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**The Reading Prism: Questioning Literary Texts within a
Reading Community to Develop Active Independent Readers**

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**Thesis submitted for the degree of
Doctor of Philosophy
University of Sussex**

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Declaration

I hereby declare that this thesis has not been and will not be, submitted in whole or in part to another University for the award of any other degree.

Signature:.....

Acknowledgements

I have learned much from my teachers, more from my colleagues, and the most from my students (Talmud – Ta'anit: 17). Who is wise? The person who has learnt from all those he meets (Ethics of the Fathers, 4.1).

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Abstract

The introduction of a literature programme (emphasising the teaching of thinking skills) as part of the Israeli English curriculum, led to this qualitative action research case study. The rationale for this study was further strengthened by two concerns. First, self-proclaimed readers (readers who claim they read a lot) read literature superficially. Second, even when teachers enable richer discussions through open-ended questions and implied use of reading comprehension strategies (RCS), pupils do not appropriate these strategies for their own reading. The year-and-a-half long study was conducted with 53 pupils from two advanced classes in two secondary schools. It began by looking at whether self-proclaimed readers were aware of the RCS they use while reading and how this knowledge or lack of it influenced their reading. The findings revealed that pupils use RCS haphazardly due to lack of awareness of what they are doing or need to do while reading. Consequently, a reading strategy PaRDeS was designed and implemented with the idea that pupils would appropriate it.

The data analysed through constructive-interpretive-hermeneutic methods shows the effects on pupils' reading during and after the implementation of the PaRDeS reading strategy (a question generating strategy based on the Ministry's thinking skills). The study reveals how metacognitive discussions improved pupils' awareness of what they were doing and enhanced their use of PaRDeS. Furthermore, the study observes how the strategy can be improved by using it within a community of readers. Thus, pupils moved from the periphery of the classroom space to the centre as they appropriated the strategy and took control of their discussions and therefore their comprehension.

The study also reveals that using PaRDeS helps pupils understand that inference is central to constructing understanding of literary texts. In addition, the strategy causes pupils to view texts as multi-layered and enables them to read iteratively to create a global meaning that is greater than the sum of understanding of each part of the text. This synergy is further enhanced when pupils bring their questions to the community to analyse texts from different perspectives.

Synergy led to the central finding of this study, an understanding of why PaRDeS may improve reading comprehension. The study concludes that a reading prism is created due to the PaRDeS question types, the scaffolding of the strategy and its utilisation in the community. This prism is constructed from six points: reader, text, author, contexts of knowledge and experience, teacher/facilitator and participants in a reading community. As the points of the reading prism interact, the hermeneutic space is established in which hermeneutic dialogue occurs. Close observation of what is happening within the hermeneutic space reveals that because of the interaction between the points, pupils use several reading styles iteratively and that these reading styles enhance thinking styles. Consequently, pupils co-created enriched textual interpretation, which also led to individual creative analysis through writing assignments.

To conclude, this study suggests that when an environment is created to implement and use PaRDeS, the resulting synergy between members of the learning community leads to enhanced thinking necessary for both enriched understanding of the text and the development of active independent readers.

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Abbreviations and definition of terms

PaRDeS- a Medieval strategy for reading biblical and Jewish mystical texts. It as an acronym and for the purpose of the question strategy I have used it to mean the following: *Pshat* - literal, *Remez* – inferential (through language and textual elements), *Drash* - analytical and *Sod* - philosophical/ethical

CCSS - Common Core State Standards (America)

EFL - English as a foreign language

LOTS - Lower order thinking skills

HOTS - Higher order thinking skills

ZPD - Zone of proximal development

LTM - Long term memory

STM - Short term memory

IRF - Initiating move, response move and follow-up move

RCS - Reading comprehension strategies – thinking and reading strategies. I will refer to this instead of the Ministry's thinking skills to mean strategies that are used to gain knowledge through cognitive (reading) strategies, experiences and the senses.

GP - General probing

AR -Action research

PAR - Participatory action research

CPAR - Critical participatory action research

Skills - expertise in a certain domain/ particular ability such as reading

Strategies - activity used to make a skill more efficient. For example using, prediction or questions to improve reading

Knowledge - information and awareness gained through experience and education

Bagrut (singular) / **Bagruyot** (plural) - Israeli Matriculation Exams taken over a three-year period (years 11 – 13)

Torah - Five Books of Moses

Talmud - The Talmud contains the teachings and opinions of generations of **Rabbis** on a variety of subjects, including Halakha (law), ethics, philosophy, customs, history and lore

The Reading Prism: Questioning Literary Texts within a Reading Community to Develop Active Independent Readers

Chapter I - Introduction

1.1 Rationale for the study

This study is a response to three interrelated areas of concern as an English teacher. My first concern is that Israeli adolescent (15-18 year olds), self-proclaimed readers (readers who claim they read a lot) are not sufficiently aware of the cognitive strategies needed to comprehend literary text, leading them to read inefficiently, contrary to claims from reading research about what good readers do (Palincsar & Brown, 1984; Cain & Oakhill, 2004; Pressley & Afflerbach, 1995). My second concern lies with the lack of pedagogical guidelines given in national literature curricula. I analysed several literature curricula (Department for Education, 2014; Common Core State Standards (CCSS), 2010; State of Israel, Ministry of Education, English Inspectorate, 2015, State of Israel, Ministry of Education, Hebrew Literature Inspectorate, 2014. Australian Curriculum Assessment and Reporting Authority), to compare to the Ministry's EFL curriculum. In doing so, I discovered that they state the goals and rationale of the literature/language arts courses and emphasise the requirements and expectations of the pupils, but do not advise teachers about how to teach literature, neither do they suggest tools to enable pupils to become active independent readers. The American curriculum sums this up, claiming that methodology has been left to the jurisdiction of teachers, programme developers and states, "The Standards define what all students are expected to know and be able to do, not how teachers should teach" (CCSS, 2010). In other words, teachers are told the *what* and *why* of the curricula, but not the *how* of the pedagogy. This led me to question whether teachers are giving pupils tools to become independent learners or whether they are dictating to pupils what to think about texts? My final and most pressing concern is that it seemed to me that the Israeli Ministry of Education's English as a Foreign Language (EFL) literature programme foregrounds thinking skills rather than reading comprehension strategies to teach literature. Furthermore, it emphasises the introduction of individual rather than global thinking skills (Steiner, 2015), atomising text rather than enabling gestalt reading and understanding of the complete text. I will address each of these concerns to explain my rationale for building and scaffolding the PaRDeS reading strategy (explained below), to improve pupils' awareness and use of

these sub-strategies in order to improve comprehension and analysis of text. I will begin with the Israeli literature programme since this was the strongest drive for me to undertake this current study.

1.2 Background - the Israeli literature programme for ESL

In the past two decades, literature has been noticeably absent from the Israeli English class, though the then new Chief Inspector advocated the teaching of literature and culture when she first took up her post.

The goal of the new curriculum is to set standards for four domains of English language learning: social interaction; access to information; presentation and appreciation of literature, culture, and language (Steiner, 2001).

Teachers decided not to teach it, either because they believed Israeli pupils needed to be taught how to read expository texts to prepare them for university (see Hellerstein, 2013) or because they were not comfortable teaching literature as they were not qualified literature teachers, having retrained as English language teachers when they immigrated to Israel. This situation was exacerbated by the national examination taken in the last two or three years of school which tests reading comprehension and basic listening and writing skills rather than an understanding of literary texts.

To redress the aforementioned problem, the Israeli Inspectorate of English announced its desire to reincorporate literature into the English syllabus. The new literature programme, created with the backing of the English Inspectorate, the Department for Pedagogical Affairs and the high school division of the Ministry of Education (2009), followed the Ministry's interest in higher-order thinking skills (HOTS). Which are based on Bloom's Taxonomy (1956, and research conducted by Zohar, (2003; 2013), with the aims of teaching these thinking skills in order to discuss literature. Teachers are required to deal with seven pedagogical components while teaching literature: pre-reading; basic understanding (LOTS – lower-order thinking skills that require memorisation and elementary comprehension); interpretation (HOTS such as analysis, evaluation and synthesis); bridging text and context (using biographical, autobiographical or historical lenses); post-reading; reflection on the literature. Teachers are also given a list of literary terms and thinking skills vocabulary to impart to their

pupils (15-18 year olds), as well as a list of suggested assignments for each of the above stages. In theory, the programme suggests an critical appreciation approach to literary studies with an emphasis on the aforementioned thinking skills. The thinking skills include application, classification, comparing and contrasting, distinguishing different perspectives, evaluation, explanation of cause and effect, explanation of patterns, generation of possibilities, identification of parts and whole, inference, making connection, prediction, problem solving, sequencing, synthesising and uncovering motives. The programme is assessed either through a log written over years Eleven to Thirteen or by an exam taken at the end of Year Thirteen. Schools that choose the exam assessment have a required reading list, and teachers in schools that choose to use the log assessment can select literature texts from an approved reading list. Pupils who are assessed by log have to prepare written tasks for all stages, but are only marked on analytic, post reading, reflection and summative assessments to show a grasp of the thinking skills and understanding of the text. Those who are assessed through exams are supposed to produce a portfolio of work too and are given a standardised exam on which the summative assessment for the log is based.

The major difference between the Israeli EFL literature programme and other literature programmes (including the Hebrew literature programme) can be seen in the rationale. The EFL literature handbook (Steiner, 2013) states that pupils should be able to interpret literary texts and follow theme, setting, plot, character development, and author's biography. However, rather than place the emphasis on understanding the above textual features, the Ministry has emphasised the importance of teaching the HOTS – higher order thinking skills, their application to literature and to pupils' lives and pupils are assessed on their understanding of the HOTS (Steiner, 2013) as well as their application to the understanding of text. In contrast, the national literature curricula (in America, England and Israel) emphasise the importance of textual understanding, requiring pupils to infer before, during and after reading the text. Thus, pupils must synthesise knowledge of syntax and lexis, genre, outside-text knowledge, such as social, historical and cultural context and the literary tradition with other texts (visual, written and aural), to identify and evaluate textual areas, such as theme, characterisation, setting and writer's ideology. In addition, pupils must justify their arguments and opinions by citing textual evidence, at the same time as recognising that there are other possible ways to read the text. By doing this, pupils will gain an "understanding of human

experiences and the capacity for language to communicate those experiences" (ACARA, – online Australian Curriculum) while they

[] grapple with works of exceptional craft and thought whose range extends across genres, cultures and centuries. Such works offer profound insights into the human condition and serve as models for students' own thinking and writing (Common Core State Standards, 2010: 35).

By contrast the EFL literature curriculum focuses on teaching thinking skills through literature rather than using literature to understand the reader's world and personal experiences and to enable the reader to improve their writing skills.

Another difference is that other curricula separate literary and expository texts. However, the Israeli Ministry claims that research findings show that teaching HOTS explicitly and having pupils use them while reading "is a valuable metacognitive skill that enriches the pupils' thinking processes" and teaching HOTS is highly recommended as it

not only enhances students' ability to analyze literature, but also gives them the ability to better answer reading comprehension questions in expository texts, and improves their writing skills as well as their thinking skills (Steiner, 2013: 19).

1.2.1 Possible problems with the literature programme

Although the handbook of the literature programme claims the new programme is research based, like the American curriculum does, it does not detail the underpinning research in the way the Hebrew literature curriculum does, neither does it discuss metacognition, its relationship to strategy instruction, nor its centrality to adolescent reading and writing. Additionally, it does not explain the connection between strategy knowledge and comprehension of expository texts. Thus, it assumes that we read academic texts in the same way we read literary texts though the literature suggests they are read differently (Kintsch, 2009; Langer, 2011; Rosenblatt, 1978). Moreover, by emphasising thinking skills, rather than the reading process, the new programme may lead pupils to atomise and fragment texts. In addition, it is possible that it will teach pupils to use thinking skills individually rather than globally. Thus, there is a chance that the new literature programme may not lead pupils to achieve a gestalt enriched reading of the text and may not enable pupils to become active independent readers.

Furthermore, by emphasising the HOTS, there is a possibility that teachers might forget the need to foreground the text's content and comprehension, leading to the opposite of what the strategies are intended for (Dole, Nokes & Drits, 2009). Thus, adolescent pupils' comprehension may not be enhanced because they will expend energy on memorising the names of the thinking skills rather than reading for understanding.

Another possible problem is related to the question of when to teach individual thinking skills explicitly. The Ministry has built their literature programme for secondary school seniors (15-18 year olds). Rosenshine et al. (1996), claim that the optimum age to teach strategies explicitly is between 7-8 and 10-12 (see also National Reading Panel, 2000). Since metacognition relies on an understanding of strategies, we can infer that the best period to teach strategies explicitly is middle primary school, spiralling them (Bruner, 1960) and building on them in early secondary school, returning to use them globally in upper secondary school (Wise & Wise-Bauer; 1999).

Finally, despite the Ministry's good intentions to improve senior adolescent pupils' thinking skills through English literature, the instructions to teachers (Steiner, 2013) do not seem to take into account hermeneutic dialogue with text or the importance of collaborative and communicative co-construction of knowledge and textual understanding. In fact, the programme appears to stress the improvement of thinking skills rather than the improvement of reading comprehension and text analysis. In other words, the programme does not focus on the importance of learning literature through class dialogue or creating an environment to enhance the thinking skills. Thus, the programme does not foreground the necessity of enabling pupils to co-construct text through listening to other perspectives and experiences and sharing ideas so that the synergy leads to textual understanding that is greater than the sum of the individual contributions to the reading.

Ultimately cognitive science [will] require the study of literature as a crucial product and activity of the human mind (Hogan 2003:3).

I believe that two main problems have manifested themselves through the requirements of the Ministry's EFL literature programme. Secondary school English teachers have been enjoined to introduce different thinking skills with each literature text rather than revise them globally before they begin the programme, fragmenting text, leading to pupils' confusion. Secondly, and perhaps more importantly, the Ministry's grounds for

teaching literature, are not to improve language or to teach literature for its own sake, but rather to teach thinking skills. Thus, literature has become a means to an end. This contrasts with my pedagogical belief, based on the relationship between cognitive, sociocultural and literary theories (see literature review). I have taught English through literature since I first immigrated to Israel, believing pupils are most familiar with literary texts and that exposure to authentic literature as opposed to textoids enables pupils to use language skills in context (Goodman and Goodman, 2009). Motivational reasons can be added to linguistic ones, as literature offers pupils a range of styles and genre at different levels of difficulty and can lead to reflection on and discussion about the text (Maley & Duff, 1990). These challenge the reader, enriching lexis and syntax, making reading more meaningful and therefore memorable (Goodman, & Goodman, 2009). Additionally, this is an improved way of teaching English language.

In addition, like other art forms, literature is important because it is open to personal interpretations. “Literature is no one’s private ground, literature is common ground. Let us trespass freely and fearlessly and find our own way for ourselves” (Wolf, 1947:154), reflecting reader response theory (see Rosenblatt, 1978). Discussing and writing about the different perspectives of texts, while they inhabit the text (Collie & Slater, 1987) enable pupils to think more deeply as they are forced to use imagination, as well as rational thought. Furthermore, literature helps teach us who we are, creating a sense of “identity and community” (Umberto Eco (2006:2) and allows the reader to deal with their lives as Nafisi does in *Reading Lolita in Tehran* (2003) and as Erin Grunwell does in *The Freedom Writers’ Diary* (1999). In addition, it teaches the reader about other cultures.

Learning about other cultures is essential today. Social and global challenges caused by the technological revolution, multiculturalism, and the potential of mass destruction require us to read more critically and constructively and act on what we have read and understood (Freire, 1970; Gavelek & Bresnahan, 2009). Literature helps people become more conscious of the world around them and their place in that world (Wells, 1999). Linguists, sociologists and educators have taken up Freire’s ideas suggesting that schools smother pupils and that teachers should use texts to give them a voice and allow them to criticise their society, with a view to make positive change (Fairclough, 1989, 1995; Gee, 2008). Additionally, literature should be taught to help pupils understand

how writers manipulate language and texts and marginalise certain elements of society. Thus, pupils should be given the wherewithal to question texts and authors encouraging them to see texts “not as fixed and complete objects but as places for discussion, argument and challenge as well as enjoyment, information and pleasure”, (O’Brien, 2001:40). Pupils are not vessels to be filled with the writer’s ideas or with the teacher’s interpretations, but they should learn to appropriate texts for themselves through a deeper level of understanding by being critical and creative through questioning content and language, so that they recreate the text with their interpretation (Freire. 1970).

To conclude, my reasons for teaching literature, summarised above, sharply contrast with the Israeli EFL curriculum rationale, which foregrounds individual thinking skills at the price of reading strategies and reading comprehension. This concern is connected to the first and second concerns mentioned in the introductory paragraph. Though the Ministry's programme gives far more guidance to teachers than the national curricula, their suggestions are related to teaching and not to learning. This criticism can be levelled at the national literature curricula, as stated above, for not only do they give no guidance for teachers, they give no suggestions for learners. Thus, depending on teachers' pedagogy, pupils may remain dependent readers who do not own the text.

1.3 Positionality – my rationale for building the PaRDeS strategy

Our ontology, epistemology and axiology are based on our lived experiences, culture and personality, shaped by relationships with people (our contextual fields) and our evolving habituses (Bourdieu, 1977). Habitus is not only linked to individuals temporally, but also through interaction between individual and community and is thus, constrained by language, culture, values and beliefs (Maton, 2008). Gee (2008) relates this to our Discourses/discourses and Moje et al. (2004) to *The Third Space*.

As a teacher, I have always seen myself as an individual working with other individuals (pupils and colleagues alike) to make sense of the classroom situation in which we find ourselves. This has lead me to see the individuals in the classroom and English departments as purveyors and creators of knowledge built from cultural and historical habituses and that our multiple perspectives enhance a greater understanding of the classroom situation and materials being studied than can be achieved by me alone. This

awareness has always led me to search for ways to improve my pupils' learning and my pedagogy.

The very structured Literature programme which seemingly left little choice for teacher and pupils creativity and independence became tied up with my questions about how to improve my pedagogy. My M.A. dissertation, *Motivation Through Empowerment* (2000) - based on neuroscience, cognitive psychology, learning strategies and teaching experience - focused on encouraging motivation in pupils by empowering them to comprehend and analyse texts in unique creative ways through giving them choices. My interest in enhancing my pupils' critical and creative thinking through generating their own questions to improve comprehension and analysis of literary texts originated from the dialogue between my cultural and educational background and the literature in the fields of education and reading comprehension (see literature review).

Thus, I begin my research journey by alluding to Jewish textual pedagogy, the educational milieu I inhabited as a child and teenager, which, has in turn, influenced the present study, both in terms of research and terms of pedagogy. (The foundations of Jewish pedagogy are also reflected in the research journey that I took with my pupils which is touched on below and discussed in detail in the methodology chapter.) Jewish textual pedagogy is based on questioning, process and collaboration. Judaism has always seen the importance of questions. In fact, in four places in the Bible, parents are enjoined to encourage children to generate questions and this forms the basis of Jewish education in general and textual education in particular. Ibn Gabirol (Spain, 1050) claimed a wise person's question is half the answer. Hillel (1st century C.E.) claimed that a shy person who does not ask questions cannot learn and a person quick to anger who shuns pupils' questions cannot teach (see Sacks, 2010). Rabbi Leo Baeck (1873-1956) believed that if you ask a question, it inspires another one, reflecting Bakhtin's (1981) view that dialogue is built through infinite questions and answers (See Sacks, 2010).

Rabbi Dr. Jonathan Sacks (2010) discusses three types of questions asked in Judaism, of which I will relate to the two appertaining to this study. The first applies to *chochma-wisdom* and deals with the quest for knowledge. Homo sapiens appear to be the only creatures that have the ability to question, desiring to understand the world in which we

live. Knowledge questions are asked by both the curious developing child and by scientists of every field. This study deals with the question of adolescent pupils reading and the question strategy implemented to construct knowledge and understanding during reading.

The second question type relates to *justice and equality*. Sacks notes that throughout the Bible and Jewish history, questions about justice resonate and claims that answers to these questions have attempted to improve aspects of the world in which injustice is rife, by empowering people to take part in the changes and by giving them a voice. These ideas are reflected in modern critical theory and critical literacy (Freire, 1970). This study attempts to improve both my pedagogy and my pupils' reading and thinking ability using questions to hermeneutically dialogue with the dictates of the Ministry's literature programme and the idea that many schools marginalise pupils, smothering their voice rather than allowing them to be active learners and readers.

Religious texts, such as the Talmud are built on question/answer format and Jewish texts are taught through hermeneutics, leading to deeper textual understanding. This reading method encourages openness to texts and demands the reader study them from many perspectives. In fact, the seventy faces of Torah (Five Books of Moses) suggest multivocal interpretations, displayed by generations of biblical scholars who have raised questions leading to elucidation of texts, blending *Mesorah* (tradition) with events occurring in their lives, as they paid close attention to lexis and syntax.

PaRDeS, is an acronym for the Jewish hermeneutic reading strategy developed in the Middle Ages, which required readers to question text from several prisms, leading them to read within text and across texts. Pshat, the literal meaning of text, is required for basic understanding. Remez (clue), implies meaning, is used when the text raises difficult questions that cannot be explained literally. Drash (*Midrash*) are the allegories or stories used to explain disparities within the text and finally Sod looks at the mystical elements of texts. In adopting the strategy for a modern hermeneutic reading of literature, I have used Pshat to look at factual elements of the text. Remez deals with inferential elements involving syntax, lexis and literary techniques. Drash is used to infer cause and effect, motive, perspective, voice, problems, relationship between characters and events and finally Sod is used to infer philosophical and ethical messages

embedded in text through bringing outside-text knowledge (life experiences, intertextual reading, and knowledge from other domains) and synthesising information within text and across text.

The second pillar of Jewish education is *process*, emphasising the learning operation rather than the result, suggesting that learning is never-ending (Rabbi Lamm, 1995, reflecting Bakhtin, 1981; Gadamer, 1960). Process is "historical" enabling knowledge to be constructed over time (Vygotsky, 1978; Almasi & Garas-York, 2009). Process is also central to the hermeneutic dialogue with text which enables several interpretations of a text to develop simultaneously, temporally and cyclically. The idea of cyclic reading is mirrored in the kabbalistic cycle of learning. *Hochma* - wisdom is the basic nucleus of ideas that symbolize the early stages of learning. In reading, this refers to decoding of words and sentences and in strategy instruction, this applies to the scaffolding of the strategy. This cyclic process is reflected in the research too, this relates to basic descriptions of initial data. *Bina* - understanding is the construction of meaning through analysis to comprehend information. In reading, it relates to understanding different levels of texts. In strategy instruction, this applies to the weaning away of teacher's control of strategy use, leading to pupils' experimental use of strategy. In research, the construction of meaning pertains to initial interpretations of data, envisionments of patterns and the awareness of similarities and differences. *Daat* is knowledge that we obtain from interrelationship between data and analysis used to create further ideas in an ongoing process of learning. In reading, this focuses on synthesising aspects of text, making inferences and applying outside-text knowledge to lead to a new understanding. In strategy use, this involves the reader's automatic use of strategy, so the text becomes theirs, enabling deeper understanding of the text. In research, this relates to the synthesis of data sets to build a fuller understanding of events.

The PaRDeS strategy, a constructivist hermeneutic reading methodology, has been built with and for adolescent pupils who are at the stage where they can manipulate knowledge to co-construct new ideas, building on their previous knowledge and learning. Its goals are different from the Ministry's literature programme, as I believe that pupils of this age already recognise the thinking skills, but need to be given a tool

to use reading strategies globally rather than to reintroduce each one separately. It seeks to take the knowledge pupils have attained at a younger age and help them manipulate it, so that they can comprehend text on several different planes (Wise & Wise-Bauer, 1999).

The final area of Jewish education influencing both my pedagogy and research methodology is the idea of *havruta* - pair study and *havura* - group study. For over two thousand years, Jewish males have learnt in study groups. Group learning has allowed for deeper understanding of texts as the stronger student aids the weaker learner and the knowledge that each member of the learning community enhances thinking and understanding of the others (Heilman, 2002). This is supported by Vygotsky's zone of proximal development (ZPD), which allows for the more knowledgeable person (adult or peer) to help the weaker learner. Many of the neo-Vygotskians believe that knowledge is constructed in dialogic classrooms in which pupils are encouraged to work together to solve problems and read texts (Mercer, 2007; Almasi & Garas-York, 2009).



Metacognition, a necessary element for efficient strategy use (Cartwright, 2009; Dole, Nokes & Drits, 2009) became the basis of class-as-focus group discussion throughout the research process, enabling me to glean what pupils believed was happening to their reading. Initially, class-as-focus group categorised the Ministry's thinking skills under lower order thinking skills (LOTS) and higher order thinking skills (HOTS) and then had to decide whether questions on *The Best Teacher I Ever Had* by David Owen, (1992), were HOTS or LOTS, justifying their answers and deciding what the questions required the reader to do with the text. Following this, pupils were introduced to the Ministry's thinking skills and working in triads, they defined the strategies and explained how they would use them while reading. The ensuing discussion emphasised the fact there was an overlap in the Ministry's original seventeen strategies (see above) that they could be amalgamated. This led to all groups claiming that the LOTS were necessary for the understanding of text. After discussing the most relevant strategies, pupils defined them and suggested how each strategy is used during the reading process. The culmination of the initial stage of the reconnaissance was for pupils to categorise the Ministry's thinking skills as questions according to PaRDeS categories, which resulted in the following table.

Literal- Pshat	Inferential- Remez	Analytical- Drash	Philosophical/ethical
Facts relating to: Who What Where How Basic vocabulary	Clues in text Prediction Inference to help us understand characters/author's message	Cause and effect Motive Perspective Synthesis of information from parts to understand the whole text Evaluation of character	Evaluation of text and message Applying outside-text knowledge

Table 3- categorisation of The Ministry's thinking skills according to PaRDeS

This cycle set the foundation for the cycles related to the research questions (see below) connected to the questions strategy, its implementation, pupils' appropriation of the strategy and what happens when the strategy is used in the hermeneutic space.

Teachers, as reflective practitioners, can build a classroom environment in which pupils become team-members who evaluate the teaching approach by using it. Through my belief that we need to give pupils responsibility for their learning and tools to enhance their reading and thinking, which they can appraise, I have built the following research questions.

- 
- 1) **Are Israeli secondary school pupils aware of the strategies that they use while reading literary texts?**
- 
- 2) **What is the result of scaffolding and using a particular reading strategy – PaRDeS – on their reading comprehension of literary texts?**
 - 3) **How does using PaRDeS in a community influence comprehension?**

In summary, I began this chapter by stating my concerns and how they are linked. Findings reveal that pupils are not aware of reading strategies and thus, they read on a superficial level unless specifically asked to look for literary techniques or reasons why ideas have been embedded in the text or characters behave in a certain way, concurring with Goldman, McCarthy & Burkett (2015). I suggested that this is because teachers are not advised how to teach reading or what tools to give to pupils to become active readers. Furthermore, even when given the Ministry's EFL literature programme, the

emphasis is on thinking skills and not on reading comprehension or analysis, leading to fragmentation of text rather than gestalt reading. These concerns led me to discuss with pupils their ideas about what good readers do as well as their experience as readers at home and in the literature class. Based on pupils' responses, I undertook the cycles of the Eveline activity with them and finally we discussed the Ministry's thinking skills as reading sub-strategies and categorised them according to PaRDeS. The description and findings of the reconnaissance stage led me to explain my ontology and epistemology vis-à-vis the PaRDeS strategy.

1.4 Overview of methods and design

Hermeneutic dialogue between various datasets mirrored pupils' individual, collaborative and communal hermeneutic dialogue with text. Both pedagogy and pupils' use of reading strategy were examined through interactive dialogue based on constant comparisons of datasets created in a conceptual hermeneutic space, taking into account pupil-participant voice, my problematised voice as practitioner researcher, the voice of the outsider-observer and that of transcripts, journal and pupil's final written assignments. Through listening with an "inner ear" (Gadamer, 2007:181), reflecting on what was said and written and using questions to stimulate hermeneutic dialogue in the process of iterative interpretation and understanding, I fused my horizons with those of the other voices in the community of reading researchers in hermeneutic cycle. The interplay between my tacit understanding and prejudices which were placed in tension with the literature on the subject and the action I have observed led me to foreground my tacit knowledge about reading pedagogy and expand it to make it more explicit.

There are two ways to induce change in education. One is top-down. The Ministry of Education makes a decision about curriculum change as with their literature programme. The second way to initiate change is bottom-up. Coultas (2007) maintains that this type of change is more likely to have a long-term effect for it is related to practices that have been investigated collaboratively in the teaching context and therefore help the teacher improve pedagogy.

The process that informs change is not the drive to raise standards, although this may be an indirect effect, but the process of building good relationships, sharing good practice and establishing collaboration between different teams and groups

from within the school community to improve life in the school. It recognises that most teachers want to teach well, that all teachers are managers of complex organisations, the classroom, and that the best teaching teams work on an equal rather than a hierarchical basis (Coultras, 2007:148).

1.5 The structure of the thesis

Chapter II - The Literature Review - contextualising the research. This chapter looks at where I locate myself in past research by discussing three main reading models. The first strand consists of cognitive reading models. The second strand relates to literary reading models. The third strand is related to sociocultural/historical influences on reading comprehension with an emphasis on work done by Vygotsky. The interaction between these models leads to the creation of a space to hermeneutically dialogue with and about texts. This is discussed at the end of the chapter.

Chapter III – Methodology - this chapter relates to ontological and epistemological underpinnings of my study, justifying the choice of the hermeneutic, interpretivist methodology in the form of case study action research. It looks at the blurring between pedagogy and research and discusses my positionality and the elements of different types of action research and how they influence each other. In addition, it looks at the ethics of the research, problematising my role as practioner-researcher. It ends with discussing the limitations of the research.

Chapter IV – Methods - this chapter describes the research design and the triangulation of tools chosen to conduct the research, with special emphasis on different elements of observation - personal, class-as-focus group (sharing background information about schools and classes participating in this study), individual observation through questionnaires and outsider-colleague observation. In addition, the use of video transcript is explored, as is writing-as-method for conveying understanding of both hermeneutic dialogue and the process and analysis of the study.

Chapter V – The reconnaissance - this chapter deals with activities and discussion related to whether pupils understand what a good reader does and what they do. The Eveline activity, discussed in detail, shows that most pupils read literally and though they do use inference and other strategies, they do so haphazardly. The end of the

chapter discusses activities that acted as a bridge between the findings of this chapter and the scaffolding of PaRDeS.

Chapter VI - The first findings chapter explores how scaffolding questioning in general and the PaRDeS strategy in particular influenced pupils' ways of thinking about reading. It will focus particularly on pupils' gradual awareness that inference is pivotal to reading. In addition, the chapter discusses how questions and responses were scaffolded for writing assignment and how this mirrored the oral hermeneutic discussion about the text.

Chapter VII - The second findings chapter looks at how the hermeneutic space formed at the points of the reading prism and how this space engenders reading styles. This chapter focuses on the different reading styles employed within the hermeneutic space which lead to gestalt textual reading. It examines how pupils had begun using local, global, elaborative and interpretive inferences automatically to enhance rich understanding and analysis of text. These reading styles reveal pupils' engagement with text, and other voices, both present and invisible. Furthermore, it looks at my place as teacher, facilitator and member of the community as one of the points of the reading prism. This chapter also describes how the final writing assignments reveal the influence of the different reading styles used in the hermeneutic space.

Chapter VIII - Conclusion and implications - building the gestalt picture through reflection. This chapter centres on my contributions to the reading research community through summarising once again the main concerns that led to the study and the findings of the reconnaissance question and the two research questions, paying particular attention to the findings. Furthermore, the chapter focuses on how interthinking (in the form of different thinking styles) is the force major behind the reading styles and how interthinking between reader, text, community and outside-text voices takes place in the hermeneutic space as a result of using PaRDeS individually and in a community. Additionally, the chapter looks at writing-as-thinking, influenced by oral hermeneutic dialogue and how it furthers literary thinking and interpretive inferences. Thus, I will argue that writing is a necessary extension of oral hermeneutic dialogue in order to further enrich textual comprehension and analysis. Finally, I claim that using PaRDeS alone and communally enables the requirements and expectations in

the EFL literature curriculum in Israel to be achieved so that the pupils become active independent readers who are not reliant on teachers to shape their thinking and understanding. I then discuss the implications of the research, how the research journey opens a hermeneutic space that mirrors the hermeneutic space created at the intersection of the points of the reading prism.

The chapter ends with a description of the areas of further research and a coda.

Chapter 2 - The Literature Review: Locating the Study

2.1 Introduction

In the previous chapter, I touched on teaching literature in general and the Israeli literature programme in particular in relation to improving adolescent reading of literary text. In addition, I positioned my pedagogy in relation to my ontology and epistemology created through my experience with the Jewish milieu of reading education. In locating my position with regard to my research, I will now turn to how reading is understood through cognitive, literary and socio-cultural theories and how these theories enhance an understanding of reading praxis through hermeneutic dialogue created in the hermeneutic space.

Over the last century, the search to understand reading processes and to improve reading pedagogy has been influenced by a plethora of domains: linguistics, psychology, sociology, anthropology and literature - each with its own ontology and epistemology. Furthermore, subdivisions of each discipline have influenced researchers' and teachers' understanding of reading comprehension (Pearson, 2009). The qualitative researcher can be seen as a bricoleur (Denzin & Lincoln, 2011). As interpretive, hermeneutic bricoleur, I turned to multiple theories from different domains to define and analyse the complex situation of reading in the community. As my understanding of my theoretical framework began to emerge through my analysis of data, I made "pragmatic, strategic and self-reflexive" choices about which texts to turn to in an ongoing dialogue with past and present research voices (Nelson et al., 1992:2). Thus, I moved iteratively between texts on dialogic classes, literature pedagogy, reading research and research methodology, moving away from texts on intelligence and learning styles. The materials, which informed my thesis, are a mixture of supervisors' directed reading, articles found during literature searches, and those found serendipitously or suggested in the references of articles and books. I did not use specific journals in the field I was researching. Due to lack of library access, books were bought on line, either because of supervisors' recommendations or because the blurb resonated with my area of interest. Other articles and books were recommended through email contact with researchers in the field, both in America and in England. Most texts proved useful, particularly in the fields of reading research and dialogic classrooms, literature pedagogy and research methodology. On the other hand, some articles on group work proved less helpful as

they were too general to the British school system and some books on reading research were out of date or were not relevant to my focus area.

2.2 Understanding comprehension

Reading is both a condition and a process of acquiring meaning. To learn to read is to learn to comprehend and to teach reading means to teach comprehension (Gallimore & Tharp, 1990:194).

Comprehension is difficult to define (Graesser et al., 1994) and understanding how it is achieved is even more bewildering. Does it take place solely in the reader's head and can we only look to the cognitive prism for an explanation? What about the social prism? Do external forces: parents, teachers, peers, experiences, culture and history influence adolescent readers? What of the affective prism? These questions have led me to build a kaleidoscopic understanding of reading processes in order to improve adolescent pupils' literary reading practice, echoing Tierney's suggestion that "the search for a single model of reading has been supplanted by recognition of the worth of multiple models of different reading and writing experiences" (Tierney, 1994:1163).

Reading comprehension varies widely among people reading the same text and for an individual who reads the text several times, as each new stance of recursive thinking leads to new envisionments (Langer, 2011) and new inferences (Kispaal, 2008). It has been advocated that successful reading is a creative act in which the reader constructs meaning through interacting with text (Gadamer, 1960; Iser, 1974; Rosenblatt, 1978; Widdowson, 1979). This view suggests that there is not one "true" way of fathoming text by looking at literary techniques and textual structure with a scientific eye at the price of historical, social and personal influences on text as Richard's (1929) New Criticism theory suggested. Rather, as Widdowson (1979) claims, the text holds potential meaning, which readers come to construct by using experience and knowledge, leading to their unique interpretation of the text. The reading process requires the reflection of thoughts, images and concepts which activate different levels of comprehension. Pryor (1986) in his introduction to *Beyond the Words* (a critical reading teaching package) maintains that literal, reorganizational, inferential, evaluative and appreciative levels of comprehension are necessary to achieve global understanding

of text. However, what do readers need to do in order to activate these levels of comprehension?

