connection to three different topics (i.e., education in Lesson B, an 80 years old Kenyan enrols in primary school; exploration in Lesson A, two ancient cities in Turkey; food in Lesson C, a French food blogger visits a Greek family for dinner). Each of these readings includes a different predominant type of cultural content (i.e., either micro, macro or intercultural content). The language learners participating in this study also completed the tasks their EFL coursebook suggests for these readings (i.e., tasks focused on developing vocabulary and reading skills).

This section discusses the relevance of 'genre' and 'cultural content' as characteristics of FL reading texts that can be used to foster intercultural competence, and makes recommendations regarding the design and/or implementation of reading tasks can help educators achieve this goal.

Expository texts, a pedagogical tool to foster intercultural competence

FL literary texts - produced to entertain, evoke emotions or explore complex themes and human experiences - have been illustrated in a number of studies to be a valuable tool in fostering a variety of learning processes and outcomes related to intercultural competence (see examples chapters 2.2.4, 2.3.2 and 2.3.3). Reading such texts can engage students in an exploration of cultural aspects from multiple perspectives (Hibbs, 2016; Porto, 2012) and entail processes of meaning construction and negotiation intrinsic to intercultural communication (Hoff, 2017). Also, literature can prompt forms of deeper and more complex engagement compared to the ones that emerge when the text delivers factual information (Scott and Huntington, 2002). Noticeably, literature can promote emotional engagement that results in a nuanced understanding of the content delivered (Hibbs, 2016; Hoff, 2017; Yulita, 2012) and empathic responses inherent to intercultural competence (Gomez, 2015; Nemouchi & Byram, 2019). On the other hand, expository texts – produced to inform, explain or describe a topic and mainly conveying factual information – appear to be limited to endowing students with cultural knowledge (Scott and Huntington, 2002) and, depending on the tasks designed around this type of texts, to develop critical cultural awareness (Hazazea &AlZubi, 2017; Yu& Van Maele, 2018).

However, the RQ2 findings illustrate that following the MIR (Hoff, 2016), reading expository texts can also entail an exploration of cultural aspects, processes of meaning construction and negotiation, and emotional engagement, similarly to reading literature. The model can thus be an appropriate tool to expand the potential of expository texts, with the mention that three out of its original eleven analytical categories were adapted in this study (see chapter 4.3.5.1). Relevant for educators who might wish to use the model with expository texts, is that instead of responding to both the accessible and elusive literary voices specific to literature, students responded to both what is explicitly and implicitly transmitted in their expository texts. Also, the characters illustrating real people and various cultural products were the main focus of students' exploration and their emotional engagement. Thus, the presence of such elements could facilitate applying the

MIR when reading expository texts and enable students to work on their intercultural competence in the same manner as reading FL literature can.

Furthermore, the RQ3 findings show that FL coursebook reading tasks can also encourage taking different perspectives and/or meaning negotiation by raising questions without pre-determined answers in connection to the content of expository texts and asking students to discuss their individual answers with their peers, or by asking them to provide reasons for their answers. Answering questions concerned with personal understandings and perceptions, enabled students' emotional engagement with expository texts.

The role of the cultural content of FL coursebook texts in facilitating intercultural competence

After a theoretical discussion of how the cultural content of the readings used in my class within one semester of instruction can facilitate intercultural competence (i.e., RQ1findings), I explored my students' engagement with different types of cultural content (i.e., RQ2 and RQ3 findings), namely micro-, macro- or intercultural representations (Risager, 2018) (chapter 5.5). This allowed me to gain an empirical understanding of how a specific type of cultural content each can facilitate intercultural competence.

In their engagement with macro-level content, students demonstrated curiosity and openness to different cultures. For example, they explored locations as presented in the coursebook reading and in other texts, and they were eager to share their experiences of travelling there and to listen to those of their peers. Their curiosity went beyond superficial understanding as, for example they discussed historical facts related to these locations, information featured in the reading or provided by peers. This engagement indicates that beyond developing cultural knowledge (Aliakbari, 2004; AlSofi, 2018; Shin et al., 2011; Tajeddin & Teimournezhad, 2015) this type of content can cultivate readiness to move beyond superficial understanding through a further exploration of the macro-cultural representations.

The micro-level content prompted complex engagement with cultural differences. Students reflected on the experiences of characters from various backgrounds and discussed the expressed or inferred goals, intentions, thoughts and feeling of these characters. Doing this, they recognized the complexities of experience at individual level. These findings support arguments previously made in coursebook analysis studies for illustrating aspects of 'sociological culture' (Tajeddin &

Teimournezhad, 2015) or 'small c culture' (Rodriguez & Espinar, 2015; Hilliard, 2015) to provide opportunities for a more nuanced understanding of culture and cultural differences.

The intercultural-level content students worked with consisted of illustrations of intercultural interactions (i.e., most of the Lesson C reading and one sentence in the lesson A reading) and two isolated sentences that reveal the origin of a stereotype and a foreigner's perception of a local eating habit (i.e., in the Lesson C reading). Students engaged only with the illustrations of the interactions in the Lesson C reading and examining how these characters behave and speak to each other, they identified factors that contribute to the success of intercultural encounters. Also they expressed enthusiasm for having similar experiences. Thus such content can help model successful intercultural encounters and, as illustrated in other studies (Trumvichit, 2018; Wu, 2017), can promote willingness to engage in intercultural encounters. However, as students did not challenge the reading in its presentation of intercultural encounters as smooth and always having a positive outcome, such content may lead students to falling in the trap of idealizing intercultural interaction (Davidson & Liu, 2018).

The features of reading tasks that can facilitate intercultural competence

In the light of the RQ2 and RQ3 findings (chapters 6 and 7) and the current research literature (chapter 2.3), I formulate five suggestions for the design of reading tasks that can facilitate intercultural competence as part of FL instruction.

(1) Formulate open-end or aesthetic questions (Nygaard, 2014; Knudsen, 2016) and prompt explanations for the answers provided.

Answering text questions without a predetermined answer (e.g. questions concerned with interpreting the text or making inferences) or questions that involve not only comprehending the text but also reacting to it (e.g. expressing personal opinions or preferences) and subsequently providing justifications for the given answers, can prompt a student to notice and become aware of one's subjectivity. Also, it can encourage reflection on personal biases.

(2) Focus on the textual features (Escudero, 2013; Hazazea &AlZubi, 2017).

Tasks that prompt students to notice the use and the effects of specific word choices (e.g. foreign terms, factual information) and stylistic devices (e.g. analogies) entailed in the presentation of foreign cultural products, can help students understand how language shapes cultural perceptions.

(3) Enable comparisons (Fong, DeWitt & Leng, 2017; Gomez 2012; Hibbs, 2016) through peer discussions.

Tasks that involve expressing personal understandings and perceptions of the cultural aspects embedded in texts and then comparing these with those of one's peers, can further enhance reflection on personal biases. Moreover, it can develop openness to different viewpoints, subsequently broadening one's perspective. In achieving such openness though, a careful deconstruction of each of the participants' subjective stance is necessary. Because students do not appear to readily do this, the teacher's intervention in the comparative discussion may be necessary to achieve this outcome.

(4) Enable collaborative learning (Ducate & Steckenbiller, 2017; Heggersen, 2019; Liaw , 2007) through peer discussions.

Sharing answers to any type of question connected to the reading - regardless if open or closed, aesthetic or efferent (Nygaard, 2014; Knudsen, 2016) - can spark conversations during which, by drawing on each other's knowledge, students broaden their knowledge and understanding of cultural aspects embedded in their texts.

(5) Use multimodal resources (Weniger & Kiss, 2013; Stranger-Johannessen, 2015; Hoff, 2017) and multiple sources of information that illustrate the same cultural aspects (Gonzales & Puyal, 2012; Ketchum, 2006).

Tasks that integrate visual elements relevant to the reading material (e.g. FL coursebook visuals) promotes recognition of multiple modes of representation and can enable students to compare, contrast and derive additional cultural insights. Using diverse sources of information (e.g. texts from the same coursebook unit, or additional readings featuring the same or similar characters, locations, situations) can broaden perspectives, and it can foster deeper cultural understanding while validating and cross referencing cultural information.

8.4 Directions for further research

Taking into account the insights gained from this study and its limitations, further research is warranted to apply the MIR in different educational contexts and to investigate the dynamics of 'intercultural reading' and 'savoirs' development in FL reading.

In section 8.3.2, I highlighted that following the MIR, working with expository texts can entail exploration of different perspectives, meaning construction and meaning negotiation similar to reading literature, a genre strongly argued – due to these affordances – to facilitate intercultural competence development. Further understanding of the usefulness of the MIR as a tool to promote intercultural competence could be gained from exploring how students respond to other genres often represented in FL coursebooks (e.g. argumentative, interviews, biographies) in terms of the identified aspects of intercultural reading. Future studies could also implement the MIR framework in different foreign language classrooms considering factors such as the learners' age, their linguistic proficiency and cultural backgrounds, in order to assess how different populations respond to the MIR. This research direction would provide empirical evidence regarding the practical utility of the MIR in diverse educational contexts, explore potential modifications based on contextual needs and ultimately contribute to refining the concept of 'intercultural reading' for broader applicability.

The findings of this study suggest that 'intercultural reading' and the five 'savoirs' components of ICC are interconnected. To further understand this overlap, future studies could delve into how students develop these 'savoirs' through intercultural reading experiences. First, it could be investigated how different aspects of intercultural reading contribute to the development of each *savoir* component. Second, it can be analysed if certain aspects have a more pronounced impact on a specific *savoir* by involving more frequently or a wider range of its pedagogical objectives. Third, it can be investigated what are the common cognitive and affective processes involved in intercultural reading and the displays of 'savoirs'. For example, it can be examined whether critical reflection, as observed in this study, is a catalyst for increased awareness of cultural subjectivity, and understanding of the subjectivity in texts.

Final remarks

This study has implications across various dimensions of foreign language education. First, the study offers teachers actionable insights into tailoring and using FL coursebooks for engagement in 'intercultural reading' and 'savoirs' development. The research findings from which these recommendations stem, can contribute to FL coursebook design and evaluation by informing standards to ensure alignment with intercultural competence goals. Similarly, policymakers can draw upon these findings to understand the effectiveness of current language teaching practices in fostering intercultural competence, and to set expectations for what can be achieved as part of FL reading instruction. Second, this study bridges theoretical frameworks with practical language teaching. It can guide educators in implementing the MIR (Hoff, 2016) and the ICC (Byram, 1997; 2021) models into effective pedagogical strategies, and model teacher training to guide students in the development of intercultural competence through reading activities. Last, this study's interdisciplinary approach, drawing on theory and research in both intercultural communication and language education, contributes to the understanding of the intersection between language learning, intercultural competence and pedagogy.

Appendix 1: The coursebook reading texts and tasks

1.1 Lesson A

1.1.1. The reading : 'Secret Cities'

In 1963, a resident of the Cappadocia region of Turkey was doing some renovations1 on his house. When he knocked down one of his walls, he was surprised to find a hidden room carved into the stone. He explored the room, and found that it led to an underground city—the city of Derinkuyu.

The underground city is over 60 meters deep—deep enough for a 20-story building. It contains massive stone doors that could only be opened or closed from the inside. This piece of evidence leads experts to believe that the underground city was built to protect the city's residents from enemies. More than 20,000 people could hide inside it. Over 600 doors lead to the city, hidden under and around existing homes.

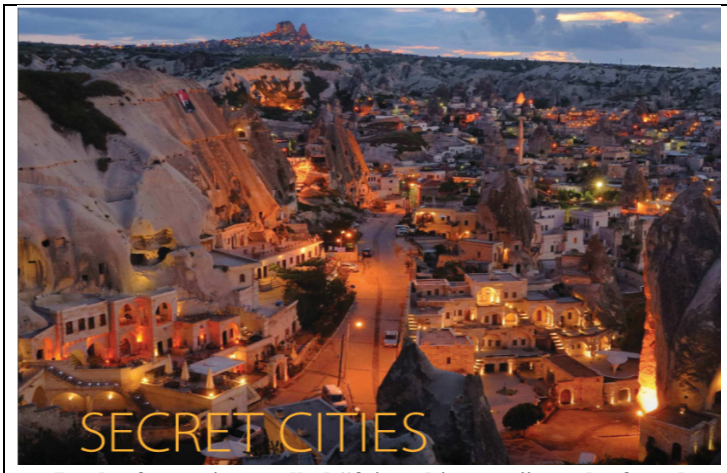
The hidden city had its own religious centers, livestock stables, kitchens, and even schools. Wells, water tanks, and at least 15,000 air shafts made the city a comfortable place. However, experts are not sure exactly how old the underground city is, because any records of its construction and use have disappeared.

Until recently, Derinkuyu was the largest known underground city in Cappadocia. In 2013, however, construction workers discovered another underground city during the building of a housing project. This city—located beneath the city of Nevs□ehir—is one of the largest known underground cities in the world. According to researchers, this newly discovered ancient city could cover over 450,000 square meters and is over 110 meters deep. This means that using only simple tools, the ancient builders dug an area big enough for 65 soccer fields, and deep enough to contain a 35-story building!

Researchers have found artifacts in this city such as tools and bowls. These artifacts suggest that the city is probably up to 5,000 years old. Like Derinkuyu, it was probably built as a place where people could stay safe during times of war.

In the future, other people may experience the same excitement that the homeowner and the construction workers felt. There are already more than 30 known underground cities in the Cappadocia region, but experts believe there may be more than 200. So there are likely to be other hidden wonders, just waiting to be discovered.

1.1.2. The images attached to 'Secret Cities' and their capitations

	
Rocky formations called "fairy chimneys" can be found throughout the Cappadocia region of Turkey	**Visitors exploring the underground city of Derinkouyu**

1.1.3. The reading tasks : C124 , C127 , D127

C124

PREDICTING **C** Look at the photo and the title of the reading passage on page 125. What kind of "secret cities" do you think are described in the passage? What do you think they were used for? Discuss your ideas with a partner.

I think the cities are probably … *They might be used for … because …*

C127

CRITICAL THINKING When writers make an **analogy**, they compare something to another thing that is easier to understand. For example, to help a reader imagine the length of a blue whale, writers could say "A blue whale is about 24 meters long—around the length of two buses."

C Look back at paragraphs B and D in the reading passage. Find an analogy in each paragraph and underline it. What does each analogy help the reader understand?

CRITICAL THINKING: UNDERSTANDING ANALOGIES

Paragraph B: the **depth** / **area** of the city

Paragraph D: the **area** / **volume** and **depth** / **age** of the city

D127

D Look back at paragraph E in the reading passage. What analogy could you use to describe the age of the city? Discuss your ideas with a partner.

CRITICAL THINKING: APPLYING

That's as old as … *That's older than …*

1.2 Lesson B

1.2.1 The reading: 'The Worlds' Oldest First Grader'

On January 12, 2004, Kimani Maruge knocked on the door of the primary school in his village in Kenya. It was the frst day of school, and he was ready to start learning. The teacher let him in and gave him a desk. The new student sat down with the rest of the frst graders: six- and seven-year-old children. However, Kimani Maruge was not an ordinary frst grader. He was 84 years old—the world's oldest frst grader.

FIGHTING TO STAY IN SCHOOL

Kimani Maruge was born in Kenya in 1920. At that time, primary education in Kenya was not free, and Maruge's family didn't have enough money to pay for school. When Maruge grew up, he worked hard as a farmer. In the 1950s, he fought with other Kenyans against the British colonists.After years of fghting, Kenya became independent in 1963.

In 2003, the Kenyan government began offering free primary education to everyone, and Maruge wanted an education, too. However, it wasn't always easy for him to attend school. Many of the frst graders' parents didn't want an old man in their children's class. School offcials said that a primary education was only for children. But the school principal, Jane Obinchu, believed Maruge was right. With her help, he was able to stay in school.

Maruge was a motivated and successful student. While in primary school, he studied Swahili, English, and math. He did well in these subjects. In fact, he was one of the top fve students in his frst grade class. By the second grade, Maruge became the school's student leader. And even though life was sometimes diffcult, Maruge stayed in school until the seventh grade.

In 2008, Maruge had to move to a refugee camp because of fghting in his village. However, even during those diffcult times he continued to go to school. Later that year, he moved to a home for the elderly. Some of the residents of the home were illiterate, and Maruge taught them to read and write. He also continued going to school.

INSPIRED TO LEARN

In 2005, Maruge few in a plane for the frst time in his life. He traveled to New York City, where he gave a speech at the United Nations. He spoke about the importance of education and asked for help to educate the people of Kenya. Maruge also wanted to improve primary education for children in Africa.

Maruge died in 2009 at age 89, but his story continues to inspire many people. The 2010 movie The First Grader showed Maruge's amazing fght to get an education. After watching the movie, many older Kenyans decided to start school. One of those people was 19-year-old Thoma Litei. Litei said, "I knew it was not too late.

I wanted to read, and to know more language, so I came [to school] to learn. That is why it is important for his story to be known."

1.2.2. The images attached to 'The World's Oldest First Grader' and their capitations

Kimani Maruge attending class at a primary school in Langas, Kenya

Maruge and his school mates at a school parade

1.2.3. The coursebook reading tasks: E24, D27

E24

PREDICTING **E** Look at the photo and read the title of the reading passage on page 25. Why do you think the man is studying in a class with children? Discuss with a partner. Then check your ideas as you read the passage.

D27

CRITICAL THINKING When you read a text, look closely to **identify evidence** that supports your ideas, or assumptions, about it.

D How would you describe Maruge's character? Write three adjectives, and find information from the passage to support each one. Then share your ideas with a partner. CRITICAL THINKING: IDENTIFYING EVIDENCE

Adjectives	Reasons
1. _____	_____
2. _____	_____
3. _____	_____

1.3 Lesson C

1.3.1. The reading : 'A Global Food Journey'

In 2014, French photographer Matthieu Paley set out to explore the world of food. His travels took him through jungles, over mountains, and beneath the sea. He went on the journey to explore how our environment affects the food we eat—and how our diet shapes our culture. Paley shared his experiences in a visual food diary, called *We Are What We Eat.*

Paley saw how food plays an important role in people's lives all over the world. In Greenland, he went seal hunting with the Inuit to catch food for dinner. He gathered honey from trees with the Hazda people of Tanzania. And in Malaysian Borneo, he went diving to catch sea urchins and octopuses.

In Crete—the largest island in Greece—Paley enjoyed a typical Mediterranean family meal. On the following page is an excerpt from his diary.

APRIL 2014

I am at the Moschonas' home for their Saturday family gathering. Everyone was working in the fields this afternoon, and there is a pile of fresh wild herbs on the table. The family welcomes me, and the conversation is loud and lively. I feel right at home.

"Now, we make kalitsounia!" says Stella. These are small fried pies filled with wild herbs called horta. In Crete, April has been a time to pick horta for thousands of years. Stella prepares dough on the table. She cuts it into small squares and wraps the herbs. Then she fries the little pies in olive oil.

Someone takes a large bucket of snails from the freezer. The Moschonas eat snails all year round. They are probably the oldest food eaten by humans. Snails may also be the easiest to catch, because you just go for a walk, turn over some rocks, and there they are.

"And they are full of Omega 3, no fat on that meat either!" Stella says. She'll prepare the snails with a thick sauce. She offers me a kalitsounia, hot out of the pan.

"Tell me about the horta," I ask. "What did you pick today?"

Leaning over the table, Stella says with a smile, "Oh, there are over 20 types of herbs out there, if you know where to find them. And I know them all by name!"

My plate is filled with snails. On the table, there are also beans, small fried fish, and another vegetable. It looks like tiny asparagus, and has a bitter taste. Manolis sits next to me. He points at the dish. "This one is

medicament. Medicine!" He says, "Eat a ton of it!" I try it. "We call these avronies … only in this season," he says. "You are a lucky man!"

1.3.2. The images attached to 'A Global Food Journey' and their capitations

A family in Crete gathers for lunch. The Mediteranean diet is one of the oldest diests still popular today.

A typical Cretan meal of snails, sardines and fava beans

During his journey, Paley visited six countries around the world to experience their food and culture.

Cretan Kalitsounia

1.3.3. The coursebook reading tasks: D84, C87, D87

D84

PREDICTING **D** The reading on pages 85–86 is about a trip that photographer Matthieu Paley made. Look at the photos and read the captions. Then discuss with a partner: What place is the passage mainly about? What kind of food do people eat there?

I think it's mainly about …
People probably eat … there.

C87

C **Match the types of food (1–5) with the descriptions. One type of food is extra.**

UNDERSTANDING DETAILS

_____ 1. kalitsounias	a. vegetables that look like small asparagus
_____ 2. horta	b. wild greens that people pick in April
_____ 3. snails	c. probably one of the oldest food people eat
_____ 4. fried fish	d. small pies filled with edible plants
_____ 5. avronies	

D87

CRITICAL THINKING **Justifying** means explaining the reasons for your opinion or preference. For example, when you evaluate something, think about why and how you made your decision.

D **Look at the foods from Matthieu Paley's diary. How much would you like to try each one? Give each a number (1–3) and write a reason.**

CRITICAL THINKING: JUSTIFYING YOUR OPINION

1 = I don't want to try it. → **3 = I really want to try it.**

kalitsounia	1	2	3	_____
snails	1	2	3	_____
avronies	1	2	3	_____

Appendix 2: The Reader Logs – Data Collection Tools

2.1 Lesson A

2.1.1 Reader Log 1

Reader's Log 1 **Secret Cities, pp. 125-126**

Name:_____ **Reading tasks, pp. 124&127**

Task C, pg.124: Look at the photo and at the title of the reading passage on page 125 What is the passage mainly about? What kind of secret cities are described in the passage? What do you think they were used for ? Discuss your ideas with a partner.

My answer for Task E, pg 124:

What kind of secret cities are described in the passage ?

_____

What do you think they were used for ?