2.3 Cognitive theories -what good readers do

Good readers are active and motivated (Guthrie & Wigfield, 2000; Stanovich, 1986), aim to construct meaning, (Kispaal, 2008; Trabasso et al., 1984) and have a rich vocabulary, which may result from the home environment (Heath, 1983; Wells, 1999) or from the fact they read a lot (Stanovich 1986). They infer globally and locally, seeing text as coherent and cohesive, question when there is misunderstanding (Cain, 1996; Cain et al., 2001) and have a competent working memory (Kispaal, 2008). In fact, literature on reading is replete with research about strategies good readers employ (Cain & Oakhill, 2004; Palincsar & Brown, 1984; Pressley & Afflerbach, 1995), which in turn, have been used to build programmes to improve reading practice mainly for younger and weaker readers (see Beck & McKeown, 2006; Guthrie, Wigfield & Perencevitch, 2004; Klinger & Vaughn, 1999). These strategies, heuristic mental procedures, aid people as they work on less structured tasks like reading, using questions, prediction, imagery, summarisation and application of prior knowledge to construct meaning (Pressley & Afflerbach, 1995). In addition, good readers know when and how to use the strategies, evoking metacognition to monitor comprehension (Israel & Massey 2005; Israel, 2008). Finally, good readers focus on important information in order to comprehend text, as they read in an iterative fashion and are flexible, willing to change environment if predictions and hypotheses prove wrong (Cartwright, 2009).

2.3.1 Inefficient use of strategies

Although research has led to the belief that efficient readers use the above strategies when reading, Baker & Beall (2009) suggest that readers often do not use the strategies well, but rely on memory at the price of strategy use. Afflerbach & Cho (2009) explain that readers may be talented strategy users, but they “may not always (or even frequently) be aware of the strategies they employ” (p.70). This observation is strengthened by the findings of the National Reading Panel (NRP, 2000), which concluded that readers do not spontaneously select strategies due to lack of awareness about when and how to use them. Veenman (2005:76) concurs, suggesting that readers often fail to use or exhibit strategies they claim that they use and their reading

performance often “lacks the breadth” as a result. In fact, this lack of strategy use may be emphasised by Kintsch's contention about different types of readers. He claims that most pupils are either readers who use strategies well, but who do not have outside-text knowledge or they do not use strategies well, but have outside-text knowledge. In other words, they do not have enough knowledge to interpret text well (Kintsch, 2009). In other words, most pupils do not use strategies well either because they do not know how to use them or because they do not know what information to bring to the text to activate these strategies even when they have a lot of reading experience.

By the time that pupils enter primary school, many of them have been exposed to narratives from their parents telling them stories and from watching TV. Many will also have been introduced to books at home and some may even have started reading or at least been introduced to the alphabet. However, the majority of children begin to learn to decode texts and learn how to comprehend narrative texts on a basic level in the early years of primary school. Thus, by the time pupils arrive at secondary school, many have mastered bottom-up reading processes needed for decoding texts. During early secondary school years, pupils begin to master skills used for more critical reading and are encouraged to observe, evaluate, note bias and perspective, as well as recognise and deal with abstraction, inference, and literary techniques and most pupils have the capacity to master these sophisticated elements of reading though they are less likely to use these strategies well if they are not directed by the teacher to do so (Goldman, McCarthy & Burkett, 2015). Thus, left to their own devices while reading, it is clear that adolescent readers do construct understanding of text; however, they do so rather haphazardly and therefore their understanding is rather superficial. Nevertheless, it is possible that despite being unaware of the strategies they use most of the time that pupils might be able to bring them to consciousness in order to analyse them if taught to do so. In this way, they can be used more efficiently when involved with higher order tasks like reading and writing (van Dijk & Kintsch, 1983). Thus, teachers need to be aware of what happens while reading in order to help pupils improve the efficiency of strategy use and therefore achieve deeper comprehension.

2.3.2 Activating schema to construct meaning

It has been suggested that, in recent years, the dominant paradigm used to explain reading processes has been the constructivist paradigm (Fox & Alexander, 2009; Tracey

& Morrow, 2012). According to constructivists, readers are active and build meaning from what is written in the text and the knowledge that they bring to the text. Both sets of knowledge require the use of schemata dealt with by schema theory. Schema Theory of the 70s and 80s emphasised perception, comprehension, learning, memory and metacognition, leading to the different definitions of schemata: abstract knowledge structures (Anderson, 1984), information structures that are active processes which represent general ideas (Rumelhart, 1994), frames (Minsky, 1977) and macrostructures (Kintsch & van Dijk, 1978). After the 1980s, the term schema and schemata were replaced by or interchanged with terms such as topic knowledge and prior knowledge (Sadoski et al., 1991).

Though not originally built as a reading theory, schema theory prompted an interest in its application to reading comprehension, emphasising a) ways that perceptions of text are constructed b) the importance of prior knowledge for comprehension of texts and c) how inference is used during reading. It was Anderson & Pearson's (1984) seminal paper, which applied schema theory to reading strategies (decoding, skimming, inferencing and summarising) as well as to different text genre and emphasised that content knowledge aided reader's comprehension of text. Together with Goodman's *Whole Language Theory* (Goodman & Goodman, 2009), which sees text as a mediator in reader's understanding, leading to gestalt reading and Smith's (1971) psycholinguistic work on reading, which emphasised cueing systems (syntactic, semantic and graphophonic), schema theory formed a counterbalance to the early linear bottom-up information processing theories of reading (see Atkinson & Shiffrin, 1968, Gough, 1972).

Widmayer (2004) suggests that schema theory has three processes: *accretion*, enabling readers to absorb new data, which do not require modification of schemata, *tuning*, requiring modification of schemata to incorporate new knowledge and *restructuring* requiring new schemata to be created because the old one is no longer efficient. Similarly, Piaget's (1952) structural theory of origins and development of cognition follow equivalent processes by which individuals *assimilate* knowledge into schemata they already have or *accommodate* them because they are inadequate to cope with new information from external stimuli such as texts, changing the learner's discomfort caused by disequilibrium, so that there was always a state of *equilibrium*.

For learning and comprehension to occur, assimilation ensures that new information, knowledge and skills in the form of new schemata is consolidated, that it is practiced repeatedly until it becomes automatic and accommodated, leading to flexibility, change and extension of knowledge construction. Thus, Piaget's structural theory can be applied to reading comprehension too.

2.3.3 Interactive approaches to reading

Schema theory research has shown that the most efficient processing of text is interactive. It is a combination of top-down and bottom-up processing models (Rumelhart, 1977) and is one of the most dominant reading paradigms (Tracey & Morrow, 2012). Rumelhart (1977) noticed that reading was not linear and that information could be processed using top-down processes (using outside-text knowledge) as well as bottom-up processes (using text knowledge). Rumelhart claimed that readers needed to process lexical information simultaneously with syntactic, semantic and orthographic information, allowing for interplay between higher and lower order levels of processing, so that neither is used exclusively. Carrell (1988) concurs, suggesting that both text based and knowledge-based processing must occur during reading if comprehension is to result. Stanovich (1980) took Rumelhart's (1977) *Interactive Reading Model* one stage further in his *Interactive-Compensatory Model*, suggesting that readers do not just use both top-down and bottom-up processes simultaneously, but if one process does not work well, the other will compensate for it. Consequently, for example, a reader can infer the meaning of a new word from the wider context of the text.

2.3.4 Moving beyond schema theory

Alexander, Schallert & Reynolds (2008) suggest that cognitive models of learning are multidimensional and must use multiple theoretical perspectives to explain complexities of human learning and construction of meaning and knowledge. Schema theories have been criticised for their inability to show how schemata are evoked (Carrell, 1988) or from where they originate (McVee et al., 2005), leading to the *mental models* account of reading, believed to be a more suitable explanation for how comprehension is constructed as they are more sensitive to subtle shifts in comprehension focus. Kintsch (1998) introduced the *Situational Construction Integration model* in which the text-based model maps out key ideas that require deliberate bottom-up decoding to construct

meaning such as word and sentence recognition and then the reader uses top-down processing of prior knowledge. In addition to text-based knowledge, the situation model looks at the intersection between prior knowledge and literal text knowledge and the provision of the best account at the time of reading, allowing different interpretation each time a text is read. Thus, an elaborated model of the situation inferred from text-base is constructed through the reader's ability to build relationships between microstructure and macrostructure of text (Kintsch & Kintsch, 2005). This model relates to mental representations or images created of character, setting, actions and events mentioned explicitly in the text or which can be inferred by using world knowledge and emotions, due to the activation of schemata in long term memory (LTM). The situational model changes according to accretion, reorganisation and error corrections and the difference between efficient and novice/weak readers is normally in the construction of the situational model (Ericsson & Kintsch, 1995) and the ability to allow for change (Cartwright, 2009). Text-base and knowledge-based processing require readers to make connections/infer across sentences, paragraphs and texts and thus they need to use stored information in the form of schemata. If the reader does not have adequate textual knowledge, they have to rely heavily on prior or world knowledge, experiences and feelings, which may distort comprehension (Appleman, 2009). On the other hand, only being able to decode text, but not knowing how and when to use outside-text knowledge distorts comprehension (Cain et al., 1999). Thus, true comprehension necessitates the use of both processes in order to infer meaning and thus, construct understanding of the text. Moreover, the situation model created by the reader depends on reader's goals for reading text (Kintsch, 2009) and includes knowledge of verbal and prepositional information, as well as sensory imagery, retrieved through prior knowledge in long term memory (LTM) or constructed based on text, emotional markers and action plans (Kispaal, 2008).

2.3.5 Using schemata to infer

Graesser, Singer & Trabasso's (1994) seminal study on inference used while reading narratives has been most influential to reading instruction though it did not directly pertain to pedagogy (Kispaal, 2008). Others, like Cain & Oakhill (1999), who have studied weaker readers, have distinguished between text-connecting and inter-sentence inferences. These establish coherence between sentences and across text and gap-filling inferences, which involve using outside-text information to infer meaning, echoing

Kintsch's (1998) text-base versus situation models of reading. In fact, studies on efficient versus inefficient readers such as Cain et al. (2001) have suggested that proficient readers generate more inferences than less-skilled readers do because they monitor reading and do not tolerate anomaly and inconsistency, seeing reading as a constructive process. More importantly, good readers use information from text and from outside text to infer meaning within the text. In contrast, poor readers are seen as passive, and unable to use knowledge to infer meaning, as they are unsure when and how to do so. Bowyer-Crane & Snowling (2005) confirmed this finding. Efficient readers use two or more pieces of information to arrive at an implicit third, relating to referents across sentences and paragraphs to synthesise information in short-term memory (STM) and LTM, requiring iterative reading, which prompts inference of causes and motives, for example. In fact, successful reading requires the readers to use many types of inference, such as cohesive, local, global and elaborative (Oakhill et al., 2015) and "the richer the child's world experiences and vicarious experiences, the richer the child's schematic knowledge base on which s/he can draw" (Pressley & Afflerbach, 2000:549).

The job of the text-base model (mentioned above) is to provide shallow representations of the text, through inferring at sentence and text level. This inference does not capture the deeper meaning, but rather the literal meaning of text. Deeper comprehension occurs when readers infer cause, motive and perspective (for example) to explain why events and actions occur and when they infer global textual messages. In addition, deeper understanding is achieved through elaborate inferences (outside-text knowledge) which "embellish and amplify" meaning (Kispaal, 2008:8). Knowledge based inferences are generated when outside-text knowledge in (long-term memory) LTM is activated. They are built from specific and generic knowledge triggered by recognition of specific words and phrases in the text, which in turn, induce unique envisionments (Kispaal, 2008). However, when readers lack pragmatic textual knowledge, such as knowledge of author and historical, temporal and geographical setting, they often face difficulties in understanding text, raising the question as to how much and which information readers need to possess in order to comprehend text. Pre-requisite conditions for inferencing are that the reader is active during the reading process, has sufficient time to think about text, has enough outside-text knowledge and knows whether knowledge is relevant to activate for comprehension to occur. Many of the question-generating reading

programmes stress *why* questions as these questions lead the reader to improve inference, particularly global and elaborate inferences and thus to become active independent readers (see Beck & McKeown, 2006; Burke, 2010; Raphael, 1994; Rothstein & Santana, 2011; Wilhelm, 2007).

2.3.6 Emotional and cultural transaction versus cognitive transaction

Tracey & Morrow (2012) claim that though cognitive theories of reading discussed above attempt to elucidate the complicated cognitive reading processes, none of them are complex enough to explain all the subtleties of reading. They do not take into account the affective side of reading discussed by Fish (1976) for example. When pupils identify with characters to empathise with them or become angry at their choices, surely there is an element of emotion involved? Tracey & Morrow (2012), suggest that Rosenblatt's *Transactional/Reader's Response Theory* (1978) expands schema theory, arguing that readers individualise their reading experiences allowing personal emotions and schema caused by cultural experiences and habitus and Discourse/discourses to come to play with text (Bourdieu, 1977; Gee, 2008). Rosenblatt (1978) claims there are two types of reading that occur: *aesthetic*, which is personal and emotional and *efferent*, which is fact-oriented and dispassionate and that they occur along a continuum. She argues that meaning is created in transaction between reader and text in a similar way to Gadamer's (1960) fusion of horizons of text/anonymous author and reader. Construction of meaning requires both types of reading and reflects Bakhtin's (1986) dialogue between cultural voices embedded in text and the reader's own cultural voice. Thus, it can be argued that comprehension is influenced culturally, historically, personally and emotionally.

2.4 Literary models of reading

Literary models of reading either favour formalist reading over personal reading and therefore stress the cognitive aspects of reading or they favour personal reading with its emotive emphasis over formalist reading. The formalist lens looks at the structure and textual elements to create understanding. Bleich (1978), however, believed that cognitive and affective processes interact during reading leading to enhanced comprehension.

There are several major literary models of reading which can be grouped into text-oriented theory, foregrounding text and placing reader outside text or reader-oriented theory, foregrounding reader's response and hermeneutic reading, which emphasises the transaction between text and reader as the knowledge of reader and text are fused. Text-oriented theories see text as sacred, assuming knowledge resides within the text and that readers must use knowledge of text structure. New Criticism Theory (Richards, 1921), for example, disregards both author and reader, suggesting that the reader look for meaning in the structure of the text and that each text is unique and cannot be related to another text. On the other hand, reader-oriented theories such as Rosenblatt's (1978) may emphasise emotional and personal responses to text at the price of using structural knowledge to build understanding. Finally, transactional reading models such as Iser (1978) amalgamate text-oriented models and reader-oriented models by focusing on the interaction between text's horizons and that of the readers.

Though Iser (1978) emphasises the importance of reader's knowledge of structure in order to analyse text, he also highlights the importance of the reader's outside-text knowledge "which acts as a referential background against which the unfamiliar can be conceived and processed" (Iser, 1978:38), mirroring various cognitive reading models (see above). Iser believes that the literary text enables readers to construct different possible perspectives rather than just accept the writer's view and therefore a reader can reinterpret text each time they re-read it or they can change or strengthen their perspectives as they read. This echoes Langer's moving in-and-out of envisionments (2011) by "incorporating the new through the requirement of a reformation of the old" (Iser, 1978:159). Mirroring research findings on inference, Iser talks about gaps or blanks left in text and suggests that by bridging these gaps, the reader achieves understanding, allowing for a pivot on which the relationship between text and reader rotates. Iser talks about first-degree image, the initial response to the question realised by the blank in text and second-degree image, which is the revision caused when original predictions are not fulfilled, mirroring Piaget, (1952) and Widmayer (2004). The blanks in the text direct the reader's changing viewpoints throughout the process of reading, in which the reader has to decide what to focus on while reading and this is achieved through the aid of questions.

2.4.1 Hermeneutic dialogue with text

Gadamer (1960) similarly reflects on the space in text which leads readers to raise questions as they seek to dialogue with and understand the text. The hermeneutic reading model sees the importance of questions in an ongoing dialogue that is open to perspective of text and reader in an I/thou relationship (Gadamer, 1960) reminiscent of Buber (see Wegerif, 2013). Hermeneutic dialogue with text requires the reader to question ambiguity created by textual gaps, justify envisionments by revealing close reading of text through use of inferencing across text, displaying constant movement between related parts of text in order to reach a gestalt understanding of the text.

Although Gadamer (1960) focused on classical texts and was criticised by Habermas (1990) for being too conservative, his hermeneutic philosophy can be appropriated to understand what happens when reading any text not just biblical texts for which hermeneutics had originally been used (see Westbrook, 2009). Believing that hermeneutics (textual interpretation), is a uniquely human activity, he borrowed Heidegger's concept of *dasein* to show that inquiry leading to interpretation is the essence of our being, which necessarily involves the person's continuous relationship with the world/text through questioning it, others and themselves. Understanding is not located in either the world/text or the individual, but at the point that world/text and individual interact. Discussing the dialectical nature of hermeneutic encounter as an *I-thou* occurrence, Gadamer brings to mind Buber's I-thou/I-it stances discussed by Wegerif (2010, 2013). The *thou* relates to the traditions and beliefs of the other (whether authorial voice or participant in dialogue) that the reader (the I) encounters (Wegerif, 2013). The text's *thou* voice demands the reader listens to the text with an "inner ear" (Gadamer, 2007) as the text 'listens' to the reader's voice, inspiring interaction between the *thou* of text and the *I* of the reader. In this way, the text is not objectified as in an *I-it* relationship (seen in New Criticism theory), but rather it is accepting as an equal partner in the same way as the I/thou relationship in face-to-face dialogue. To understand the text is to discern how the text agrees or disagrees with the *I* of reader by applying the *thou*'s tradition to that of the *I*'s. This application of self-relatedness and comparison results in dialogue by looking at claim, counterclaim of claim and agreement. The infinite dialogue that the reader has with the text requires iterative reading where reader connects parts of the text, synthesising information from one section of the text with

that of another to build a gestalt understanding. Thus, understanding of the whole is greater than the sum of the understanding of each part (Gadamer, 1960).

Furthermore, understanding is influenced by the reader's social, historical and cultural traditions (Bourdieu, 1977; Gadamer, 1960) and before we understand ourselves through self-examination, we understand ourselves through family, society and the state in which we live. This leads to reader prejudice or bias "which far more than his judgements constitute the historical reality of his being" (Gadamer, (1960: 245). When reading, these prejudices are confronted by ideas embedded in the text and through questioning them the reader can maintain them, change them or discard them. On encounter with text, the text's horizons, "the range of vision that includes everything that can be seen by particular vantage point" (Gadamer, 1960; 302), and the experience that readers bring to text fuse, as reflective reading causes questions to be generated, especially those which challenge prejudices, opening up a space for dialogue. Time also influences understanding, as for every encounter between text and reader, past and present are fused, thus, reader often appropriates textual meaning to their present context and each subsequent reading will evoke new understandings, mirroring Bakhtin's recognition of how ancient Greek texts helped him understand his present situation (Wegerif, 2013). Finally, interpretation through hermeneutic dialogue is contextualised, being influenced by setting and by the others within the setting. Gadamer, like the sociocultural theorists (see below), views understanding as influenced by the social features and histories that participants share, as well as tension between text and reader, and between reader and peer or reader and teacher (Wegerif, 2013). Hermeneutic dialogue reveals an element of play, as the reader moves iteratively between prejudices and horizons and those of the text or participants in the community of learners, suspending judgement, reflecting Langer's (2011) moving in and out of envisionments in dialectical chiasmic movements (Wegerif, 2013). Thus, for Gadamer meaning is not embedded in text, nor is it found in the method that the reader brings to interpret text, but rather in the movements from reader to text, and reader to interlocutor, which confirms or denies hypotheses and prejudices that the reader brings to the text. Hermeneutic dialogue occurs within the space created between reader and text/reader and reader, due to the reader's openness to text or the other person. This does not mean the text or the other person dominates the reader's tradition, but invites conscious assimilation of reader's images and prejudices, making the text or the

interlocutor speak through asking questions in an intellectual activity (Gadamer, 1960). This hermeneutic dialogue centres on the unique relationship between the particular and the universal, where the universal message lies embedded in the text to which each reader brings their finite, particular understanding and interpretation and which are often revised in praxis.

To summarise, hermeneutic dialogue is constructed through questions, caused by gaps in text and thus, does not simply regurgitate basic understanding from text in the way that bottom-up reading process does. It acknowledges that though the reader must have some general idea of how texts are built and how textual meaning occurs, they have to do more to enhance meaning than just decode text. If the reader only uses decoding techniques, they will not arrive at a deeper level of understanding, but rather they must move between text and experiential knowledge, encapsulating Freire's (1970) envisionment of critical reflection, leading to further action, as knowledge is constantly being examined through questioning of hypothesis and prediction in an infinite chain of questions and responses (Bakhtin, 1986). In this way, there is an iterative movement between the parts and the whole and back again to the parts, as understanding is constructed. Gadamer (1960) sees the hermeneutic dialogue as existing between reader and text (authorial voice) or two interlocutors in a discussion, suggesting that reading is a social activity.

2.5 The social constructivism prism

Truth is not born nor is it found inside the head of an individual person, it is born between people collectively searching for the truth, in the process of their dialogic interaction (Bakhtin, 1984:110).

Many reading models and the programmes that have been based on them reflect what happens cognitively and affectively to construct meaning while reading. However, Israel & Duffy (2009) attest to the fact that current views of reading comprehension are embedded in the sociocultural-constructivist paradigm, which emphasises pupils' backgrounds, cultures and experiences and recognises the rich knowledge that they bring to the classroom and to their reading (Moje et al., 2004). There have been claims that the sociocultural paradigm is a rejection of "individualistic and unsituated" abstract beliefs of classical cognitive psychology" (Wegerif, 2013:24). Au (1997) claims that

sociocultural research on school literacy focuses on the relationship between historical conditions, current social and institutional contexts, as well as intrapsychological and interpsychological processes, binding cognitive and social aspects of learning. In keeping with *Transactional Theory* (Rosenblatt, 1978), the sociocultural paradigm accepts the idea that the reader leaves an imprint on the text by fusing their horizons, built from culture, experiences and personality with that of the text (Gadamer, 1960). Thus, social theorists of reading believe that texts have to be seen as multifaceted and contextualised to create individual interpretation, based on background and experience and the influence of the learning environment, using language:

As a social process, reading is used to establish structure and maintain social relationships between and among people. As a linguistic process, reading is used to communicate intentions and meanings, not only between an author and a reader, but also between people involved in a reading event (Bloom and Green, 1984:395).

Several social perspectives (including, Sociocultural, Sociohistorical Theories and Critical Literacy Theory) have led to pedagogy of reading comprehension through collaborative learning. Tracey & Morrow (2012) advocate that *Sociocultural Theory* has been influenced by Bronfenbrenner's (1979) four spheres which impact on human development: the *microsystem* which refers to home and school environments; the *mesosystem* which is the interaction between home and school; the *ecosystem* which encapsulates local, national and worldwide events that influence learners and finally, the *macrosystem* which explains how culture, for example, can be observed at both micro and meso levels. Similarly, *Third Space Theory* (Moje et al., 2004) explains social elements by acknowledging that learners use background and experience to construct mental/cognitive spaces. The first space contains knowledge and Discourse (Gee, 2008) from the home. The second space contains knowledge and discourses (Gee, 2008) from other social interactions such as school, youth groups and religious institutions, for example. The third space is constructed by the learner at the intersections of first and second spaces, suggesting that learning is enhanced when pedagogy takes into account pupils' knowledge of first and second spaces. Finally, Israel & Duffy (2009) have asserted that Vygotsky's (1978) *Sociohistorical Theory* has been most influential on reading practice and reading instruction in the last few decades.

2.5.1 Vygotsky's influence on pedagogy

Vygotsky (1929) applied both Marks' and Engels' theories to psychology, suggesting that language, like other cultural tools/artefacts created by humans over the course of history led to cultural development and changes within society. Cole (1990) adds that cultural artefacts/tools such as language are used by people to interact with the environment to help them survive, communicate and comprehend, leading to a change in their cognition.

Vygotsky (1962) believed that human psychological processes are culturally mediated and negotiated, historically progressive and result from practical activities. His observations of parent-child interaction led him to believe that children learnt to construct understanding of the world and language use through communication with parents. Applying these ideas to education, Vygotsky theorised that when culturally produced, tools like language are internalised through interaction between teacher and pupil, they produce a bridge between early *spontaneous* concepts learnt in the home environment through speech and *scientific/schooled* concepts acquired at school through the written word (Gallimore & Tharp, 1990). Vygotsky emphasised the need for formal education in cognitive development, with its unique secondary discourse, which differed from the primary Discourse of the home (Gee, 2009) and with its "potential for forging new modes of thinking" (Moll, 1990, x) amalgamated both types of discourses. This led Bruner (1987) to assert in his introduction to *Vygotsky's Collected Works*, that Vygotsky's theory of education was both a theory of cultural transmission and a theory of development.

2.5.2 The zone of proximal development (ZPD) - social origins of mind

Central to Vygotsky's educational theory is the idea that concepts and skills scaffolded through interpersonal (social) verbal interactions by a more knowledgeable other are eventually transformed into intrapersonal ones.

Every function in the child's cultural development appears twice: first, on a social level, and later on the individual level; first *between* people (*interpsychological*), and then inside the child (*intrapsychological*). All higher functions originate as actual relations between human individuals (Vygotsky, 1978:57 - Vygotsky's italics).

Vygotsky maintained that in order for a skill or tool to become internalised, the learner has to go through a process of working interpersonally within the zone of proximal

development (ZPD). It is in this zone that skills and cultural tools are scaffolded, a term first coined by Wood, Bruner & Ross (1976), who claimed that scaffolding “enables a child or novice to solve a problem, carry out a task or achieve a goal, which would be beyond his unassisted efforts” (p. 90) by controlling what is initially too difficult for the learner. In this way, learning created within the ZPD galvanises internal higher mental functions into action during the learners’ interaction with their environment and cooperation with teacher and peers.

[The zone of proximal development] is the distance between the actual development level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers (Vygotsky 1978:86).

This zone enables the maturation process through scaffolding and guidance of another person and according to Vygotsky, it is a tool for educators to observe “the actual developmental level of tomorrow – that is, what the child can do with assistance today, she will be able to do by herself tomorrow” (Vygotsky, 1978:87). Research implies that reading and metacognitive strategies must be taught explicitly, scaffolded within the pupils ZPD and used reciprocally. “It seems evident that it is advantageous to the learner if we see implicit social learning and explicit teaching of higher-order concepts as linked and mutually supportive processes” (Alexander, 2004:13). In addition, teachers need to scaffold discussion. Maloch (2002) found that when teachers acted as facilitators, scaffolding discussions, they were more effective than traditional teachers were because they often used metalinguistic interventions, ground rules and conversational strategies. However the idea of scaffolding is to allow pupils to take responsibility for the skill that is being scaffolded, so they will come to use it automatically and independently.

2.5.3 Interthinking resulting from peer-scaffolding and peer-led discussions

Alexander (2004) maintains that children/pupils construct meaning through interaction between what they know, information they newly encounter and the knowledge of others in the learning context. Though Vygotsky (1978) maintained that a more knowledgeable adult needs to scaffold strategies for the learner, Gallimore & Tharp (1990) and Tudge (1990) indicate that peer collaboration is necessary and beneficial for scaffolding strategies and knowledge. In fact, the importance of peer scaffolding is central to many of the strategy studies starting with Palincsar & Brown (1984). The importance of peer scaffolding and pupil-led discussions is emphasised by Almasi et

al.'s (2009) findings that pupil-led discussions result in resolution of conflicts better than do teacher-led discussions because pupils scaffolded ideas and ways of thinking for each other, leading to interthinking, critical thinking, retrieving of argument and the anticipation of flaws in arguments (Anderson et al., 2001, Renitskaya et al., 2009). In contrast, teacher-led discussions often stunt participation. Almasi (2002) also discovered that for textual discussion to engender interthinking and to be truly collaborative, sociocultural, democratic and dialogic, it must be pupil-centred. Thus, to understand interthinking in collaborative discussions we have to account for the cultural and social setting, the classroom, in which dialogue takes place as well as the dynamic interplay between the minds of the participants in the community of learners.

Interthinking about text through collaboration engenders novel understandings of text that individual readers would not have reached themselves. This occurs when readers are aware that others can contribute knowledge which will aid understanding of text (Littleton & Mercer, 2013). Thus, participants in a community of learners use the knowledge they think is relevant from cultural experience to respond to what interlocutors say within an extended hermeneutic dialogue (Bakhtin, 1981), in which the reader can deepen their understanding. This requires accountability, clarity, constructive criticism, justification and most of all receptiveness from the participants. In addition, there needs to be awareness that “collaboration involves an intricate blending of skills, temperaments, effort and sometimes personalities to realise a vision of something new and useful” (Moran & John-Steiner, 2004). Finally, interthinking demands that participants are sensitive to textual language and see language as a tool with which to communicate.

2.5.4 Language and interthinking

Language certainly figures centrally in our lives. We discover our identity as individuals and social beings when we acquire it during childhood. It serves as a means of cognition and communication: it enables us to think for ourselves and to cooperate with other people in our community. It provides for present needs and future plans, and at the same time carries with it the impression of things past (Widdowson, 1996).

According to Vygotsky (1962), “tools of the mind” such as thought and cognitive processes are developed through language and are influenced by parental guidance and social context. Wertsch (1994) suggest that essentially internal speech (thoughts)

depend on external factors. Thus, children's thoughts develop with the help of socialisation with parents and then later with teachers and more knowledgeable others, all of whose language and therefore thoughts have been influenced by the culture in which they were raised, bridging the generations and allowing the individuals to take part in the "conversation of mankind" (Oakeshott, 1962).

In addition, language is central to conversation and is a tool to engender understanding: "It is the medium in and through which we exist and perceive our world" (Gadamer, 1960:29). We use it socially seeking a bond with others and understand sensory input from the world around us. It is "not only a medium for sharing knowledge, but for constructing it and regulating the constructive interthinking process" (Littleton & Mercer, 2013:204). Language is defined both historically and culturally, influencing the meaning, which is constructed within dialogue (Wegerif, 2010) and thus, it can limit meaning causing the reader to struggle to find an individual voice. However, the meaning embedded in language, created in/by society, is not fixed and Gadamer (1960) believes that the readers/interlocutors' spontaneity and innovativeness is enhanced through interacting with text and with each other. Littleton & Mercer (2013) also maintain that language as a cultural tool is used to engender creative collaborative thinking. They reasoned that this is because "the listeners may each interpret the speaker's words in rather different ways, depending upon the personal perspective and background knowledge they bring to the conversation" (p.8). In addition, language is a catalyst for activating thoughts in reader and listener, leading to the creation of ideas/understanding that the individual reader might not have arrived at alone. Finally, it is used as a tool for collaborative learning by which pupils discuss information, adding and changing preconceived ideas and knowledge as they come to understand text (Ingram & Hathorn, 2004; Sutherland, , 2005; 2010. 2015).

2.5.5 Hermeneutic dialogue within the community of learners

Gadamer asserts that literature is written to be read and that textual understanding is transacted through fusion of text and reader's horizons (reader response theories) rather than through its form (structuralist theories). This requires translation, a rephrasing of text to the language of one's traditions, leading to appropriating the strangeness of text to one's own experience. This same transaction occurs by using hermeneutic dialogue within a community of learners, when participants are open to other perspectives and

really hear what the others have to say, so they can co-create an understanding of the text or aid each other's new creation of text. Thus, hermeneutic dialogue comes to incorporate exploratory talk and co-talk (Littleton & Mercer, 2013; Mercer, 2000; Mercer & Littleton, 2007). This means that the readers and participants can "stay attuned to each other's changing states of knowledge and understanding" while reading and discussing the text (Littleton & Mercer, 2013). Thus, the dialogue is not rigid, dogmatic and monologic, but flexible, dynamic and dialogic (Bakhtin, 1986). It is through continuous question and response of text and participants in the community that dialogue is dynamic.

2.5.6 Using questions to stimulate communal hermeneutic dialogue

Questions help define task, express problems and delineate issues. Answers on the other hand, often signal a full stop in thought. Only when an answer generates a further question does thought continue its life ... (Elder & Paul, 1998:297).

Questioning is central to human understanding as a reader/inquirer opens up space to challenge text/the world and their own ideas in contrast to those embedded in text/the world. During the reading activity, readers see that they do not understand everything in the text. A gap is opened up through the questions that the reader asks because of uncertainty, leading to an understanding of text, which was not previously disclosed. The question is the force behind the "real conversation" (Gadamer 1960:330), leading the reader to reflect on a multiplicity of interpretations, engendering and advancing thinking and understanding. This can only be achieved if the reader remains open to additional questions evoked by text or others in the community of learners. The dialectic of questions and answers contribute to the backwards-forwards interplay of real dialogue, suggesting the wish to speak to others and let others speak to the reader because the reader believes that the text/interlocutor has something to say. For Gadamer, hermeneutic dialogue with text mirrors Socratic face-to-face dialogue in which understanding is created by constant chain of questions and answers. The focus on question is seen as a necessity for interpretation and understanding and recognises ambiguity as part of the process leading to creative understanding (Gadamer, 1960).

The infinite questions and answer used to hermeneutically dialogue with the text is mirrored in the dialogue within the learning community. Thus, hermeneutic dialogue within the community is built of questions and responses in the search for a better

understanding of text for each individual. It does not seek to impose one answer or one way of looking at the text on the group.

The use of questions has been extensively researched in reading comprehension studies and it has been concluded that it is one of the most useful reading strategies (see Rosenshine et al., 1994). In Palincsar & Brown's (1984) seminal work on comprehension-fostering strategies and comprehension-monitoring activities, pupils were taught how to generate questions about text. Their work influenced several other studies, many of which were documented and reviewed by Rosenshine, Meister & Chapman (1996), who came to the conclusion that encouraging pupils to generate questions is as important as the questions that they generate. Requiring pupils to ask questions leads the pupils to become active readers who then engage in deeper processing of textual features such as lexis, syntax and semantics. According to King (1994) and Rosenshine et al. (1996), when readers generate questions about text (both written and aural), they improve understanding and have better recall of information embedded in the text. It may be that the reader's questions stimulate the schemata in long term memory (LTM) to activate necessary knowledge or it may be they recall a personal experience held in LTM that will help them identify with a character or event. The review on question generation research focused on several question-generating prompts and found that the most successful prompt was the question stems prompt. Rosenshine et al. (1996) claimed that this was because the question stems "were more concrete, provided more direction, and allowed students to ask more comprehensive questions". In addition, according to King & Rosenshine (1993) generic question stems are best used with pupils as these seem to stimulate different types of inference. This would make sense since reading research has found that inference is pivotal to reading comprehension and without using several types of inference, the reader is likely to misunderstand text or to achieve a superficial understanding of the text (O'Brien. Cook & Lorch, Jr., 2015; Oakhill, Cain & Ebro, 2015, Sutherland, 2010). These studies have influenced reading pedagogy.