_____

My refection of Task E, pg 124. Please circle the option(s) that represents your thoughts while solving the task and then answer the follow-up question. You can circle more than only one option

1. While I was working on this task:

a. **I looked at the photograph**
   My comment on the picture:
   _____
   _____
   _____

b. **I thought about what might be the connection between the picture and the text I will read**
   Possible connection :
   _____
   _____
   _____

c. **I paid attention to my partner's answers**
   My comment on my partner's answers :
   _____

_____

_____

d. I did none of the above / I did some of the above but also something else
Describe in your own words what was going on in your mind while you completed the task:

Task C, pg.127: Look back at the paragraphs B and D in the reading passage. Find an analogy in each paragrapg. What does each analogy help the reader understand ?

My answer for Task C, pg 127

Analogy in paragraph
B:_____

this analogy is used to explain readers : A. the depth of the city / B. the area of the city

Analogy in paragraph
D:_____

this analogy is used to explain readers : A. the area of the city / B. the volume and depth of the city / C. the age of the city

My refection of Task C, pg 127. Please circle the option(s) that represents your thoughts while solving the task and then answer the follow-up question. <u>You can circle more than only one option</u>

2. While I was working on this task:

a. I noticed the analogies for the first time. The analogies did not attract my attention when I first read the paragraphs
Comments (if any):

_____

_____

_____

b. After I became aware of the analogies, my first impression of the size of the cities Derinkuyu and Nevsheehir changed
Explain: Before I thought that the cities were _____; After, I understood the cities are _____

c. After I became aware of the analogies, my first impression of the size of the cities Derinkuyu and Nevsheehir <u>did not</u> change
Explain: Before I thought that the cities were _____; After, I understood the cities are _____

d. The analogies helped me imagine more specifically how the cities Derinkuyu and Nevsheehir look like
Derinkuyu and Nevsheehir are :

_____

_____

_____

e. **I thought about what will happen if the text writer uses other analogies to explain the size of the cities Derinkuyu and Nevsheehir.**
Comments (if any):

_____

f. **I did none of the above / I did some of the above but also something else**
Describe in your own words what was going on in your mind while you completed the task:

_____
_____
_____

Task D, pg.127: Look back at paragraph E in the reading passage. What analogy could you use to describe the age of the city ? Discuss your ideas with a partner..

My answer for Task D, pg 127:

My analogy for the age of the city Nevsehir:

_____

(E.g. That's as old as…… OR That's older than……)

My refection of Task D, pg 127. Please circle the option(s) that represents your thoughts while solving the task and then answer the follow-up question. You can circle more than only one option

3. While I was working on this task:

a. **I thought about more than one analogy**
Other analogies except my answer above:_____

b. **I thought about what will happen if I use another analogy to describe the age of the city Nevsehir.**
Comments (if any):

_____

c. **I paid attention to the analogy my partner suggested**
My comment on my partner's analogy :

_____
_____
_____

d. **I did none of the above / I did some of the above but also something else**
Describe in your own words what was going on in your mind while you completed the task:

_____
_____
_____

2.1.2 Reader Log 2

Reader's Log 2
Secret Cities, pp. 125-126

Name:_____

After you read the text, please answer the following questions:

1. **What did you learn from the text about the following ideas?** List every point on a separate line. **Do you have any comments about the information given in the text?**

a) Cappadocia is an area with underground cities.

a.1. What I learned from the text about this	**a.2.** My comments about what the text says.

b) Derinkuyu contains massive stone doors that could only be opened or closed from the inside.

b.1. What I learned from the text about this	**b.2.** My comments about what the text says.

c) The city of Nevsehir was probably a place where people could stay safe during times of war.

c.1. What I learned from the text about this	**c.2.** My comments about what the text says.

d) There are likely to be other hidden wonders, just waiting to be discovered [in Cappadocia].

d.1. What I learned from the text about this	**d.2.** My comments about what the text says.

2. **Remember the feelings and opinions you had while reading the text and fill in the table below.** List every example on a separate line. You can give as many examples as you like.

a) Describe your feeling/ opinion in minimum one complete sentence (e.g. When I read that……. I felt…..; e.g. When I read that……. I thought that …..;	**b)** Do you think other readers would agree or disagree with you? Explain why you think they may agree or disagree.

3. **What are some conclusions you reached after reading the text?** List every example on a separate line. You can give as many examples as you like.

a) State your conclusion in minimum one complete sentence.	**b)** Do you think other readers would agree or disagree with you? Explain why you think they may agree or disagree.

4. **Make a list of words, expressions or sentences from the text that you consider interesting or impressed you in any way. Explain your choice.** List every example on a separate line. You can give as many examples as you like.

a) Word/expression/sentence	**b)** Explanation (e.g. This was interesting for me because……; When I read this I……..)

5. **What other source of information** (text, image or video) **you encountered in our reading class or in your free time do you connect this text with? What is the connection ? What does this second source of information make you feel/think about what you read in the text today?** List every example on a separate line. You can give as many examples as you like.

a) What is the source of information (e.g. a text/video about…, a picture of….)	**b)** What is the connection (e.g. The two are connected because….)	**c)** What does the source of information make you think/feel about what you read in the text today ?

2.2 Lesson B

2.2.1 Reader Log 1

Reader's Log 1 **The World's Oldest First Grader, pp. 25-26**

Name:_____ **Reading tasks, pp. 24&27**

Task E, pg.24: Look at the photo and read the title of the reading passage on page 25.Why do you think this man is studying in a class with children? Discuss with your partner. Then check your ideas as you read the passage.

My answer for Task E, pg 24:

Why do you think this man is studying in a class with children?_____

My refection of Task E, pg 24. Please circle the option that represents best your thoughts while solving the task (a, b, c, d, or e), then answer the follow-up question. <u>You can circle more than only one option</u>

1. While I was working on this task:

a. **I looked at the photograph**
   My comment on the picture:
   _____
   _____

b. **I thought about what might be the connection between the picture and the text I will read**
   Possible connection :
   _____
   _____

c. **I paid attention to my partner's answers**
   My comment on my partner's answers :
   _____
   _____

d. **I did none of the above / I did some of the above but also something else**
   Describe in your own words what was going on in your mind while you completed the task:
   _____
   _____

Task D, pg.27: How would you describe Maruge's character? Write three adjectives and find information in the passage to support each one. Then, share your ideas with a partner.

My answer for Task D, pg 27: The three adjectives I choose are: _____

I choose adjective 1 because the text says _____

I choose adjective 2 because the text says _____

I choose adjective 3 because the text says _____

My refection of Task D, pg 27. Please circle the option that represents best your thoughts while solving the task (a, b, c, d, or e), then answer the follow-up question. <u>You can circle more than only one option</u>

2. While I was working on this task:

a. **I discovered that the information the text gives about Maruge comes from different sources**
   Sources of information about Maruge:_____

b. **I chose adjectives from the text to complete the task**
   Mention the adjective explain shortly what each adjective made you think or feel about Maruge :
   adjective 1_____
   adjective 2_____
   adjective 3_____

c. **I paid attention to my partner's answers**
   My comment on my partner's answers : _____
   _____

d. **I did none of the above / I did some of the above but also something else**
   Describe in your own words what was going on in your mind while you completed the task: _____
   _____

2.2.2 Reader Log 2

Reader's Log 2
The World's Oldest First Grader, pp. 25-26

Name:_____

After you read the text, please answer the following questions:

1. **What did you learn from the text about the following ideas?** List every point on a separate line. **Do you have any comments about the information given in the text?**

a) A man first went to school when he was 84

a.1. What I learned from the text about this	**a.2.** My comments about what the text says.

b) Kimami Maroughe was a motivated student.

b.1. What I learned from the text about this	**b.2.** My comments about what the text says.

c) Kimami asked for help to educate people from Kenya.

c.1. What I learned from the text about this	**c.2.** My comments about what the text says.

d) Old people should not be allowed to study with children.

d.1. What I learned from the text about this	**d.2.** My comments about what the text says.

e) It is never too late to get an education.

e.1. What I learned from the text about this	**e.2.** My comments about what the text says.

2. **Remember the feelings and opinions you had while reading the text and fill in the table below.** List every example on a separate line. You can give as many examples as you like.

a) Describe your feeling/ opinion in minimum one complete sentence (e.g. When I read that……. I felt…..; e.g. When I read that……. I thought that …..;	**b)** Do you think other readers would agree or disagree with you? Explain why you think they may agree or disagree.

3. **What are some conclusions you reached after reading the text?** List every example on a separate line. You can give as many examples as you like.

a) State your conclusion in minimum one complete sentence.	**b)** Do you think other readers would agree or disagree with you? Explain why you think they may agree or disagree.

4. **Make a list of words, expressions or sentences from the text that you consider interesting or impressed you in any way. Explain your choice.** List every example on a separate line. You can give as many examples as you like.

a) Word/expression/sentence	**b)** Explanation (e.g. This was interesting for me because……; When I read this I……..)

5. **What other source of information** (text, image or video) **you encountered in our reading class or in your free time do you connect this text with? What is the connection ? What does this second source of information make you feel/think about what you read in the text today?** List every example on a separate line. You can give as many examples as you like.

a) What is the source of information (e.g. a text/video about…, a picture of….)	**b)** What is the connection (e.g. The two are connected because….)	**c)** What does the source of information make you think/feel about what you read in the text today ?

2.3 Lesson C

2.3.1 Reader Log 1

Reader's Log 2 **A Global Food Journey, pp. 85-86**

Name:_____ **Reading tasks, pp. 84&87**

Task D, pg.84: The reading on pages 85-86 is about a trip that photographer Matthieu Paley made. Look at the photos and read the captions. What place is the passage mainly about? What kind of food people eat there? Then discuss with a partner.

My answer for Task D, pg 84:

What place is the passage mainly about ?

_____

What kind of food people eat there ?

_____

My refection of Task E, pg 24. Please circle the option(s) that represents your thoughts while solving the task and then answer the follow-up question. <u>You can circle more than only one option</u>

1. While I was working on this task:

a. **I looked at the photographs**
   My comment on the picture:
   _____
   _____

b. **I looked at the captions text**
   My comment on the captions:
   _____
   _____

c. **I thought about what might be the connection between the pictures and the text I will read**
   Possible connection :
   _____
   _____

d. **I paid attention to my partner's answers**
   My comment on my partner's answers :
   _____
   _____

e. **I did none of the above / I did some of the above but also something else**

Describe in your own words what was going on in your mind while you completed the task:

_____

Task C, pg.87: Match the types of food (1-5) with the descriptions. One type of food is extra. Can you spot the food items in the pictures ?

My answer for Task C, pg 87

1. kalitsounia		a. vegetables that look like small asparagus
2. horta		b. wild greens that people pick in April
3. snails		c. probably one of the oldest food people eat
4. fried fish		d. small pies filled with edible plants
5. avronies		

My refection of Task C, pg 87. Please circle the option(s) that represents your thoughts while solving the task and then answer the follow-up question. <u>You can circle more than only one option</u>

2. While I was working on this task:

a. **I identified some or all of the food items in the pictures**
Looking at the pictures I thought that/ felt that:

_____

b. **I thought about the reason why the text A Global Food Journey has images**
Possible reason:

_____

c. **I did none of the above / I did some of the above but also something else**
Describe in your own words what was going on in your mind while you completed the task:

_____

Task D, pg.87: Look at the foods from Matthieu Paley's diary. How much would you like to try each one ? Give a number (1-3) and write a reason. 1- never try; 2- maybe try; 3- definitely try.

My answer for Task D, pg 87:

I would (1-2-3) kalitsunia because _____

I would (1-2-3) snails because _____

I would (1-2-3) avronies because _____

My refection of Task D, pg 27. Please circle the option(s) that represents your thoughts while solving the task and then answer the follow-up question. <u>You can circle more than only one option</u>

3. While I was working on this task:

a. **I discovered that the information about the three food items comes from different sources**
Sources of information about the food:_____

_____

b. I experienced some feelings and emotions
Describe specific feeling/emotion: _____

c. I thought that some other people might give other ratings for the food items
An example of a persons who might give a different rating and why: _____
_____

d. I paid attention to my partner's preferences and reasons
My comment on my partner's preferences and reasons : _____
_____

e. I did none of the above / I did some of the above but also something else
Describe in your own words what was going on in your mind while you completed the task: _____
_____

2.3.2 Reader Log 2

Reader's Log 2
A Global Food Journey , pp. 85-86

Name:_____

After you read the text, please answer the following questions:

1. **What did you learn from the text about the following ideas?** List every point on a separate line. **Do you have any comments about the information given in the text?**

a) A French man is the dinner guest of a Greek family.

a.1. What I learned from the text about this	**a.2.** My comments about what the text says.

b) Mathieu Palley feels right at home at the Moschonas.

b.1. What I learned from the text about this	**b.2.** My comments about what the text says.

c) The Moschonas eat snails all year round.

c.1. What I learned from the text about this	**c.2.** My comments about what the text says.

d) The Greek vegetable 'avronies'look like a tinny asparagus, and has a bitter taste.

d.1. What I learned from the text about this	**d.2.** My comments about what the text says.

e) 'Avronies is medicine'.

e.1. What I learned from the text about this	**e.2.** My comments about what the text says.

2. **Remember the feelings and opinions you had while reading the text and fill in the table below.** List every example on a separate line. You can give as many examples as you like.

a) Describe your feeling/ opinion in minimum one complete sentence (e.g. When I read that……. I felt…..; e.g. When I read that……. I thought that …..;	**b)** Do you think other readers would agree or disagree with you? Explain why you think they may agree or disagree.

3. **What are some conclusions you reached after reading the text?** List every example on a separate line. You can give as many examples as you like.

a) State your conclusion in minimum one complete sentence.	**b)** Do you think other readers would agree or disagree with you? Explain why you think they may agree or disagree.

4. **Make a list of words, expressions or sentences from the text that you consider interesting or impressed you in any way. Explain your choice.** List every example on a separate line. You can give as many examples as you like.

a) Word/expression/sentence	**b)** Explanation (e.g. This was interesting for me because……; When I read this I……..)

5. **What other source of information** (text, image or video) **you encountered in our reading class or in your free time do you connect this text with? What is the connection ? What does this second source of information make you feel/think about what you read in the text today?** List every example on a separate line. You can give as many examples as you like.

a) What is the source of information (e.g. a text/video about…, a picture of….)	**b)** What is the connection (e.g. The two are connected because….)	**c)** What does the source of information make you think/feel about what you read in the text today ?

Appendix 3: Data collection tools (observation and student personal data)

3.1. Teacher's Journal – semi structured observations

Observation Notes Template

Text Title: …….

Observed aspect	**Observation Notes**		
interaction with peers	**text/task related**	**not text/task related**	
interaction with teacher	**text/task related**	**not text/task related**	
notable miscellaneous aspects	**before setting the task**	**during individual/group task**	**during feedback period**

3.2. Reader's Profile Questionnaire

Name:_____

Please read the following statements and mark your answer on a scale from 1 to 5. If you would like to explain your choice, you can use the dotted lines bellow the statement.

1. **Different people can understand different things when reading the same text.**

1	**2**	**3**	**4**	**5**
strongly disagree	disagree	neither agree or disagree	agree	strongly agree

Note:……
……

2. **If I talk to another person about the message of a text I read, I can discover new messages for that text.**

1	**2**	**3**	**4**	**5**
strongly disagree	disagree	neither agree or disagree	agree	strongly agree

Note:……
……

3. **When I read a text, I also think about what other readers may understand from the same text if they read it too.**

1	**2**	**3**	**4**	**5**
never	not often	sometimes	very often	always

Note:……
……

4. **When I read a text, I think about other sources of information on the same topic.**

1	2	3	4	5
never	not often	sometimes	very often	always

Note:……
……

5. When I read a text, I wonder why the writer has chosen specific words and not others.

1	2	3	4	5
never	not often	sometimes	very often	always

Note:……
……

6. When I read a text, I wonder why the writer has written this text.

1	2	3	4	5
never	not often	sometimes	very often	always

Note:……
……

7. When the information from a text is different from what I already know, I try to understand why this information might be different.

1	2	3	4	5
never	not often	sometimes	very often	always

Note:……
……

8. When the information from a text is not clear for me, I am looking for clarification.

1	2	3	4	5
never	not often	sometimes	very often	always

Note:……
……

9. When I read a text, I try to find more than one interpretation for it.

1	2	3	4	5
never	not often	sometimes	very often	always

Note:……
……

10. Reading a text in a foreign language is similar to talking to a foreign person.

1	2	3	4	5
strongly disagree	disagree	neither agree or disagree	agree	strongly agree

Note:……
……

11. Reading a text in a foreign language is the same as reading a text in my native language.

1	2	3	4	5
strongly disagree	disagree	neither agree or disagree	agree	strongly agree

Note:……
……

12. I enjoy reading in my English class.

1	2	3	4	5
strongly disagree	disagree	neither agree or disagree	agree	strongly agree

Note:……
……

Appendix 4: The coursebook readings and RQ1 results

Reading Title	Reading Summary (given in the Teacher's Book)	RQ1 results: the cultural content of the reading texts.				
		Cultural representations	Macro Level Content	Micro Level Content	Intercultural Content	Text Samples
How Will We Live ?	In the future, smart homes will have appliances that communicate with each other and robot caregivers that tend to our needs.	0.00%	0.00%	0.00%	0.00%	**MC**: n/a **mc**: n/a **IC**: n/a
At Home on Mars	In order to colonize Mars, steps must be takes to warm the planet, fill it with oxygen, and make it more suitable for humans.	0.00%	0.00%	0.00%	0.00%	**MC**: n/a **mc**: n/a **IC**: n/a
Into the Unknown	Scientist explore blue holes-spectacular underwater caves with harsh but unique environments.	0.00%	0.00%	0.00%	0.00%	**MC**: n/a **mc**: n/a **IC**: n/a
The Power of Persuasion	Advertisers use priming to influence our attitudes, speed up our decision-making and persuade us to make certain purchase decisions	2.86%	2.86%	0.00%	0.00%	**MC:** people [from Texas] are more likely to believe the rhyming message **mc:** n/a **IC:** n/a
Hidden Depths	New technology is making possible for humans to explore ocean depths and scientists are learning new things as a result.	3.70%	3.70%	0.00%	0.00%	**MC**: Las Gemalas, an area of sea mountains in Costa Rica **mc**: n/a **IC**: n/a
The Psychology of Supermarkets	The way supermarkets are laid out is strategically designed to make us want to buy more	6.45%	6.45%	0.00%	0.00%	**MC**: n/a **mc**: n/a **IC**: n/a
See Turtles Feel the Heat	A look at why sea turtles are in danger and what is being done to help the species	8.00%	4.00%	4.00%	0.00%	**MC**: Because of conservation work [sea turtles sanctuary] in Florida **mc**: " a complete tragedy if they were to become extinct as a result of our actions" (conservationist Marina Fuentes) **IC**: n/a

Other Worlds	Astronomers are finding more and more exoplanets, some of which are similar to Earth	11.54%	0.00%	11.54%	0.00%	**MC**: n/a **mc**: he [scientist Andres Tziolas] thinks interstellar exploration is important **IC**: n/a
A Day in a Life	In an interview, 3 National Geographic explores discuss their everyday lives and the highs and low of their jobs	20.41%	4.08%	16.33%	0.00%	**MC**: Woods Hole, Massachusets **mc**: " cold weather, no bathrooms [are the difficult things about my job]" (Christine Lee, bio-archaeologist) **IC**: n/a
Garbage Island	A giant trash island is floating in the Pacific Ocean and causing environmental harm.	22.58%	9.68%	12.90%	0.00%	**MC**: in the North Pacific there is a giant island of garbage **mc**: he [songwriter Pharrell Williams] combines his interest in fashion with his concern for the environment **IC**: n/a
Living on the Edge	Four types of risk-takers are described.	25.00%	12.50%	12.50%	0.00%	**MC**: extreme athletes, taking risks is part of their job **mc**: being afraid makes him [skier Daron Rahlves want to try harder to succeed] **IC**: n/a
The Father of Engineering	The amazing time-telling device that AL-Jazari designed and built is described in detail	29.63%	29.63%	0.00%	0.00%	**MC**: a full-sized working model of the Elephant Clock is in Dubai's Ibn Battuta Mall **mc**: n/a **IC**: n/a
Animals in the Frame	A photographer is setting out to spread awareness of endangered animal species by taking pictures of them	34.29%	0.00%	34.29%	0.00%	**MC**: n/a **mc**: "I want to stop this [an animal species going extinct] from ever happening again". (nature photographer Joel Sartore) **IC**: n/a
The Secret of Success ?	The results of a study on successful people shows that they share these two traits: grit and self-control	40.74%	0.00%	40.74%	0.00%	**MC**: n/a **mc**: Duckworth believes so [that is possible to develop self-control and grit] **IC**: n/a
Risk Takers	Two risk takers are profiled: photojournalist Brian Skerry and teenager Ashima Shirasish	44.44%	0.00%	44.44%	0.00%	**MC**: n/a **mc**: "My dream is to keep pushing myself, and maybe, I will push the sport itself"

						(Ashima Shirashi, teenage professional risk taker) **IC**: n/a
The Power of Music	Disabled street musicians from the Democratic Republic of Congo inspire many people from around the world.	45.45%	15.15%	24.24%	6.06%	**MC**: Kinshasa, the capital of the Democratic Republic of Congo **mc**: they [Benda Bilili band members] don't see themselves as disabled. **IC**: [the French] filmmakers were amazed by Staff Benda Bilili's [Congolese band] music and life stories.
Cooking the World	A food blogger discusses how she and other bloggers spread cultural awareness by sharing recipes from around the world.	46.15%	2.56%	33.33%	10.26%	**MC**: *Chowhound,* was an online discussion board for sharing ideas about eating in New York **mc**: "I can call them neighbours [people from other countries] because the world is so small now" (food writer, Sasha Martin) **IC**: "different parts of the world commenting on posts, even arguing with each other
The Mother of Computing	A profile of Ada Lovelace, a role model for young women around the world	56.52 %	43.48%	13.04%	0.00%	**MC**: Ada Lovelace continues to a role model for young women around the world **mc**: her [Ada Lovelace's] mother was a mathematician **IC**: n/a
A Day on Planet Earth	A film documents the lives of people from all around the world on a single day in 2010	57.58%	21.21%	24.24%	12.12%	**MC**: videos were sent by people from 192 countries, from Australia to Zambia **mc**: Korean cyclist named Okhwan Yoon **IC**: cultural differences in the different way people travel to work
The Art of Recycling	An Artist works with trash collectors to create a giant portrait made out of trash to highlight the important work	57.69%	26.92%	30.77%	0.00%	**MC**: French painting *The Death of Marat* **mc**: Muniz gave the money to the catadore workers' organization. **IC**: n/a
Music for Change	Three musicians from different parts of the world use their music and fame to support social causes.	62.16%	18.92%	43.24%	0.00%	**MC**: In Ghana, parent who are very poor sometimes sell their children into slavery **mc**: James Kofi Annan, former child slave