2.6 Pedagogy for hermeneutic dialogue

Gavelek & Bresnahan (2009) suggest that several generations of neo-Vygotskians have contributed to our understanding of reading comprehension and reading pedagogy,

emphasising Vygotsky's belief that knowledge is constructed collaboratively, partially through the Zone of Proximal development (ZPD) and partially through learning in a community of learners (see Alexander, 2004, Almasi 2009, Mercer, 2007, Wells, 1999). Each of these theories has left its mark on comprehension strategy instruction. First-generation activity theory such as the 1930s' cultural-historical activity theory of Vygotsky's students has shown a symbiotic relationship between the individual, their environment and cultural artefacts such as texts and language. An activity such as reading texts is defined as being driven by a "culturally constructed need" (Gavelek & Bresnahan, 2009). Leont'ev's (1981) second-generation *Activity Theory* differentiated between action, activity and operation, claiming that the aims of activities directed the actions of individuals or a group within specific contexts. Thus, reading is not seen as an isolated action, but rather as an activity that takes place in a wider range of activities within certain contexts or situations and having various goals, emphasised in Brian Street's New Literacy Studies, which show a shift from dominant cognitive models of reading to more social and cognitive ones (1993; 2005). The third-generation activity theory examined dialogue and multiple perspectives focusing additionally on Bakhtin's (1984) dialogicality and multi-voicedness, emphasising interaction between people in discussion, on the one hand, and different perspectives, cultures and experiences that individuals bring to an activity like reading, on the other. The influence of all sociocultural theories and reading models built as a result has led to the dialogic classroom (Wegerif, 2005; 2010; 2013) in which pupils co-construct meaning and solve problems collaboratively through question and answer.

A hermeneutic pedagogy foregrounds praxis, in which the activity of reading, the attitude of the reader and nature of text interact. It necessitates the teacher to reconsider and reorganise the classroom dialogue so central to philosophical hermeneutics (Gadamer, 1960). Dialogue is foregrounded between two partners (Gadamer 1960), a collaborative group (Littleton & Mercer, 2007; Mercer & Littleton, 2013; Wegerif, 2010; 2013) or a larger community of learners (Alexander, 2004) through question and response that demand participants engage in infinite dialogue which displays an awareness of the continuity of multivocal dialogue. The questions lead to both coherent and elaborate inference as questions and responses emanate from each other, allowing readers to step into, through and out of envisionments, as they grapple with possible ways of understanding text (Langer, 2011). Hermeneutic pedagogy requires the teacher

to change their perspective from being primarily someone who conveys knowledge to someone who is both a conveyor of knowledge and a facilitator (Wells, 1999).

2.6.1 The Teacher's role in creating a community of readers

Classroom contexts must be constructed from a sociocultural perspective in which students work collaboratively on authentic new literacy tasks and teachers become facilitators, rather than deliverers of information. It is a shift from teacher led discussions to communities of students constructing knowledge together. From this perspective, everyone in the classroom is viewed as integral in teaching one another (Raphael, George, Weber & Nies, 2009:461).

There are two diverse theories of education; the *banking model* in which the teacher transmits what is culturally desirable and the *problem-solving model* which sees learning as individual, creative, diverse and constructive (Freire, 1970). The sociocultural perspective suggests that they are not diametrically opposed, but dialectically interrelated. In order to weave them together, a community of practice (Lave & Wenger, 1991) needs to be created to allow participants to engage in an activity to construct understanding and master strategies that have been taught by the teachers. “[A]s newcomers become progressively more able to engage in solving problems that their community faces they may contribute to a transformation of the practices and artefacts that are employed, and this, in turn, transforms the community’s relationship with the larger social and material environment” (Wells, 1999:242). Wells’ understanding of the teacher’s duty suggests that they should provide apprenticeship into semiotic practice, such as a strategy for constructing individual meaning of text which will allow the co-construction of textual meaning within a community of learners. The teacher’s role in the dialogue is initially different from pupils as Rogoff (1994) states, because of their experience and status as an employee of the Ministry of Education or community of educators. As facilitator and guide, the teacher must ensure pupils engage in the mandatory curriculum. This entails looking at activity on both micro and macro levels (Wells 1999).

The macro-level requires teachers to select areas of the curriculum and the activities which are to be tackled and should relate to resulting activities (such as the Wave trial or hotseating activities). In addition, challenges, expectations and progress, should be metacognitively discussed. On the other hand, the micro-level requires the teacher to observe how pupils use strategies individually and collaboratively and should give the

teacher opportunities to work within the pupils' Zone of Proximal Development (Vygotsky, 1978). Though the teacher is facilitator, and is "ultimately responsible for the goals to which 'action' is directed and for monitoring the outcomes in terms of students' increasing mastery of strategies and cultural tools, pupils should be encouraged to participate in negotiation of the learning process" (Wells, 1999). Furthermore, it is at the micro level that the real-time co-construction of meaning occurs within sequences and episodes of discourse, individual, collaborative and within the community of learners. By teaching and facilitating, the teacher creates an environment in which the pupils are both comfortable to hermeneutically dialogue with text as well as with each other with the goal of interpreting text to improve comprehension.

2.7 Theoretical underpinnings of the study

There is a tendency in the field toward grand (and almost always unsubstantiated) theories and claims for them. This happens consistently at "big theory" level. The behaviourists, constructivists, cognitive scientists, and sociocultural theorists all claim to explain everything ... the fact is that most of the theories have "applicability conditions"; they only apply some of the time and the trick is to figure out when (Schoenfeld, 2006:22).

Tracey and Morrow (2012) suggest that good reading pedagogy is founded on multiple theories, which "can co-exist and complement each other" (p.13). In creating a complex prism to understand the process of reading comprehension, I have located my research within different reading paradigms: cognitive, literary and socio-cultural-historical (see concept map below).

Tracey & Morrow (2012) claim that understanding reading processes must be constructed through looking at different reading lenses. Claiming that reading comprehension cannot be explained by cognitive psychology alone, they argue that social constructivists have contributed an equally important reading theory, one that suggests knowledge is distributed within a group rather than belonging to individuals and thus, understanding is co-constructed within communities of practice (Lave & Wenger, 1991), communities of learners (Scardamalia & Bereiter, 1991) and communities of inquirers (Wells, 1999). Their understanding of reading incorporates content, setting, and the participants as well as the internal processes. Activity theorists, such as Leont'ev (1981) support this theory, claiming that conscious learning and activity are interactive and interdependent on the knowledge of others. The third prism I

have brought to play with the other two which is literary theory seems to mirror many of the findings of the other two paradigms. Readers interact with text through the space created by their questions and that by being open to the authorial voice and textual structure the reader comes to transact with text in the same way they transact with the community of learners. In both the independent and the communal reading of text, the reader has to use cognitive strategies, which will lead to enriched understanding. This chapter has sought to show the hermeneutic dialogue between the different paradigms (see concept map below). It began with cognitive theories of reading and the use of cognitive strategies used to understand text. It then looked at how these are mirrored in certain literary theories and finally it looked at how Vygotsky's pedagogical legacy influences understanding of reading comprehension processes. Thus, first, the teacher is seen as facilitator, who scaffolds strategies, working within the pupil's zone of proximal development. Second, the importance of cultural connections and dissonances is seen as central to reading comprehension. Thirdly, it looks at the importance of creating understanding through interthinking within a community of readers, allowing for multiple voices to be heard. It emphasises the importance of weaving personal interpretation, with authorial voice and with group interpretation to construct novel ideas, deeper understanding.

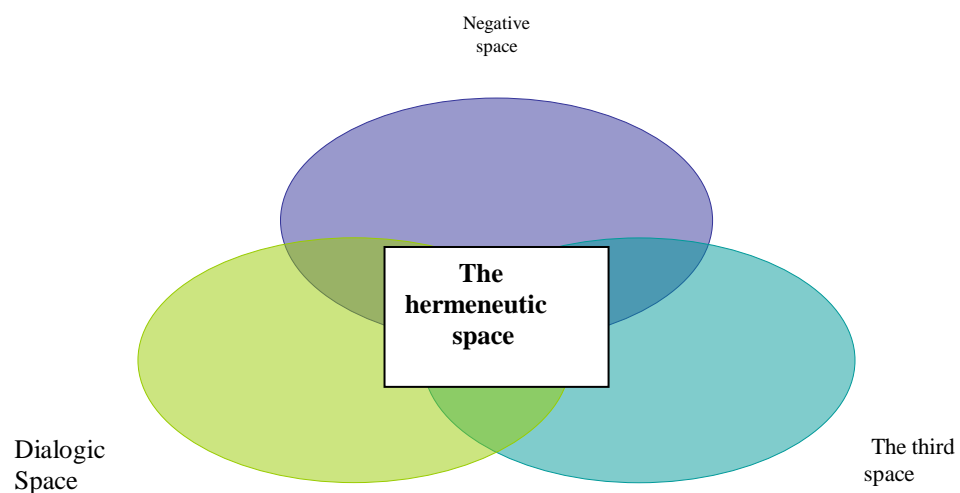


Diagram 1 - The hermeneutic space created at the intersection of negative space, the third space and dialogic space

Deeper comprehension of reading can only occur when creative and critical thinking are triggered within a dialogic framework created by teachers. In conceptualising *hermeneutic space* to discuss how thinking about text is activated to construct meaning through dialogues with text, dialogues within the community of learners and in assessments, several ideas of space have been fused: *negative or empty space* (Edwards, 1988:199), Wegerif's *dialogic space* (2005; 2010) and Moje et al.'s (2004) *third space* (see diagram 1).

Edwards defines *negative space* as the "areas generally not perceived as nameable objects – for example, the spaces between the railings on a stairway" (Edwards, 1995: 152). She claims that the space is actually full of nothing. It is an idea that permeates Oriental culture, in which nothingness is viewed as "ambiguous" and unknown. Therefore, it suggests a space in which ideas can be merged through being open to different perspectives enabling "the flow of information across boundaries of different" subject areas (Edwards, 1995:153). The idea behind negative space is to promote the whole by seeing the parts and reminds us of Gadamer's belief that the whole is greater than the sum of the parts (Gadamer, 1960).

Dialogic space, conceptualised by Wegerif (2010, 2013) sees the gap as perspectives in dialogue. He refers to dialogues being inside and outside. The outside dialogue takes place at a specific time and place and can be observed. In contrast, the inside dialogue enables us to talk "about people who are not present, distant places and past or future events" and thus, dialogues "establish their own time and place" (Wegerif, 2013). The inner dialogue is dialogic in that it holds at least two perspectives in tension needed to create meaning, whereas, the outer dialogue is monologic because it "assumes a single fixed perspective". It is within the dialogic space that is created by the community that deeper understanding of text can be created. This mirrors the space in text that is discussed by Gadamer (1960) and Iser (1978).

The final concept of space is Moje et al.'s *Third Space*. In conceptualising the third space in which pupils' funds of knowledge converge on and influence the knowledge taught at school, Moje et al. (2004) have taken into account several previous theories of third space. The first theory relates to Soja's (1996) geographical space, which looks at the role of the physical space in which socialisation takes place. From Soja's perspective

the third space is created at the point of interaction between the physical geographical space and the social interaction. The second theory is the postcolonialist theory of Bhabha (1994), which states that a third space is created when the language of the other is accepted as equal to the language of the dominant society. Moje et al. also discuss several educational views of third space. The first is Guitierrez et al.'s (1999) notion of third space which suggests that the discourses that pupils learn from the different communities in which they participate outside school should be used to enhance school-based knowledge (see Bronfenbrenner, 1979; Gee, 1999). This idea is enhanced by the New London Group (1996), which suggests that the third space should enable the navigation across the borders of different knowledge communities to enhance the knowledge within each community. Finally, Moje et al. (2004:44) relate to the view that the third space should enable a dialogue to challenge "practices and the knowledge and Discourses" of the pupils' everyday lives resulting in "cultural, social and epistemological change".

The envisionment of *the hermeneutic space* is an amalgamation of the above views of metaphorical space. Firstly, it believes the physical space in which the communal hermeneutic dialogues takes place influences the dialogue in the same way the dialogue influences the space. When pupils sit in a circle facing each other, they have created a physical place in which the dialogue can take place. This mirrors the conceptual hermeneutic space that has been created. Second, it takes into account the personal perspectives and knowledge of the participants in the community (including the teacher who is also a member of the community and they, too, participate in the dialogue and learn from other participants). In addition, the teacher scaffolds questions and responses where necessary and looks at how they influence each other and how participants can improve their own comprehension and that of the other members in the community of learners. Finally, it looks how participants' knowledge can challenge both the authorial voice and use text as a springboard to challenge their own societies.

2.8 Conclusion

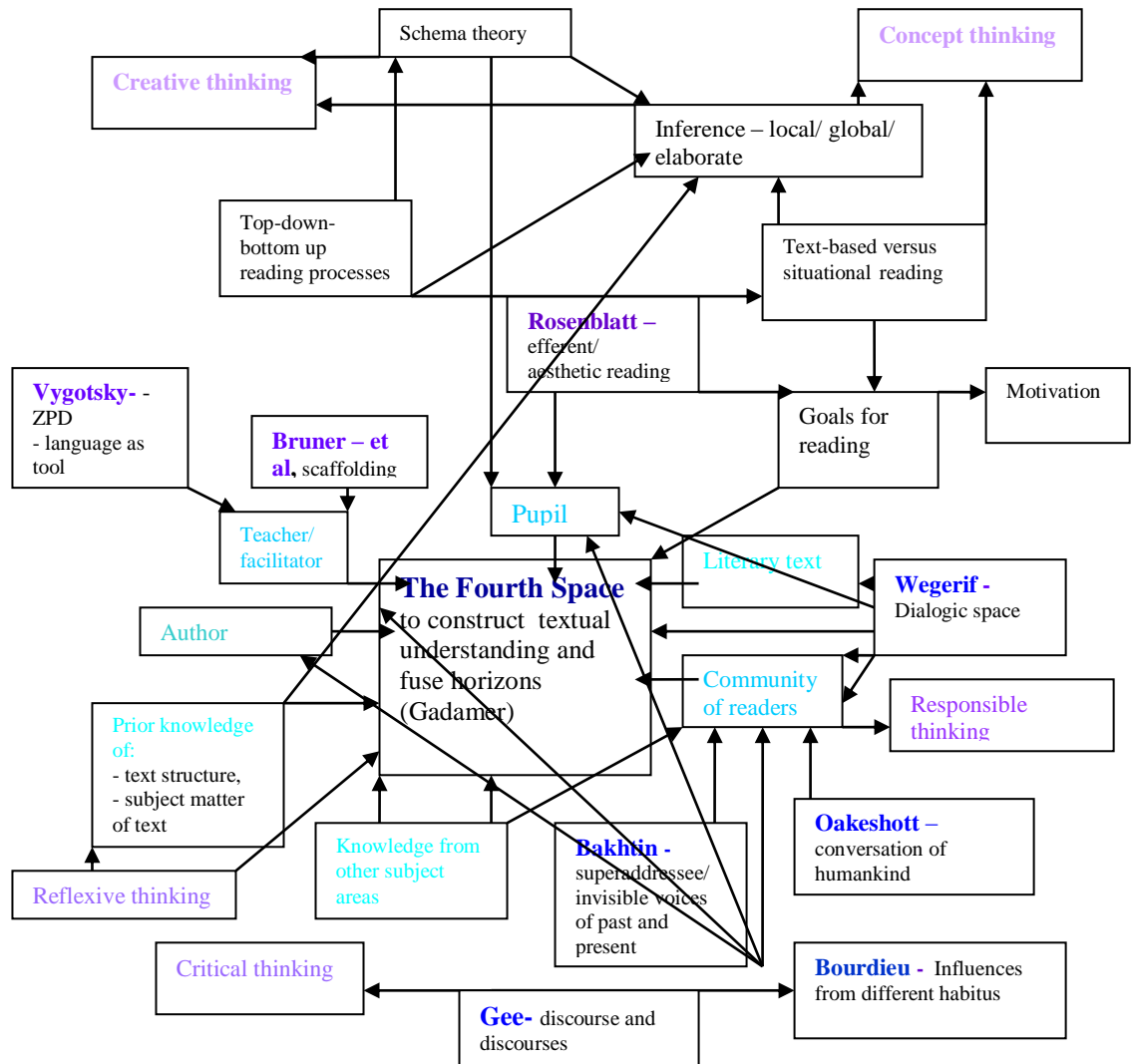
In summary, the *hermeneutic space* enables reflection that leads to both critical and creative textual understanding. The dialogic framework of the hermeneutic space suggests conversation through questions and responses, an interanimation of real voices (Alexander, 2004; Bakhtin, 1981) within a community of inquirers (Wells, 1999).

Kozulin (1996) claims an additional element of dialogic framework refers to the polyvocal properties of texts and advocates the need for intertextuality to enhance understanding of text. Wegerif (2005) summarises these ideas as he weaves together dialogue, thinking and learning as necessary pillars to create understanding, which are influenced by both external and internal settings. A metaphoric space is created in which the external setting enables participants to talk with those from their community about those not present, be they the author, other critics, other texts or other subject areas, leading us to relate to Bakhtin's (1986) voices of the past interacting with voices in the external present setting. "Any utterance is a link in the chain of communication" (Bakhtin 1986:84). It is this chain in hermeneutic dialogue that allows real deep textual understanding to occur through enhancing thinking. In fact there is a resulting symbiotic relationship as dialogue is caused by thinking and thinking is enhanced by the dialogue.

Langer (2011:2) sums up the importance of teaching literature, "I have treated literature as a way of thinking, rather than a type of text – as one aspect of intelligent and literate thought that brings with it particular reasoning and problem-solving strategies". It is the idea of literate thinking with the many paradigms that underpin it that weaves itself through the plethora of justifications for teaching literature mentioned in the introduction. The interaction between the paradigms has led to the creation of the hermeneutic space, which is produced through the triangulation of text, author and reader. The text is neither seen as empty, awaiting the reader to bring with them knowledge and experiences to make it meaningful, nor is the reader seen as *tabula rasa*, receiving imprint from the text (Rosenblatt, 1978), but rather there is an interaction between the voice of the author through the text and the voice of the reader. A further triangulation is constructed when the reader and members of the reading community bring influences from home, school and various other social cultures and sub-groups to the text. Finally, there is a third triangulation created between text, other texts and various subject areas brought by the readers as they interact together. The interaction between these paradigms is created by both the types of questions in PaRDeS and by using PaRDeS communally.

The PaRDeS question strategy (see introduction and conclusion chapters) was built from a dialogue between my tacit understanding of what readers do when constructing

understanding of texts, the Jewish textual reading milieu, and the Ministry's thinking skills. However, it was not until I read the wealth of research on reading that I found my ideas mirrored in the studies and propositions of others. As Tracey and Morrow (2012:13) claim that educators "who believe in the importance of multiple lenses assert that each theory makes a unique and valuable contribution to understanding the phenomena under examination". In creating the PaRDeS strategy and using it within a community of adolescent readers, I have borrowed many ideas and woven them together. In doing so, I believe that deeper reading comprehension will occur through the interaction between pupils' minds, texts, cultural experiences and knowledge within a community of learners via hermeneutic dialogue within the hermeneutic space. Indeed through the writing of my own research, I have engaged with the voices of others both past and present in hermeneutic dialogue created in hermeneutic space, as my horizons fused with theirs (Gadamer, 1960). The continuation of this dialogue will occur in the discussion of methodology and methods within the next two chapters and later in the findings chapters.



Concept map 1 displaying hermeneutic dialogue between different paradigms to create the hermeneutic space

Chapter 3 Methodology - contextualised and rationalised

3.1 Introduction

The aim of research is to advance knowledge and contribute to theory, to be systematically involved “in the production of knowledge that will in some way, however limited” contribute to “the public sphere” (Dunne, Pryor & Yates, 2005:158). Additionally, educational research often originates from the practitioner-researcher’s desire to know, to develop and improve pedagogy possibly leading to social change (Altrichter, Feldman, Posch & Somekh, 1993; Cohen, Manion & Morrison, 2007; McNiff & Whitehead 2006). Desiring to move away from a pedagogy involving transmission of knowledge and control of adolescent pupils’ reading reminiscent of Freire’s *banking model* (1970), I sought to construct and implement a reading strategy with my pupils that would enable them to become active independent readers who could co-construct textual meaning. Additionally, I aspired to make the Ministry’s literature programme apposite to my pedagogical ontology and epistemology by developing a strategy that would enrich textual understanding through interthinking between reader and text and reader and peers in a community of learners (Wegerif, 2010; 2013). I hoped that by giving my pupils the opportunity to take part in the research at the same time as co-constructing a reading tool and creating an environment in which to use it, I would be empowering them to become active learners who question all text they see, hear and read. Firstly, this would enable them to become active learners and secondly, it would mean that they would not just accept everything at face-value.

The previous chapter looked at how individual and communal reading comprehension can be enriched through question and response in hermeneutic dialogue. Questions open up a space between text and reader and between reader and participants in a community of learners. This should allow readers to pay attention to the written word, both engendering and aiding interthinking as the readers look beneath text, within text and outside text to build comprehension. This study looks at whether a question strategy can be scaffolded and then appropriated by adolescent readers reading of literature texts when used individually and within a learning community. With this in mind, I have framed the research around the following questions:

- 1) Are Israeli secondary school pupils aware of the strategies that they use while reading?
- 2) What is the result of using a particular reading strategy – PaRDeS – on their reading comprehension of literary texts?
- 3) How does the strategy influence comprehension when used within a reading community?

3.2 Methodology

The last chapter mentioned several paradigms which can aid the understanding of reading comprehension, suggesting that there is not just one way to conceptualise reading comprehension, but an amalgam (McVee et al., 2005). Just as debates have been raging about reading comprehension and strategies, there have been on-going discussions among educational researchers about their preferred research methodology - constructivist/interpretivist or positivist (Cohen & Manion, 1992; Cohen, Manion & Morrison, 2007; Denzin & Lincoln, 2011; Dunne, Pryor & Yates, 2005; Somekh & Lewin, 2005; 2011).

In the past, educationalists, like natural scientists have searched for laws to determine how people behave by using positivist verifiable evidence to prove or disprove theories, perceiving researched subjects as passive and controllable and findings as quantifiable and generalisable. Whereas, the positivist paradigm has been used successfully to inform educational policy by measuring the outcomes of programmes through standardised tests, it has not proved suitable for understanding learning processes and change, as humans do not conform to predictable behaviour and individuals differ because of personalities and lived experiences and act according to them. In addition, the positive approach is not suitable to analyse how interthinking influences comprehension as this also relies on the unpredictable creative interaction between individuals, each of whom brings their own knowledge, personality and experience to the text and the community. Thus, deeming pupil-research participants creators of knowledge and actors interacting with other actors (Cohen & Manion, 1992; Cohen et al., 2007; Dunne, Pryor & Yates, 2005), I chose the interpretive-constructivist-hermeneutic paradigm as my preferred research methodology to observe and analyse my naturalistic classroom environment, considered difficult to analyse quantitatively (Cohen et al., 2007). The observation of reading processes, interthinking and

negotiation of meaning resulting from scaffolding and implementation of the PaRDeS strategy required qualitative action research emphasising hermeneutic dialogue, which took into account the individuality, culture, meanings and goals of those involved (Guba & Lincoln, 1994).

3.3 Blurring of the boundaries between pedagogy and research

The methodology of this study was influenced by ideas suggested by Gadamer (1960), Vygotsky (1962; 1978), Bakhtin (1986), discussed in the literary review, as I reflected on how understanding, not just of text, but also of the research process is built from interthinking and hermeneutic dialogue within the hermeneutic space. In mirroring hermeneutic dialogue used to read text individually and to analyse text within a community of learners, I have used hermeneutic dialogue to foreground my chosen methodology of action research case study, with its constructivist-interpretivist underpinnings to comprehend the researched situation, multivocally and globally. Ray Elliot (1973) argues that human understanding is shown

in the retention and anticipation; synthesis and synopsis; in the reduction of wholes to parts; in bracketing properties and aspects; in discovering objects and impressions; in guesswork; in pursuing ideas to their limits; in shifts of perspective of many kinds; in the weighing of pros and cons and sensing the balance (cited in Elliot, 1991:143).

People construct unique understanding of knowledge (Giddens, 1976) through looking at parts and the whole, through guessing and contemplating pros and cons of evidence and thus, I sought to create new understanding of old knowledge through fusing horizons (Gadamer, 1960) between myself and voices both present and absent. Thus, the hermeneutic dialogue was activated by an ongoing chain of questions and answers, between me as teacher-researcher and my pupil-participants, between data and me, between my voice and the voices of supervisors, critical friends and colleagues and finally between my voice and the voices of past researchers. This necessitated interaction between metaphysical, ontological, epistemological, axiological, ethical and political prisms (Schubert & Lopez-Schubert, 1997:205), which reflect and refract through both pedagogy and research, synthesising, and balancing impressions and shifts in perspectives, my own and those of participants.

Metaphysics implies synthesis between my tacit knowledge as practitioner and studies conducted in various fields, appertaining to my research questions. How should my monologic voice interact with the voices of others, those of pupils, supervisors, critical friends, colleagues and researchers in the field to construct knowledge dialogically (Bakhtin, 1978)? In addition, how should I enable pupils to voice their ideas about research and about reading processes, so that they become participants in the research enabling me to use and further knowledge in the areas of reading comprehension? Have I really created an atmosphere of equity and democracy by attempting to incorporate my pupils' knowledge and perspectives (MacLure, 2003; Gee, 2008) or have I biased my research by being teacher and researcher as the Ministry had suggested I would? The metaphysical underpinnings of my research questions emphasize concerns about my reality and ability to describe interpret and improve my pedagogy with the goal of empowering pupils by giving pupils a strategy that would enable them to become active independent readers. This begs the questions: how could I dialogue with them about what we were doing together? and how could I expand this dialogue to other teachers and researchers in the field, in the hope that eventually others could appropriate the strategy to improve the reading of their adolescent pupils?

Metaphysics influences the *ontology* reflecting my perceptions of existence, begging the fundamental questions about who I am, who my pupils are and how the answers to these questions affect learning and teaching. My pedagogical ontology is reflected in my research. Accepting my pupils as actors within the context of the classroom, as purveyors, interpreters and constructors of knowledge within the hermeneutic space, we built the PaRDeS strategy, discussed it metacognitively and used it to improve our reading of text together.

In addition, questions about how I could improve my pupils' reading imply that there are people, both absent and present who might influence my answers. Action researchers locate themselves in relation to others and thus, undertake research with others, believing that they are always in company and their voices can be heard in hermeneutic dialogue with other researchers, even if the company is absent in time and place (McNiff & Whitehead, 2006), evidenced by the interthinking (Littleton & Mercer, 2013) between my ideas and those of the more-knowledgeable researchers. Yet, Marcus (1998:395) suggests that though "reflexivity opens the possibility for the so-called

polyphonous text but often as not, it ends up reinforcing perspective and voice of the lone, introspective fieldworker”, a claim that I have tried to be aware of throughout the process of the research and more explicitly while writing the paper.

Ontology feeds *epistemology*, relating to perceptions of what knowledge is, whether it is stagnant or whether it is constantly changing. The answers to these questions informed my research. Knowledge is related to experience, authority and intuition (Schubert & Lopez-Schubert, 1997) and is created in a communicative space, allowing for intersubjective agreement and mutual understanding (Kemmis, 2008b; Moje et al., 2004). This necessitated that I observed and listened to participant-pupils and outside-observers while constructing new knowledge, improving pedagogy and pupils’ comprehension and thinking in the process. Constructing understanding of research required me to *travel* with my pupils, supervisors, critical friends and colleagues rather than *mine* the knowledge supposedly “out there” (Kvale, 1996) by reflecting on participants’ beliefs and behaviours. Creating knowledge about reading through the implementation of PaRDeS required me to dialogue simultaneously with research participants and absent voices of researchers, with the help of the third voice of the superaddressee in my mind. In doing so, I also imagined the absent voices of future reader of this text and their contribution to the understanding and creating of knowledge.

Axiology, bound to ontology and epistemology, enables the researcher to contemplate what is valuable. Those in the *highlands* (Schön, 1983; 1987) - the Israeli Ministry of Education – built the literature programme having decided which thinking skills are necessary for pupils to possess. However, perhaps we, in the *swampy lowlands* (Schön, 1983; 1987), can question some of the decisions. Are some forms of knowledge missing? Perhaps we can build on the Ministry's programme in order to give pupils a reading strategy and create an environment in which they can utilise it, so they can become active learners, co-constructing knowledge for themselves rather than having it transmitted to them. Furthermore, many of the Ministry’s thinking skills have already been introduced in the Hebrew literature classes. Why should we teach them again? Would it not be better to give pupils a learning tool in the Marxist/Vygotskian sense, which would help them use the knowledge they already have more globally?

Moreover, my axiology focused on the value of teacher's research in general and my research in particular. Stenhouse (1975) and Elliot (1991) emphasise the value of teachers researching their own pedagogy. For Stenhouse the relational values of research are important. How do I see myself in relation to my pupils-participants and how do I locate my research in the body of past research to show that I have constructed worthwhile knowledge that can be valued by others?

Ethics interwoven with *axiology* focuses on good and bad. How does the strategy scaffolded for pupils benefit them currently and how will the strategy be advantageous for them in the future. Furthermore, it looks at how I am accountable to my pupils as a teacher and questioned constantly whether research influenced this relationship negatively or whether there could be a symbiotic relationship between pedagogy and research benefitting both the pedagogy and research. Moreover, it required me to look at the possibility of coercion, particularly since a power-binary teacher-pupil relationship already existed. To mitigate this, my study has a two-pronged ethical vision. It sought to make pupils comfortable to take part in the research, allowing them to see its benefits. Additionally, it endeavoured to give pupils a voice in the class not only to read text, but also to discuss the study.

Finally, how does *politics* reflect the socio-political arrangements within the education system and class? Many curricula are created to produce outcomes consistent with government policy through a preponderance of high stake tests such as the maths and reading tests given in America in years 4 and 10 and once in high school and similar tests taken by pupils in Years 6 and nine in Israel, which pupils are trained to take and which do not encourage thinking. Schubert & Lopez-Schubert (1997) ask if it is possible for pupils and teachers to ask what worthwhile knowledge and experience are and I add how they can be built into pedagogy, so that dominant value systems can be questioned and redressed. Allowing pupils to participate in several of the research stages gave them agency to make decisions and to offer insights, which in turn fed the research. These conditions answered many questions. Whose voice do we hear in the classroom and whose is repressed? Do we marginalise all pupils? How can we give everyone equality? Do we give our pupils the opportunity to become active learners? Do we give them the tools so that they can improve their learning and in the end, their lives and those of others?

Furthermore, the same questions can be asked of my own voice. "All practice is based on theory [.....], all teaching is a matter of authority and that authority is based on and justified by expertise" (Widdowson, in a lecture at the Institute of Education). Teachers have expertise and learn from classroom contexts and relationships with their pupils. The politics of my research looks, through my teaching context, to find a space in which to dialogue with the Ministry's requirements for the literature programme. In conducting this research, I have found my own voice by hermeneutically dialoguing with the Ministry's ideas, so I could make them more beneficial for my pupils and more palatable for my epistemology and ontology.

3.4 Positionality

Our ontology, epistemology and axiology are based on our lived experiences, culture and personality, shaped by relationships with people (our contextual fields) and our evolving habituses (Bourdieu, 1977). Habitus not only evolves temporally, but also through interaction between individual and community constrained by language, culture, values and beliefs (Maton, 2008). Gee (1999; 2008) relates this to our Discourses/discourses and Moje et al. (2004) to *The Third Space*.

I have been fashioned by my experiences, the people I have met and "texts" I have read, seen and heard. I explained in the introduction that PaRDeS and its implementation were influenced by the Jewish milieu of reading text through question generation and the temporal co-construction of knowledge. I elucidated in the literature review how these ideas were further influenced by contemporary research on reading comprehension. Thus, my research continues the hermeneutic dialogue on reading comprehension, interacting between my immediate temporal, spatial and tacit understanding and that of the past research and the Jewish textual reading context. My action research case study centres around the research questions mentioned above and relates to the first type of questions that Sacks (2010) discusses and which I related to in the introduction. It deals with my quest to co-construct knowledge. How can I improve adolescent reading of literary texts and what will be the result of the attempt to make them independent active readers? In addition, if I can improve their reading, how could this influence the wider community of those involved in reading comprehension, teachers and researchers alike. The research also relates to Sacks' second type of

question about justice and equity. Action research emphasises empowering the participants by giving them a voice and therefore making them partners in the research.

Process is the second pillar related to Jewish education on which I built the reading pedagogy. Process is also an important element of my study. Action research is cyclic in nature and requires an iterative process of interpretation which is as important as the findings at the end of my journey as researcher. These findings are not finite, but lead to further questions which will require the interaction with new voices to create new perspective in the ongoing "conversation of mankind" (Oakeshott, 1962). The research process required an ongoing dialogue through constant comparison and interpretation of participants' comments and behaviour and knowledge from past studies.

Finally, this leads to the last pillar of Jewish education on which I constructed my reading strategy, the idea of group work which is the social aspect of reading (emphasised too in the literature review). Action research is constructivist and social in nature and views the voices of others, whether participants', supervisors or critical friends, as necessary to construct understanding. Thus, the synergy between the voices in my case studies led to a greater understanding of the research. My research underlines my belief that knowledge is created by all participants involved.

3.5 The Case Study Prism

Though my supervisors suggested I conduct research in someone else's class to ameliorate the Ministry's worries about coercing my pupils to participate in research and compelling them to say what I would want to hear, for ethical reasons, I chose to conduct the research with my pupils. I could not ask someone else to participate in my research when they had many requirements from the Ministry to fulfil. Furthermore, educational case studies are of particular interest to the researcher because they are composed of people whose behaviour and/or thinking is essentially meaningful to them. Thus, the present study focuses on the case of reading within two particular classes to obtain a thick description (Geertz, 1973), concentrating on understanding changes in thinking and comprehension during the reading and learning process. This necessitated observing the impact scaffolded question stems have on individual and communal reading through interthinking as they are discussed metacognitively.

“A case study is an empirical enquiry that investigates a contemporary phenomenon in depth within a real life context, especially when boundaries between the phenomenon and context are not clearly defined” (Yin, 2009:18). It relies on multiple sources of evidence (discussed in the next chapter), enabling data to converge gradually in a messy, non-linear manner, observing parts of a whole, each section requiring hermeneutic dialogue to gain a gestalt picture of what was happening in the situation being observed. Chadderton and Torrance (2011) see case study as an approach rather than a methodology and suggest its attempts to report and engage with the complexities of the educational activity in order to understand the interaction within specific contexts. In doing so, it seeks to identify and describe the cultural and historical influences on the context. Thus, attention has been paid to what was happening in both classes as a result of using the PaRDeS strategy, showing the “complex, dynamic and unfolding interactions of events, human relationships and other factors in unique instance” (Cohen et al., 2007), while seeking to understand the cultural and historical influences on each class.

Yin (2009) suggests the case researcher must have a deep understanding of issues and context being researched if the study is going to be considered valuable. Having taught English through literature for many years, it is a subject area with which I am familiar, so that though there have been reservations raised about insider-researcher bias and power binaries, my knowledge of the teaching situation was of material importance to research. Being an insider-researcher created the possibility of gaining access to a situation to which outside researchers would have had less accessibility. This was one of the reasons why I chose to research my classes and not other people’s classes. I believe that despite the problems of inside-research, studying my own classes led to a more accurate portrayal of the case than had I watched someone else implement the strategy with their pupils, particularly since I had not piloted the strategy properly before, but had only tentatively muted several of the ideas in previous classes. In addition, it would have been unethical to have taken valuable class time from another teacher to conduct research.