						IC: n/a
Secret Cities	A homeowner and construction workers discover two ancient underground cities in Turkey.	78.26%	73.91%	0.00%	4.35%	**MC**: Cappadocia region of Turkey **mc**: n/a **IC**: largest underground city in the world
The World's Oldest First Grader	An 84 year old Kenyan farmer overcame challenges to enroll as a first grader student and learn to read	80.49%	12.20%	63.41%	4.88%	**MC**: primary education in Kenya was not free [in 1920] **mc**: Maruge's family didn't have enough money to pay for school **IC**: he fought with other Kenyans against the British colonists
A Global Food Journey	A photographer explores connections that link environment, food and culture and writes about food in Crete	80.49%	31.71%	9.76%	39.02%	**MC**: in Greenland, he went seal hunting with the Inuit to catch food for dinner **mc**: I am at the Moschonas home for their Saturday family gathering **IC**: our environment affects the food we eat- and our diet shapes our culture

Appendix 5: Coding Sheet RQ2 & RQ3

RQ2 and RQ3 data: NVivo Nodes emerged using the MIR analytical categories
cognitive engagement with accessible text content (Level 1 communication)= students respond cognitively to ideas explicitly expressed in the course book reading
cognitive engagement with elusive text content (Level 1 communication) = students respond cognitively to ideas implicitly expressed in the course book reading
emotional engagement with accessible text content (Level 1 communication) = students respond emotionally to ideas explicitly expressed in the course book reading
emotional engagement with elusive text content (Level 1 communication) = students respond emotionally to ideas implicitly expressed in the course book reading
subjectivity of the text – identification = students identify that the ideas explicitly or implicitly present in the course book reading, the characters and/or or the author(s) of the course book reading are subjective
subjectivity of the text – evaluation = students evaluate the cultural, social and/or historical subjectivity of the ideas explicitly or implicitly present in the course book reading, of the characters and/or of the author(s) of the course book reading
language and delivery - Level 1 text [1]identification= students notice specific language and content delivery choices[2] made in the course book reading
language and delivery - Level 1 text evaluation= students evaluate how language and content delivery choices made in the course book reading have influenced their perceptions and understandings of the course book reading
perspectives real readers (Level 2 communication) = students take into consideration the perspectives and understandings other people who have read the course book reading and shared their perspectives and understandings with the students (e.g. classmates, the teacher, book reviewers)
perspectives imaginary readers (Level 2 communication) = students take into consideration the perspectives and understandings of people whom the students imagine could read the course book reading (e.g. people they know, such as their friends, or people they don't know such as potential readers from another cultural background or another time)
subjectivity of real readers – identification = students identify that the perceptions and understandings other readers have of the same course book reading are subjective
subjectivity of imaginary readers – identification = students identify that the perceptions and understandings other potential readers may have of the same course book reading are subjective
subjectivity of real readers – evaluation = students evaluate the cultural, social and/or historical subjectivity of other readers who express their perceptions and understandings of the same course book reading
subjectivity of imaginary readers – evaluation = students evaluate the cultural, social and/or historical subjectivity of potential other readers' perceptions and understandings of the same course book reading
perspectives other texts (Level 3 communication) = students show consideration for the perspectives level 3 texts[3] may offer of the content of the course book reading
subjectivity of other texts – identification = students identify the cultural, social and/or historical subjectivity of the level 3 text(s)
subjectivity of other texts - evaluation= students evaluate the cultural, social or historical subjectivity of the level 3 text(s)
language and delivery - level 3 text identification = students identify linguistic and delivery choices made in the level 3 text(s)
language and delivery - level 3 text evaluation = students evaluate the language and content delivery choices made in level 3 texts

[1] the L1 text is the course book reading

[2] language choices: the selection of specific words from a range of synonyms and use of mainly denotative, formal language; the use of explanatory resources such as definitions, examples or analogies; the presence of terms in language other than the one the text is written in; delivery choices refers to the use of the expository texts content organization pattern deductive logical sequence, inductive logical sequence, synthesis and parallel structure

[3] an L3 text is any text the students mention in connection to course book reading; such as a reading text or any other form of text such as image, film or song.

Appendix 6: Byram's (2021) ICC Objectives in Savoirs (pp. 142 – 150)

Savoirs etre

Attitudes: Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own

Objectives:

(a) willingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic or the profitable
The intercultural speaker:

- is interested in the other's experience of daily life in contexts not usually presented to outsiders through the media nor used to develop a commercial relationship with outsiders; is interested in the daily experience/culture of a range of social groups within a society and not only the culture of the dominant group

(b) interest in discovering other perspectives on the interpretation of familiar and unfamiliar phenomena both in the cultures of the social groups to which one belongs and in other cultures and cultural practices

- does not assume that familiar phenomena – cultural practices or products common to themselves and the other – are understood in the same way, or that unfamiliar phenomena can only be understood by assimilating them into their own cultural phenomena; aware that they need to discover the other person's understanding of these, and of phenomena in their own cultures which are not familiar to the other person

(c) willingness to question the values and presuppositions in cultural practices and products in one's own environment and social groups

- actively seeks the other's perspectives and evaluations of phenomena in the intercultural speaker's environment which are taken for granted, and takes up the other's perspectives in order to contrast and compare with the dominant evaluations in their own society

(d) readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence

- is able to cope with their own different kinds of experience of otherness (e.g. enthusiasm, withdrawal) during residence and place them in a longer term context of phases of acceptance and rejection

(e) readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction

- notes and adopts the behaviours specific to a social group in a way which they and the members of that group consider to be appropriate for an outsider; the intercultural speaker takes into consideration the expectations the others may have about appropriate behaviour from foreigners

Savoirs

Knowledge: Of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction

Objectives (knowledge of/about):

(a) historical and contemporary relationships between one's own and one's interlocutor's countries

The intercultural speaker:

- knows about events, significant individuals and diverse interpretations of events which have involved both countries and the traces left in the national memory; and about political and economic factors in the contemporary alliances of each country

(b) the means of achieving contact with interlocutors from another country (at a distance or in proximity), of travel to and from, and the institutions which facilitate contact or help resolve problems

- knows about (and how to use) telecommunications, consular and similar services, modes and means of travel, and public and private organisations which facilitate commercial, cultural/leisure and individual partnerships across frontiers

(c) the types of cause and process of misunderstanding between interlocutors of different cultural origins

- knows about conventions of communication and interaction in their own and other cultures, about the unconscious effects of paralinguistic and non-verbal phenomena, about alternative interpretations of shared concepts, gestures, customs and rituals

(d) the national memory of one's own country and how its events are related to and seen from the perspective of other countries

- knows the events and their emblems (myths, cultural products, sites of significance to the collective memory) which are markers of national identity in one's own country as they are portrayed in public institutions and transmitted through processes of socialisation, particularly those experienced in schools; and is aware of other perspectives on those events

(e) the national memories of one's interlocutor's country and the perspective on them from one's own country

- knows about the national memory of the other in the same way as their own (see above)

(f) the national definitions of geographical space in one's own country, and how these are perceived from the perspective of other countries
    - knows about perceptions of regions and regional identities, of linguistic varieties (particularly regional dialects and languages), of landmarks of significance, of markers of internal and external borders and frontiers, and how these are perceived by others

(g) the national definitions of geographical space in one's interlocutor's country and the perspective on them from one's own
    - knows about perceptions of space in the other country as they do about their own (see above)

(h) the processes and institutions of socialisation in one's own and one's interlocutor's country
    - knows about education systems, religious institutions, and similar locations where individuals acquire a national identity, are introduced to the dominant culture in their society and pass through specific rites marking stages in the life-cycle, in both their own and the other country

(i) social distinctions and their principal markers, in one's own country and one's interlocutor's
    - knows about the social distinctions dominant in the two countries – e.g. those of social class, ethnicity, gender, profession, religion – and how these are marked by visible phenomena such as clothing or food, and intangible phenomena such as language variety – e.g. minority languages and socially determined accent – or non-verbal behaviour, or modes of socialisation and rites of passage

(j) institutions, and perceptions of them, which impinge on daily life within one's own and one's interlocutor's country and which conduct and influence relationships between them
    - knows about public or private institutions which affect the living conditions of the individual in the two countries – e.g. with respect to health, recreation, financial situation, access to information in the media, access to education

(k) the processes of social interaction in one's interlocutor's country
    - knows about levels of formality in the language and non-verbal behaviour of interaction, about conventions of behaviour and beliefs and taboos in routine situations such as meals, different forms of public and private meeting, public behaviour such as use of transport, etc. (l)the significance of symbolic competence knows how different languages position their speakers in different symbolic spaces; how languages evoke historic cultural memories; how language performance can create alternative realities

Savoir comprendre

Skills of interpreting and relating: Ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own

Objectives (ability to):

(a) identify ethnocentric perspectives in a document or event and explain their origins

The intercultural speaker:

- can ‘read’ a document or event, analysing its origins/sources – e.g. in the media, in political speech or historical writing – and the meanings and values which arise from a national or other ethnocentric perspective (stereotypes, historical connotations in texts) and which are presupposed and implicit, leading to conclusions which can be challenged from a different perspective

(b) identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present

- can identify causes of misunderstanding (e.g. use of concepts apparently similar but with different meanings or connotations; use of genres in inappropriate situations; introduction of topics inappropriate to a context, etc.) and dysfunctions (e.g. unconscious response to unfamiliar non-verbal behaviour, proxemic and paralanguage phenomena; over-generalisation from examples; mistaken assumptions about representativeness of views expressed); and can explain the errors and their causes by reference to knowledge of each culture involved

(c) mediate between conflicting interpretations of phenomena

- can use their explanations of sources of misunderstanding and dysfunction to help interlocutors overcome conflicting perspectives; can explain the perspective of each and the origins of those perspectives in terms accessible to the other; can help interlocutors to identify common ground and unresolvable difference

Savoir apprendre/faire

Skills of discovery and interaction: 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

Objectives (ability to):

(a) elicit from an interlocutor the concepts and values of documents or events and develop an explanatory system susceptible of application to other phenomena
The intercultural speaker:

- can use a range of questioning techniques to elicit from informants the allusions, connotations and presuppositions of a document or event and their origins/sources, and can develop and test generalisations about shared meanings and values (by using them to interpret another document; by questioning another informant; by consulting appropriate literature) and establish links and relationships among them (logical relationships of hierarchy, of cause and effect, of conditions and consequence, etc.)

(b) identify significant references within and across cultures and elicit their significance and connotations

- can ‘read’ a document or event for the implicit references to shared meanings and values (of national or other cultural memory, of concepts of space, of social distinction, etc.) particular to the culture of their interlocutor, or of international currency (arising, for example, from the dominance of Western media); in the latter

case, the intercultural speaker can identify or elicit different interpretations and connotations and establish relationships of similarity and difference between them

(c) identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances
    - can use their knowledge of conventions of verbal and non-verbal interaction (of conversational structures; of formal communication such as presentations; of written correspondence; of business meetings; of informal gatherings, etc.) to establish agreed procedures on specific occasions, which may be a combination of conventions from the different cultural systems present in the interaction

(d) use in real-time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors from a different country or culture taking into consideration the degree of one's existing familiarity with the country, culture and language and the extent of difference between one's own and the other
    - is able to estimate their degree of proximity to the language and culture of their interlocutor (closely related cultures; cultures with little or no contact or little or no shared experience of international phenomena; cultures sharing the 'same' language; cultures with unrelated languages) and to draw accordingly on skills of interpreting, discovering, relating different assumptions assumptions and presuppositions or connotations in order to ensure understanding and avoid dysfunction

(e) identify contemporary and past relationships between one's own and the other culture
    - can use sources (e.g. internet sites, reference books, newspapers, histories, experts, lay informants) to understand both contemporary and historical political, economic and social relationships between cultures and analyse the differing interpretations involved

(f) identify and make use of public and private institutions which facilitate contact with other countries or cultures
    - can use their general knowledge of institutions facilitating contacts to identify specific institutions (consulates, cultural institutes, etc.) to establish and maintain contacts over a period of time

(g) use in real time knowledge, skills and attitudes for mediation between interlocutors of one's own and another culture
    - can identify and estimate the significance of misunderstandings and dysfunctions in a particular situation and is able to decide on and carry out appropriate intervention, without disrupting interaction and to the mutual satisfaction of the interlocutors

Savoir s'engager

Critical cultural awareness/political education: An ability to evaluate, critically and on the basis of a systematic process of reasoning, values present in one's own and other cultures and countries

Objectives (ability to):

(a) identify and interpret explicit or implicit values in documents and events in one's own and other cultures The intercultural speaker:
    - can use a range of analytical approaches to place a document or event in context (of origins/sources, time, place, other documents or events) and to demonstrate the ideology involved

(b) make an evaluative analysis of the documents and events which is based on systematic and conscious reasoning
    - is aware of their own ideological perspectives and values and evaluates documents or events with explicit reference to them

(c) interact and mediate in intercultural exchanges, negotiating where necessary a degree of acceptance of those exchanges by drawing upon one's knowledge, skills and attitudes and ability to develop a reasoned response
    - is aware of potential conflict between their own and other ideologies and is able to establish a shared evaluation of documents or events, and where this is not possible because of incompatibilities in belief and value systems, is able to negotiate agreement on places of conflict and acceptance of difference

Byram, Prof. Michael. Teaching and Assessing Intercultural Communicative Competence: Revisited (pp. 142-150). Channel View Publications. Kindle Edition.

Appendix 7: Ethical Approval and Informed Consent

7.1 Ethical Approval

From: Ethics <no-reply@sharepointonline.com>
Sent: 03 July 2020 13:08
To: SFETCU, ANITA M. <anita.m.sfetcu@durham.ac.uk>
Cc: ED-ETHICS E.D. <ed.ethics@durham.ac.uk>; HOLMES, PRUE M. <p.m.holmes@durham.ac.uk>
Subject: Ethical Approval: EDU-2020-02-12T13:47:20-qkqr43

Please do not reply to this email.

Dear Anita,

The following project has received ethical approval:

Project Title: *Intercultural Reading in the Foreign Language Classroom;*
Start Date: *09 August 2020*;
End Date: *17 September 2020;*
Reference: *EDU-2020-02-12T13:47:20-qkqr43*
Date of ethical approval: *03 July 2020.*

Please be aware that if you make any significant changes to the design, duration or delivery of your project, you should contact your department ethics representative for advice, as further consideration and approval may then be required.

If you have any queries regarding this approval or need anything further, please contact ed.ethics@durham.ac.uk

---

If you have any queries relating to the ethical review process, please contact your supervisor (where applicable) or departmental ethics representative in the first instance. If you have any queries relating to the online system, please contact research.policy@durham.ac.uk.

Reply Forward

7.2. Participants Notice and Informed Consent

Consent to participate in research

Durham University

Research: *Intercultural Reading in the Foreign Language Classroom*

Introduction

You are invited to consider participating in this research study. I am interested in how different reading texts and reading tasks included in our course-book support different kinds of student engagement with foreign cultures. This form describes the purpose and nature of the study and your rights as a participant

in it. The decision to participate or not is yours. If you decide to participate, please sign and date the last line of this form.

Method

I will be exploring responses to the oral and written reading practice tasks set for your class during three lesson scheduled in this semester. Some of these tasks are included in your course-book, others will be provided on handouts. I will be observing and taking notes of your behavior and conversations while you complete these tasks. You will be asked to record your oral answers on your personal device in case the task is a pair or small group discussion. I am seeking your consent to use these recordings and your written productions. Also, you will be asked to complete a short questionnaire about your habits of reading in a foreign language. Towards the end of the semester, I will also be inviting a few students for a focus group discussion during my office hours. The research findings generated from the information collected may be used to create new teaching materials.

Confidentiality

All of the information collected will be confidential and will only be used for research, training and/or teaching purposes. This means that your identity will be anonymous. Whenever data from this study are published, your name will not be used. In the case of recorded data, I will personally transcribe it. The student who used his/her personal device to record oral answers during pair or small group discussions will be asked to delete the recording after sending it to me. However, if they choose not to do so, they are responsible for keeping the confidentiality of the respondents.

Your participation

Participating in this study is strictly voluntary. If at any point you change your mind and no longer wish to participate, you can tell me. If you have any questions about the research, you can contact me by e-mail anita.sfetcu@aum.edu.kw or in person in my office EPP BUS, Library Building.

Researcher's statement

I have fully explained this study to the student. I have discussed the activities and have answered all of the questions that the student asked.

Student's consent

I have read the information provided in this Informed Consent form. All my questions were answered to my satisfaction. I voluntarily agree to participate in this study.

Your name _____

Your signature _____

Date: _____

Appendix 8: The characteristics of the student participants

Student Pseudonym & Gender	Age	Nationality	Educational Background		Reader's Profile Questionnaire Answers		
			Highschool curriculum followed: Kuwaiti or Foreign or International	Grade in the pre-requisite English course (i.e. 70 or more from 100)	Q10: Reading a text in a foreign language is similar to talking to a foreign person	Q 11: Reading in a foreign language is the same as reading in my own language	Q 12: I enjoy reading in my English class
Abdullah (M)	18	Kuwaiti	Kuwaiti	86.73	agree	strongly agree	neither agree nor disagree
Abdulrahman (M)	18	Kuwaiti	International	86.93	strongly agree	agree	strongly agree
Abdulwahab (M)	18	Kuwaiti	Kuwaiti	76.65	agree	strongly disagree	disagree
Ahmed (M)	19	Kuwaiti	Kuwaiti	87.29	agree	disagree	disagree
Ali (M)	18	Kuwaiti	Kuwaiti	84.21	agree	disagree	agree
Bader (M)	21	Kuwaiti	Foreign	95.55	agree	strongly agree	strongly agree
Farah (F)	18	Kuwaiti	Kuwaiti	86.58	agree	disagree	agree
Fatima (F)	18	Kuwaiti	Kuwaiti	86.04	agree	neither agree nor disagree	neither agree nor disagree
Laila (F)	18	Kuwaiti	Kuwaiti	75.4	agree	disagree	neither agree nor disagree
Maha (F)	19	Kuwaiti	Foreign	91.35	strongly agree	agree	strongly agree
Mariam (F)	18	Kuwaiti	Kuwaiti	79.55	agree	disagree	strongly agree
Moneira (F)	19	Kuwaiti	Kuwaiti	81.21	agree	disagree	strongly agree
Ruqaia (F)	19	Kuwaiti	Foreign	91.10	disagree	disagree	strongly agree
Saaud (M)	19	Kuwaiti	International	89.63	strongly agree	strongly disagree	strongly agree
Sultan (M)	19	Kuwaiti	International	93.50	agree	disagree	agree

References

Adams, M. J. (2004). *Theoretical Model and Processes of Reading*. Newark, DE: International Reading Association.

Ahmed, A.H., Alfahim, O., & Gocheva, S. (2020). Intercultural Conflict and experiences of international students in Turkey.*Open Education Studies* 6(2), 202-213.

Akpinar, K. D., & Oztürk, M. S. (2009). Teaching culture and language through folktales. Ekev Academic Review, 13(40), 69–84.

Aliakbari, M. (2005). The place of culture in the Iranian English text books in high school level. *Journal of Pan-Pacific Association of Applied linguistics,* 9(1), 163-179.

Allwright, D. (2003). Exploratory Practice: rethinking practitioner research in language teaching.*Language Teaching Research,* 7(2), 113-141.

Allwright, D. (2005). Developing Principles for Practitioner Research: The Case of Exploratory Practice. *The Modern Language Journal*, 89(3), 353-366.

Allwright, D., & Bailey, K. (1991). *Focus on the Language Classroom: An introduction to classroom research for language teachers*. Cambridge: Cambridge University Press.

Allwright, D., & Hanks, J. (2009). *The Developing Language Learner*. Basingstoke: Palgrave Macmillan.

Allwright, D., & Lenzuen, R. (1997). Exploratory Practice:" work at the Cultura Inglesa, Rio de Janeiro, Brazil". *Language Teaching Research*, 1, 73-79.

Al-Sofi, B. M. (2018). An Evaluation of the Cultural Aspects in the University English Textbook Well Read 1. *Theory and Practice in Language Studies*, *8*(2), 184-196.

Amadasi , S ., & Holliday , R. J. (2018). “I already have a culture”: Negotiating competing grand and personal narratives in interview conversations with new study abroad arrivals *Language and Intercultural Communication* , 18 (2), 241 – 256 .

Appadurai, A. (1996). *Here and Now Modernity at Large. Cultural Dimensions of Globalization.* Minneapolis: University of Minneapolis Press.

Arasaratnam, L. A. (2009).The development of a new instrument of intercultural communication competence. *Journal of Intercultural Communication,*20, 1–11.

Arizpe, E. (2017). Picturebooks and situated readers: The intersections of text, image, culture and response. In C. Beauvais, & M. Nikolajeva (Eds.), *The Edinburgh companion to children’s literature* (pp. 124–135). Edinburgh: Edinburgh University Press.

Barrett, M. (2020). The Council of Europe's reference framework of competences for democratic culture: Policy context, content and impact. *London Review of Education*.

Bataineih, A. (2009). An evaluation of the authentic sociocultural elements in the prescribed English language textbooks of the secondary schools in Jordan. *An-Najah Uni. J. Res (Humanities)*, 23(1), 290-324.

Beacco, J. C., Fleming, M., Goullier, F., Thürmann, E., Vollmer, H., & Sheils, J. (2016). *The language dimension in all subjects: A handbook for curriculum development and teacher training*. Council of Europe.