3.5.1 Overcoming weaknesses of case study

I have touched on a few shortcomings of the positivist paradigm in educational research, but the constructivist-interpretivist paradigm is not without its critics. The main complaint about case study is there is not enough proof of generalisability from the researched context to other contexts. Findings from my classes, with their specific composition of pupils and special dynamics, cannot be reproduced in the way a laboratory experiment with rats can. Just as there are differences between my own classes discussed later on, there will be differences between my classes and those of other teachers, as “situations are richly affected by context – they are situated activities” (Cohen et al., 2007:20). However, the educational case study, as a particular example used to illustrate a general idea, by providing insights into behaviour and thoughts of real people in real settings can enable readers to understand how theory can be seen in praxis (Cohen et al., 2007). Thus, I argue, that those teachers interested in improving adolescent pupils’ reading and comprehension, can gain something from my observations, even though findings of reading strategy instructions suggest this will depend on teachers’ motivation, epistemology and ontology (Pressley, 1992).

Another criticism of case study is that it lacks rigour, as evidence is not always unequivocal because researcher’s views may be biased in some way due to their ontology and epistemology as well as their experiences. To ameliorate this problem, I have worked diligently to report data fairly and transparently by using transcripts, though there was a danger here too that I may have chosen them with a particular agenda in mind. I was extremely aware of possible bias or prejudices, which led me to be as open as possible when presenting data. In the same way that I wanted to promote pupils’ understanding of texts through inquiry, Yin (2009) suggests that the researcher must have an inquiring mind during data collection, continuously asking why and how questions, mirroring the research done on teaching readers to question texts (Rosenshine et al., 1994). Research, is about asking questions in an iterative manner, resulting in other questions (Bakhtin, 1981; Gadamer, 1960), leading to flexibility, so that though I had a theory about reading based on tacit knowledge and my teaching experience, I had to be open to what was happening and what my pupils were saying about the reading process and strategy. This meant constantly ensuring polyphonic nature of discussions of questions and observation to establish equity. This led to *ontological authenticity* (pupils’ enriched reading experience because of research), *educative authenticity*

(pupils' enhanced understanding of themselves and others using *theory of mind* - Littleton & Mercer, 2013), *catalytic authenticity* (researcher's influence on practice) and finally *tactical authenticity* (researcher's empowerment of both pupils and themselves as researcher).

The gravest criticism of constructivist/interpretivist paradigm is that of the power binary. Case study, particularly in education participant research, reveals the possible power struggle between participants and researcher, as researcher is both educator, organiser of research and writer of thesis. In researching my own teaching context, I have acknowledged the construction of the subject position for they exist within class and the power relations had to be deconstructed so I would not reinforce normal inequalities that occur within the class (Schubert & Lopez-Schubert, 1997). By creating opportunities for pupils to voice opinions and make suggestions about the reading process, I somewhat mitigated this power binary. However, I do not believe that it was removed completely as I was still the adult and not just the adult but teacher too. Though I claim to use participatory action research, have I manipulated the context? Whose voices are heard? Mine? My pupils? Are my pupils' voices central to the thesis or marginal? Do they say what they think I want to hear? Alternatively, do they give their opinions? In an attempt to balance voice, I have discussed metacognitive discussions as well as included transcripts of pupils' dialogues about text in order to give the reader a clearer insight to what was happening and will allow reader to assess whether my claims are true. I have also included pupil-participant questionnaires. There is, of course, still the problem of who chooses the transcripts, which I did not share with pupils. This is another added limitation of the study and I am aware that had I shared transcripts with pupils and analysis of them, the study would have been seen to be more rigorous. Ultimately, this leads to the question of who defines the case, the researcher or the researched (Chadderton & Torrance, 2011)? Since I was looking at the case of reading within my classes and discussing the stages of what was happening with the pupils, the case was partially defined by my pupil-participants as they described and analysed what was happening to them while using PaRDeS.

Trustworthiness and authenticity of my research rather than validity and generalisability (used in positive research) emphasise *credibility*, *transferability*, *dependability* and *confirmability* (Lincoln & Guba, 1985). Thus, I share with the reader what participants

said while they interpreted literary texts and when they metacognitively discussed what was happening to their reading. In addition, I often spoke to critical friends, colleagues, and those inside and outside the field, allowing them to follow the derivation of evidence from initial research questions, changes in understanding and stance through iteratively asking and answering questions in the hermeneutic space. In this way, they brought their horizons to converse with mine as I attempted to analyse data and understand what was happening. I have included some of the observations made by critical friends and colleagues so that the reader will obtain more of an insight into the process of the research.

3.6 The action research (AR) prism

If case study is the approach that I took for my research, action research is my chosen methodology. Teachers have tacit and practical knowledge gleaned from their experiences, which may be more useful than that discovered by academics in their highlands (Schön, 1983, 1987), but it needs to be tapped in order to improve it. One of my goals for undertaking this study was to explicate my tacit knowledge about my reading pedagogy. I believed that although I had discussions about the literary text with my pupils, these discussions did not enable them to become independent active readers. I realised that I needed to find out if my tacit knowledge was well-founded and if there was a way to ameliorate the problem I believed resulted from my pedagogy. In addition, I felt I needed to make my voice heard in response to the Ministry's demands of English teachers to teach literature in a particular way. As Carr and Kemmis (2002) suggest, action research empowers practitioner-researcher, for they are the ones involved in praxis and so can take control over what they are doing rather than allow others to dictate to them.

Action research is a form of enquiry that enables practitioners everywhere to investigate their work. They ask, "What am I doing? What do I need to do to improve/ how do I improve it?" Their accounts of practice show how they are trying to improve their own learning, and influence the learning of others. These accounts come to stand as their practical theories, from which others can learn if they wish (McNiff & Whitehead: 2006:7).

Denzin & Lincoln (2011) claim that AR enables balance between rigour and relevance, linking praxis and theory and is based on the philosophical ideas of Dewey and William James. AR is cyclic in nature and requires reflexivity, the researcher's reflections on

results, which will lead them to take action and make change. Altrichter, Feldman, Posch & Somekh (2008) argue that action research begins with questions raised through reflection in and on everyday professional practice. My original questions looked at types of knowledge and skills I wanted my pupils to have in order to grow up as useful contributors to the society through being active independent readers. Further reflection based on ontology and epistemology led to additional questions. What is knowledge? Whose knowledge? What is the importance of experience? Whose experience? What is a useful contributor? What are society and social activity and what is its usefulness in creating better readers?

Besides looking to improve practice, action research humanizes science in the way that positivist social science does not, allowing me to observe my uniquely subjective experience together with my pupil-participants, to comprehend and improve my pedagogy and their learning. It is a form of participatory, interpretive-hermeneutic qualitative methodology conducted in unbounded open social spaces. Within this space there is a kaleidoscope of multi-dimensional ways of seeing and doing brought to light through observation and discussion of those who participate, both insider and outsider. In turn, the research has allowed my tacit knowledge to become explicit (Stenhouse, 1975) through reflection on and with others (Cochran-Smith & Lytle, 1993; 2009; Elliot, 1991; Noffke & Somekh, 2005; 2011; Schön 1983; 1987) leading to an improvement in pedagogy in the same way that the PaRDeS strategy was built to make pupils consciously aware while reading to improve their comprehension.

My study enabled me to use the ideas of others as a springboard for my own knowledge construction. Each idea acted as a prism – reflecting and refracting- shedding new light, in an attempt to take my ideas further, allowing me to pose fundamental questions (Kemmis & McTaggart, 2005) while reflecting in and on my practice (Schön 1983; 1987). It saw the classroom as central to my development and me as an agent to bring about change in a “collaborative and consultative” way (Waynryb, 1997:11) through my desire to learn, improve, to find creative ways to change my pedagogy. It also recognised my pupils as purveyors of knowledge who could help build the change.

3.6.1 Participatory action research (PAR) prism

The idea of action research is to stimulate researchers to create a relationship between theory and practice through thinking in innovative ways about how to meld them.

Kemmis and McTaggart (2008:61) assert that PAR goes a step further dealing with "self-reflection, in conjunction with investigation, critical thinking, dialogue, generative activities and a determination to take action about issues under exploration", leading people to be better off in some way because of their participation.

The definition of action, in terms of how it is expressed in both scope and focus, is essentially limitless. Any concerted effort to remove some impediment that hampers the growth of a group of people, be it structural or ideological, could be defined as action within the framework of PAR (Kidd and Kral, 2005:189).

Brown & Rodriguez (2009:1) define *PAR* as "systematic, empirical research in collaboration with representatives of the population under investigation, with the goal of action or intervention into issues or problems being studied". They claim that those who choose to conduct action research engage pupils in research as they see them "*as whole human beings*" rather than either vessels to receive information or sources of data to be analysed objectively.

McTaggart (1997) maintains that in real PAR studies the co-participants conceptualise, design and implement the study, sharing a collective commitment to investigate together from the beginning of the research until its conclusion. However, she does suggest (as happened in my case) that it is unlikely for all participants to participate equally in the research. This was true of my research and a limitation. Although I discussed the process of research with my pupils, they were not asked how to build each stage of the research. Perhaps, if I had made them true participants, the pupils who chose not to use the strategy would have been more willing to use it, as they would have felt more responsible for the outcomes. Perhaps had I asked my pupils as McIntyre (2008) had asked her pupils to define PAR, they would have seen a reason to be more involved. However, I came to class with the idea for my study, derived from years of reading, reflection and observation and asked my pupils to participate in it. Thus, in reality, their responses propelled the research forward as we discussed elements of the research-in-progress, but they did not make decisions at various stages of research. However, I believe that pupils' information, comments and responses at different stages helped me build the next stage, led to useful solutions to problems I had and helped sharpen the strategy (as did comments from colleagues and members of my critical friends). I constantly gave pupils feedback on my observations allowing them to respond to see if their perceptions colluded with mine. Additionally, I informed them of each stage of the research. Thus, I believed I was ethically enhancing participation in

the research as I was giving pupils a space to voice their opinions though I did not always like what they had to say or agree with their comments. Thus, engaging in PAR allowed me to collaboratively reflect “on the basis of common concerns and involve [my pupils and colleagues] in the process” in order to “critique the curriculum structures which shape [our] practice” giving us “the power to negotiate change within the system which maintains [us]” (Elliot, 1991:56).

3.6.2 Critical theory and participatory action research

Critical theory based on Habermas and The Frankfurt School of Critical Theory has influenced PAR to look at the relationship between social, political, cultural and economic contexts and ways they are reflected in every-day life (Carr & Kemmis, 2005; Kemmis and McTaggart, 2008). Freire (1970) also influenced critical aspects of action research. Through working with marginalised people, he developed his democratic dialectical theory, unifying theory and practice. By participating in research, a hermeneutic space is created for marginalised participants to imagine new ways of working and being to improve their lives. My research did not deal with the usually accepted view of oppressed, marginalised elements of society, but rather with the concept of pupil marginalisation within the hierarchical nature of schools (Schubert & Lopez-Schubert, 1997). Often pupils’ opinions are not valued, whether it is because they come from a different ethnic background, they are female or just that they are our pupils and ‘should be seen and not heard’. Pupils are not blank slates when they enter the classroom and should be given the opportunity to express their opinions based on their knowledge and experience (Heath, 1983; Moje et al., 2004; Wells, 1999).

Critical participatory action research suggests that teachers give pupils a voice to empower and emancipate them. It works across the boundaries of life worlds (individual ways of perceiving and creating knowledge) and systems (authorities’ perceptions and demands) to create open spaces in which to converse and fuse horizons allowing for reflexivity, allowing me to listen to my inner voice as well as to the voices of the participants, my colleagues and critical friends reflecting Buber’s I/ thou and I/I voice aiding my analysis, synthesis and interpretation of data to construct knowledge on several different levels. The voice I gave my pupils was double-edged as I listened to their opinions about various areas of the research, co-constructing usable knowledge through understanding the PaRDeS strategy, at the same time as allowing them to voice

ideas about text through questions and responses in a learning community reflecting Elliot's belief.

Action research integrates teaching and teacher development, curriculum development and evaluation, research and philosophical reflection, into a unified conception of a reflective education practice. This unified conception has power implication inasmuch as it negates a rigid division of labour in which specialised tasks and roles are distributed across hierarchically organised activities. A unified educational practice empowers 'insiders' (Elliot, 1991:54).

3.6.3 The politics of CPAR

Critical participatory action research (CPAR) has political undertones as it questions decisions of the powers-that-be and asks about whom we trust to build knowledge and why some people should have the rights to construct knowledge over others. Brown & Rodriguez (2009) claim that youth have had little opportunity to control the inquiry process and outcomes of social science studies although they are often the focus of the research. Noguera (in the forward to Brown & Rodriguez, 2009) suggests pupils are powerless as they are often treated as passive objects and those who attempt to fix school do not take their perceptions and aspirations into account. This powerlessness reflects hierarchical social power relations suggesting that young people are unable to understand their experiences (including how they learn) and so they cannot be involved in making the changes. Pupils are very rarely deferred to about what is happening in school and how they learn and "others speak on their behalf: they speak for them, they speak about them, but they rarely speak with them" (Groundwater-Smith, 2007:114).

If teachers are considered by academia to be unqualified to research their pedagogy and their pupils' learning, how much more so are pupils considered unfit. Academic educational research influences young people every day of their lives and yet they do not have a say in what is happening in the conducting or outcomes of research and yet, ethically, it is necessary to view youngsters' ideas as valuable since they are participants in the teaching/learning dichotomy. Practitioner research represents a radical change in research as it challenges schools and other educational institutions and looks at what knowledge is and whom it belongs to, as well as how it is produced, interpreted exchanged and used (Cochran-Smith & Lytle, 2007). By asking pupils to take part in research process, I have built a coalition of knowledge builders to answer questions such as who creates knowledge and who transmits it, empowering pupils to take

responsibility for their learning, thinking and comprehension and contributing to their collective well-being and relating to ethical nature of research (McIntyre, 2008).

3.7 Ethics and practitioner research

Judyth Sachs (The Forward of An Ethical Approach to Practitioner Research- 2007: xiv) claims, “There can be no question that the quality of practitioner research rests upon the quality of the ethical dimensions that are understood and employed”. Gorman (2007) suggests that ‘Ethics’ is a framework for asking meaningful questions about how and why to approach the research leading practitioner-researchers to ask such questions such as will the research be beneficial or will it harm participants? By using a particular research technique, will someone lose out? These questions reflect the goals of my research and were asked before the research began. There are many ethical problems caused by being an insider researcher (Dunne, Pryor & Yates, 2005) and through my reading and my relationship with Sussex University, I became aware of how careful I needed to be while conducting research with those who trusted my authority, pupils, parents, and school administration.

3.7.1. Further problems of being an insider researcher

Mockler (2007:94) maintains that it is obvious that a “holistic approach to teacher research and professional practice is required in order to think robustly about ethics within this context”. I had a vested interest in the research to obtain accreditation from an institution of higher education (Saunders, 2007). On the other hand, I had to reflect on ways in which my study would benefit pupils and how knowledge resulting from research would enable me to make decisions to implement new ways of teaching to profit my pupils (Schön: 1983, 1987). Maintaining the balance between the two desires relied on the ethical underpinnings of the research. Though Gorman (2007) claims that the capacity to harm participants in non-medical research is not high, there are ethical problems conducting research with one’s pupils related to the power binary, which I knew needed to be addressed throughout the research. On the one hand, I had to take into account that my pupils (and their parents) relied on me to teach. Besides teaching language skills through literature, I had to prepare them for the Bagrut (matriculation) exam. As one of my pupil's fathers said when I told him about the research, “*I hope that my son's English Bagrut will not suffer as a result of the research*”. In balancing my interest in research with my responsibilities as a teacher, I had to remind myself

constantly that my pupils came first and that I was not using them as a means to an end – my doctorate. This is why it proved difficult to choose data collecting tools that would not be construed by anyone as making my pupils the means to an end. The Ministry refused to permit me to interview pupils (see methods chapter) as they thought I would coerce my pupils into giving the answers I wanted for the purposes of the research.

Teachers are in a powerful position and pupils and their parents may feel that they have to give consent to participation in the research or they will upset the teacher (Doyle, 2007). Thus, the biggest ethical problem in practitioner research is coercion. In every day school life, it is the teacher's job to decide what will be taught and how, what forms of assessment to give and how to grade them, though, the Ministry of Education often dictates elements of these areas. The power- knowledge binary leads those who have knowledge and therefore power to take control of make changes that affect others less knowledgeable and less powerful (Freire, 1970). Teachers have the power to decide which pupil will fail and which will pass and what to teach and how much more so when they involve their pupils in research. However, I hoped that some of the power in the binary relationship between pupils and teacher would dissipate if pupils were participants in the research. It was clear, as their teacher, that I could not use my position of power to convince my pupils to join me on my journey of discovery and I was aware that "[I] might be so convinced of the benefits to [my] students that [I would] overpower them with justification and make it difficult for them to refuse" (Norton 2009:181).

Another possible problem was that my pre-existing relationships with pupils could complicate consent particularly (Gorman, 2007). Pupils may well have consented to participate in the research because they thought that if they did not, they would be penalised by receiving lower grades. This was one of the main fears of the Israeli Ministry of Education and is particularly problematic since I had to give part of the grade for their Bagrut. To solve this problem, none of the assignment grades included in the final grade for the Ministry's exams were related to the research and pupils were given explicit guidelines as to how they would get grades for their Bagrut exams. Besides problems of being an insider researcher, there were several limitations of the study, some which have already been mentioned.

3.8 Limitations of research

One of the limitation of doing action research is lack of time, particularly when it is conducted while teaching. The school year in Israel is divided into semesters, with the second semester is broken up by several vacations and project weeks. I had not considered this when I began my real research in the January towards the end of the first semester, though I had began my reconnaissance and first few cycles earlier in the year. This meant that the research did not flow as I hoped it would and so required me to go into the second year. The Ministry of Education also emphasises social activities – ranging from day trips to weeklong school trips. These also hampered the time I spent with the participants, as did the competitions they participated in at AGP.

The Ministry of Education is understandably worried about practitioners researching their classrooms, as they believe it may lead to participant coercion. My supervisors' solution was that I research a colleague's class, which I felt was unethical. How can a researcher implement a strategy in someone else's class when they have not piloted it previously? Besides, teachers had to grapple with the new literature programme and so it would have been impossible for me to conduct my research simultaneously in a colleague's class. Conducting research in a familiar setting with my own pupils enabled me to obtain rich feedback and data. However, the Ministry forbade me to interview pupils believing that they would respond to my questions with answers they thought I was seeking though they permitted me to use anonymous questionnaires. Initially, I thought this would stunt data collection, as questionnaires are limited. Respondents do not always have time to fill up the open-ended questions and neither are they always motivated to do so. I believed that interviews would have given me richer, more valuable information. To overcome this problem, my classes became focus groups as we reflected metacognitively on what they were doing while reading and discussing texts. In retrospect, this may have given me richer information than interviews would have given.

It is important to add that because of time it took a lot of time to transcribe videos, I did not take transcripts back to pupils for corroboration, nor did I did show the videos to the class for ethical reasons as some of the pupils requested that I did not do so. Though pupils' feedback on transcripts would have been useful, I feel that I obtained enough

rich data on their thoughts to ameliorate the problem, but future research should entail bringing back transcripts to participants since they are anonymous.

One of the goals of action research is to catch natural interaction as faithfully and fully as possible (Ten Have, 2007). To do so researchers attempt to make recordings as unobtrusive as possible. This was an additional limitation as I was recording my class (an unnatural activity, though the classroom situation was natural) and it was clear to me that some pupils were aware of the camera and it influenced their behaviour and the tempo of their talk. One pupil felt so uncomfortable at the time of videoing that I promised I would not video her or include her comments in my transcripts. Her response, when I reiterated this at the end of the lesson, was that I should include her comments and though I repeated that according to the ethics guidelines I was not supposed to include any data from anyone who requested not to take part in the research, she was adamant that I include her comments about the text.

Another limitation or weakness that must be presented here is the tidiness of the transcripts. Due to lack of time because I was attempting to analyse many data sets at the same time as teaching, I have tidied up the transcripts rather than include all the false starts, pauses for thinking and overlaps between pupils. In addition, though I used videos, I did not relate to facial and body language. Thus, I have not conveyed the thinking and the complete picture of responses through natural pauses in speech, false starts and overlaps in pupils conversation. This is a weakness since thinking was central to my findings and to using PaRDeS and having dealt with these areas in more detail would have given the reader of the thesis a feeling of the thinking that was going on. This has been somewhat ameliorated by showing the language that pupils used, but future research would take these important elements into account.

3.9 Conclusion

This chapter dealt with my chosen hermeneutic constructivist-interpretivist methodology, the action research model. I have also stated my rationale for using it and related to my ontology, epistemology, and axiology which influenced the politics and ethics of this study. By doing this, I have shown that all participants of research are capable of creating knowledge and change through their unique way of being and seeing. I have also dealt with weakness of the interpretive method, particularly my

insider participant position of this case study action research. In revealing my awareness of the weaknesses of being both teacher and researcher, I have attempted make my research credible to the reader, (Lincoln & Guba, 1985). In pointing out some of the limitations of this particular study, I hope to have made the study reliable. The following chapter will look at the multi-methods chosen to suit the methodological framework in an attempt to make this study both transferable and confirmable (Lincoln and Guba, 1985).

Chapter 4 - Research Design and Methods

4.1 Introduction

The preceding chapter dealt with methodological choices, justifications for them and limitations of the study. The selected research design was somewhat dictated by the methodological choices and will be described in this chapter. In addition, I will relate to participants and tools used for collecting qualitative data. The research process mirrored the hermeneutic dialogue within the literature class. It too took place within a hermeneutic space allowing for the polyphonic voices of participants, critical friends, supervisors and voices from reading literature to sharing perspectives. In opening up a hermeneutic space for real dialogue between participants, I was able to listen and reflect on what was being said in order to analyse the situation. The research journey followed cycles and though it has a beginning, middle and an end, like any text, its reading was iterative, inferential and required synthesis and application of knowledge from others.

Empirical research studies have a story to tell. The story differs from a fictional account because it embraces your data, but it remains a story because it must have a beginning, end and middle. The needed analytical strategy is your guide to crafting this story and only rarely will your data do the crafting for you (Yin, 2009, 130).

4.1.1 Researcher as bricoleur

Denzin and Lincoln (2011) introduce the idea of researcher as bricoleur and have suggested that there are variants of bricoleur researcher: "interpretive, narrative, theoretical and political" (Denzin & Lincoln, 2011:4). I view myself as an interpretive bricoleur whose understanding of the data emerged through constant comparisons of the different tools in an open space. It is within this space that I have opened myself to the voice of the other, pupils, colleagues and reading literature in an attempt to suspend my preconceived ideas and prejudices (Gadamer, 1960) as I constructed meaning of the situation.

One of the criticisms of qualitative research is that it is difficult to validate in the way that you can validate positivist quantitative research. In addition, it can be criticised for its "narrowly micro-sociological perspective" (Cohen et al., 2007:26). In other words, the findings from particular study cannot be transferred to a similar situation. To ameliorate this problem, many researchers use multi-methods, believing that if similar findings are

displayed across the methods, then the findings must be creditable. Denzin and Lincoln (2011) maintain that qualitative research is essentially multi-method as the researchers attempt to construct and understanding of the emergent knowledge as they analyse data. They suggest that triangulation is an alternative to validity. I will explain the different types of validity as I introduce and discuss the methods I have chosen to use.

4.1.2 Summary of datasets

Reconnaissance

Journal entries – once or twice a week

Pupils' written assignments-

1) Initial book assignment

(4 from each class-random pupils)

Questionnaires - initial (25 from each of the schools = 50),

Written character analysis of Eveline (AGP – 25 pupils)

Post Eveline activity (25 in AGP)

Focus group

initial one in each school about reading strategies

Eveline questionnaire (25) followed Oral collaborative and communal analysis of Eveline

Data for research questions

Focus groups once a month (25 minutes- recorded in journal)

Videos

One hour video in each class while reading *After Twenty Year*

two 15 minute collaborative videos from each class while reading *The Man on the Train* in groups

Interview of colleague observers (One in each school)

One hour video for the each of the two stories of community hermeneutic dialogue

Focus group – after reading *The Man on the Train* (both classes)

3 videos in each class of twenty minutes collaborative groups – beginning, middle and end of reading *The Wave/ Flowers for Algernon*

Interview of colleague observers (One in each school)

hour video of community dialogue of both books

Discussion of types of questions they had been using during reading the novel

Discussions before and after the reading of *The Lottery/ Mr. Know-All*

Video – 45 minutes on Lottery

Written work on *The lottery and Mr. Know/ All* (4 of each class- same pupils as initial assignments)

Pupils' question notebooks (50 notebooks)

2 hour videos of *The Wave* trial

2 hour videos of hotseating – *The Wave/ Flowers for Algernon*

Videos 3 half-hour collaborative in each class- beginning , middle and end of the long texts

2 one hour videos of *Twelve Angry Men*

3 one hour videos of 1984

1 one hour video of Hotseating during the reading of 1984

Interview of colleague observers (One in each school)

Final Questionnaire- final (45)

The above table is a brief outline of datasets that were used in triangulation. (See appendix 3 for fuller version)

4.1.3 Description of participants

I built the PaRDeS strategy and conducted the research with pupils from two advanced classes, one from each school. The 12 males and 13 females in the School of Performing Arts (SPA) class participated in the research during years 11 and 12, the 15 females, and 13 males in the Academy of Gifted Pupils (AGP) class participated in the research during years 12 and 13. In both classes, there were pupils from English speaking homes, but many spoke either Hebrew or Russian as their mother tongue. In the AGP class, science pupils constituted half the class, a quarter were humanities pupils and the other quarter consisted of arts and music pupils. In the SPA class, a third was dancers and two thirds were musicians. The pupils in both classes were typically motivated pupils and many of them invested time in their studies and eventually received good grades on their written papers for the literature log (though these pieces were not included in research data for ethical reasons). Many of the pupils did well in their Matriculation exams too, but these grades were not taken into account as part of the data. The majority of the pupils were self-proclaimed readers (readers who liked reading). Most of the pupils enjoyed science fiction or fantasy and many of the females enjoyed romance. Though there were quite a few who enjoyed fantasy/dystopia novels. The pupils in AGP tended to read a far greater range of books which included classics as well as non-fiction such as books on psychology, philosophy and history. However there were pupils from SPA who maintained they also read non-fiction texts. In both schools, pupils claimed that they were read to from a young age and that they were encouraged to read as youngsters. They also claimed that their parents read books as well as newspapers and that they had quite a large number of books in their homes (information from initial questionnaires - Sept. 2012). In both schools, pupils asserted that though they had had Hebrew literature teachers who led open-ended which were often interesting, none of their literature teachers had given them a reading strategy to help them become independent readers of literary texts.

4.2 Research cycles

In order to understand how I collected data, it is necessary to explain the cycles of my research. Action research being iterative allowed me to go backwards and forwards between the data.

4.2.1 First cycle - informed consent

In keeping with the Sussex University's and the Ministry's guidelines, I explained the purpose of the research to the heads and pupils before handing out consent letters (see appendix 1) to be signed by them and their parents. In addition, I explained how data would be collected; I discussed participants' rights, and what I believed research benefits would be. Care was taken especially to explain to pupils that they had the freedom to refuse to take part in the research and they could withdraw at any time without being penalised (Alderson, 2004; Thomas, 2009). This right was repeated several times during the research.

Pupils were encouraged to ask questions about concerns during and after reading the letter, which they were required to take home and discuss with their parents. This enabled them time to reflect on the implications of participation. Additionally, I took the opportunity to meet with parents on parents' day, in order to explain facets of the study. I received consent from all parents and pupils who had been asked to sign a consent form and all continued to participate in research until the end, though not all chose to answer the questionnaires.

Additionally, I clarified pupil-participants rights regarding privacy, anonymity and confidentiality, so I have used P (pupil) and numbers in transcripts instead of names though pupils did give me permission to name them. Confidentiality related to pupils knowing who would have access to data (Norton, 2009) requiring me to tell pupils that I would be the only one to observe videos and if I shared their questions and responses with colleagues, I would not mention their names. Privacy and anonymity were further achieved by giving schools acronyms: Academy of Gifted Pupils (AGP) and School of Performing Arts (SPA).

For adolescents to become authentic witnesses to their own experiences, a space must be created, which guarantees openness and a listening ear. I hoped to show my pupil-participants that I was taking them seriously and that their comments would benefit the research and thus I would reveal my respect and gratitude for their participation (Cohen et al., 2007). I felt that negotiating some of the data with them, would engender an atmosphere of honesty and sensitivity. Furthermore, it was necessary for me to ask myself constantly whether my study would contribute to pupils' knowledge "without

appropriating participants' experiences [and] understanding" (Keddie, 2000:80-81) - relating to teacher- pupil power binary and pupil benefits.

Finally, incentives are a possible benefit of research. The only ethical incentive I could offer my pupils was to emphasise the benefits of questioning the texts for them as readers. However, the benefit of participating in research roused pupils' feeling of satisfaction in having contributed somehow to knowledge in the field of reading comprehension.

4.2.2. Second stage - reconnaissance

Students' awareness of reading experience and strategies were checked at the initial stages of the research and then several times throughout the research process to monitor for changes. The reconnaissance stage took several cycles, each one resulting from the previous stage and not something planned at the initial stage of research. By doing this, I was able to compare the various cycles of the first stage to obtain a sharper picture of pupils' awareness of the reading process and of the cognitive strategies that most of them were using. I began with a questionnaire (see appendix 6) about pupils reading experiences at home, as a child and then as a teenager. It also checked pupils' experiences in the literature class and ways the two experiences may have influenced present individual reading. The questionnaire had been built and piloted in previous classes and had been critiqued by critical friends.

This was followed by looking at essays written about what pupils believed good readers did when reading and whether they were aware of what they did, which formed the basis of a discussion on the subject. In response to their answers, pupils in the AGP class were given an activity in which they were requested to analyse the eponymous protagonist of Joyce's Story *Eveline* (1993). This activity was done individually, in small groups and then as a class activity. After the three cycles pupils answered a questionnaire about their reading experiences at each stage and these were compared to each other and to earlier datasets.

The individual reading assignment on *Eveline* was compared to their initial book report to analyse types of strategies pupils used and whether they were used haphazardly or not. For the book assignment, pupils were asked to read the title, the blurb, the first

chapter and to write two questions, they would answer as they continued reading the book. The goal behind the assignment was to see whether pupils paid close attention to text through using cognitive strategies such as inferring and predicting. Written work was annotated and categorised and answers from questionnaires were categorised in a notebook, looking for most common strategies and those that stood out as different. Some of the pupils' oral answers were recorded in my journal, with the intention to compare them to findings from the *Eveline* activity and from their book reports. Discussions with colleagues and critical friends looked at findings at each stage and allowed me to think about them more clearly. Dialogues with pupils about my observations of these activities led to a discussion about whether it is necessary for pupils to be taught a reading strategy to improve reading comprehension.

4.2.3 Third stage - introduction to the reading comprehension strategies (RCS)

My aim during the previous stage was to see whether adolescent readers are aware of cognitive strategies they use and whether they are, in fact, efficient readers, able to construct deep comprehension of literary text alone. Literary texts were chosen as opposed to expository texts because these are the texts teenagers are most familiar with, having been reading novels and short stories since they were children. Pupils were also acquainted with literary texts from literature classes in school.

Previously, when teaching literature. I had attempted to make pupils aware of the reading comprehension strategies (RCS) they should be utilising by using the terms in open-ended questions aimed at discussing text. For example, Can you contrast the character's behaviour now to his behaviour before this event? What can we infer about the character from the way the writer has described her? The aim was to get pupils to begin to use the strategies themselves. However, I found that exposing pupils to strategy terms in passing rather than being taught them explicitly does not lead to efficient automatic use of strategies.

After discussing the RCS and how they are used in reading, they were scaffolded in the form of questions during the reading of *After Twenty Years* (O. Henry) and the questions were categorised according to cognitive strategies. The lessons were videoed, so I could observe more clearly what was being said and observe how pupils were thinking individually and interthinking. Excerpts of transcripts have been included for

readers to see what went on more transparently and to aid understanding of my analysis. Pupils then generated questions while collaboratively reading *The Man on the Train* (Alex Haley) and then subsequently discussed and categorised types of questions they were asking. Once again, the lessons were videoed and excerpts of annotated and examples of these transcripts have been included.

4.2.4 Fourth Stage - the PaRDeS intervention

Pupils were introduced to the concept of PaRDeS and to its Jewish historical relevance to reading. We then took some of the questions used with *After Twenty Years* by O. Henry (1992) and categorised them according to the PaRDeS categories (see appendix 2), with justifications, using metacognition. Pupils' comments were recorded in my journal and through outsider-observation comments comparing and contrasting my observations with theirs using themes. The strategy was then scaffolded with *The Man on the Train* by Alex Hayley (1992) using several pupils as an example. The rest of the class had to categorise questions according to PaRDeS categories and these categorisations were discussed. The AGP class was observed by an outsider-observer who was then interviewed about her observation and perception of what had happened in class.

At the end of this stage, questions were used to scaffold writing assignments, so pupils were acclimatised to look at how questions could affect written papers too. This work was then compared to initial book report, once again to observe the overall difference between how pupils thought about text originally and how they were responding to text at this point in the research because of questioning text and dialoguing in a community. It looked at what RCS pupils were using as a result of the question scaffolding. Pupils were reminded to look at RCS definition page (see appendix 2) and compare with the PaRDeS strategy page with the hope that the strategy would become more automatic.

4.2.5 Fifth stage - monitoring pupils' use of questioning

Initially, this stage focused on individual use of questions pupils had raised in class and then on collaborative and collective use of questions. We read *The Wave* (Morton Rhue) in the SPA class and *Flowers for Algernon* (Daniel Keyes). Part of the novel was read in class and part at home.

4.2.5.1 Individual use of questions

When pupils read alone, they had to note down questions in a notebook, which were analysed and led to a discussion on inference due to pupils' observations of the types of questions they tended to ask, which led me to change my perspectives of what we were doing as readers, sending me to read more about inferencing during reading.

The pupils' questions were used in class, first collaboratively and then within the community of learners. Observations of responses to questions were recorded in journal and hermeneutic dialogues were discussed with the idea of emphasising:

- a) whether scaffolding led to pupils' understanding of question types
- b) whether scaffolding led to more automatic use of questions
- c) how pupils questions showed close reading of text
- d) how pupils' questions showed iterative reading of text
- e) how inference is influenced by questions

4.2.5.2 Collective use of questions

Pupil's use of questions was also monitored as they began to use them for hermeneutic dialogue in a community of learners. It focused on:

- a) types of questions that were being asked within the community of learners
- b) how these questions influenced the quality of dialogue
- c) what was happening as a result of using the question

4.3 Research methods monitoring pupils' performance and progress

The changes in pupils' reading and understanding of text both individually as well as collectively were observed using several methods throughout the two years, which included researcher journal (60 entries), videos (22 transcripts), three sets of questionnaires, pupils' question notebooks, two sets of essays, scaffolded written work and book assignments at the beginning and end of the research process.

4.3.1 Observation

The distinctive feature of observation as a research process is that it offers an investigator the opportunity to gather 'live' data from naturally occurring social

situations. In this way, the researcher can look directly at what is taking place *in situ* rather than on second-hand accounts (Cohen et al., 2007:396).

Unstructured qualitative observation allowed me to collect and investigate live data, which was unpredictable and novel (Cohen, Manion & Morrison, 2007; Yin, 2009) from a natural environment, my classroom. This was mitigated by looking for both positive and negative responses to the strategy and using outsider observation. Being a teacher-researcher positioned me as participant-observer rather than outsider-observer, reflecting on the research process and participating in the activities with pupil-participants allowed me to become one of them (Jones & Somekh, 2005; Norton, 2009) building trust between them and me. Though teachers observe pupils, classrooms and pedagogy every day in a haphazard way (Richards, 2009), my research required me to record conversations in an organised ongoing manner (Bailey, 1978), so that they could be scrutinised and analysed (Jones & Somekh, 2005) several times during research. Conducting the research allowed me to attend much more carefully to what pupils were saying than I would have in a normal lesson to “gain [] unique insight into the behaviour and activities of those [I] observe[d]” (Jones & Somekh, 2005). Observation, though difficult to write in class, achieved thick descriptions (Geertz, 1973) as I watched pupils generate questions individually and collectively and observed their understanding of what they were beginning to do as they read. Observation also concentrated on pupils’ interaction with peers as well as text in the hermeneutic space. Finally, it pinpointed pupils who were engaged with text and those who were not, and whose written texts had shown innovative thinking and whose had not.