Bennett, M. J., & Hammer, M. (2017). A developmental model of intercultural sensitivity. *The international encyclopaedia of intercultural communication*, *1*(10).

Behrman, E. H. (2006). Teaching about language, power, and text: A review of classroom practices that support critical literacy. *Journal of adolescent & adult literacy*, *49*(6), 490-498.

Bogdan, R. C., & Biklen, S. K. (2007). *Qualitative research for education: An introduction to theories and methods* (5th ed.). Boston, MA: Pearson Education.

Braun,V., & Clarke, V. (2013).*Successful qualitative research: A practical guide for beginners.* Thousand Oaks, CA: SAGE Publications.

Bredella, L. (2000). Literary texts and intercultural understanding. In M. Byram (Ed.), *Routledge encyclopaedia of language teaching and learning* (pp. 382–386). London & New York: Routledge.

Brooks, N. (1964). *Language and Language Learning, theory and practice.* New York: Harcourt, Brace, and World.

Bryman, A. (2012). *Social Research Methods* (4th ed.) New York: Oxford University Press.

Byram , M. (1997). *Teaching and Assessing Intercultural Communicative Competence* . Clevedon: Multilingual Matters .

Byram, M. (2008). *From foreign language education to education for intercultural citizenship. Principles in practice*. Bristol: Multilingual Matters.

Byram, M. (2009). The intercultural speaker and the pedagogy of foreign language education. *The SAGE handbook of intercultural competence*, 321-332.

Byram , M. (2021). *Teaching and Assessing Intercultural Communicative Competence: Revisited.* Bristol, Blue Ridge Summit: Multilingual Matters .

Byram, M, Gribkova, B. & Starkey, H. (2002). *Developing the intercultural dimension of language teaching.* Council of Europe.

Byram, M., & Wagner, M. (2018). Making a difference: Language teaching for intercultural and international dialogue. *Foreign Language Annals*, 51, 140–151.

Camase, G. (2014). The ideological constructions of a secondary reality: A critical analysis of a Romanian EFL textbook . PhD thesis, University of Toronto (Canada)

Cengage Learning (2018). http://ngl.cengage.com/about/elt/

Common European Framework of Reference for Languages (2009). Cambridge University Press.

Corbett, J. (2022). *An intercultural approach to English language teaching* (Vol. 36). Multilingual matters.

Christians, C., (2011). Ethics and politics in qualitative research. In N.K. Denzin & Y.S. Lincoln (Eds.), *The SAGE Handbook of qualitative research* (pp. 139-164). Thousand Oaks, CA: SAGE Publications.

Creswell, J. (2005). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research.* Upper Saddle River, NJ: Pearson Education.

Creswell, J. (2013). *Qualitative inquiry and research design* (3rd ed.) Thousand Oaks, CA: SAGE Publications.

Crozet, C., & Liddicoat, A. (1999). The challenge of intercultural teaching: Engaging with culture in the classroom. In J. Lo Bianco, A. Liddicoat, & C. Crozet (Eds.), *Striving for the third place: Intercultural competence through language education* (pp. 113-123). Melbourne: Language Australia.

Davidson, R. & Liu, Y. (2018). Reaching the world outside: cultural representation and perceptions of global citizenship in Japanese elementary school English textbooks. *Language, Culture and Curriculum*, 31(3), 290-308.

Deardorff, D.K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10 (3), 241–266.

Deardorff, D.K. (2020). *Manual for Developing Intercultural Competencies: Story Circles.* London: Routledge and UNESCO Publishing.

Delanoy, W. (2008). Dialogic communicative competence and language learning. In W. Delanoy, & L. Volkmann (Eds.), *Future perspectives for English language teaching.* (pp. 173-188). Heidelberg: Winter.

Dervin, F., & Gao, S. (2017). *Intercultural competence in education: Alternative approaches for different times.* New York: Routledge.

Dole, J. A. Duffy, G. G., Roehler, L. R., & Pearson, D. D. (1991). Moving from the old to the new: research on reading comprehension instruction. *Review of Educational Research*, 61(2), 239-264.

Ducate, L., & Steckenbiller, C. (2017). Toward a better understanding of culture: wikis in the beginning German classroom. *The Language Learning Journal,* 45(2), 202-219.

Duncan, S., & Paran, A. (2018). Negotiating the challenges of reading literature: Teachers reporting on their practice. In J. Bland (Ed.), *Using literature in English language education : Challenging reading for 8–18 year olds* (pp. 243–259). London: Bloomsbury.

Duranti, A. (1997). Universal and culture-specific properties of greetings. *Journal of linguistic Anthropology*, *7*(1), 63-97.

Escudero, M.D. (2013) Teaching intercultural awareness in the English as a foreign language classroom: a case study using critical reading. *Intercultural Education*, 24(3), 251-263,

Fajardo, M. F. (2015). A review of critical literacy beliefs and practices of English language learners and teachers. *University of Sydney Papers in TESOL*, 10, 29-56.

Fenner, A.B. (2001). Dialogic interaction with literary texts in the lower secondary classroom. In A.B. Fenner (Ed.), *Cultural awareness and language awareness based on dialogic interaction with texts in foreign language learning* (pp. 13–42). Strasbourg: Council of Europe Publishing.

Fong, C.S., DeWitt, D., & Leng, C.H. (2017). The Analysis of Cultural and Intercultural Elements in Mandarin as a Foreign Language Textbooks from Selected Malaysian Public Higher Education Institutions. *Malaysian Online Journal of Educational Sciences, 6*, 66-90.

Gee, J.P. (1999). *Discourse analysis*. New York: Routledge.

Geertz, C., & Darnton, R. (2017). *The interpretation of cultures: Selected essays* (3rd ed.) New York: Basic Books.

Given L. M., & Saumure, K. (2008). Trustworthiness. In L. M. Given (Ed.), *The Sage encyclopaedia of qualitative research methods* (pp. 895-896). Los Angeles, CA: Sage Publications.

Gómez Rodríguez, L. F. (2013). Enhancing intercultural competence through U.S. multicultural literature in the EFL classroom. *Folios Journal,* 38, 95-109.

Gómez Rodríguez, L. F. (2015). Critical Intercultural learning through topics of deep culture in an EFL classroom. *Íkala; Medellín,* 20(1), 43-59.

González Rodríguez, L.M., & Puyal Borham, M. (2012). Promoting intercultural competence through literature in CLIC contexts. *Atlantis*, 34 (2), 105-124.

Goodman, K. S. (1967). Reading: A psycholinguistic guessing game. *Journal of the Reading Specialist*, 6, 126-135.

Gough, P. (1985). One second of reading: Postscript. In H. Singer & R. Ruddell (Eds.), *Theoretical models and process of reading* (pp. 813-840). Newmark: International Reading Association.

Grabe, W. (2009). *Reading in a second language: moving from theory to practice*. New York: Cambridge University Press.

Guba, E. G. (1981). Criteria for assessing the trustworthiness of naturalistic inquiries. *Education, Communication and Technology Journal,* 29(2), 75–91.

Guilherme, M. (2000). Intercultural competence. In Byram, M. (Ed.), *Routledge encyclopaedia of language teaching and learning* (pp. 297-300). London: Routledge.

Guilherme, M., Glaser, E. & Mendez Garcia, M.d.C. (2009). The pragmatics of intercultural competence in education and training: A cross-national experiment on 'diversity management'. In: Feng, A., Byram, M. & Fleming, M. (Eds.), *Becoming interculturally competent through education and training* (pp. 193-210). Bristol: Multilingual Matters.

Gunn, C. (2003). Exploring second language communicative competence. *Language Teaching Research*, 7(2), 240–258.

Gupta, A., & Ferguson, J. (1997). Culture, power, place: ethnography at the end of an era. In A. Gupta, A. & Ferguson, J. (Eds.), *Culture, Power, Place: Explorations in Critical Anthropology* (1-29). University of California Press.

Hall, B. J. (2005). *Among cultures: The challenge of communication* (2nd ed.). Belmont: Thomson Wadsworth.

Habib, A. (2014). An analysis of cultural load in English Texbooks used in Khyber Pankhtunkhwa,Pakistan. *NUML Journal of Critical Inquiry*, 12(2), 72-88.

Hammersley, M. (2007). The issue of quality in qualitative research. *International Journal of Research & Method in Education*, 30(3), 287-305.

Hanks, J. (2017). Exploratory Practice in language teaching: Puzzling about principles and practices. London: Palgrave Macmillan.

Hazaea, A.N., & Alzubi, A.A. (2003). Effects of CDA instruction on EFL analytical reading practices. *Novitas-Royal (Research on Youth and Language)*, 11(2), 88–101.

Heggernes, S. L. (2019). Opening a Dialogic Space: Intercultural Learning through Picturebooks. Children's Literature. *English Language Education*, 7(2), 37–60.

Hellerstein-Yehezkel, D. (2017). The path to reading comprehension through intercultural competence in the multicultural EFL classroom. *Language and Intercultural Communication*, 17(3), 323–343.

Hibbs, B. (2016). Developing students' intercultural competence through children's and adolescent literature. *Studie Z Aplikované Lingvistiky*, (2), 7–19.

Hilliard, A. (2014). A Critical Examination of Representation and Culture in Four English Language Textbooks. *Language Education in Asia,* 5(2), 238-252.

Hoff, H. E. (2013). Self' and "Other" in meaningful interaction: Using fiction to develop intercultural compentence in the English classroom. *Tidsskriftet FoU i Praksis*, *7*(2), 27–50.

Hoff, H. E. (2014). A critical discussion of Byram's model of intercultural communicative competence in the light of bildung theories. *Intercultural Education,* 25(6), 508–517.

Hoff, H. E. (2016). From "intercultural speaker" to "intercultural reader": A proposal to reconceptualise intercultural communicative competence through a focus on literary reading. In F. Dervin & Z. Gross (Eds.), *Intercultural competence in education: Alternative approaches for different times* (pp.51-71). London: Palgrave:Macmilan.

Hoff, H. E. (2017). Fostering the "intercultural reader"? An empirical study of socio-cultural approaches to EFL literature. *Scandinavian Journal of Educational Research*, 63(3), 443–464.

Hoff, H. E. (2020). The evolution of intercultural communicative competence: Conceptualizations, critiques, and consequences for the 21st century classroom practice. *Intercultural Communication Education,* 3(3), 55–74.

Holliday , A. R. (1999). Small cultures . *Applied Linguistics* , 20 (2), 237 – 264 .

Holliday , A. R . (2013). *Understanding intercultural communication: Negotiating a grammar of culture* . Routledge .

Huh, S., & Suh, Y. M. (2018). Preparing elementary readers to be critical intercultural citizens through literacy education. *Language Teaching Research*, *22*(5), 532–551.

Jamalvandi, B. (2013). Realization of culture in English textbooks in Chinese high school level. *Journal of Pan-Pacific Association of Applied Linguistics,* 16(2), 89-101.

Kemmis, S, & McTaggart, R. (1985). *The Action Research Planner*. Geelong, Victoria: Deakin University Press

Huh, S., & Suh, Y. M. (2018). Preparing elementary readers to be critical intercultural citizens through literacy education. *Language Teaching Research*, *22*(5), 532–551.