4.3.2 Research journal as observation tool

Central to any piece of action research is the researcher’s journal, useful for exploring affective data (Wallace, 1998). Thoughts and feelings about my observation proved useful as the basis for questionnaires or dialogues in class focus groups. In addition, my journal proved an excellent tool for reflection, enhancing my awareness about practice and aiding the formulation of hypotheses and research questions (Brock, Yu & Wong, 1992). Journal entries used free-writing techniques, allowing my natural voice to be heard and leading to composition of new ideas to be explored (Charmaz, 2009). However, disciplined writing and analysis of journal entries proved problematic at times, though, overall, the journal helped me observe the research from several perspectives. Additionally, the journal allowed me to recapture and relive experiences to

understand them better, though this may have opened up a space for biased interpretation, particularly when it was compared to video transcripts. Henning et al. (2009) suggest that the teacher-researcher often sees and hears what they want to and so awareness of my agenda and assumptions was necessary at all time relying on reflexivity. “The accounts that typically emerge from participant observations are often described as subjective, biased, impressionistic, idiosyncratic and lacking in the precise quantifiable measures that are the hallmark of survey research and experimentation.” (Cohen & Manion, 1992:129), leading to possible limitations of my participant observation which were dealt with using accurate descriptions of observation and triangulation of research methods.

4.3.3 Use of videos in observation

Norton (2009:108) says that the simplest way to record observation is by pen and paper, but claims that videotaping is more effective as it captures body language and facial expressions too. Though audio recording is less intrusive than video, which may have influenced pupils’ answers and behaviour because they became self-conscious (Cohen et al., (2007), I chose video to help relive the atmosphere and the classroom event, being conducive to view in situ interactions more clearly. In addition, I could view them repeatedly, returning each time to see another aspect of the dialogue that I had missed or forgotten.

Video recordings and transcriptions provided rich samples of contextual information allowing me, as researcher (directly) and my readers (indirectly) to observe conversations in situ, where there were several interlocutors interacting, allowing talking, reading styles and interthinking to become visible. This is advantageous as transcriptions of recordings allow my readers access to data too, rather than just my descriptions, enabling public scrutiny to minimise the influence of bias and researcher preconception. Additionally, the video recordings allowed me to re-examine particular episodes, moves, activities, actions and operations leading to closer observation through playing recordings repeatedly. Moreover by transcribing ‘conversation in situ’, I was able to reanalyse what was said. This allowed me to synthesise evidence from several recordings in an inductive process to create a more complete picture (Ragin, 1994), of ontogenetic understanding through to hermeneutic dialogue of each monogenetic event (Almasi & Garas-York, 2009). Furthermore, Heritage and Atkinson (1984) suggest

video recordings control limitations and weaknesses of intuition and memory, so that I could deal with data based on concrete evidence rather than on biased choices and selective attention and recall. In fact, by using video it was actually easier to keep records than writing in a journal particularly in class time. Though my pupils' conversation was studied from both etic and emic standpoints (Silverman, 1993), the emic perspective is emphasised through inductive analysis by immersion into data to formulate general ideas (Ragin, 1994:188) from patterns created in hermeneutic dialogues. Finally, Heath and Luff (1993) explain that people are willing to participate in video recordings for research if they are given the final veto. Thus, I promised my pupils I would be sole viewer of the video as they refused to let me show them to anyone else in the way Sutherland (2010) had done in her.

Though video transcripts were one of my primary datasets and a useful way to capture recorded events, there was the problem that they were selective, theory-laden written substitutes of particular aspects of original interactions as they were chosen by me to share with readers, with a particular goal in mind, (Heritage & Atkinson, 1984). This accusation of bias can be mitigated by my justification of what I intended to do with videos and why they had been chosen. An additional problem using video-recordings is that they may be limiting as there may be a loss of some aspects of social interaction due to ambulatory events (Peräkylä, 2004b). This was ameliorated by outsider-observation.

4.3.4 Outsider observation

Participant observation enabled the immersion into classroom culture (something I am familiar with), exposing me to repeated incidents, behaviour and responses. However, the danger was that I might become too close to participants and this would compromise trustworthiness. A third method of observation is outsider-observation used to validate research and mitigate this problem, neutralise researcher-bias and the losses mentioned above by Peräkylä. Involving other teachers in my research helped me see events and behaviours more clearly. Articulating aloud and getting feedback from colleagues, supervisors, critical friends (and the audiences of three presentations I gave) were beneficial in that they enabled clearer thinking about the research. They also resulted in reflection on progress during the cycle of action research, enabling me to fine-tune my hypothesis and analysis of data. Data from outside-observers were collected through

semi-open interviews allowing respondents freedom to expand on topics or introduce subjects they thought were important. Most of the questions that I asked were open-ended as they are particularly useful for small-scale research such as my case study (Cohen et al., 2007). Additionally, open-ended questions allow for “authenticity, richness, depth of response, honesty and candour which ... are the hallmarks of qualitative data” (Cohen et al., 2007:330).

Finally, being able to articulate my ideas to others allowed me to develop the ideas along tangents that I would not have thought of alone. In fact, allowing a student teacher to visit a class, led to an additional element to be added to the PaRDeS strategy, that of the literary lenses that she felt would contribute to pupils' reading, interpretation and additional understanding of text. This added yet another prism to the hermeneutic dialogue within the community and individually.

4.3.5 Class-as-focus group: creating collaborative research

In many ways, the most important observers were the pupil-participants and they had valuable observations to make. Richards (2009:57) suggests that the researcher is a participant observer in that “they create collaborative constructs between [them] and [their] subjects.” Although the research was mine, based on a problem I had noticed for many years, my pupils were additional ears and eyes, giving me feedback on what they thought of the strategy, what they were doing with it, and how they thought their reading comprehension and thinking about literature had improved. More importantly, observations they made about the reading process, allowed me to sharpen certain areas of the research, such as emphasis on inference or clarification of question types.

When speaking to the chief scientist from The Ministry of Education in Israel about my study, I was told that the Ministry was concerned about teachers interviewing their pupils for the purpose of research. They believe it may be unethical because teachers might manipulate data, invalidating research and possibly because they may coerce pupils into participating at the price of school grades. I believed that by turning my class into a focus group, I solved the problem of pupil interviews to a certain extent allowing for less pressure placed on individual pupils and less of a feeling of coercion. Pupils had the choice to participate or not, just as they did in the community of learners. The focus group dialogues mirrored the dialogues within the community of learners and discussing

what was happening with their reading became part of the hermeneutic dialogue blurring pedagogy and teaching. Metacognitive discussion, though used for the purpose of research, blended into the literature lessons and has subsequently become part of my pedagogy.

Focus groups within classroom frameworks may be influenced by asymmetric power embedded within the teacher's control (Wegerif, 2008). Thus, it was important to make pupil-participants feel comfortable enough to express their opinions by creating space to participate freely. Doyle (2007) suggests that if people complete an interview, it implies consent and this is what I felt was happening in the conversations about research. In addition, the more voices that I heard, the richer and more valuable the experience was for both my pupils and for me. Thus, turning my class into a focus group allowed pupils to respond to the research in a more intimate environment which mirrored the community of learners that we had built in the literature classes. In addition, by listening to my pupils voices, I hoped to reduce researcher bias even further, as the more people that observe and comment on what is happening, the more valid the data and the interpretation.

4.3.6 Questionnaires

The teacher-researcher has access to their own intentions and goals regarding teaching and research and so their perspective on the research is very important. The pupils' point of view shows another conceptual angle allowing for thick description (Geertz, 1973) when synthesised with teachers' perspective, leading teacher-researchers to fine-tune what they are trying to change and eventually to rich analysis of data. One of the best ways of gaining information about how pupils think about learning is to give students questionnaires, which can be used as a basis for focus group discussions.

A novice in preparing questionnaires leads me to relate to several problems of questionnaire use. First, though they can lead to insights into participants' ideas and understandings, they may not really reflect what is actually happening, as they are limited by respondents' fallible memories and subjective perceptions. Furthermore, participants might feel coerced into answering the questions in a particular way. Participants can also be led by the researcher's agenda and thus, questions researchers use may not give participants enough freedom to answer or the researcher might find

that participants are giving the answers they think the researcher wants to hear. Using anonymous questionnaires, suggested by the Ministry, gave my pupil-respondents more freedom to answer in the way they wanted. Moreover, it is important to state that not all pupils chose to answer the questionnaires although the majority did. I believe that combining focus groups and questionnaire method throughout research led to boarder and deeper insights and led me to neutralise some of the problems mentioned above.

According to Cohen et al. (2007:337), the best way to build a questionnaire is “to move from objective facts to subjective attitudes and opinions through justifications”. Thus, my initial questionnaire began by asking unthreatening factual questions, which were later interspersed with open-ended questions. These focused on personal perceptions and gave me some leeway into the minds of my participants. The two subsequent questionnaires (on Eveline and on PaRDeS use) only used open-ended questions relating to what we had done in class (see appendix).

4.3.7 Sixth stage - interthinking within the hermeneutic space

Pupils’ interthinking within the hermeneutic space was monitored throughout the research process. This stage focused on the response between reader and text, reader and community members and text and community members and required looking at:

- types of responses pupils were giving to questions of interlocutors which showed deeper understanding of text
- how pupils brought in outside-text knowledge as a result of questions to stimulate other pupils’ ideas about text and to enrich textual understanding
- How text was used to discuss present day problems in society

4.3.8 Pupils’ writing - a mirror into their thinking about text

The aim of the research was not just to scaffold the PaRDeS strategy, but also to create conditions for it to be used efficiently. Individual hermeneutic dialogue with text through questions was substantiated by hermeneutic dialogue and interthinking in the community of learners and then through individual written assignments which reflected thinking and opinions displayed in the community. Transcripts of videos reflected pupils’ question generation and responses resulting from those questions in hermeneutic dialogue within a community. Their written assessment reflected a growing

understanding of text and innovative interpretation as pupils began to display literary thinking (Langer, 2011). Written texts were transformed from retelling plot or stating facts about character, to inferring motive, cause and effect, theme and most importantly outside-text knowledge displaying richer deeper understanding reflected in the weave of pupils' writing. In the same way pupils' questions and responses positioned their ideology, and experience within the learning community's habitus, so their writing highlighted their thoughts and inferences and use of background knowledge, giving them another space in which to voice themselves.

4.3.9 Final Stage - Self -assessment of reading improvement

The final stage of the research was pupils' feedback about the process and the use of the strategy both individually and in a group and in written work. In the same way, that understanding of literary texts necessitates hermeneutic dialogue with parts to build up a gestalt impression, understanding data required looking at parts to construct a fuller picture. The final prism was my pupils' understanding of the process they had been through, whether they believed they had become more efficient readers and justifications for their answers. The open-questionnaire they answered enabled them to look at questioning texts individually, as a group and through their written assignments. Their answers allowed me to see into their minds at the same time as creating interthinking between us. Their answers created an iterative hermeneutic dialogue with all other stages of the research, weaving various prisms together.

4.4 Thesis writing as method

In the same way that my pupils' written work reflects their enriched comprehension and thinking about literature, my thesis - a written document - reflects the journey I undertook with them as we built, implemented and attempted to understand the PaRDeS strategy.

“Writing as method of inquiry” (Richardson, 2000) was the most challenging of my research tools. Through it, I attempted to display creativity and flexibility, on the one hand, and rigour, transparency and clarity, searching for a way to position myself and share my journey by making public my systematic inquiry (Stenhouse, 1983). In reflecting through writing, I have examined my stance through making myself part of the inquiry by being “ethically and politically self-aware” (Pelias, 2011) and concerning

myself with “the importance of telling the truth” (Foucault, 2001: iii). I have attempted to write “frankly and truthfully” (McNiff & Whitehead, 2006) by finding words to reflect critically on what others and I were doing and saying, empowering and emancipating me, in an attempt to deconstruct my thinking through reflecting on it (Bourdieu, 1990) in hermeneutic dialogue with voices, past, present and future.

Writing has allowed me to consolidate my ideas and those of participant and outside observers by juxtaposing them into a crystalline collection by “organising, analysing and representing those revealing details” (Denzin & Lincoln, 2011:605). It has enabled me to use language to describe, analyse and critique what was said and written. Like action research, writing is cyclic, making order out of chaos (Roethke, 2001). It was a way to realise what I had been doing (Richardson, 2000) through assumptions, and hypothesis, fitting one puzzle piece into another to build stance and invite further dialogue with data, text and others (Pelias, 2011). The written word placed me within a community of learners and inquirers (past, present and future), inviting readers to share my perspectives on revelation, conceptualisation, construction, deconstruction and reconstruction of knowledge and understanding. In addition, it gave me a voice where I have been silenced, giving voice, in turn, to my pupils who have been marginalised through school hierarchy and politics.

4.5 Analysing hermeneutic dialogue through discourse tool-kit

In order to discover the influence of PaRDeS on reading, the data sets discussed above were hermeneutically read using constructive-deductive-inductive reasoning temporally to deconstruct and reconstruct the datasets (Cohen et. al., 2007). Following Wells (1999) and Mercer (2008), I have used sociocultural theory, not only as a foundation for my reading pedagogy, but as the basis for the analytical methodology, believing it suitable for participant action research. Sociocultural theory sees language as the “tool of tools” (Vygotsky, 1978), employed both to communicate and co-construct understanding and knowledge and to analyse the process and strategies utilised for the co-construction of knowledge. It accepts language as the key cognitive, affective and social tool used for communication and interthinking (Mercer, 2008). With the intention of analysing my pupils' questions and responses in a naturalistic environment and their possible influence on co-constructing understanding of texts, I have welded aspects of Wells' *Toolkit of Discourse* (1999:231-265), Ten Have's *conversational analysis* -

CA(1999) and Mercer's *sociocultural discourse analysis* - SCDA (Mercer, 2004; 2008; 2010).

Though pure CA deals with paralinguistic expression, I have not focused on this aspect, unless it was to emphasise what pupils were saying. I was more interested in their "talk-in-interaction as situated achievements" (Ten Have, 2007:9). Relying on data that was rich in empirical detail and that could not be produced by my imagination (Sacks, 1992b), I have examined the roles of language and discourse within pupils' hermeneutic dialogue (written and oral) as evidence of interthinking and co-construction of understanding within the hermeneutic space. Meaning (in discourse) is an emergent collective event and is created across cycles of utterances (Bakhtin, 1978). This entailed looking at turn-taking and how questions, responses and the language used for each indicated functions of interthinking necessary to comprehend text (see appendix 3). Interthinking relies on interlocutors' critical and constructive engagement with each other's ideas. For hermeneutic dialogue to operate successfully, interlocutors must provide relevant information for joint consideration and must challenge each other's ideas when necessary, giving reasons for challenge and alternative suggestions. In this way, knowledge and comprehension construction are made publicly accountable and reasoning becomes visible in discourse (Mercer, 2000:98). The emphasis on the triadic exchange (initiating move, responding move and follow-up move (IRF) – Sinclair and Couthard, 1975) enabled me to see pupils' responses as explications, evaluations, justifications, elaborations and exemplifications. This allowed me to examine pupils' responses for deeper more meticulous interactions. By using the tool-kit I created, I became aware that there was much more occurring with the reading as a result of using PaRDeS, individually, communally and collaboratively. These findings will be discussed in the findings chapters and woven together in the conclusion chapter.

Mercer (2008) argues that for research to be transparent there must be a) a description of the pre-intervention stage and b) the research context must be observed and analysed temporally as "most learning does not happen suddenly" (Barnes, 2008:4). In my study, this was necessary in order to appreciate the ontogenetic changes in thinking and envisionments (Langer, 2011) that influenced reading. This was achieved by analysing microgenetic episodes (individual hermeneutic dialogues) in order to see the ontogenetic picture. The reconnaissance stage formed the base line of the study and data

analysis initially used the Ministry's thinking strategies as codes which were categorised into the more manageable units of PaRDeS. These were used to analyse written character analysis and were then used as one category to analyse two other data-sets: a) pupils' records of their awareness of reading strategies, their understanding of why literature is taught and their definitions of a good reader and b) questionnaires. After having read the latter datasets several times, they were categorised according to the following themes.

- reading patterns both in school and at home,
- attitudes to reading
- types of books read
- strategies used by good readers and themselves.
- opinions about why literature is taught
- attitudes to reading literature in class

These areas helped understand the findings of the reconnaissance question about pupils' awareness of strategy use, and later on pupils' motivation or lack of motivation for using the PaRDeS strategy. The reconnaissance findings also led to the initial structure of data collection for the first research question.

The main datasets for the two research questions are transcribed video- recordings of collaborative and communal hermeneutic dialogues about text and metacognitive discussion in focus groups. These were constantly compared to look for similarities and differences in reading comprehension through finding themes and then categorising them. The final categorisation related to reading includes:

- inference types
- PaRDeS sub-categories
- reading styles
- thinking styles.

The codes embedded in each category were compared and contrasted with journal entries, colleagues' observations (interviews) and the written assignments. Since collaborative and communal hermeneutic dialogue is a way of revealing pupils'

thinking and reading, it was necessary to code the lesson transcripts further. In addition to areas relating to reading mentioned above, there was a further categorisation that was used, which related to organisation and function of discourse and language (see appendix 3) employed to try to comprehend interthinking and the co-construction of knowledge and textual understanding. The categories include:

- sequential organisation of spoken discourse
- IRF moves
- function of moves
- function of language.

The transcriptions and assignments were also compared to pupils' questionnaire responses, my research journal entries and outsider observations to look for signs of interthinking through similar categories mentioned above. Written hermeneutic dialogue looked for evidence of PaRDeS sub-categories, different types of inference, different types of thinking and reading to mirror what had been observed in oral hermeneutic dialogue.

The first research question was concerned with what happens during the scaffolding and implementation of the PaRDeS strategy. The first cycle of data analysis observed how pupils' questions and answers related to the original PaRDeS reading strategies and their grasp and mastery of its use. However through categorisation and justification of their questions, pupils revealed that inference is pivotal to reading (supporting research by Kespal, 2008, Oakhill, Cain & Elbro, 2015). Following this discovery, pupils suggested different types of inference used during reading in class-as-focus group. In keeping with Oakhill et al. (2015), I have used local, cohesive, global, elaborative inference categories which encapsulate my pupils suggestions (see appendix 3) and have added over-elaborative inference too (these are defined in the second findings chapter) to analyse the data relating to the second research question. These inference categories and their relationship to the PaRDeS sub-strategies were used to identify different thinking styles which engendered different reading styles used iteratively by the community to co-construct global understanding of text. The thinking and reading styles have also been categorised (see final chapter and appendix 4) and are defined and analysed in the

findings and conclusion chapter. They were further analysed through pupils' written assignments using the same codes as the first appendix.

Summary of the main categories used for analysis across datasets

- 1) Use of questions to show pupils concerns with text
- 2) Pupils' reasoning responses both in oral and written texts created by pupils
- 3) Use of language to challenge, agree, disagree, justify etc (see appendix for list)
- 4) Indication of extended talk/ written work to show interthinking
- 5) Pupils' display of close reading – quoting from text/relating to text
- 6) Associations of meanings used as springboards to enrich discussion and enhance textual understanding
- 7) Evidence of different types of inference

4.6 Conclusion

In this chapter, I have sought to introduce the reader to the cycles of the research (see diagram below) and to explain the strengths and weaknesses of the methods used to collect data. By discussing both the strengths and weaknesses, I have attempted to make the study rigorous and believable. This was also one of the reasons for triangulation of methods. I believe that the weakness of each method is balanced by the strength of another method. In addition, I have included an explanation about the discourse analysis tool I used in an attempt to be as transparent as possible with the readers. Moreover, I believe it will aid the readers understanding about what I have attempted to do in order to understand my data and therefore what was happening as a result of the PaRDeS implementation. The initial themes gleaned from reading the data followed those mentioned in this chapter. Eventually going back to my data sets, I began to build up extra themes (see appendix 4), which included the thinking and reading types as well as the IRF moves that helped me see what was happening in the hermeneutic space within the reading prism.

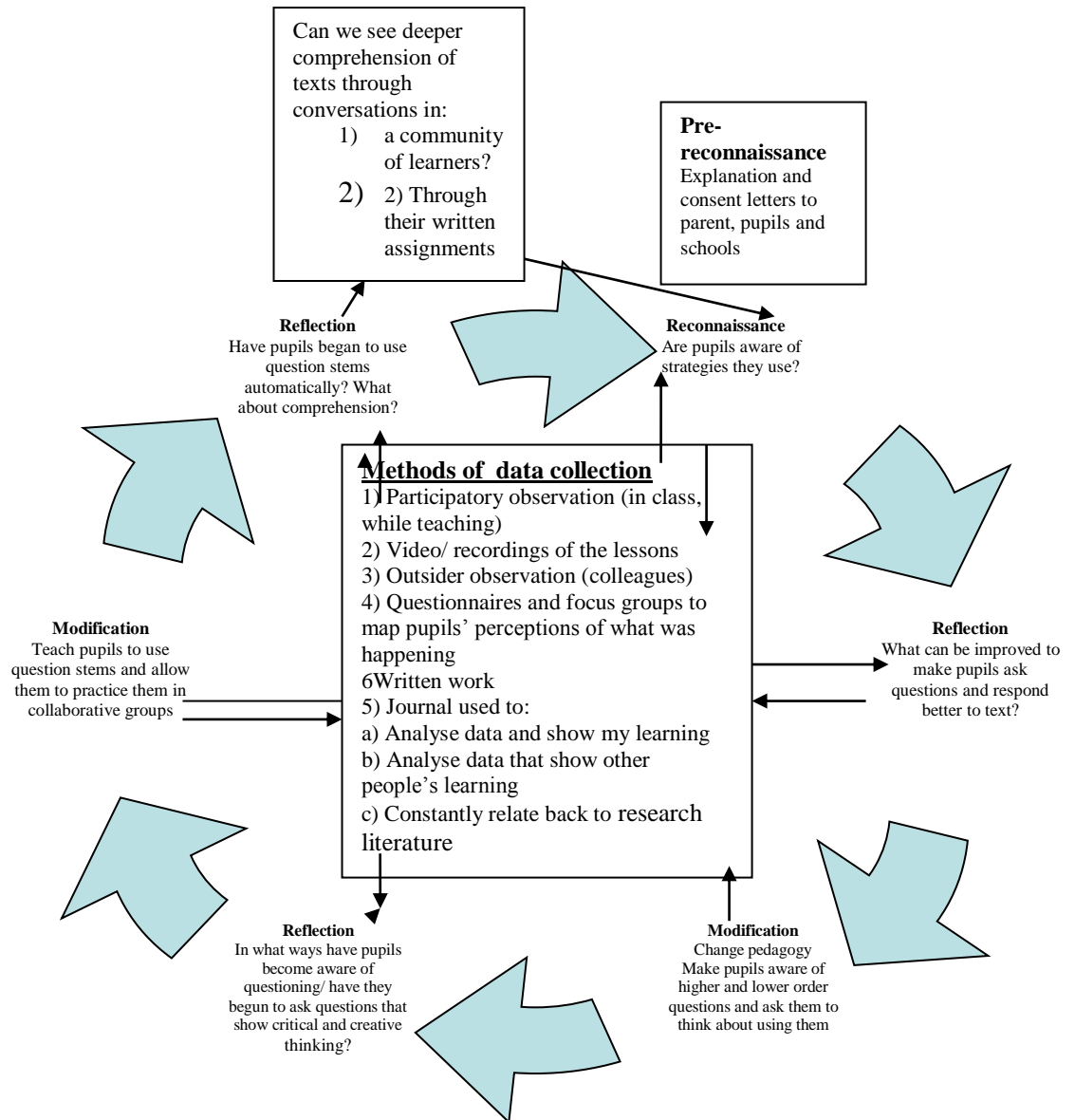


Diagram of action research cycle

Chapter 5 - Reconnaissance

Understanding the need for the intervention

The reconnaissance stage sought to answer the question: **Are Israeli secondary school pupils aware of the strategies that they use while reading literary texts?**

5.1 Introduction

Reading research literature is replete with examples of what good readers do and what less proficient readers do not do (see Palincsar & Brown, 1984; Pressley & Afflerbach, 1995). Researchers itemise several strategies that good readers utilise to comprehend text, such as inference, prediction, paraphrase, construction of images and note-taking. In addition, they claim that good readers exhibit high levels of metacognitive knowledge and are more efficient at evaluating and regulating their cognitive processes during reading (Baker & Beall, 2009). However, these findings do not suggest that readers understand a text at a deep level, but just that they use strategies better for more basic understanding of the text. This would explain findings that novice readers of literature in secondary school do not use an interpretive stance unless guided by teacher's questions (Goldman, McCarthy & Burkett, 2015). It has been observed that pupils are often unable to show deep understanding of text because they skim for basic understanding since this is what they have been required to do in class (Kintsch, 2009). In fact, research shows that many pupils understand what they read on a literal level, but find it difficult to infer the author's underlying intentions as they do not infer efficiently (Fisher, 2005). This lack influences reading comprehension and analysis and may be explained by observations that readers often do not know which knowledge to bring to the text in order to infer efficiently (Cain et al.'s, 1999). Finally, it has been suggested that even when it is clear that readers are using reading strategies, they are rarely able to verbalise which strategies they are using (Afflerbach & Cho, 2009). These findings mirror a pupil's comment below and relate to the reconnaissance question above, which I set out to answer through the reconnaissance cycle.

Reading is considered the gate of high intelligence these days. Most people are satisfied by the poor knowledge they receive by other information sources, such as the television. But do those who do read, do it smartly? That is questionable.
(AGP- Academy of Gifted Pupils, Sept, 2012)

By the upper senior years, pupils have acquired certain strategies of efficient readers, which allow them to automatically create an adequate text-base and situational base while reading (Kintsch, 2009). They are also practiced readers when it comes to reading texts for which they have adequate structural and background knowledge. Having taught a variety of age groups, abilities and English, Hebrew, Arabic and Russian speakers who have had different reading experiences in their Mother tongue and English, I was curious to discover whether teenagers are aware of the “specific operations and mental steps, to be performed” (Van Dijk & Kintsch, 1983:68) in order to comprehend text and whether they were able to use them efficiently. The reconnaissance stage was constructed on several cycles. The first being a questionnaire about reading habits and experience (see appendix) followed by an essay on what pupils believed good readers do while reading. The second was pupils' initial book tasks and the final stage was the Eveline activity. Each stage was an offshoot of the previous stage and was connected to the previous stage through focus group discussions.

5.2 Pupils' belief in what good readers do

Through analysing pupils' questionnaires and essays, I understood that their preferred reading style initially was *Personal Reading* (see second findings chapter) based on goals, feelings and cultural histories and that this reading style led them to occasionally read either superficially or to misinterpret text. Some pupils, mainly the humanities pupils differentiated between academic texts and literary texts and argued that a reader needs to focus more on an academic text while reading than on literary ones. This mirrors research findings which suggest that the situated models a reader builds depend on reading styles and the reader's goals (see Bruner, 1986; 2003; Kintch, 2009; Rosenblatt, 1978). Retrieving facts from text is different from preparing a literary text for class discussion. Reading for appreciation and enjoyment is different from reading to gain knowledge. The situation models are also created according to pupils' perceptions of the learning environment and their perceptions of teacher's expectations (Kintsch, 2009).

Pupils focused on three main areas when they discussed reading habits: the physical aspect of reading, the differentiation between active and passive reading (particularly in relation to literature texts), and the third, is the lack of acknowledgement of strategies in relation to literary texts. The least important claim about good reading strategy was

related to the physical aspects of reading and possibly pointed to a failure in the question I had asked - what do good readers do while they read? Pupils related to finding a comfortable place that allowed them to focus on the book. Some pupils require complete silence, while others claimed they need a constant background noise like music or T.V. Several pupils discussed how lighting influences their reading and helps them relax enough to become fully engrossed in the text.

The second point raised above is the suggestion that there is a clear demarcation between active reading of academic texts and passive reading of literary texts. (Interestingly, many pupils referred to a literary text as a book, rather than a short story, play or poem, probably because they have most experience with this type of literary text.) Thus, most pupils professed that literary texts, as opposed to academic texts, should be read for pure enjoyment and so did not require explicit strategy use to make them think about text as they read. Not all pupils agreed though. Piaget (1968) spotlighted the learner's active role in constructing new understanding and several pupils seemed to recognise this when they suggested that a good reader needed to be *one who is active about his book, before, during and after the reading of the text*" (4: SPA, 2013). And *"A good reader must not disconnect his brain during reading like in other forms of entertainment"*. (2: SPA pupil, 2012).

A good reader thinks all the time while they read. When one reads, one assumes that the writer wants to deliver a message through the book and he (the reader) must interpret the message by stopping to think about it. (3: AGP pupil, 2012)

Several maintained it is necessary to be open to possible messages by actively paying attention to the text active reader.

Even if there is no obvious moral message, a good reader will think as he reads about the story told in the book and see how he can apply aspects to his life" (4: SPA pupil, Sept. 2012).

Some pupils implied the importance of active reading in their attempt to see the writer's voice as well as listen to characters' perspectives.

One needs to assume that the writer wants to deliver a message and that the reader can interpret it in their own way. In order to do this, the reader must be open-minded towards the book. After all, the idea of reading is to broaden one's horizons and if the reader blocks himself from the writer's ideas, he blocks himself from different ways of thinking and sometimes from different ways of living (Excerpt 5 - AGP pupil, 2012).

Pupils' comments revealed a common belief that a good reader should think about the book, however, many pupils were not explicit about what leads them to think or be active readers. They spoke in generalities rather than specifics. On the other hand, those pupils that did mention strategy use concurred with the reading literature. However, there was not one pupil that related to all strategies mentioned in the reading literature and though there was an overlap in their strategy lists, no two pupils had the same list. More important was what was noticeably absent from the strategy list. I have always emphasised that good readers make predictions about character's behaviour or future events and then check their prediction against the new incoming information in a text (Baker & Brown, 1984; Dole et al., 2009). Interestingly, very few pupils talked about hypothesising before or while reading. This suggests that they are unaware that they are using this strategy. If this is the case, then they might also be unaware when their hypothesis is incorrect, which may explain their misunderstandings of text (see *Eveline* activity below). Even more surprising was pupils' lack of awareness of inference. None of them mentioned it as one of the strategies that good readers use.

5.2.1 Pupils' most common strategies

Strategies for basic understanding	Strategies used for analysis
-To deal with new vocabulary - dictionary/context/ asking a more knowledgeable other -Underlining key words and phrases	-Compare and contrast -Imagining setting and character -generating questions -making connections

Table 1 - a summary of the most common strategies that pupils claim good readers use

The first reading comprehension strategy (RCS) that pupils acknowledged was related to the understanding of vocabulary, which pupils believed enabled basic textual understanding, necessary for analysis and interpretation. This observation reflects Graesser et al.'s (1994) argument that vocabulary knowledge activates background knowledge, which many claim is essential for comprehension (see Hirsch Jr., 2006; Kispal, 2008; Pressley, 2000). This belief was echoed in a later discussion on the Ministry's LOTS (lower order thinking skills used for basic understanding) and HOTS (higher order thinking skills used for analysis, synthesis and evaluation), in which all pupils claimed that LOTS questions are necessary for the basic textual understanding of text.

Several pupils described that they construct vocabulary meaning from context. Others acknowledged that if they do not understand a word, they use a dictionary or ask a more knowledgeable person. Some pupils suggested a good reader underlines text and even takes notes while reading. This helps them understand and remember new vocabulary and ideas from the text.

As stated, pupils maintained that basic understanding, factual information and vocabulary understanding are essential for deeper textual understanding. They claimed that there were several strategies that they used to attain a deeper understanding, such as compare/contrast, making connections and using imagination to enhance deeper understanding of the text. Pupils saw that it is important for a good reader to identify with the characters by *comparing and contrasting* and thus, *connecting* their own beliefs and situations to those described in the book. They claimed that this allows them to understand the characters and events at a deeper level. However, they did not talk about synthesising ideas across text in order to enhance richer understanding.

Making comparisons was related to the employment of imagination. *"I try to get into the characters and the voices – so I stop reading and think where the story happens. If I already have a place in my mind – what exactly is the place and where did I get it from? Have I been there? Did I dream it? Did I see it on TV?"* (10-SPA pupil). In fact, imagination seems to be one of the strongest strategies in construction of meaning (Pressley, 1992) and identification with characters and many pupils argued it was one of the first strategies they used after making sure they understood the basics of the text, mirroring Rosenblatt's Reader's Response Theory (1978).

Finally, according to pupils in both schools, reading can be enhanced by generating questions. *"I think that when good readers read they ask themselves question"* (11-AGP, 2012). *"Good readers analyse the book through their questions"* (12-SPA, 2012). Pupils gave justification for questions, summed up below. However, they did not give specific examples of questions about characters, or plot, so it is unclear if they were aware that they should be looking at motive, cause and effect, perspective, for example.

- | |
|--|
| <ol style="list-style-type: none"> 1. To connect to the story more personally 2. To understand the author's thoughts better 3. To understand character and plot better 4. To motivate the reader to continue reading and aid understanding of text 5. To aid recall 6. To aid readers if asked questions following the reading |
|--|

Table 2- summary of question subjects from both schools - 2012

The last two justifications for questions are important as they suggest that pupils are influenced by the types of questions teachers ask in the literature class. This reflects findings from classroom research (Singer and Donan, 1982) and may suggest that pupils are unaware of what they do while reading because most class reading activities occur at the conclusion of the reading activity. Thus, we can assume that pupils are not conscious that they have to pay close attention to all aspects of the text as they read. They appear to pay attention to the main textual ideas, which are the focus of teachers' questions at the end of the reading activity. Pupils assimilate how to behave and react from classroom situations, verifying Vygotsky's (1978) observation that pupils learn within a social context. Responses to questionnaires revealed that though many pupils claimed that they had been read to as children and that they read a fair amount, most pupils did not discuss books in any detail with their parents or with their friends. Thus, the only experience they had of discussing literature was in the literature class. Wells (1999) and Heath (1983) discovered that the types of reading at home often predicted success in the classroom, but it would seem from my pupils' answers that the literature lessons had a more powerful influence on their reading than did home experience. In addition, pupils' classroom experience suggests that even when there are good discussions about literature, these discussions do not enable them to become independent active readers. Additionally, observation of pupils' answers from both the questionnaire and the essays suggest that though they are good readers according to the reading literature, they are not conscious of what they do while reading and neither do they think they need to be conscious.

Whilst reading, we process the entire content at one time and our minds map them to certain concepts without noting this complex mental activity. (13-SPA, School of Performing Arts, 2012)

Most of the "weight lifting" involved in reading is done subconsciously. What separates a good reader from the rest is the accuracy of these subconscious associations.... The final output of the processing step is very dependent on reading experience and implicit associations rather than on explicit rule-sets and

strategies... What it all boil down to is that our brains will do most of the hard work on their own without us needing to think too much about it. All they need is some training, and they'll fill in the rest. (14-AGP, 2012)

The subconscious use of strategies may also have resulted from the fact that pupils maintained that they had never been taught reading strategies explicitly and that besides being taught the mechanics of reading in Years 1 and 2, they had been left to fathom out the meaning of text on their own. R: *No one has ever told us that the choice of the author's words is important and that when he mentions an object in the text we need to think he has done it for a reason.*" "N: *We have never been taught how to find signs of literary techniques in a piece of literature*"(AGP - Class-as- Focus Group, 2012). In other words, pupils did not learn how to focus on text and how to use text to analyse it. Furthermore, they claimed that teachers spoon-fed them when it came to writing answers for the Literature Bagrut (Israeli matriculation).

In a subsequent class-as-focus group discussion, I asked pupils whether they should be taught to use reading strategies to improve comprehension of literary texts. The majority believed that it was sufficient that they use strategies subconsciously and so it was unnecessary to learn them explicitly. Their justification being that we should read literature for relaxation and enjoyment and not to analyse it, echoing Kintsch's (2009) comment about how people's reading strategies depends on the goal of reading. Several pupils, even the most well-read pupils claimed that they hated literature classes because they were forced to pull texts apart, ruining their enjoyment in the process.

Here was the hub of my problem. The majority of these intelligent youngsters appeared to view themselves as passive readers when it came to reading literature from the perspective that they did not need to use strategies or be aware of them. Why? In addition, were those who believed they were using strategies subconsciously using them as well as the literature on good readers suggested? Could it be that well-read pupils do not need to be taught strategies? Perhaps they were correct in thinking that using some of them subconsciously was sufficient to comprehend text well and think about its ideas creative and critically. How could I observe whether they were in fact reading below the surface of the text and using necessary strategies to see beyond the literal meaning of the text? (Journal, Sept. 2012)

In order to get a more in-depth picture of what pupils were doing while they were reading I designed the next cycle of the reconnaissance - the *Eveline* activity.

5.3 The *Eveline* activity

The *Eveline* activity was built of four cycles. In the first cycle, pupils had to read the story *Eveline* (James Joyce) alone and write an analysis of the eponymous protagonist - *Eveline*. In the second cycle, pupils worked in triads and discussed the story together to co-construct a more detailed picture of the character. In the third cycle, we read the story together as I focused on many of the important areas they had missed. The fourth cycle was pupils responses to a questionnaire (see appendix 6)

Eveline is a young woman facing a dilemma. She needs to decide whether to remain at home with her father and younger siblings or leave Ireland with Frank. I picked this dense story for the many elements readers must notice in order to understand the character: literary techniques (symbolism and imagery), background knowledge (of Ireland and treatment of women at the beginning of the last century) and syntax (passive versus active). Besides the need for background knowledge, the reader is required to use several reading comprehension strategies, connected to inference, such as compare/contrast, and prediction amongst others. I was interested to see if on probing pupils' written analysis, I would be able to determine which strategies they had used and whether they could analyse *Eveline*'s character or whether they would summarise the plot as had been my experience with many of their initial book reports.

At first glance, pupils' papers showed little sign of analysis and they seemed to have given a superficial description of *Eveline*'s dilemma rather than an analysis of her character, using the literal level of text. In addition, there was evidence of misreading. Piaget (1952) claimed that young children's comprehension monitoring is poor and that they often indicate they have understood the message of a story when they have not. It is true that older readers will often get the basic message of a text, but even they misread as revealed in my pupils' essays and in our communal discussions. Their mistakes suggest pupils have not paid close attention to the literal level the text, leading them to make incorrect assumptions because they were not using the correct strategies while reading. It may also suggest that they skim texts rather than read them. This may be a result of the types of comprehension questions they have been asked in both English and Hebrew literature classes.

However, a second analysis of text revealed signs that pupils had read beyond the literal meaning of the text mostly through using comparisons. This strategy was an obvious one to use because the story's structure demands the reader notice and compare focal points of Eveline's dilemma. Thus, comparisons were made between life in Ireland and life in Buenos Aires, between her father and Frank, and between the past, present and possible future. Also noted was pupils' pervasive use of inference, mirroring research literature (See Graesser et al., 1994; Kispal, 2008; Pressley & Afflerbach, 1985). Pupils inferred motive such as why Eveline wants to leave Ireland versus why she wants to stay. They also inferred that though Eveline is not in love with Frank, she sees him as the agent to set her free from her present difficulties. However, the motives are related to her dilemma rather than to her personality. Several pupils inferred that Eveline's self-sacrifice, anxiety, wish for respect, misery, low-self esteem and lack of emotions influence her decisions, but did not relate these characteristics to her passivity which is central to understanding Eveline. Indeed, only one pupil dealt with Eveline's characteristic passivity. In doing so, she synthesised information across the text by reading iteratively, mirroring Landow (1992) and Beck & McKeown (2006) who believe that text must be read in a non-linear fashion. In fact, she chose to quote from the end of the story to introduce Eveline's passivity.

Eveline's character is well described by the sentence before last in the story: "Passive, like a helpless animal." Throughout the story it is the influence of others that shapes her and her actions. Fear of an abusive father showcases her helplessness, highlighted by the fact that she looks to others to save her. In the absence of her brothers, she turns to the sailor Frank. It seems that he is the one to encourage her to escape, and she never would have done so on her own. Her dependence on others does not end with the people around her - she turns to God to direct her as well. (15-AGP)

Scrutiny of the Eveline analysis indicates that pupils create text-based and situation models through using both cohesive, local inference and global inference. However, it is clear from their misunderstandings that they use inference haphazardly. In addition, it is clear that pupils do not use elaborative inference well as most pupils did not relate to historical or religious setting or philosophical lenses to infer information about the eponymous heroine, echoing the NAEP (2003), which found that only a small percentage of young adults use prior knowledge to construct comprehension. This may be the result that pupils are unaware of the strategies they should use. Kispal (2008) claims that research on inferring during reading has found that readers are only aware

they are using inference in extreme cases, as competent readers “generate inferences as they go along without consciously experiencing any textual inconsistency” (Kispaal, 2008:14). It may also suggest, as some of my pupils observed, that they did not have this knowledge to aid comprehension (Bowyer-Crane & Snowling, 2005; Cain et al., 2001; Pressley, 2000). Pupils revealed that they had missed many clues embedded in the story because of lack of background knowledge. In addition, they claimed that nobody had ever told them that looking at the details in text was important. Furthermore, though pupils did admit that literature teachers had related to literary techniques in literature class, they admitted that they never looked for the techniques alone. Research shows that this is typical behaviour of novice readers (Goldman et al., 2015).

During the second cycle, pupils reread the story in groups to attempt to create a richer picture of Eveline. I noticed that pupils did engage with text and were raising ideas that had not been dealt in detail in their written analysis, such as motifs of death and dust and religion. Several groups had begun to see Eveline's passivity as problematic and the cause of her dilemma.

During the third cycle, I reread the story aloud after giving pupils background information about setting and women's status in Ireland at the beginning of the 20th century. In addition, I scaffolded questions based on lexis and syntax as I read, so that pupils would see how important sentence structure, vocabulary choice and content are to understand character or plot. I showed them how they could notice Eveline's passivity from the passive structure in the first paragraph. I focused on the themes of death, tiredness and dust introduced in the first paragraph and which are interwoven throughout the text, reminding my pupil that they have to pay attention to motifs and to relate to all the information given about the character. I revealed how objects (to which only three pupils had referred in their analysis) are both symbolic and mirror Eveline's feelings, experience and character. I focused on religion (only two pupils had noted this theme) and how it traps Eveline. We looked at how dependent Eveline seems to be on others as learnt from the description of her behaviour at work and from her description of Frank, (though several pupils had made this particular observation in their essays). In essence, I was trying to get them to look at the importance of close reading of text in order to see Eveline's passive character and the way it influences her thoughts, behaviour and dilemma.

The final cycle of the Eveline activity was a questionnaire in which pupils reflected on the different cycles (see appendix 7). They claimed that during individual reading, they initially read the story to comprehend the basic story line.

I read through the story Eveline twice. The first reading was to basically know the main events of the story, what the story revolves around - essentially it was a superficial reading. I looked at where the story took place, who it revolves around, what we know about this main character. The second time I went through the text, it was a sort of confirmation of these details and to see what more I could interpret from this story except what I already knew. I also checked for any indicators within the text such as literary features that might tell me anything. (16-AGP)

Several pupils professed to have read the story without seeing symbolism or deeper meaning within the text. Others declared that they had noticed motifs and imagined characters during their first reading. Their responses reveal different levels of reading amongst individual readers and their responses mirrored their level of ability to read and analyse. These differences led to different levels of comprehension and analysis, which were reflected in the first book reports too and may be explained by pupils' past reading experience. If pupils have not been taught how to read literary texts, they may choose to reread the text or part of texts several times to construct comprehension. On the other hand, they may choose to read the text superficially believing that it is good enough just to glean the gist of the text. These differences may relate to their epistemological beliefs about being active constructors of meaning (Myers and Paris, 1978; National Reading Panel, 2000). There were pupils who just summarised the story and others who read across text used Eveline's thoughts and behaviour to understand her dilemma.

I looked for a pattern in Eveline's behaviour through the text, to understand her life and way of thinking. For example, the optimistic way she described the past and her negative point of view on the present told me that she was clinging to her past as an excuse to keep fighting the present. Her description of Frank also gave away a profile of a desperate woman waiting to be saved by her "knight in shining armour", thus, displaying a relationship based on exploitation. (20-AGP)

Pupils claimed that the collaborative reading enabled them to see ideas they had not previously noticed had now become clear as they discussed the story with peers. Though most pupils were not specific about how they had learnt through the group discussion, they specified what they had learnt, suggesting that Eveline's economic situation or the fact that the story was set in Ireland were subjects they had not noticed

in individual reading. Several groups noted how religion was used in the story and commented that they had not seen it during their initial reading(s). Finally, many groups also noted the fact that Eveline was trapped in her country and how this sustained “Eveline’s dependent character”, again a point that had not been noted in individual reading.

Two aspects of their final responses laid the basis of the research. Firstly, pupils’ responses about what they had learnt from the communal activity revealed information about their present reading habits. Their observations tallied with my tacit knowledge from my teaching experience that pupils are not expert readers even when they use strategies in the way reading research claims good readers do. Most of the pupils stated that they had learnt to pay close attention to the text when we read *Eveline* together and not just scan and skim read. They now understood that this meant paying more attention to language and details and making connections throughout the reading of the text and they recognised that they had not done this either with their individual reading or with their initial book task. Some pupils emphasised the need to ask questions while reading the text in order to infer more. These questions that related to motive, cause and effect and those that led to synthesis and application of outside-text knowledge. They also noted that they had paid little attention to literary techniques and sentence structure, so important, to the understanding of Eveline’s character. In addition, they had not noted the objects, thinking that they were of little or no consequence to the understanding of character and this possibly led some pupils reading the story primarily on a literal level.

From my experience reading and learning Eveline, I learned a few new things about how to be a more effective reader: I learned that reading a short story only once or twice to understand the main plot, may be interesting – but it really isn’t enough. There are so many details in every story that may have seemed small to me in the beginning, but I learned that when I analyse the text correctly with proper background information, when I pay close attention to it and when I discuss it with other people who use a similar thinking process, I can learn so much more, not only the sequence of events but also about how the writer felt concerning the social environment and what critique he or she had about it. I noticed many more nuances of emotions about characters, and I understood the historical, social, political and religious context of the story better. But of course that was only after had experienced the whole process of reading it alone, reading it a small group and getting the relevant information about the background and author’s writing style. (25-AGP)

Besides pupils' observation about paying attention to what the text says, they emphasised repeatedly the fact their lack of background knowledge influenced their superficial reading. Pupils claimed that without it this background knowledge (religion, family, Ireland and gender), they could not understand *Eveline* fully. This observation also echoed my tacit knowledge from experience. Reflecting back on my teaching, I remembered that I had had to encourage pupils to use outside-text knowledge or to read intertextually. It is clear that this is something that does not come naturally to novice readers.

I have learned a lot about being a more efficient reader. The most important thing that I learned is the crucial importance of researching the setting when you read a literary piece. I think that I missed a major part of the story because I did not have enough knowledge. Furthermore, I learned that some authors lay more sophisticated clues in their stories, and that more than a superficial reading is required in order to truly understand a piece. (26-AGP)

I did not notice that the story takes place in Ireland or when it took place. I did not know about how important the family was and that whoever leaves Ireland is considered a traitor. I did not notice the objects at all; I thought that she was just describing her home. I did not know that a single woman was not respected in Ireland and that this is one of the reasons that she wanted to marry Frank. I did not know what the performance Eveline and Frank saw was about so it did not seem important to me. Things that I did not notice that I should have. I did not notice that active/passive language. I did notice the feeling of death in the story, but I did not connect dust with it. I did not notice the trigger to her memories – senses. I did not pay enough attention to the description of Frank. I did not pay attention to the father's opinion of Frank and that he thought that Frank would leave her. I did not notice the theme of sacrifice. (23-AGP)

In sum, during the reconnaissance stage, I focused on pinpointing self-proclaimed upper-secondary school readers' understanding of the reading comprehension strategies (RCS) they used while reading. By listening to class-as-focus-group discussions, reading pupils' accounts of what they believed good readers do and comparing their initial book assignments and analysis of *Eveline* for evidence of the Reading comprehension strategies (RCS) that they had used, I discovered that teenagers use RCS haphazardly and inefficiently, echoing findings from reading strategy literature (Afflerbach & Cho, 2009; Wharton-McDonald & Swiger, 2009). Though pupils named several strategies, such as asking questions, using a dictionary, occasionally understanding vocabulary from context, and imagining characters and setting, they did not specify what led them to use these strategies or how they used them. Their

responses indicated their lack of awareness of reading process and can be explained by their admission in reading practice questionnaire that they had never been taught explicitly, by either parents or teachers, to use strategies or focus on text and attend to writer's choice of lexis, syntax or literary techniques, mirroring Durkin's (1978-1979) observations. This last point reiterates an emergent idea from the reconnaissance that pupils are not efficient readers because no one has pointed out what they should do when they read or what they should pay attention to while reading (Kintsch, 2009).

This inefficient use of RCS was mirrored through the cycles of the Eveline activity and particularly through their reflections on the activity. The reflections about RCS reflect Veenam's (2005) assertion that readers often fail to use the strategies (particularly inference) they say they use and their analysis of text is often superficial as a result. This lack of strategy use was reflected in their collaborative reading too. Nystrand (1997) argues that in order for a learner to think about a problem, they have to generate questions with others in a real dialogue. Not having experience asking questions may have led to a lack of in-depth analysis in groups.

The above findings also concurred with research discussed by Goldman, McCarthy & Burkett (2015). Novice readers of literature (in upper-secondary school classes) are more likely to use text-based and situation models than interpretive inferences to gain superficial understanding of the text. Novices do not use the interpretive stance unless they are guided to do so by teachers' questions and as I noted when we studied literature prior to conducting this study. In the past, I had given pupils several questions (see appendix) before reading to enable us to discuss the text. This allowed them to see different perspectives while reading. However, when pupils were requested to analyse text individually, the majority of pupils paraphrased the plot and gave generalisations about character or repeated what had been discussed in class during the reading of the text. Iterative reading of the data during and after the reconnaissance, led me to understanding that pupils do need to be given a tool to aid reading comprehension and to enable them to become active readers. I decided to use the Ministry's thinking skills creatively to build a reading strategy to aid pupils reading comprehension. This strategy would be used individually and communally to form the basis for hermeneutic dialogue with text orally and in written assignments to focus. In order to lay the groundwork for the implementation of the question strategy, I needed to work on introducing my pupils

to the reading comprehension strategies (RCS), in essence the Ministry's thinking skills. In addition, I had to scaffold questions with them while reading a story. These two exercises became the foundation for the PaRDeS strategy.

5.4 Introduction of Reading Comprehension Strategies

Metacognition, a necessary element for efficient strategy use (Cartwright, 2009; Dole, Nokes & Drits, 2009), became the basis of class-as-focus group discussion throughout the research process, enabling me to glean what pupils believed was happening to their reading. Initially, class-as-focus group categorised the Ministry's thinking skills under LOTS (lower order thinking skills) and HOTS (higher order thinking skills) and then had to decide whether questions on *The Best Teacher I Ever Had* by David Owen, (1992), were HOTS or LOTS, justifying their answers and deciding what the questions required the reader to do with the text. Following this, pupils were introduced to the Ministry's thinking skills and working in triads, they defined the strategies and explained how they would use them while reading. The ensuing discussion emphasised the fact there was an overlap in the Ministry's list of strategies (applying, classifying, comparing and contrasting, distinguishing different perspectives, evaluating, explaining cause and effect, explaining patterns, generating possibilities, identifying parts and the whole, inferring, making connection, predicting, problem solving, sequencing, synthesizing and uncovering motives) and that they could be amalgamated. Additionally, all groups claimed that the LOTS were necessary for the understanding of text because without basic understanding, a reader cannot analyse the text. After discussing the most relevant strategies, pupils defined them and suggested how each strategy is used during the reading process. The culmination of the reconnaissance stage was the introduction of PaRDeS and for pupils to categorise the Ministry's thinking skills as questions according to PaRDeS categories, which resulted in the following table and eventually in a list of definitions which I will now term RCSs.

Literal- Pshat	Inferential- Remez	Analytical- Drash	Philosophical/ethical
Facts relating to: Who What Where How Basic vocabulary	Clues in text Prediction Inference to help us understand characters/author's message	Cause and effect Motive Perspective Synthesis of information from parts to understand the whole text Evaluation of character	Evaluation of text and message Application of outside-text knowledge to text

Table 3- categorisation of The Ministry's thinking skills according to PaRDeS

Introducing my pupils to the RCS laid the foundations for scaffolding questions in general and then building the PaRDeS question strategy. The influence of scaffolding the questions on pupils awareness of what they should be doing will be discussed in the following chapter.

5.5 Conclusion

This chapter looked at the reconnaissance which set the stage for my research. Based on my experience, I had come to believe that pupils do not attain a deep level of textual understanding and they rely on teachers guidance and even interpretation. This was emphasised by a pupil who was asked why she preferred studying *Julius Caesar* (William Shakespeare) rather than reading *Eveline*. Her response was:

We had to read Eveline alone initially and we missed a lot of what was hidden in the text. In addition, the class did not have the background knowledge needed to really understand the text. When we read Julius Caesar, Channah led the discussion and helped us to focus on important elements in the text. Her questions helped us see the emerging themes and developing characters. Her questions also let use understand the animal symbolism. Of course I enjoyed studying Julius Caesar more. (AGP pupil Class-as-focus group,)

This pupil has summed up the typical feeling amongst pupils, that teachers often guide their reading and therefore their understanding of literature texts. They claimed that that even when they had had a good Hebrew literature teacher or English teacher in the past, none of their teachers had explained to them how to use text to analyse it. The teachers had pointed out the lexis and syntax, and literary techniques to engage pupils in dialogue with the text. Pupils' observations mirrored Durkin's (1978-9) findings that pupils get little instruction in reading comprehension. Thus, it became clear to me for the need to implement a reading strategy to enable pupils to focus on details in the text

themselves. In addition, after reading research on questions (King, 1990, 1992, 1994; Rosenshine, et al., 1996) and reflecting on my Jewish education in which questions were important, I understood that the basis for the strategy needed to be question stems.

Chapter VI: Findings – part 1 - Teacher questions and metacognition

6.1 Introduction

This chapter looks at both the types of questions I focused on with pupils and the questions that the pupils scaffolded as they worked in triads as well as their responses to the questions. Pupils' questions led to the co-construction of The PaRDeS (question-generating reading strategy discussed in the introduction chapter). Thus, the scaffolding of questions was not seen as "the teacher provides the scaffold while the student builds knowledge, but the teacher and the student jointly place the scaffold and construct the outer structure of shared meaning." (Meyer, 1993:50). The focal point of interest in this chapter is the pupils' growing awareness through metacognitive discussions that inference is central to reading comprehension.

6. 2 Questions as scaffolds

As teacher and facilitator, I was involved in several different activities during the introductory scaffolding lessons, which related to my theory on reading comprehension and pedagogy. Research has shown that "direct explanation, modelling, cognitive coaching, scaffolding and feedback" (King, 1994:33) is needed to guide pupils to generate questions and thus, I began to implement the PaRDeS strategy. In order to create greater understanding of the types of questions to be used while reading literary texts, I wanted pupils to understand and then experiment with questions, connecting them to the Ministry's cognitive strategies that they had previously discussed in groups, defining them and suggesting how and why they should be used (see appendix 3 for definitions)

The first two transcripts below are sections of initial lessons in both schools. I used the same stories in both classes at the outset of the research. The aim of the initial lessons was to scaffold types of questions that were related to the PaRDeS questions.

1T: As we read the story together, think about the questions I am asking so we can discuss them after we have read the story. Notice the title. (*After Twenty Years* by O. Henry) *What might it mean? What can we predict* about the events of the story?

2P1: Something happened to somebody after twenty years.

3P2: Somebody met someone after twenty years.

4P3: Someone found something after twenty years.

5P4: Something happened twenty years ago and its effects are seen at the time of the events of the story.

6T: *What is the purpose of questioning the title?*

7P4: Maybe we can predict what will happen.

8P5: So we can think what will happen in the continuation of the story.

8T: *Why is predicting important to the reading process?*

9P4: It allows us to focus as we read.

10T: *Will the prediction always be right?*

11P4: No (****)

12T: It does not matter if the prediction is incorrect, however, as S said, it does help us to focus on the text better to see whether our prediction is correct. We need to concentrate and follow to see if we are correct.

[I began reading the story, stopping at certain points of the story].

13T: *What does on the beat mean?*

14P1: On his rounds.

15P2: On the streets he needs to keep watch of.

[I Continued reading]

16T: [re-reading] *'The impressiveness was habitual and not for show'* - what do we infer about the policeman from this description?

17P6: We infer that he did not behave in an impressive way to show off – eh it was his normal behaviour.

18T: How do we infer from the text that he was not showing off?

19P2: It says there were few spectators.

20P7: It also says the streets were *depeopled*. There is no one to show off to - em there are not a lot of people on the streets.

21T: That's right, so there is no one really to impress. *In what context is the word spectators normally used?* This is an unusual context. Notice as we read how the writer uses language. It is quite beautiful.

22P8: Aren't spectators people in an audience?

23T: Good – spectators are people that watch something, normally a crowd at a sport event or witnesses to an event. *What about the word depeopled?*

24P3: I think it means that there are few people on the streets. I have never heard that word before.

25T: It would seem that O. Henry is using poetic licence and inventing words to enable the reader to envisage-get a clear picture of the scene. Notice if he does this – makes up words somewhere else in the text. What is the *cause* of so few people on the streets?

26P5: The late hour and the cold weather.

27T: *Where do we see that in the text?* Can we infer from the text that the people were usually out at this time of night?

28P9: The word *but* suggests that this is not normally the case and that it is the cold weather that causes the streets to be empty.

29T: Well noticed. It is important to notice link words like *but*, *because*, *however*, *in addition* as they give the reader more information and tell the reader to look out for changes. These words help the reader understand the text better.

Transcript 1 (School for Performing Arts - SPA - November - 2012 - Lesson 1 scaffolding questions)

The initial scaffolding lessons represented by the first transcript was a clear introduction to the types of questions I wanted pupils to focus on. In transcript 1 above, I read stopping at points that I deemed important to ask questions about. (I chose to include several long transcripts to enable the reader to see the questions and responses in action). The aim of this section is to focus on the types of questions that I scaffolded, and their goals.

Meyer (1993) emphasises that scaffolding necessitates the adult's readiness to allow pupils to participate and regulate learning and pupils' willingness to acknowledge the teacher's support as temporary. However, she noted that instructional practice often omitted these facets of scaffolding. With this in mind, I specified the goal of each stage of scaffolding to engage pupils' awareness of the reading process. This also gave pupils the foundations from which to observe what they were doing and what was happening. Sitting in a circle also enabled the pupils to scaffold question generation and ways to dialogue for the participants in the community as they began to generate questions and responses for each other through their engagement with the text.

The types of questions that I asked can be divided into general probing questions (GP), reading comprehension strategy questions (RCS) and metacognitive questions and it can be argued that each type of question was necessary to build pupils' understanding about the types of questions they should be asking as they read. The different types of questions were generated to open a space for pupils to begin to dialogue with text, with me and with each other. Examples of each type of question have been tabulated below both from the transcript above and from subsequent lessons to give the reader an idea of the types of questions I asked. In the initial scaffolding lessons, I saw my job as teacher rather than facilitator. I controlled my pupils' responses in many ways by the questions I was asking. This is similar to my original way of teaching, though I had allowed more room for pupils answers in the past. The short answers seen here were not typical of my lessons, but were necessitated by the goals of the activity. This was to change as pupils began to take responsibility for asking each other questions and for making the text theirs. In the next chapter, we can observe this shift as pupils took control of the questions and discussions and thereby appropriated the co-construction of texts.

Type 1 General probing questions (GP)	Type 2 reading comprehension strategies (RCS) and analysis questions	Type 3 Metacognitive questions (MC)
<p>Questions to encourage further discussion asking for justification</p> <ul style="list-style-type: none"> - Does anyone else have anything to say? -So what? - justification/ expansion -Where do we see that in the text? <p>Rhetorical questions to stimulate thinking</p> <ul style="list-style-type: none"> - Do we all understand the importance of prediction from the title and taking note of character and setting in the exposition? 	<p>Literal questions on vocabulary/i.e. word level questions</p> <ul style="list-style-type: none"> -What does <i>on the beat</i> mean? - What about the word <i>depeopled</i>? <p>Literal questions requiring extraction of information at paragraph level</p> <ul style="list-style-type: none"> -What information do we already have of the area? -What does <i>pacific thoroughfare</i> mean? 	<p>Questions related to reading comprehension strategies</p> <ul style="list-style-type: none"> -Will the prediction always be right? -Why is predicting important to the reading process? -What is the purpose of questioning the title? -Why am I asking this question?
<p>Referring to knowledge about text structure</p> <ul style="list-style-type: none"> -What is the exposition? -How are narrative texts structured? <p>General knowledge</p> <ul style="list-style-type: none"> -In what context is the word spectators normally used? 	<p>Analytical questions Cohesive and local inference</p> <ul style="list-style-type: none"> -What does the title mean? -What do we <i>infer</i> about the policeman from this description? -What is the <i>cause</i> of so few people on the streets? -What can you <i>infer</i> from the author's use of <i>pacific thoroughfare</i> and how might it relate to what we have been told about the area? 	<ul style="list-style-type: none"> -Are you aware that different types of knowledge are needed to comprehend texts? -What type of knowledge do you need when reading? -Why is general knowledge important when reading?
	<ul style="list-style-type: none"> -What can we <i>predict</i> about the events of the story? - What might the <i>connection</i> be between the policeman and the title? 	<ul style="list-style-type: none"> -What is the point of asking it in the middle rather than asking at the end? In fact, what is the point of asking questions as we read rather than asking them at the end of the text as in many textbooks?

Table 1- examples of questions I asked

6.2.1 General probing questions

I will begin by touching on the general probing questions that were more common at the start of the research. Though they are not the focus of the study, they do aid the more pivotal questions related to reading comprehension strategies and metacognition in that they encourage pupils to respond and to think about the questions. General probing (GP) questions were important to gauge pupils' understanding about the use of RCS question. Examples of such questions in this transcript are: *Does anyone else have anything to say? So what?.* Included in the GP questions is the rhetorical question, for example, *Do we all understand the importance of prediction from the title and taking*

note of character and setting in the exposition? One of the goals in the initial lessons was to get pupils to focus on what had been read earlier in the text to help them make connections using global inference across text. For instance, *Do you remember what Charlie was like before the experiment?* These rhetorical questions also gave pupils time to think about and synthesise information. A final goal of GP questions was to stimulate pupils' extant knowledge about story structure and vocabulary which may be pertinent to the understanding of text. *What is the exposition? How does knowledge of a particular genre help the reader understand a text written in the same genre?* In what context is the word spectators *normally used?*

6.2.2 Reading Comprehension Strategy (RCS) questions

The important questions to notice in the above transcript and in the following transcripts are the RCS and the metacognitive questions as they are pivotal to my research and to the understanding of the PaRDeS strategy. The goal of the initial scaffolding lessons was to revise the Ministry's cognitive strategy vocabulary (see p.101) through the questions in preparation for implementation of the PaRDeS question strategy. Pupils had already defined the thinking skills (called reading comprehension strategies for the purpose of this study) when we related to Ministry's Lower Order Thinking Skills (LOTS used for understanding the literal elements of the text) and Higher Order Thinking Skills (HOTS used for analysis of text). This can be seen in the focus on prediction, inference, cause/effect and connection dealt with throughout this transcript. The attention to prediction in the above transcript led a pupil to suggest that *prediction leads to focusing on the text*. In a subsequent discussion in the next lesson, summing up what we had been doing a pupil made the observation

that prediction is a useful first strategy because it leads to looking for clues to prove or disprove the prediction. It also leads us to focus on what the writer has written – the language he has used. This in turn leads to infer different aspects of the text.

More importantly, the focus on these initial scaffolding questions led pupils to pay attention to the reading strategies that are needed to understand the text at several levels: literal, inferential and analytical, which required cohesive, local and global inferences, leading to answers like to the question: *What is the cause of so few people on the streets? The late hour and the cold weather*, which required pupils to read across text

and make connections. In addition, literal questions, especially those that required pupils to look at language; *What does **on the beat** mean? What about the word **depeopled**?* were important to focus on as they led pupils to infer the atmosphere of the setting. Furthermore, questions related to lexis and the connotations of particular words, for example, 'spectators' and 'depeopled', and the use of particular word classes, for example, conjunctives, such as *but* in the transcript (See 29P9 in above transcript) enabled me to address the importance of language for comprehension, and the way writers invent lexis or use it in unusual ways to create particular effects. In addition, focusing on the writer's choice of language helped build points of contrast as a pupil in AGP noticed later how Bob differentiates between himself and his best friend Jimmy Wells (who turns out to be the policeman) and Bob. *It says that Jimmy was a **plodder** and that he got **caught in a groove** by staying in New York, whereas, Bob, claims he had to compete with some of the **sharpest minds** and that the West put a **razor-edge** on him. He implies that he is more intelligent than Jimmy and that he has more get-up-and-go.* This, in turn, enabled pupils to make connections to *Eveline* where we had discussed the importance of the writer's choice of objects. Thus, pupils were not only beginning to see how writers structure narratives by using points of contrasts between characters and setting, they were also able to compare two different texts to illustrate this point.

Several pupils had begun to understand that paying attention to language and vocabulary enabled them to build better understanding of text, character, plot and setting and that it did seem that the writer had purposely used certain descriptions to guide the reader. However, even after the *Eveline* activity that had been used with AGP pupils (discussed in the reconnaissance), there were pupils who believed that writers did not think about what they were writing. It is important to mention that I had asked them why the writer had introduced the cigar. This led to the discussion about whether a writer wants us to focus on certain objects or whether they just mention an object in passing. Several pupils believed that a writer did not think about everything they included in the text. Later on, in the same discussion, one pupil refuted his classmates' point that writers just write without intending anything of import, claiming:

I think the unlit cigar is important and the writer wants us to use it as a clue to force us to notice something important in the text. Besides we can use this information to infer that the man is rich because cigars were generally smoked by wealthy people.

Thus, transcripts show that several pupils have begun to notice what the writer have chosen to include in the text, they have synthesised this information to create better understanding. This is displayed through a response given by an AGP pupil (as part of the lesson in the transcript below):

Making connections between the unlit cigar, the description of the face once the man lights up and what he says about how he functioned in the West can lead us to infer that he may be a criminal...

Here, we can notice that pupils has begun to see how using the author's information found at different points within the text enabled them to predict and to build a stronger picture of the character.

6.2.3 Metacognitive questions

Metacognitive questions such as *Will the prediction always be right? Or How does looking at the motive of the character help use understand the character better?* were interwoven with RCS questions to enable pupils to appreciate immediately why and how reading comprehension strategy questions are used as they read. The metacognitive questions required pupils to think about the RCS questions and opine why they were being used. Examples of these are questions about prediction at the beginning of the transcript, which are related to the rationale of asking questions while reading. The metacognitive questions stimulated *declarative knowledge*, allowing pupils to decide which knowledge they needed to understand text (knowledge of genre, lexis and authorial literary devices), *procedural knowledge*, causing them to focus on the use of RCS to monitor, assess and correct comprehension and finally *conditional knowledge*, allowing them to choose a particular strategy question to aid comprehension (Paris and Hamilton, 2009). The types of knowledge are shown when students discuss question types below.

6.2.4 Enhancing student metacognition

The following transcript examines part of a lesson at AGP after the initial scaffolding lesson. (The lesson in the first transcript was not conducted in the same class as the one in the second transcript). Though I had used metacognitive questions as part of the initial question-scaffolding lesson during the reading of the text (see transcript above), the following transcript looks at the emphasis on metacognition which includes

awareness, monitoring, control and evaluation of processes and strategies used during reading (Pearson, 2009: 14) relating to the types of questions I had used. The transcript below was the beginning of the lesson, which summarised the previous lesson and its goal which was to engage pupils with questions as I believed that metacognitive discussion would prime pupils for the implementation of PaRDeS. (I have highlighted the vocabulary related to the Ministry's list of thinking skills which formed the PaRDeS question stems.)

1Teacher: What types of questions did I ask during the reading of the story and what do they relate to?
 2P 1: They reflect the **cognitive strategies** that we have been discussing in class.
 3P 2: They relate to **HOTS and LOTS**.
 3T: In what way?
 4P 3: Well many questions related to **inference, literal, cause and effect, motive and compare 5 and contrast strategies** – the Ministry thinking skills we have been discussing.
 6T: Can you give examples of questions I asked?
 7P1: *You asked what we **inferred** about Jimmy from what the man says about him and how he compares himself to Jimmy.*
 8P4: *You asked about what we **inferred** about Bob from the description of his possessions and what we inferred about his lifestyle from what he says about himself and from the writer's inscription about his face.*
 9P2: *You asked us about the **motive** for their meeting and for Jimmy's motive for sending the plain-clothes policeman.*
 10P5: *Another question related to what **caused** the man to lose contact with Jimmy and what words might help us to **infer** this.*
 11T: Were there any other types of questions that I asked?
 12P6: *You asked us **knowledge question** – whether we knew about certain things like what we knew about the West. You also asked us about whether we knew about spectators and the meaning of Pacific.*
 13P2: Aren't those literal questions?
 14P7: But they related to the knowledge we had. We could not have answered the question about what the Pacific thoroughfare meant without knowing what the Pacific ocean is.
 15T: That is true. Some **literal** – vocabulary questions require you to relate to background and prior knowledge that is knowledge of the subject from outside the text like *pacific thoroughfare*. Others questions about vocabulary require you to infer meaning from the context – like the meaning of *depeopled*.

Transcript 2 (Academy of Gifted Pupil – AGP - November 2012 – Lesson 2 First two lessons of the day)

In this excerpt, my teacher questions functioned to elicit from pupils the type of reading strategies the questions related to in order to see whether they had understood the purpose of the questions. Thus, questions like *Can you give examples of questions I asked?* and *Were there any other questions that I asked?* were generated to induce metacognition. Pupils' responses in the above excerpt reveal how they had understood from our earlier discussion about the Ministry's thinking skills. 2P1 immediately related to the Ministry's thinking skills discussed in previous lessons and 3P2 related them to

the HOTS higher order thinking skills- analysis, synthesis and evaluation) and LOTS (Lower order thinking skills for basic understanding) we had discussed through analysing the thinking skill terms in a Ministry-approved literature textbook earlier on in the research process (see p.101 for the list). Pupils' responses show they had noticed different questions types and related them to the cognitive skills such as inference, cause and effect and motive. Thus, they were showing procedural knowledge of questions. In giving pupils the opportunity to discuss why it is important to ask questions as we read, I was stimulating awareness and evaluation, two aspects of metacognition (Pearson, 2009:14) and their responses showed they had understood the ideas we had been discussing in connection to improving reading.