Kindon, S., Pain, R., & Kesby, M. (2007). *Participatory Action Research Approaches and Methods* (1st ed.). London: Routledge.

Knudsen, B. M. (2016). *Textbook tasks and the development of ICC in the EFL classroom.* Master Thesis, University of Bergen (Norway).

Kramsch , C . (1993). *Context and culture in language teaching* . Oxford University Press .

Kramsch , C . (2013). Culture in foreign language teaching. *Iranian Journal of Language Teaching Research,* 1(1), 57-78.

Krippendorff, K. (2013). Content Analysis. An introduction to its methodology (3rd ed.). California, CA: SAGE Publications.

Lado, R. (1957). *Linguistics across cultures; applied linguistics for language teachers*. Ann Arbor: University of Michigan Press.

Liaw, M.L. (2007). E-learning and the development of intercultural competence. *Language Learning & Technology,* 10(3), 49-64.

Lee, H. C. (2015). *Intercultural teaching and learning in EFL with specific reference to the Senior Highschool in Taiwan.* PhD thesis, University of Leicester (UK)

Lee, H.C., & Gilles, C. (2012). Discussing culturally relevant books online: A crosscultural blogging project. *English Teaching: Practice and Critique*, 11(4), 161-177.

Liddicoat, A. J. (2005). Teaching languages for intercultural communication. In D. Cunningham & A. Hatoss (Eds) *An International Perspective on Language Policies, Practices and Proficiencies* (pp 201-214) . Belgrave: Editura Fundaţ iei Academice Axis and Fédération Internationale des Professeurs de Langues Vivantes,

Lincoln, Y.S., & Guba, E.G. (1985). *Naturalistic inquiry*. London: SAGE Publications.

Lo Bianco, J., Liddicoat, A. J., & Crozet, C. (1999). *Striving for the Third Place: Intercultural Competence through Language Education*. Deakin: Australian National Languages and Literacy Inst.

Luke, A. (2000). Critical literacy in Australia: A matter of context and standpoint. *Journal of adolescent and adult literacy,* 43, 448-461.

Luke, A. (2011). Re-grounding critical literacy: Representation, facts, and reality. In M. Hawkins (Ed.), *Key Perspectives on Languages and Literacies* (pp 136-148). New York: Routledge.

Luke, A. & Freebody, P. (1997). The social practices of reading. In S. Muspratt, A. Luke & P. Freebody (Eds.), *Constructing critical literacies* (pp. 448-461). Creskill, NJ: Hampton Press.

Manyak, P. (2007). Characters as Guides to meaning. *The Reading Teacher*, 60(6),548 -559.

Matos, A. G. (2011). *Literary texts and intercultural learning: Exploring new directions*. Bern: Bern: Peter Lang AG, Internationaler Verlag der Wissenschaften.

McConachy, T. (2018). Critically engaging with cultural representations in foreign language textbooks. *Intercultural Education*, *29*(1), 77–88.

McDonough, S.H. (1995). *Strategy and skill in a foreign language*. London: Edward Arnold.

McLaughlin, M., & DeVoogd, G. (2004).Critical Literacy as comprehension: Expanding reader response. *Journal of Adolescent &Adult Literacy,* 48(1), 52-62.

McVee, M., Dunsmore, K. & Gavelek, J. (2005). Schema theory Revisited. *Review of Educational Research,* 75(4), pp. 531-566.

Merriam, S.B. (1998). *Case Study Research in Education: A Qualitative Approach*. San Francisco: Jossey-Bass.

Miller, I. K. (2009). 'Puzzle-driven' Language Teacher Development: The contribution of Exploratory Practice. In T. Yoshida, H. Imai, Y. Nakata, A. Tajino, O. Takeuchi & K. Tamai (Eds.), *Researching Language Teaching and Learning: An integration of practice and theory* (pp. 77-93). Bern: Peter Lang.

Miller, I., Hanks, J., Ewald, X., Slimani-Rolls, A., & Dar, Y. (2017). “Why exploratory practice?” A collaborative report. *ELT Research*, 31(2), 6-9.

Nakamura, I. (2014). A discussion of practitioner research: How are reflective practice, action research and exploratory practice different ? 大学教育研究紀要 , 10, 105-114.

Nemouchi, L. (2022). Investigating the use of literary texts to develop intercultural communicative competence: a Masters' course of EFL in Algeria. PhD thesis, University of Durham (UK)

Nemouchi, L., & Byram, M. (2019). Developing intercultural competence by teaching literature: principles and practice from a case-study in two Algerian universities. *Langues & Parole, 4,* 173-202.

Newby, P. (2014). *Research methods for education* (2nd ed.). London: Routledge.

Nie, Y. (2017). Facilitating Intercultural Study through Novel Reading —The Application of Reading Task Journals. *Theory and Practice in Language Studies*, *7*(6), 436.

Nunan, D. (1991). *Language Teaching Methodology*. Hertfordshire: Prentice Hall International.

Nygaard, A. B. (2014). *How do textbooks in International English invite students to expand their intercultural perspectives through tasks related to texts about multiculturalism?* Master Thesis, University of Bergen (Norway).

Onwuegbuzie, A. J., & Leech, N. L. (2007) A call for qualitative power analyses. *Quality & Quantity: International Journal of Methodology*, 41, 105–121.

Orsini-Jones, M., & Lee, F. (2018). *Intercultural communicative competence for global citizenship: identifying rules of engagement in telecollaboration*. Palgrave MacMillan.

Patton, M. Q. (2014). *Qualitative Research & Evaluation Methods* (4th ed.). Thousand Oaks, CA; London: Sage Publications.

Pearson, P. D., & Gallagher, M. C. (1983). The instruction of reading comprehension. *Contemporary Educational Psychology,* 8, 317-344.

Porto, M. (2013). A model for describing, analysing and investigating cultural understanding in EFL reading settings. *Language Learning Journal*, 41(3), 1–13.

Porto, M. (2014). Extending reading research with a focus on cultural understanding and research on intercultural communication: an empirical investigation in Argentina. *Intercultural Education*, *25*(6), 518–539.

Porto, M., & Zembylas, M. (2020). Pedagogies of discomfort in foreign language education: Cultivating empathy and solidarity using art and literature. *Language and Intercultural Communication,* 20(4), 1–19.

Richards, J. C., & Rodgers, T. S. (2014). *Approaches and methods in language teaching*. Cambridge University Press.

Risager, K. (2018). *Representations of the World in Language Textbooks*. Bristol, Blue Ridge Summit: Multilingual Matters.

Ritchie, J., & Spencer, L. (2014). Qualitative data analysis for applied policy research. In A. Bryman & R. G. Burgees (Eds.), *Analysing qualitative data* (pp. 173-194). London: Routledge.

Qin, S. (2015). Applying an intercultural approach to Chinese college language teaching. Doctoral thesis, University of Durham (UK)

Samaras, A., & Freese, A. (2006). *Self-study of teaching practices: A primer.* New York: Peter Lang.

Savin-Baden, M., & Major, C. H. (2010). *New approaches to qualitative research: Wisdom and uncertainty.* London, England: Routledge.

Schön, D. A. (1983). *The Reflective Practitioner*. London: Temple Smith.

Scott, V., & Hunngtington, J. (2002). Reading culture: using literature to develop C2 competence. *Foreign Language Annals*, *35*(6), 622.

Sejnost, R. L., & Thiese, S. M. (2010). *Building content literacy: Strategies for the adolescent learner*. *Building Content Literacy: Strategies for the Adolescent Learner* . Thousand Oaks, CA: Corwin Press.

Shie, J. S. (2013). Intercultural intertexts encountered by Taiwanese EFL students. *Language and Intercultural Communication,* 13(4), 416–432.

Shin, C., & Riazantseva, A. (2015). Reader identity: A case study of Korean graduate students' meaning construction of an L2 literary text. Language and Intercultural Communication, 15(4), 600–615.

Shin, J., Eslami, Z. R., & Chen, W. C. (2011). Presentation of local and international culture in current international English-language teaching textbooks. *Language, Culture and Curriculum*, *24*(3), 253–268.

Singh, M. K. M., Marsani, F. N. A., Jaganathan, P., Karupiah, P., & Abdullah, A. S. N. (2017). An intercultural reading programme (IRP) to enhance intercultural knowledge among secondary school students. *English Language Teaching*, 10(1), 26–38.

Smagorinsky, P. (2001). If meaning is constructed, what is it made from? Toward a cultural theory of reading. *Review of Educational Research*, 71(1), 133-169.

Smith, F. (1994). *Understanding Reading* (5th ed.). Hillsdale, NJ: Lawrence Erlbaum.

Spitzberg, B. & Changnon, G. (2009). Conceptualizing intercultural competence. In D. Deardorff (Ed.) *The Sage Handbook of Intercultural Competence* (pp. 2-152.. Thousand Oaks: Sage.

Stranger-Johannessen, E. (2015). Constructing English as a Ugandan language through an English textbook. *Language, Culture and Curriculum*, *28*(2), 126–142.

Stringer, E. T. (2014). *Action Research: A Handbook for Practitioners* (4th ed.). Thousand Oaks, CA: SAGE.

Tajeddin, Z., & Teimournezhad, S. (2015). Exploring the hidden agenda in the representation of culture in international and localised ELT textbooks. *Language Learning Journal*, *43*(2), 180–193.

Thomas, G. (2011). A typology for the case study in social science following a review of definition, discourse, and structure. *Qualitative Inquiry*, 17(6), 511–521.

Thumvichit, A. (2018). Cultural Presentation in Thai Secondary School ELT Coursebooks: An Analysis From Intercultural Perspectives. *Journal of Education and Training Studies*, *6*(11), 99.

Thyberg, A. (2012). *Ambiguity and estrangement: Peer-led dialogues on literature in the EFL classroom* . Ph.D. dissertation, Linnaeus University (Sweden).

Wagner, M. & Byram, M. (2017). Intercultural Citizenship. In Y.Y. Kim (Ed.), *International Encyclopaedia of Intercultural communication* (pp. 1-6). New York: Wiley & Sons.

Yin, R. K. (2014). *Case study research: design and methods* (4th ed.). London: SAGE Publications.

Yulita, L. (2013). *Intercultural communication and critical pedagogy: Deconstructing stereotypes for development of cultural awareness in language education* . PhD thesis, University of East Anglia (UK).

Yu, Q., & Van Maele, J. (2018). Fostering Intercultural Awareness in a Chinese English Reading Class. *Chinese Journal of Applied Linguistics*, *41*(3), 357–375.

Weninger, C., & Kiss, T. (2013). Culture in English as a foreign language (EFL) textbooks: A semiotic approach. *TESOL Quarterly*, *47*(4), 694–716.

Wu, J. F. (2017). Teaching university students cultural diversity by means of multi-cultural picture books in Taiwan. *Multicultural Education Review*, *9*(4), 249–269.

Zamawe, F. C. (2015). The Implication of Using NVivo Software in Qualitative Data Analysis: Evidence-Based Reflections. *Malawi Medical Journal*, 27, 13-15.