In addition, interaction between 12P6 and 13P2 about knowledge questions being literal questions enabled me to discuss different types of literal questions. This led us to discuss the importance of literal questions enabling pupils to relate back to an earlier conversation on the Ministry's list of thinking skills (see page), in which pupils from all groups maintained that the literary, basic level of understanding is the foundation for deeper understanding of text. Metacognitive discussions were both part of the research and part of my pedagogy.

6.2.5 Influences on pupils' awareness of question types

The above lesson at the Academy for Gifting Pupils (AGP) stands in contrast with the summary of the initial scaffolding lesson that I had had the previous week at the School of Performing Arts (SPA). When I asked pupils what type of questions I had asked during the reading of *After Twenty Years*, their initial response was mainly literal questions.

M claimed that:

It was clear that you asked mainly vocabulary questions – so that is an example of literal question.

R backed up this claim.

I also think you asked mainly literal questions although there were some analytical ones too.

These responses reflected several pupils' responses and were quite surprising as I had clearly asked several types of questions as seen in the first transcript. These could be verified by a colleague who had come into the class to observe the questions that I had been asking:

You asked several types of questions. I did not manage to get the exact wording down for all the questions, but I have related overall to the language you used. The most basic were the vocabulary questions and it was clear that you were verifying with pupils that they had understood the basic level of the text. However, most of your questions were inferential. In fact you used infer several times in the question – what can we infer about the unnamed man from the information the policeman has given you. What do we infer about the policeman from the vocabulary used in the first paragraph? (SPA Colleague interview - November 2012)

However, on reflection, SPA pupils' answers may have been understandable because I had told them to attempt to remember the types of questions I asked, whereas, in the AGP class a week later, I had asked pupils to list the questions I had generated during the reading of the story rather than remember them. It would seem that the act of writing the questions, helped pupils to remember the questions better and this would become a requirement for when pupils read texts alone. Additionally, pupils may have focused more on vocabulary questions, which are literal because for some of the students some of the vocabulary was new. Indeed, the writer had invented lexis, for example, 'depeopled', pocketed hands, 'pacific thoroughfare' and O. Henry's use of innovative vocabulary was discussed while reading his story. In fact, pupils' observations may mirror Graesser et al.'s (1994) findings about vocabulary being necessary for inferring leading to basic and deeper textual understandings (see Cain et al., 2004). In addition, literal questions (including vocabulary questions) are the most common in many classes (Alexander, 2004), so pupils are used to this form of question, as they had specified in their answers to the questionnaire on reading practice.

6.3 Releasing responsibility – pupils' question generation

I hear and I forget.

I see and I remember.

I do and I understand.

Chinese Proverb

Scaffolding relates to teacher's release of responsibility and pupils automatic use of strategy (Bruner et al., 1976). In order for pupils to understand how to use the questions, it was necessary for them to begin generating questions as they read. Immediately after the initial scaffolding lesson on *After Twenty Years* (O. Henry) – transcripts one and two above, pupils were required to take responsibility for asking questions. Whereas, the SPA class had read part of Haley's *The Man on the Train* in a community of

learners (whole class) and part collaboratively (triads), the AGP class read the complete story in triads asking and categorising their own questions according to the PaRDeS categories. (The SPA had begun with the research process slightly earlier, so I was able to sharpen research activity for the AGP). I told them to record their questions and mine according to PaRDeS, whereas the SPA class did not have to record my questions. Recording, categorising and justifying categorisation seemed to lead to a better understanding of questions. I gave the class a double lesson and circulated to hear discussions about their questions and the categories they had decided on. Occasionally, I just observed and other times I asked them to justify their categorisation of questions. Most pupils were highly engaged and except for occasional lapses into Hebrew (something that had been noticed by outside observers too) spoke English during discussions. The atmosphere in the class was quite intense and revealed pupils' engagement in the activity. It also allowed the quiet pupils to participate and express their opinions, whereas in previous classes they had not felt comfortable enough to participate.

This was noted too by a colleague at AGP who came to observe a lesson, in which I had three pupils answering my questions about *The Man on the Train* by Alex Haley while the other pupils observed and categorised as many questions as possible in the lesson.

*The pupils were extremely focused and for the half an hour I was in the class I noticed the intense↑ learning that was occurring... The pupils were clearly able to categorise questions as they listened to your interchange with the three pupils. The pupils who were answering had paid **close attention** to text and recall was good (..) We can see this, as they did not have time to check the text. Their interaction and (..) responses to each other showed they were relating to each other too. The other pupils observing were writing down what you were saying – it was clear when they asked you to repeat your questions. (I, Deputy head at AGP. Early December 2012)*

I's comment resonated with those of other outside observers who had noted that

Your pupils' questions are intelligent and stimulate thought. Most of the groups I observed were on task with one pupil noting down questions as they read. The groups I saw seemed to question the text as they were reading together paying attention to text and really talking about them, not just throwing out a question. (T, Principal - SPA- February 2013)

Circulating among groups in the SPA (end Nov. 2012), I noticed that some pupils had understood the purpose of asking questions and thus attended “problem” areas in the

text, whereas others wrote questions after reading large chunks of the text, clearly misunderstanding the place of questions in the reading process. Pupils from group 1 made up of one male and two females raised questions as they read each paragraph. They were involved in the activity, sharing the reading and generating questions and justifications for categorisation as they read allowing time for the recorder to list questions. Their body language, seating position and eye contact showed they were working as a group. On the other hand, some groups sat in a line rather than face each other. This affected the quality of their reading and discussion. Observing such groups, it became clear that not all pupils understood what questions to ask or when to ask them.

6.3.1 Understanding pupils' questions

Observation of the types of questions pupils were asking gave me an insight into whether they had understood the point of asking questions and whether they questions were beginning to help them focus on the text to make sense of it.

(Pupil 1 reading)

1P2: Here I have a question -What are we told directly about Simon's family from the text and what can we infer from the first few sentences?

2P3: Good questions. They show both literal aspect of the text and inferential, so write them as two separate questions – one in the literal column and one in inferential column.

3P1: So from your questions we can see the family were slaves, they are sharecroppers. What are sharecroppers?

4P3: I was wondering that. I supposed it is something to do with sharing farming land. We should really look it up.

5P1: Let's come back to it. [He carries on reading]

6P1: I have another question. Why does Queen want her last son to go and study? What about her other children? Is it fair to them?

7P2: Since we are looking at Queen, we could ask what we infer about her character. What is the relationship between her and her husband? What motivates their opinions? And what about looking at vocabulary? What do we understand by the word massage? When is it normally used? Why is it used here?

8P3: Hold on a minute. You need to give me time to write the questions down. Can you repeat them and let me know where I should put them. Why are we focusing on Queen?

9P1: Well at this point she is the initiator of actions. We should understand her to understand what happens to the son later on. It seems that we have inference questions here.

10P3: I am a bit confused by inference. When do we infer and when do we analyse? You did ask an inferring question about Queen's character. But you also asked something about motivation. Isn't that analysis according to the PaRDeS?

11P2: I think that even the question about massage is inference. We want to understand what it says about Queen's character and it does not tell us specifically, but the author writes it because he wants us to understand what she is doing and what it tells us about her.

11T: Well noticed. It maybe something we need to discuss.

Transcript 3 (AGP - Late Nov. 2012 – Lesson 3 Group 1 Second two lessons of the day)

In transcript 3, we can see pupils generating questions and responding to each other as they read the story. The first questions asked by 1P2 suggests her understanding of the difference between literal information and what the author has implied, 2P3 has picked this up and 3P1 has responded to information in the text related to the questions and has raised a vocabulary questions as a result. *What are sharecroppers?* 4P3 has also noticed it and suggests they look it up, but 5P1 wants to continue reading, as he feels that he understands enough to continue. Other groups did decide use the dictionary, mirroring pupils' claims at reconnaissance stage that they look up words that they did not know. They continued reading a little and then focused on Queen and her behaviour. 6P1 and 7P2 pinpoint inference as seen from their questions, though they do not always use the word inference. 7P2 is very enthusiastic, barely giving the others a chance to think or respond. (This eagerness to give lists of questions or to share questions without waiting for peer responses was typical at the beginning of the research and changed as pupils began to see the purpose of questioning texts in a community of learners.) Her questions reveal an understanding of questioning though and she has picked up from the initial strategy lessons on the first story the need to look at vocabulary and how it is used in the text. P3 cannot write the questions down and seems confused by the focus on Queen perhaps because she has not been following the reading, but rather has been listing the questions. She is also confused by inference (10P3) and questions the difference between inference and analysis (a question that several pupils brought up later when justifying the categorisations of their questions). What is clear about this group is that they have begun to notice that inference is important to create understanding of various aspects of text.

In contrast to group 1, group 4 (three males) had shown little discussion. When I arrived at the group to observe their progress, I found few questions recorded though they had read three quarters of the story. When asked why, their response was that they felt there were no questions to ask and that the story was easy to understand. I commented at only one point with group 1 in response to 11P2's comment about the question connected to understanding message being inferential. However, it was clear here that I would have to intervene more in order to help the pupils in group 4 understand the point of questioning the text. Group 4 had clearly misunderstood the use of questions, tending to write some up after reading several paragraphs. Thus, I chose to return to what we had done with the *Eveline* immediately as part of the reconnaissance stage as 2P1 had made

a comparison between the stories. The goal of my questions was to get the pupils to focus on the lexis and syntax in order to understand character and plot.

1T: Where have you reached in the story? (Pupil points out). Well, you have managed to read quite a lot. Can you show me your questions? (Pupils show list) Oh, you have not written very many.
 2P1: Well, we did not feel we needed to ask questions. The events are clear and the characters' behaviour is obvious. This story is not like *Eveline*, which was so complicated.
 3T: OK. Let's go back to *Eveline*. What types of things did we discuss when reading the story together?
 4P1: We discussed why she had the dilemma and what in her character caused the dilemma.
 5T: Yes, and what did we look at to understand her character?
 6P2: We looked at her relationship with other characters – her father and sisters through the descriptions and language. We discussed how other people saw her – like her boss.
 7P1: We saw she was passive and did not take initiative and just sat most of the story.
 8P2: Oh yes and the language at the beginning - the passive language.
 9T: OK, so you have related to language and lexis and how this helps us infer aspects of the character. Have you done this same with this story, T?
 10P3: No, not really. We read and then thought up some questions.
 11T: Well, I suggest that you start from the beginning again and think about what we did with *Eveline* and apply it to reading this story.

Transcript 4 (AGP - Late November 2012 – Lesson 3 Group 4 Second two lessons of the day)

When asked what we looked at while reading *Eveline* together, they pupils initially related to *Eveline*'s passivity and dilemma and not to the close reading of the text and the need to study lexis and syntax that we had emphasised when reading the story, suggesting that they had not made the connection between what I was trying to teach them to do and this reading activity. However, 6P2 did relate to descriptions and language and (8P2) to the passive syntax used by the author in response to 7P1's comment on *Eveline*'s passivity. This enabled me to compare what we had done while reading *Eveline* to the current reading activity, requiring to return to the beginning of the story and look more closely at the text. In fact, in AGP having done the *Eveline* activity was an added bonus. It helped many pupils understand what we were doing and what an expert reader should be doing. On the other hand, as in this situation, I could use the *Eveline* activity as a tool to help the pupils who were finding using questions difficult.

The comparison between these two groups reveals a continuum of pupils' awareness of the usefulness of questioning and their ability to question. It became clear from comments in later focus-group discussions that some pupils were not prepared to use PaRDeS strategy as:

questions stop the flow and ruin my enjoyment of reading. (T, SPA, January 2013).

Why should I use the question strategy? I basically I use the strategies related to reading that you mentioned. I compare and contrast and identify with characters. (M, SPA, January 2013)

I know how to read, I went to a course on academic reading and have been taught many strategies, like reading using psychology or Feminist philosophy, so why should I use the PaRDeS strategy? (N, AGP, January 2013).

This attitude may relate to mindsets and how people see themselves as learners (Dweck, 2007). Though this is an interesting subject it is not the focus of this research, but clearly needs to be researched in the future in relation to the use of PaRDeS.

After the above lessons, I recorded in my journal:

I noticed that there are still pupils that are uncomfortable about asking questions. Some even seem confused by what a good question is and they have voiced this concern. It seems strange that this is still problematic as we have discussed the types of questions; I have been asking and the purpose of the questions while reading. However, it is a question we need to address. (Journal entry November 20, 2012)

These worries occurred at an opportune time as pupils had to justify questions and categorisations within the community of learners, further stimulating metacognition.

In lesson four, I asked representatives of each triad to give an example of a question that they had raised, categorise it and justify their categorisation. I believed that metacognitive discussions on pupil-generated questions may help deal with the problem I had raised in my journal above. The questions chosen illustrate critical enquiry through evaluation and adaptation of prior knowledge (Wilhelm, 2007). Pupils are beginning to display understanding and awareness of what they should be doing as more efficient readers through their ability to explain, interpret, apply prior knowledge to monitor thinking about questions. (Wiggins & McTighe, 2003).

Below is a tabulation of sample questions I noted in my journal (Dec. 2012) together with the discussions they engendered. The entry was written up immediately after I arrived home, so that I could reconstruct the discussions here as best as possible.

Literal	Inferential	Analytical	Philosophical/ethical
Why does the grandmother use the word prestigious?	What can we infer from the use of the word "barrage" about Queen's behaviour?	Why would a rich passenger be interested in a black worker in a racist society?	Is the author criticizing society's attitude towards black people?
What is a <i>berth</i> ?	What does Queen's unique name imply about her?	What fuelled him to continue studying through his struggles?	What is the author's motive for using descriptions of the surroundings and of the weather?
What is a <i>sharecropper</i> ?	What can we understand about the grandfather's personality from the way that Queen tries to convince him?	Does NY accept Simon because it is not a southern state?	Do the descriptions reflect the character's temperament?
Is there any connection between berth on a train and the author's wife's name- Bertha?	What can we understand about the era in which the story takes place from the descriptions?	Why does the author chose to use the word rear instead of the more usual word such as grew?	Is money the cause of one/s success in life?
What does <i>wayward</i> mean?	Who wants to continue studying - Simon or Queen?	Why is it important to Queen that one of her children is educated?	Was it fate or chance that led to the events of the story? Is the moral of the story correct- do successful people have to return part of their blessing?

Table 2 – examples of questions pupils raised and categorized in both classes - journal December 2012)

An initial observation of the above questions shows that pupils were reading the text closely and were prepared to ask a variety of questions. However, it is clear that some had difficulty categorizing them and several pupils had claimed that most of their group time had been spent trying to categorise their questions and that the main problem had been deciding whether to categorise the questions as inferential or analytical. We discovered that the phraseology of the question influenced the categorisation and how the question would help their understanding. Thus, for example, *Why does the grandmother use the word prestigious?* deals with motive and needs to be categorised as analytical, whereas, *What do we infer about the grandmother from her use of prestigious?* is an inferential question. *What does the word prestigious mean?* deals with the literal meaning of the word. Dealing with the pupils' problem of categorisation metacognitively led to more awareness of how questions work. Pupils ability to explain, interpret, apply prior knowledge to monitor thinking about questions was a necessary stage in the PaRDeS implementation and reflection on questions and how they help reading and interpretation has become part of my pedagogy.

6.3.2 Questions help pupils' understanding of the reading process

Studying pupils' questions with them was a necessary part of the research as it enabled me to see where I still needed to scaffold and help them understand what questions to ask. Pupils' questions also enabled me to discuss important reading issues. Unfortunately, I did not video this very rich experience, but have chosen several questions, I discussed in my research journal (December 3, 2012) immediately after the lesson to show the readers how text questions formed the basis for metacognitive discussions. The categorisation and justification activity enabled pupils to pinpoint effective and less effective questions. While reading *Eveline*, we had focused on the symbolism of names and several questions raised show how pupils had grasped that names might be important to their understanding of the character. Pupils in AGP displayed this interest in names through their questions. One group wanted to know whether the grandmother's name, Bertha was related to the berth on the train mentioned in the story. Their attempt to look for connections may not be strange, as in Hebrew words are often built from roots. In fact, the question tells me that questions and analysis may be influenced by cultural issues. In addition, such questions display that background knowledge is important for analysis and comprehension and that pupils must be encouraged to check background knowledge as they read (Hirsch, Jr, 2006).

Lacking background knowledge about Negro women's names led to the following question *What does Queen's unique name imply about her?* Using prior knowledge, of a queen, pupils had assumed that the author had given the character her name because she is such a strong character, who displays leadership qualities. However, unlike the previous question, pupils' connotation did help them infer something about the grandmother's character and was apposite for the picture they had built of the character. As a result of these two questions, we discussed when assumptions may aid understanding and when they may prevent understanding.

In SPA, one group's question led to the discussion on the iterative nature of reading. For example, *Who wants to continue studying - Simon or Queen?* Though the question was not phrased well, we all understood that the pupils meant *Who wants Simon to continue studying?* Pupils categorised the question as inferential or analytical, but gave two different answers: Simon, the son or Queenie, his mother. We concluded that our answers depended where we asked the question in the text and the information that we

had at the time of asking the question. In addition, we understood that by asking this question about the same character in the text throughout the text could enable us to build a more global picture of the character in order to understand them better.

A final example of the questions categorisation and the discussion it led to is ***Why would a rich passenger be interested in a black worker in a racist society?*** The discussion dealt with the semantic structure of the question. The pupils who had raised this question placed it in the analytical category arguing that another way to ask the question was ***What would cause a white man to show interest in a black man in a racist society?*** However, other pupils in the class disagreed and said that the question could be taken to be a philosophical question because it did not refer specifically to **the** white man in the text, but to **a** white man, it was a general question and therefore philosophical. In addition, pupils began to see that philosophical questions can be asked while reading the text and not only after reading it as they had believed at the reconnaissance stage.

The exercise of questioning text and justifying question-categorisation was particularly interesting, since it enabled pupils to observe which questions were useful questions and how the same question generated at different parts of the text would permit them to obtain different answers and a more global understanding. It also enabled them to see how slight differences in question language changed the meaning and therefore the focus on the text. Furthermore, my observation of their questions allowed me to see how I could further scaffold questions and this will be discussed later on in relation to the written assignments. However, the most important observation from this exercise was pupils growing awareness that inference is pivotal to reading.

6.4 Pupils' awareness of the centrality of inference

As stated above, metacognitive discussions required pupils to focus on RCS and categorise questions to self-regulate comprehension monitoring (Baker, 2002). The goal of the question-generation while reading *After Twenty Years* (O. Henry) was to introduce pupils to different types of questions they should be raising. These questions were interspersed with metacognitive questions to stimulate understanding of what I was attempting to do. The goal of the question generating while reading *The Man on the Train* (Haley) was to get pupils to begin to take responsibility for their reading

comprehension. By getting pupils to characterise their questions according to the PaRDeS categories (literal, inferential-language, analytical and philosophical/ethical), I was hoping to help pupils understand that reading is not linear as they had been led to believe, but is rather iterative requiring them to understand parts of the text to build up the understanding of the whole text. Categorising the questions also led pupils to see that one type of question could lead to another, so that they began to see that there was an endless dialogue occurring with the text. Moreover, and most importantly, during the metacognitive discussions about question categorisation, pupils in both classes noticed that inference was pivotal to reading. When categorising their questions, pupils had repeatedly questioned whether inference only applied to the inference category or whether it also applied to the analytical category. They seemed frustrated when categorising some of the questions because they felt they could put them in both inference and analytical. One AGP pupil commented that

inferencing seems to cross the lines between the inferential and analytical categories and so it is confusing. Can't we infer how and why people behave in certain ways and if so, why should questions about behaviour of relationships not be in the inferential column?

Several pupils concurred with this point, having noticed that a reader also infers motive, which helps them better understand. For instance, *What was Queen's motive for wanting her younger son to be educated? What might have influenced the man on the train to talk to Simon Haley? What might have caused the administration from the Pullman Company to have chosen Simon from hundreds of other candidates?* They concluded that we could infer the motive for the man striking up a conversation with Simon by using information we had previously read or inferred about Simon – he is intelligent. He has passed his exams despite the adverse situation in which he finds himself. The man says that he speaks well, and though it sounds derogatory, it implies that he feels that Simon is well-educated. They concluded that this too was probably the reason why Simon had been chosen for the summer job on the train. Though we did not discuss the different types of inference pupils were using at SPA, it is clear that they were employing local, global and even elaborate inferencing as they generated questions and related to each text and to each other (see Oakhill et al., 2015).

I had not previously thought about the overlap between the types of questions from the various PaRDeS categories, but my pupils had discovered it through being given a

space to analyse question types metacognitively. They harked back to the discussion on the Ministry's thinking skills and the way several of them had overlapped. In discussing the problem they had raised about inferencing within the different categories, we came to look at how in order to answer question such as the examples they had given, readers need to use inference and synthesis while reading and that questions could be worded slightly differently to allow them a more in-depth view of text. For instance, What does to be wasted mean? What do we infer about society's ideology through the word wasted? (Questions on *The Man on the Train*) Furthermore, our discussion in a community of readers had prompted us to discover that the reading strategies were not used separately, but fed from each other and that good readers need to go backwards and forwards between categories to read text closely leading to understanding parts of text as well as the text as a whole. This was further reflected in a discussion about pupils most common questions that we had while we were reading the longer texts *The Wave* by Mortimer Rhue at SPA and *Flowers for Algernon* by Daniel Keyes at AGP (Early March 2013).

I had given my pupils notebooks, instructing them to record questions as we read in class, but more explicitly when they read alone in between lessons. Pupils' questions were used as the basis of collaborative and communal hermeneutic dialogue. During focus-group discussions in both classes, the consensus was that pupils used mainly analytical and inferential questions. T in SPA claimed

I noticed on going over my questions that I used the inference questions and the analytical ones.

L concurred, saying:

I noticed that although I used some literal questions, particularly appertaining to vocabulary, I had used no ethical/philosophical questions and had relied mostly on analytical and inferential.

Pupils at AGP echoed these responses. S was surprised that:

I did not ask any literal questions, but I have been using inference questions to delve into why the author uses certain words and how these words help me understand something about the character or the text.

However, it was I at AGP, who began the interesting discussion about inference being central to reading.

You know. Looking at my questions, I have come to the conclusion that we use inference for everything. We infer the meaning of words from the context. We infer characters' motives from what the writer says. We infer cause and effect from what is written in the text.

I became excited by his response and decided to open up his idea for discussion in the class-as-focus group, although at this stage I did not relate it to the above discussions we had had on question categories and definitely not to pupils comment at the end of transcript 4 - 11P2: *I think that even the question about massage is inference.* However, on looking back over the research process, it is clear that pupils awareness of inference at the early stages of the research was a common thread that was to weave itself throughout the research. After the discussion, I asked *I* (the pupil) to summarise the points we had made about different types of inference.

Inference is used:

- 1) to understand the meaning of words from the context
- 2) to understand why a character behaves in a particular way
- 3) to understand what causes something to happen or someone's behaviour
- 4) to understand how something/someone influences a sequence of events or another character
- 5) to understand something about setting or a character's background or personality
- 6) to discover messages in text
- 7) to relate messages to our society

Table 3 – I's summary of inference types (early March 2013)

I noticed that pupils also claimed that readers synthesise information across text to infer meaning. Finally, they had argued that readers infer meaning by comparing other texts to the one being read and by synthesising information from other domains. These observations were vital as they had come up in the studies I had been reading about research. (Journal - March 2013).

Though pupils did not have the professional language to express their observation, they were clearly relating to local, global and elaborate inferences discussed by Kispal (2008) and (Oakhill et al., 2015). In the next chapter, I will discuss the importance of inference as seen through the different reading styles pupils used while reading, which helped them co-construct understanding of texts by relating to hermeneutic dialogue within a community of readers and as evidenced through pupils' final writing assessments.

After discussing the various question activities and revisiting the Ministry's thinking skills, I built the PaRDeS question stems using some of the questions that they had used and related the rest as closely as possible to the Ministry's thinking skills list (see appendix 2). I then sharpened the stems by using some of the ideas from King (1990, 1992, and 1994). Pupils were instructed to begin using the stems as they read alone, and I used them to structure the first few reading lessons on *The Lottery* by Shirley Jackson, and *Mr. Know-All* by Somerset Maugham (January 2013) and then pupils were required to use the strategy during the reading of *The Wave* and *Flowers for Algernon* (February – April, 2013) and for later texts. However, almost immediately pupils' questions became the basis for collaborative and communal hermeneutic reading.

It must be pointed out that metacognitive discussions occurred in class-as-focus groups at several points throughout the research. This was important to allow me a glimpse of what pupils understood they were doing. The observations from these discussions helped aid my understanding of reading and what my pupils were doing. I found that the information gleaned from the discussions was so important both for me and the pupils that it has become part of my pedagogy.

6.5 Scaffolding written assessments through questions

Initial book reports and the *Eveline* activity had shown that pupils read superficially and did not use reading strategies efficiently. Thus, this study started with the belief that pupils need to be taught reading strategies through generating questions about texts. However, I came to understand that I needed to expand scaffolding to writing assignments as I believed that writing was another way of thinking. One reason was so that in the future, pupils would generate their own assignment questions in the way that they generated questions before, during and after reading texts. This would increase their opportunity to make the text theirs rather than mine. In addition, allowing pupils to base their assignment on their own questions would be further proof that they were active independent readers. A further reason for scaffolding questions for my pupils' writing assignments was to enable pupils to see the connection between oral discussions and written tasks and thus, they would come to see writing as a form of thinking and so would expand on ideas discussed in the class during reading. The questions set for *Mr. Know-All* (Maugham) looked at why the narrator is nameless, why the story is set on a

ship and which characters the different pearls symbolised. The questions were chosen because pupils had to use cohesive, local, global and elaborate inference to answer them. Pupils related to different elements of the story and their relationships, character: *How are characters similar and different? How do they influence each other?.* They also discussed plot: *How do the events influence reader's understanding of text?* and outside-text knowledge, *What do we know about British treatment of Levantines? What do we know about International Waters?.*

However, the goal of scaffolding questions at this point was not only for the above reasons, but also to get pupils to think about and respond to the text. The questions opened up a space in which pupils could think about what the text and the community members were saying. Pupils' answers for *Mr Know-All* questions ranged from the narrator representing a group of British upper-class people rather than a particular individual, to his representation of each reader, as we are all prejudiced.

The narrator's anonymity creates empathy with him and the lesson he learns in the end is more powerful because it is not limited to a certain person it is universal. (L – SPA)

Pupils also suggested that if the narrator had a name we would associate his behaviour with a particular group of people as he does with Mr. Kelada. Pupils talked about the factual reason the story had to be set on a ship because it was the only method of commercial travel after WWI, the physical space, the symbolic idea of movement and change. Lastly, their hermeneutic dialogue about the types of pearls and the characters they represent looked at different definitions of culture, focused on the nature-nurture debate, focussing on whether we are influenced by society or by our personality and then contrasted real and fake behaviour, enabling to compare characters. For example, N.T wrote:

***Mrs. Ramsay – the fake pearl.** In my opinion, the character that should be represented by the fake pearls is Mrs. Ramsay. She is described as "a pretty little thing with pleasant manners and a sense of humour", but eventually we understand that she is not as perfect as she pretends to be, just like a fake pearl, as she has cheated on her husband. Whereas the narrator is seen as a cultured pearl because he was born to a family of an upper class British society, like the cultured pearls that are raised in special places. He is an educated and a well-mannered person, but as we read the story, we discover that the high moral values that we expect of him are not reflected in his behaviour or thoughts. Just*

like the cultured pearls that are created to seem like real- natural ones. He does have certain honesty within him; however, as he does admit in the end, that Mr. Kelada is not as "bad" as he portrayed him, a quality that "deprives" him of the title of "fake pearl". (March, 2013)

On reading pupil's assignments after collaborative and communal reading of the story and then the scaffolding of possible answers to questions by pupils, it was clear that though most pupils had written better analyses than their original book assignments and had shown close reading of text, most of them were still not exhibiting initiative to look at text in their own way, but had relied on what had been discussed in class. It was clear that most still needed support. However, it was also noticeable that several pupils had begun to make the text their own. Their independent thinking led to two results that need to be mentioned here. One is related to the problem of reader's response mentioned by Appleman (2009). Pupils were still making assumptions about text as was seen in *Eveline* activity (see reconnaissance chapter and second findings chapter) either through incorrect reading or through bringing incorrect knowledge to the text. For example, one of the pupils had inferred that because the narrator only talks about Kelada and suggests that Mr Kelada is always hanging around him, it must mean that Kelada does not talk to any of the other passengers, even though the text states that Kelada knew everyone on board. Another example is the suggestion that the narrator is actually a figment of Kelada's imagination or even a version of spit personality.

The narrator might be the result of Kelada's strong will to become British, so that the narrator is using it to judge himself in the eyes of an upper-class British man. (O. SPA – March 2013)

This does not fit the storyline, as it is clear that the narrator is telling the story from his perspective and there is not clue in the story to suggest otherwise. Another pupil misinterpreted the time setting.

The period in which the story is set is after the end of the Second World War. We know this because "the war had just finished". King George VI is the monarch of England at the time. He ruled England from December 1936 until he died suddenly in February 1952. After the war people from all over the world were meeting, travelling and doing business. (L, SPA –March 2013)

However, when he was made aware of his mistake he went back and researched the background leading him to write:

The period in which the story is set is after the end of the First World War. We know this because “the war had just finished”. King George V is the monarch of England at the time. He ruled England from May 1910 until his death in January 1936... The cruiser is travelling from the USA to Japan. The only way to travel in this time was by ship. Commercial airline travel became available only in the middle of the 1950’s. (L. at SPA – March -2013)

This incident shows the importance of background knowledge to reading and the importance of research into this knowledge while reading to enhance understanding of text. This is actually one of the questions in the philosophical/ethical category of PaRDeS and was to become a question that pupils would relate to more automatically as the research progresses. On the other hand, close reading of the text did reveal the use of inference and appeared in several assignments. For example,

The narrator is wealthy, learned from the fact that he can afford to travel; he is British, a fact specifically referred to in the story by the names of the people he would have liked to have shared a room with – Smith of Brown, and through the narrator’s prejudice towards Mr. Kelada’s ethnic origins, and his arrogance towards Mr. Ramsay’s ready-made clothes, we can learn that he grew up in a rich, upper-class British family. (T at SPA, Jan. 2013)

The seeds of intertextual reading were also becoming apparent through observation of written tasks. One pupil chose to compare Mr. Know-All to another text, *Fight Club*, which also employs the use of a nameless narrator in order to help them answer the question Why is the narrator in *Mr. Know-All* nameless?.

Another interpretation to the nameless narrator, is a one derived from another piece of literature, "Fight Club", a novel by Chuck Palahniuk, in which, the narrator is nameless. (O at SPA)

He goes on to suggest that there is a difference in the use of the nameless characters in both texts. *The Lottery* by Shirley Jackson read in AGP was compared to *Hunger Games* in order to predict the outcome of the human lottery. By bringing in other texts, pupils were beginning to see the importance of intertextuality and began to understand how they could use other texts to enhance understanding of text for the reader. This was further emphasised when M, a dance pupil at SPA compared the lottery in *The Lottery* to the dance *The Rights of Spring* suggesting that the human lottery has a sacrificial element to it and the outcome will be related to the produce. The oldest member of the village implies that the lottery is conducted in June to bring more corn to the inhabitants

and this fact led her to make a connection between the story and a dance she had heard about.

The Lottery's scaffolded questions looked at the perspectives of the various characters, prediction about the title and its relationship with events described in the story. It also focused on the writers' use of clues to create an atmosphere that contrasts clearly with the opening of the story. Pupils related to text to justify their answers suggesting that different perspectives could be inferred by people's behaviour and comments about the lottery in their town and a comparison between their town and other towns. We had pointed out different clues as we read and pupils had to synthesise the information to build up a fuller understanding of society of the text.

There are clues of criticism about the primitive patriarchal families and their "hierarchy" – the women need to cook and keep an eye on the children, the little boys play with stones, and the girls giggle and talk about the boys, while the real power belongs to the men. (D at AGP, 2013)

There are clues, such as hesitation, the smiling rather than laughing that show how nervous the characters seem to be of the lottery. (O at AGP, 2013).

The contrast between the colours in the story was also seen to relate to the clues connected to the atmosphere created so cleverly and subtly by the writer, so that the violent conclusion shocked readers totally. The pivotal question I chose for the Lottery required pupils to use elaborate inference. We read Shirley Jackson's biography and her responses to initial letters she received after the first publication of her story. I then asked pupils to write a paper on whether an artist can separate themselves from their art. Pupils were enjoined to relate to all texts in their answer. However, before writing their assignment, I opened up the discussion in the community of learners. The seeds of this, seen in their responses to each other, showed the Bakhtinian idea of conversation. Several pupils chose to bring examples of other artists whom they believed had put themselves into their work, revealing that they were bringing in outside-text knowledge to enhance their understanding of texts, something that was becoming more common as the research progressed and this will be discussed in more detail in the next chapter.

The questions brought up and discussed for writing tasks related to the different categories of PaRDeS, which required pupils to look at language for inference as well as

knowledge about people's behaviour and relationships. They necessitated pupils to infer motive, perspective and cause and effect and engendered the use of other cognitive strategies like prediction, synthesis and application of in-text knowledge with outside text-knowledge so that they were engaged in hermeneutic dialogue. When we examined the question types I had scaffolded for the short story assignments, pupils responded that

they related to symbolism and clue and can therefore be categorised as inference. They also related to setting and tone requiring us to find out something about background and to pay attention to what the author has written. (Research journal, Jan. 2013)

6.6 Conclusion

Scaffolded questions I had raised and the questions pupils had generated were discussed collectively “*reflecting a social plane of learning, allowing the teacher and student jointly [to] place the scaffold and construct the outer structure of shared meaning*” (Meyer, 1993:50). I was conscious of pupils' comments throughout the research process and they led me to reflect in and on my practice continuously (Schön, 1983; 1987). Pupils' questions and comments often led to greater insight into the relationship between reader and invisible writer as well as an insight into how texts are constructed. More importantly, pupils opened my perception of the pivotal area of reading discussed in research - inference - through their awareness and questions. In addition, the points pupils raised when scaffolding questions for the written work (such as writer intention, centrality of names to comprehension, what is a good question) emphasise the importance of metacognitive discussion and the influence of the scaffolding on later reading and were revisited throughout the data collection process.

This chapter has looked at how scaffolding questions were used by me as teacher and with what purpose and what results. The cycles of research led pupils to recognise the importance of questions as they moved from my direct scaffolding of questions, to scaffolding of their own questions while reading, to understand metacognitively what they were doing by generating the questions and through scaffolding of questions for written assignments. Pupils must systematically change the cognitive tools they are using and use them over time and in different situations after the teacher has scaffolded them in order to see that they have become theirs (Wortham, 2006). Each activity showed a growing awareness amongst many pupils of what was happening and why.

Teachers have to make tasks manageable, and must mark critical features of tasks so that learners can see a discrepancy between what they know and what they need to know in order to complete the task successfully (Wood, Bruner & Ross, 1976). This was enabled by metacognitive discussions as well as by comparison with what they had done when reading books for their initial assignments and which strategies they had used while reading *Eveline*. In addition, improvement in learning does not take place after the initial introduction of strategy, but rather with practice over time (Almasi et al., 2009). This too was revealed in the initial stages of the action research cycle and through a comparison of later hermeneutic dialogues within the community of readers (to be discussed in the next chapter). However, scaffolding is useless unless learners recognise the goal of the activity and the process they need to undertake in order to reach the goal and it was noted that some pupils refused to use the strategy because it did not suit their goal for reading literature (Wood, Bruner & Ross, 1976). This too became clear during the various stages of the research as several pupils chose not to use the strategy.

Monogenetically, there was evidence that pupils were beginning to understand within each lesson the importance of questions and ways to use them. It was substantiated too in discussions related to written assignments and to the actual assignment that pupils were using both elaborate and coherent inference, which were related to the PaRDeS questions. Ontogenetically - over time - there was evidence that pupils were relying less on scaffolding and more on their own abilities. From tightly scaffolding questions, pupils began to use questions on their own relying less on me until their questions formed the pivot of hermeneutic dialogue, suggesting that this type of development or weaning from teacher's control to pupils' control is fostered through discussions and a dialogic collaborative classroom in which eventually

students gather and talk about, critique, and understand texts with minimal teacher assistance. Students determine their own topics of conversation.... Discourse is lively and focuses on personal reactions, responses, and interpretations of what has been read. Students also use a variety of strategic behaviours and higher levels of abstract and critical thinking (Almasi, 2002:420).

The above will be the focus of my next chapter. It will look at how the use of PaRDeS is enhanced through creating an environment which enables hermeneutic dialogue

(allowing for enriched co-construction of textual understanding through attending to various perspectives). This dialogue is guided by pupils' own questions and how this leads to critical and creative interpretations of the text. Polyphonic interpretations are revealed through the different reading styles engendered by different questions generated at different points of the text. The final findings chapter will elate to how questions enhance thinking about the text and how thinking cannot be separated from analysis and comprehension, but is part of it.

Chapter VII- Findings 2 - The reading prism

7.1 Introduction

The previous chapter focused on how scaffolding the PaRDeS strategy led pupils to attend to and think about text and to understand the necessity of using different questions before, during and after reading, as they appropriated the strategy for their own use. More importantly, pupils discovered that iterative reading relies on cohesive, local, global and elaborative inference (Oakhill et al., 2015), leading them to employ text to aid comprehension and interpretation rather than to make assumptions through not paying meticulous attention to the text. On observation, I discovered that PaRDeS questions required pupils to listen to text, author and to outside-text voices. Though scaffolding and implementing PaRDeS was important to aid pupils' comprehension, what was more significant to me was observing how the benefits of PaRDeS were improved when pupils used the strategy collaboratively (in triads) and within a community of learners (sitting in a circle). This chapter will seek to describe and explain what happens as a result of reading within the hermeneutic space created as a result of the interaction between the points of the reading prism.

The reading prism is made up of six points that influence reading comprehension: reader, text, invisible author, contexts of knowledge and experience (outside-text knowledge), participants in a learning community and teacher/facilitator (see diagram 1 below). Each point brings its own knowledge built from experience and culture and it is the synergy between the points that leads to global innovative understanding of the whole text enabled through hermeneutic dialogue. Hermeneutic dialogue is the polyphonic voices of each point at play, where each voice enhances the other voices, so that the creation of the whole is greater than the sum of all the voices. The hermeneutic space in which hermeneutic dialogue takes place extends Moje et al.'s third space (2004), Wegerif's dialogic space (2010, 2013) and Edwards' negative space (1993, 1995) and is formed at the intersection of six different points of the reading prism, promoting interactive play between different voices (see literature review). It precipitates the interaction between "cognitive, social and cultural dimensions" of reading literature (Hynds, 1990: abstract) as the reader generates hermeneutic dialogue with peers and teacher through use of reading comprehension strategies (RCS) enhanced through PaRDeS use. Ontogenic observation enabled me to see that using

PaRDeS in the community set the tone of the dialogues and actually controlled different reading styles that were used iteratively while reading texts as participants struggled to create meaning. The interaction between the different points will be discussed in more detail when I look at the different reading styles.

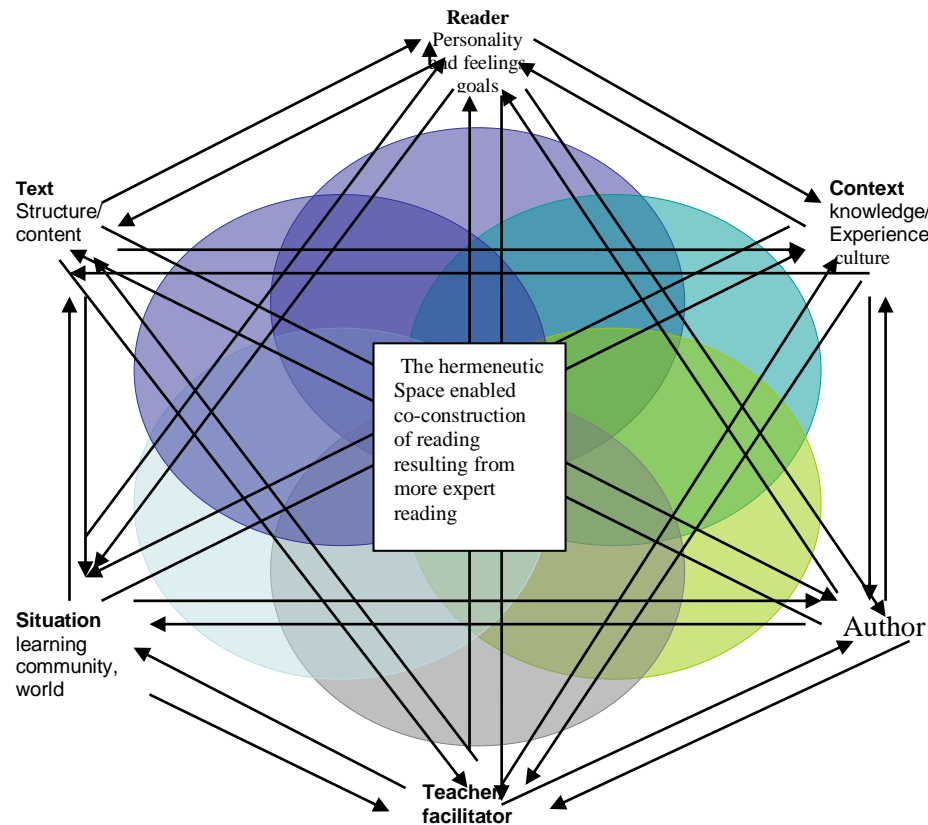


Diagram 1 - The Reading Prism: creating a hermeneutic space developed where the six points intersect allowing the construction of comprehension

7.1.1 Different reading styles

I noticed through observation and constant comparison of transcripts and other datasets that after the implementation of PaRDeS pupils moved away from *Personal Reading* (see reconnaissance stage) which relied on feelings and a tendency to exaggerate interpretations and to make assumptions through over-extension of elaborative inference to an enriched, global, innovative understanding enhanced by *Social*, *Critical* and *Creative Reading*. These other reading styles result in analysis, evaluation and application and rely on a balance between cohesive, local, global and elaborate inferences. These different reading types which will be discussed below are in fact, different ways of dialoguing with the text. Each reading style is the result of a particular

question asked at a particular point in the text and thus, they can be said to be used iteratively while reading any text.

7.1.2 Use of various types of inference

In the previous chapter, I claimed that the epiphany of the research during the scaffolding stage came when pupils noticed that inference is central to reading. From observing the reading styles that occurred within the reading prism, it became clear that pupils were using different types of inference iteratively and these influenced the reading styles. Thus, personal reading often over-extends elaborative inference to lead to assumptions without paying enough attention to cohesive and local inferences. Both creative and critical readings rely on the balance between cohesive, local, global and elaborative inference. *Social reading*, takes into account a more measured use of elaborative inference that has been balanced by cohesive, local and global inferences caused by communal reading (see diagram 2). It is also the type of reading that encapsulates all other reading styles. Pupils, who eventually balanced their inference types, revealed they had become expert readers rather than the good readers mentioned in the reading literature. An expert reader is one who can pay attention to textual features and simultaneously bring in other texts and other domains of knowledge to interpret the text they are reading.

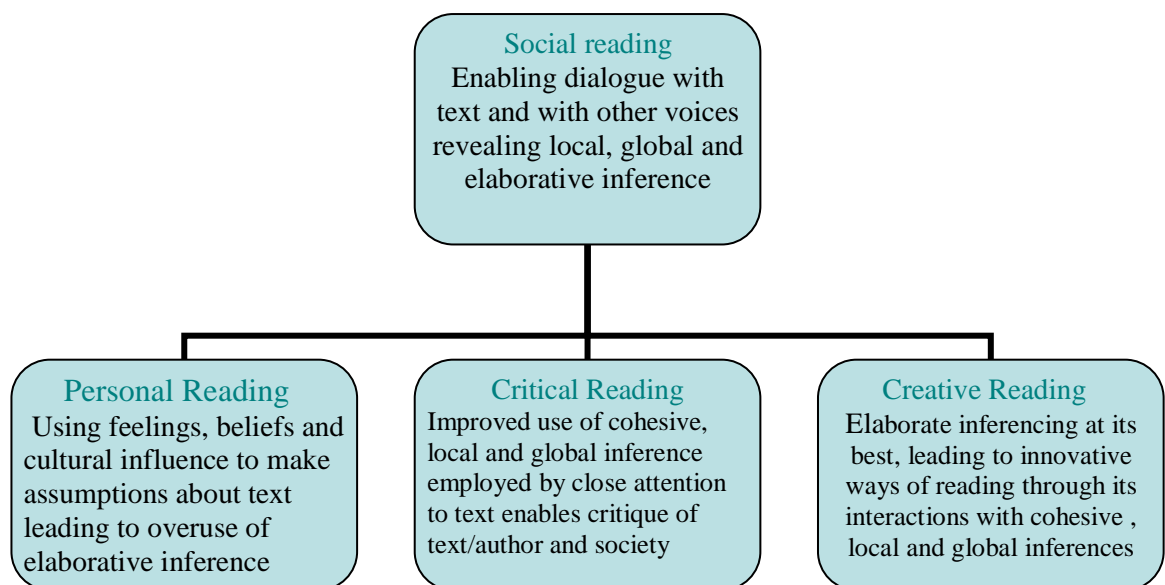


Diagram 2 –reading styles and associated inference types leading to expert reading

The examples of transcripts offered here are excerpts of longer texts and are not discussed chronologically, but have been chosen to aid the reader's understanding of reading styles and how they are employed through hermeneutic dialogue in the hermeneutic space to construct deeper understanding of the literature. Anything highlighted should aid the reader's understanding of this text.

7.2 Personal Reading: interaction between reader and text

Personal Reading can be characterised by the reader's use of experience, cultural knowledge, feelings and personality to interact with text. It is also distinguished by an authoritative, monologic voice (Bakhtin, 1981; Wegerif, 2010; 2013). Initial microgenetic observation of pupils' questions, shared knowledge, and ensuing discussions, during the scaffolding of PaRDeS and immediately after, reveals the influence of their personal beliefs and values on their understanding of characters' behaviour, perspectives and motivations. It reflects the interaction between two points of the reading prism - the reader and the text (diagram 1). Initial discussions like the one in the **transcript 1, 2 and 3** mirror pupils' claims at the reconnaissance stage that they imagine characters and setting to help them identify with the characters by comparing them to themselves or people they know and by utilising the characters' situations to understand their own world. Thus, we can argue that *Personal Reading* plays an important role in the reader's understanding of both text and their own experiences as it enables them to identify with aspects of the text and use the text to deal with problems they face in their own lives.

Most of the first lesson on *After Twenty Year* (O. Henry) was tightly controlled (see previous chapter) as I scaffolded questions types pupils' should use while reading. However, at the end of the lesson pupils began responding to each other through the conversational space they had created. The discussion echoes the style of conversations prior to the PaRDeS intervention. The pupils in **transcript 1** use the story *After Twenty Years* as a platform to discuss dilemmas caused when friends commit a crime, such as whether they are morally obliged to tell an authority figure about a friend who is taking drugs or drinking alcohol.

1P1: I think the policeman was unethical when he got his friend arrested.

2P2: Why? He was only doing his job. There is always a dilemma when friends are involved in breaking the law (.) do you tell on them or not?

3P9: It does seem a nasty thing to do, to get his friend into trouble even if he does not do it directly, but gets someone else to do it for him.

4P1: Yes, (.) but remember they can't be said to be real friends as they have not been in touch for twenty years. *I am not sure* that I would meet someone I had not seen for twenty years and not been in touch with. I would not count them my friend.

5P7: Yes, so it is not the same as getting your best friend arrested as they are not really friends never mind about best friends.

[Simultaneously] }

6P4: Are they best friends? They have not been in touch for about 18 years.

7P7: Still they had been best friends when they were young and they had made arrangements to meet all those years back and *presumably* if they keep the arrangements (.) they must still have feelings for each other.

8P10: So, the end of the story does beg a question of what a friend should do in such a case - do we protect him even if he has broken the law?

9P4: We need to remember that it is the policeman's job to make sure people keep the law and he has to arrest people if they do not. He has a conflict of interest here.

10P10: I agree – think about it - a policeman's job is to protect the law and **his old friend is a known criminal – the police have sent a cable to their colleagues telling them that they think he is coming to New York.** I think he has, he has a duty to his profession.

11 P1: Well, I think he was not ethical. You should not get someone who is your friend into trouble even if they have done something wrong. Friends are there to help each other.

12P10: Does it make a difference between whether you are a policeman or you have another profession? Surely, it is the same dilemma?

Transcript 1 (School for Performing Arts - SPA – November- 2012 – Lesson 1)

In the transcript above, both questions and responses attest to close textual reading and they have used local, cohesive and global inference as shown by the highlights below.

7P7: *Still they had been best friends when they were young and they had made arrangements to meet all those years back and presumably if they keep the arrangements (.) they must still have feelings for each other.* They have also noted the

events of the end of the story. 10P10: *A policeman's job is to protect the law and his old friend is a known criminal – the police have sent a cable to their colleagues telling them that they think he is coming to New York.* However, though pupils do show

attention to text initially; their latter discussion is less about textual understanding than about confronting ethical issues and pupils' questions and responses show *Personal Reading* of text (encapsulated in Rosenblatt's Aesthetic Reading, 1978). It is clear that

pupils have used the text as a springboard for their discussion, while they overtly show personal feelings based on over- extension of elaborate inference (based on personal experience). 3P9: *It does seem a nasty thing to do, to get his friend into trouble even if he does not do it directly, but gets someone else to do it for him. Well, I **think** he was*

*not ethical. You should not get someone who is your friend into trouble even if they have done something wrong. **Friends are there to help each other.***

Personal Reading in transcript 1 reveals how teenagers conceptualise the rules of friendship and ethics by relating to their cultural habitus (Bourdieu, 1977). The hermeneutic space, created by their interaction with text and with each other allowed pupils to experiment with ideas and voice opinions in an open environment (Wells, 1999) displaying how literature can be used as a tool to discuss their own experiences and beliefs. In addition, it enabled me to see how teenage culture influences readers understanding. My pupils were of an age when friendships are important and influence decisions and opinions and most of them would not want to be seen as outcasts by reporting their friends to the authorities for breaking the law.

Here we can observe that *Personal Reading* enables the reader to question their own behaviour. On the other hand, this type of reading, which is primarily based on emotions, personal beliefs and insufficient knowledge (Rosenblatt, 1978) often forged from the readers' cultures (Bourdieu, 1977; Gee, 2008), can induce misunderstandings of text. I noticed *Personal Reading* was the preferred reading style used by pupils in their initial reading assignments and in the *Eveline* activity. It revealed that pupils either read superficially and/or misunderstood text by loosely making connections between their experience and knowledge and what is written in the text. Furthermore, misunderstanding due to misreading often occurs when the reader does not pay enough attention to the text (see Rosenblatt, 1978). Thus, pupils concluded that the children Eveline has to look after are her dead brother's children rather than her younger siblings or that she looked after her brothers Ernest and Harry (although the text tells us that one was dead and the other was away from home). Many had understood that Eveline was in love with Frank and yet the text tells us that she thinks she may eventually learn to like him. (Comments from written essays on *Eveline*, Sept. 2012 – see reconnaissance). One of the more common misunderstandings about *Eveline*, exhibited during communal reading, was that she has been sexually abused by her father even though the text suggests that though he threatens to beat her, he does not because of the memory of his dead wife as suggested by **2P2** below. In fact, earlier in the story, it states that Eveline was not beaten when she was a child in the way that her older brothers were. The purpose of **transcript 2** is to show the reader that pupils often use feelings to interpret

text rather than textual clues as **6P2** states *I don't know. I just had the feeling that she was being sexually abused.*

1P1: Eveline was being sexually abused by her father and that is why she is scared of him.
2P2: But where does it say that in the text? It implies that the father would have abused her had it not been for the memories of the Mother.
 3P3: Yes, and we infer that the abuse is physical abuse and not sexual because the father has beaten her brothers when they were younger and he chases the children out of the field with a Hawthorn stick.
 4P4: I also had the feel (*) like N, as I read that Eveline was being physically abused by her dad.
 5T: Can I ask those of you who claim Eveline was sexually abuse where you got it from. Why do you believe this? Because remember, we need to use the text to infer something about the character.
6P2: I don't know. **I just had the feeling that she was being sexually abused.**
 7T: When we read, we cannot just use feelings. We must see clues in the text. Many people do this. They use their feelings to make assumptions about characters. You cannot do this as it will lead you to a wrong interpretation. I remember overhearing a teacher claim there was a Jewish boy on the football team in The Wave because his name was Deutch and her family name was Deutch. She claimed this was why he was hated by one of the other team members. Deutch means German and was a common name amongst Germans. There were many German immigrants in America and not all of them were Jewish.

Transcript 2 – (Academy of Gifted pupils – AGP – October 2012)

The above misunderstanding may have occurred because the readers have brought their knowledge and philosophy from other texts (visual and written), over-extending elaborate inference. Pupils' admissions of inefficient reading habits revealed in both questionnaire responses in Sep.2012 and focus groups in Feb. 2014 may explain why they initially used *Personal Reading* above other reading styles.

*No one has ever explained to us the importance of paying attention to text. We often skimmed when asked a question about text. Looking back at what we were doing before the introduction of the PaRDeS, I think we often missed important clues in the text whether they were (**) clues – structure of sentences or information clues – like descriptions of people, places and(***). We also relied on emotions and beliefs to control our understanding of text (focus group AGP, Feb. 2014).*

*Before using PaRDeS, I had always used what I knew to make assumptions about text. This information came from other books or films and knowledge that I had picked up from around me. I believed that this was OK to help me understand (***). This helped me imagine the situation better. I had taken the text just to tell me the story line, but have used information from outside the text to understand the characters or plot and the setting (focus group, SPA, Feb. 2014).*

Feelings involved in *Personal Reading* can prompt readers to make associations which lead to incorrect reading, as they did in the *Eveline* example above. Moreover, *Personal*

Reading may lead to emotional overload at the price of paying attention to what is written in the text. This may also cause misunderstanding or misinterpretation. Though emotions play an important part in reader's ability to identify with characters and build their identity as readers, they cannot be used at the expense of what is written. When the reader uses pure fantasy created by emotions, there can be no transaction with text (Rosenblatt, 1978). **Transcript 3** highlights part of a discussion about whether the concept of the Wave is negative or positive. *The Wave* is about an experiment conducted by a history teacher as a result of pupils' questions about why the Germans did not stop the Nazis from committing atrocities. Using the mottoes *strength through discipline, strength through community and strength through action* to control his pupils, the teacher gradually loses sight of the goal of the experiment enabling pupils to become violent. This hermeneutic dialogue followed a triadic discussion and was opened up to the rest of the class. The initiation question was *what was the writer's motive for writing the book?*

2P3: [*Quite belligerent*] I do not like the way that the book is written. It is obvious that the writer wants us all to believe that the Wave is negative. I agree with T. I think that the writer should have given us two sides of the Wave and let us decide whether it is bad or good.

3P2: But the book is about an experiment that went wrong. It is based on a true story. The writer wants us to see what led to the experiment going wrong. It doesn't matter that maybe the experiment was good or had good sides to it. It caused some negative behaviour and so it was stopped. The aim of the writer is to make us see what can go wrong when we just accept authority.

4P4: I agree with M. I think the book is about what happens in a situation when students/ people don't ask questions and just go with the flow. The book is about an experiment that went wrong (..) It is a fact that it went wrong. It has nothing ↑ to do with the writer's bias. He just wrote a story about a real event. He did not create an imaginary event. ↑

5P3: I think the Wave was a good activity. Look, it brought discipline and what is better than working in a group? In addition, we know action – doing things is better than just talking about them. I still think the writer should have given the reader more space to see the good of the experiment. It seems one-sided to me. He wants us to think the Wave is completely bad.

Transcript 3 – (SPA - Late March 2013)

It was clear that some pupils (as the one above) believed the author of *The Wave*; Morton Rhue, to be biased against the Wave. **2P3:** *I do not like the way that the book is written. It is obvious that the writer wants us all to believe that the Wave is negative. I agree with T. I think that the writer should have given us two sides of the Wave and let us decide whether it is bad or good.* **2P3** was unwavering in his view that the author was wrong to lean to the negative sides and persistently claimed that the writer should have given both sides of the Wave to allow readers to decide whether the Wave's influence is positive or negative. He justifies **his feelings** about the Wave - **5P3:** *I think*

the Wave was a good activity. Look, it brought discipline and what is better than working in a group? In addition, we know action – doing things is better than just talking about them. However, notice that he does not use the text to justify his arguments. The same pupil emphasised this point in the trial activity, in which the class tried the concept of the Wave (SPA - early April, 2013). His adamant comments led to a discussion about the possible goal of the book. This entailed looking at the development of the experiment and how it influenced several of the characters by using local and global inference in the text. This pupil, N was supported by the other defence attorney, both of whom had lost sight of the message of the book and the trial activity. Their annoyance, directed at their peers' responses, revealed that feelings rather than close reading of the text were influencing their interpretation. N's visible anger during the Wave trial and comments such as: *I do not want to carry on. If everyone sees only the bad in the Wave, then what is the point of the trial*, exhibited how a reader's emotions can overpower their ability to dialogue with the text and with participants in the community.

In summary, *Personal Reading* engages the reader with text through connotations based on feelings, goals and culture. On the one hand, it is important to bring ones' values and beliefs to the text and, in fact, there is no way of separating the reader from them (Langer, 2011, Pryor, 1986, Rosenblatt, 1978). On the other hand, the reader must be able to balance elaborate inferencing based on these values with cohesive, local and global inference of the text in order to achieve a fuller understanding. It was clear that pupils were not expert readers though their reading does manifest many of the strategies that good readers in the reading literature use.

7.3 Becoming expert readers

Expert reading (the iterative use of different reading styles shown in diagram 2) necessitates the creation of an environment that enables interaction between the readers, participants in a community, text and contexts (other texts and domains) and author (diagram 1). The above examples of *Personal Reading* show us how readers make assumptions about text at the expense of paying attention to lexis, syntax and literary devices embedded in text. *Personal Reading* appeared to be the primary reading style used by my pupils prior to the implementation of PaRDeS (see reconnaissance) and

during the initial stages of PaRDeS implementation and reveals that inference was not being used efficiently.

Inference requires knowledge of many different areas (textual and context, locating the text within the context of other texts and other domains) and the awareness of when and where to activate the knowledge. Researchers have shown that readers do not infer well and have given several explanations for this failure. Amongst these reasons are that readers do not know when and how to relate general knowledge to the text (Cain & Oakhill, 1998) and readers often do not use inference well, particularly elaborate inference, because they read too fast (Graesser et al., 1994). In fact, the slowing down of reading was one of the negative aspects of PaRDeS for several of my pupils.

Why should I slow down my reading, I want to enjoy it? I am quite happy with the way I read, as I understand the basics of the text (SPA, Feb.2013).

Asking questions slows down the reading so that I cannot focus on the text. I read for entertainment not to analyse the text (AGP, Feb. 2013).

7.3.1 Interaction between reader, text, and invisible author

However, despite the initial negative feelings about PaRDeS, ontogenetic observation revealed that with each text most pupils were moving further away from mainly using *Personal Reading* to iteratively using it with *Social*, *Creative* and *Critical Reading*. Analysis of all datasets, especially lesson transcripts, suggests that one of the reasons this occurred was that pupils were making more efficient use of the various types of inference and that this was caused by the types of questions framed by the PaRDeS question stems. While scaffolding PaRDeS with *After Twenty Years* (O. Henry), I had emphasised the necessity of noticing clues and pupils have clearly begun to use them more efficiently by picking out words and phrases and by giving examples to construct textual understanding and justify their opinions. Thus, I ascertained that the pupils were beginning to interact with the invisible author (diagram 1) by acknowledging details, whereas previously they had skimmed over them.

We read the short story, *The Lottery* (Jackson) at AGP, which describes an annual lottery conducted in a nameless village, whose "prize" is the stoning of the person who

draws the marked paper. Pupils had been instructed to record questions based on the PaRDeS question stems while reading the text individual outside the class. These questions formed the basis of collaborative and communal hermeneutic dialogues. **Transcript 4** reveals how pupils use text examples (highlighted) to construct understanding of the atmosphere created by the writer's language. Thus, they reveal the use of global inference as they move iteratively across the text describing feelings such as nervousness and behaviour such as hiding the box and licking lips and the men standing away from the stones.

1P5: Look how the tension is built by descriptions such as **licking the lips**, the repetition of **nervous/ nervously**.
 2P7: It is also seen when **they laugh and do not smile**. Sorry the other way round, when they smile and do not laugh at the jokes. You know when the men, when they are hanging around waiting for the women.
 3P8: Oh yes, and what about when no one wants to help with the lottery? **They hesitate**. They stand back.
4P6: We know the villages keep their distance from the box when Mr. Summers brings it in. It is like when the men stand away from the stones. Remember that we discussed there was something fishy – negative when we read that.
5P7: In addition to what we have all been saying, there is the fact that **they seem to hide the box in between lotteries**. That would suggest that they want to forget it.
4P2: Wow, there are lots of clues that help build up the atmosphere. I would not have even noticed them all myself.

Transcript 4 – (AGP – January 2013)

Here, we can claim that pupils have begun to engage with text and are clearly using global inference as they build up the atmosphere of the story displayed by the highlighted examples. The transcript below enables the reader to see how pupils have begun to discuss symbolism to emphasise the negative atmosphere of the story by fusing text with their knowledge to build horizons (Gadamer, 1960). In addition, as pupils engage with texts through utilising cohesive, local, global and elaborate inference, they start to notice patterns within the text, for instance, repetitions of words such as *nervous* and *hesitation*. This aids their understanding of the atmosphere and prepares them for the story's climax. It enables pupils to build hermeneutically the final gestalt – big picture - of the events by weaving together the smaller pieces of information. The understanding of how the writer creates the atmosphere is also revealed by pupils acknowledgement of the authors use or possible use of literary techniques such as symbolism.

1P1: What does the black box symbolise?

2P2: I think that it symbolises **Pandora's Box** because when it is opened on the day of the lottery, it might lead to something bad just like when Pandora opened the box and she let out all the bad things that happen in the world.

3P3: I think that it **refers to the village being trapped** by its traditions and narrow-mindedness. The villagers cannot get out of the 'box' because they never[↑] ask questions about what they are doing; they just go along with it. It is a bit like the children who join the Wave and do not ask any questions and get trapped.

4P5: I think that it is black because **black symbolises death or depression**. It contrasts with the green in the first paragraph, which represents life and happiness – everything is growing. The box must represent something bad or it is a clue that something bad will happen.

5P6: That makes sense. We have the feeling that not everything is good. The writer has given us a lot of clues that something bad is going to happen, The men do not laugh at the jokes they only smile.

9P3: Coming back to T's question, the black box reminds me of the **black box in the aeroplane**.

10P5: What's that?

11P3: It is the part of the plane that is left after a plane has crashed with a recording of what was said in the cockpit. It allows investigators to determine what might have caused the crash.

12P5: So, how does it symbolise the black box in the story?

13P3: Well[↓] (...) it is just that it represents bad as it is only used when there is an accident. Just as the black box records an accident, so this box somehow records something bad that will happen or contains something bad that will cause something bad to happen.

Transcript 5 (AGP – January 2013)

As with most dialogues, the first question in transcript 5 sets the goal for discussion:

1P1: What does the black box symbolise? and opens a space for pupils to use background knowledge associated with boxes and black. One of the questions in the inferential category of PaRDeS (see appendix) is related to literary techniques and may have encouraged pupils to relate to symbolism more readily than they had done as they analysed Eveline (see reconnaissance chapter). As they respond to 1P1's question, pupils bring up schemata they have for boxes and relate to the ones most likely to fit in with the tense atmosphere created by the author and discussed in **transcript 4**. The opening response relates to the Pandora Myth. Though the pupils have not yet read the horrific ending of the story, they have noticed the negative vibes created by clues throughout the text and they have associated Pandora's Box with the possible negative outcomes related to the black box.

A second pupil, **3P3** suggests that the box represents being trapped by tradition. The pupil has tapped into the fact that the lottery is an annual affair that has been held for at least 77 years, according to the village's oldest inhabitant, Old Man Warner. This pupil has also connected the tradition to *The Wave*, though it was not a class-text, and uses

elaborative inference through intertextuality to explain what happens when we do not ask questions and just accept the status-quo through inertia and apathy. In fact, this interpretation reveals several types of inference. Local inference is displayed when P3 relates to the information about Old Man Warner. He uses global inference when he relates the idea of the old man to tradition and then connects it to the black box and he exhibits elaborate inference when he uses intertextuality. The interaction between the various types of inference creates a richer understanding of the box for both **P3** and his peers. This is expanded further when **7P5** offers a third interpretation relating to colour and showing the importance of synthesizing ideas across the text. She compares black and green by returning to the exposition of the story, an innocuous pastoral description, which contrasts with the growing tension surrounding the lottery box. **P5** adds her knowledge to the dialogue about how colour can be used symbolically. Finally, **9P3** mentions the black box of the plane relating to both the colour and the box. Pupils have employed elaborate inference to discuss the symbolism in the text. They have also use global inference when they relate to the stones in response to a second question revealing their understanding that objects are important to the future events of the text or they have a symbolic meaning.

7P5: Yes what about those stones? What are they for? They stand in contrast to the beautiful day.

8P7 I can't help thinking about The Hunger Games[↑]. There is something about the lottery in the story that reminds me about the lottery in the novel. I do not think the outcome of the lottery is going to be very good. There is too much tension and too many things that point to a bad outcome.

Transcript 6 (AGP – January 2013)

7P5 latches on to the subject of the stones a pupil has raised as an example of the negative vibes created in the story by the writer. As with her previous comment, **4P5 (transcript 5)**, this pupil once again reveals local and global inference as she relates to the beginning of the text. The mention of the stones shows the pupil's use of global inference as she relates the incongruity of the beautiful summer's day and the collection of the stones show. It can be noticed that the question is not responded to directly, but leads another pupil to mention another text, *Hunger Games*, relating it to the negative aspects of the story and showing how the use of other texts enriches pupils' understanding. These two transcripts show how pupils are becoming more expert readers, who reveal improved use of inference as they weave in and out of local envisionments (Langer, 2011), encapsulated by their thoughts at a particular stage of the

story. The communal hermeneutic dialogue continued as pupils discussed the negative connotations of black in literature, relating the adverse aspects of black to names such as Mr. Graves and to the heavy atmosphere created by the clues mentioned in **transcripts 4 and 5**. We can also note that pupils are using text-base, situational (Kintsch, 2009) and interpretive models (Goldman et al.) as they assimilate knowledge of lexis and symbolism, outside-text knowledge to relate to readers goals set by a particular questions at a particular point in the text.

After the introduction of PaRDeS, pupils more readily synthesise information from elsewhere in the text, leading them to predict what might happen at the end of the story. Thus, there are suggestions that someone will be sacrificed, based on Old Man Warner's implication that the lottery leads to a good crop and pupils application of outside-text knowledge such as *The Rites of Spring* and human sacrifices offered by the Aztecs. Pupils weave this knowledge with earlier predictions that the story will end badly engendered by recall of clues embedded in the story, such as how the men behave at the time of the lottery help them draw on clues within text that show the tension. A: *There are many clues that help us notice the tension: wetting lips, smiling rather than laughing, hesitating to help with the lottery when Mr. Summers asks for help.*

In summary, it has been claimed that textual and outside-text knowledge are essential for comprehension (Kispaal, 2008). It has also been maintained that inference is crucial for both bottom-up and top-down reading processes to work simultaneously (Pressley, 2000, Kintsch, 2009). Use of background knowledge to help pupils infer deeper meaning and enriched interpretation was becoming more central to discussions and shows that they were relating to the text using not only their emotions, cultural values and beliefs, but the voice of the author and peers. Several of them attributed this change to their use of the PaRDeS strategy.

Now that I use the questions strategy, I make better connections across text. I also bring in knowledge from other subjects so that my understanding of the story is better. I never thought that it was a good idea to bring in other texts or other subjects. Sometimes I did compare the characters to those in other books, but I never really thought about it consciously. It was sort of fleeting. (AGP, focus group, March, 2014)

Before I began to ask questions, I did not notice many clues. It was like - well - I read the story and I understood what was happening and I enjoyed it or I did not

enjoy it. I obviously had to make some connections across the text; otherwise I wouldn't have understood what was happening, but I was not really aware of what I was doing. (SPA, focus group, March, 2014)

My own observations tallied with those of my pupils. Their dialogues had become richer, more intelligent through the fact that they now paid attention to text more readily and they brought in important outside text knowledge to enhance understanding of the text.

It is clear that pupils are becoming expert reader as they moved away from personal interaction with text which suggested a monologic reading to a more open polyphonic interaction through listening to the voices of the author through. Pupils' reading shows an improved use of inference by paying close attention to texts. This is something that was clearly not evident in their initial book tasks and in the Eveline activity. (Journal, 5 Feb, 2013)

7.4 Critical reading

As pupils began to use cohesive, local, global and elaborate inferencing more automatically, they started to read more socially, critically and creatively, revealing the hermeneutic space at work. In my mind, the interaction between personal, social, critical and creative reading led pupils to become more expert readers. Earlier, I claimed that *Personal Reading* relies on emotional and personal goals. Through observing transcripts, I noticed pupils had begun to use other types of reading interactively, leading to a richer global understanding of text. Thus, the emerging evidence of *Critical Reading* shows pupils have begun to use the text, thus relating to what the author has written.

I have divided *Critical Reading* into three interrelating stances, which will be analysed through the transcripts (see diagram 3). Two of them are used to create textual understanding and a third uses the text as a springboard to evaluate the pupils' world based on Jewish hermeneutic reading of text which claims that we need to appropriate textual meaning to analyse our own society. First, *Critical Reading* relies on the surface level of the text using literal inference by related to individual words and phrases (Kintsch, 2009; Kispal, 2008; Oakhill et al, 2015). We use our knowledge of the text's structure and language to build basic understanding (Fisher, 2005). Efficient readers may be good at this (Cain et al., 1996; Cain et al., 2001; Graesser et al., 1994). However, my experience suggested that my pupils initially did not pay enough attention to the text. As readers moved from being novices to more expert readers by asking

questions of text and each other, they began to see ideas embedded in text. Both pupils below have used the text to show how Jackson singles out Mrs. Hutchinson in *The Lottery*, proving that she is an outsider and predicting that something will happen to her because she is different.

I want to say something about Mrs. Hutchinson. I noticed that the writer says that people laugh at what she says. This is a comparison to the jokes the men told before but which nobody laughs at. It would seem to suggest that she is different from the other members of the community. It would also go with her coming late to the lottery. (Y. - AGP, Jan. 2013).

Mrs. Hutchinson stands out as an outsider when we imagine the mass of people separate to let her lonely figure move to the front of the group. (AGP Jan. 2013).

The second understanding of *Critical Reading* leads to either the evaluation of character or text or to criticism of the power binaries within the text (critical literacy). By paying attention not only to what is written, but also to how the author writes, the reader can evaluate style, content and character and criticise the writer for the way they have portrayed or marginalised certain elements of society (Comber & Simpson, 2001). The second understanding of *Critical Reading* leads to a third, the reader can use characters, messages and themes embedded in text to criticise their own society, making the literature relevant to the pupils (Goodman and Goodman, 2009).

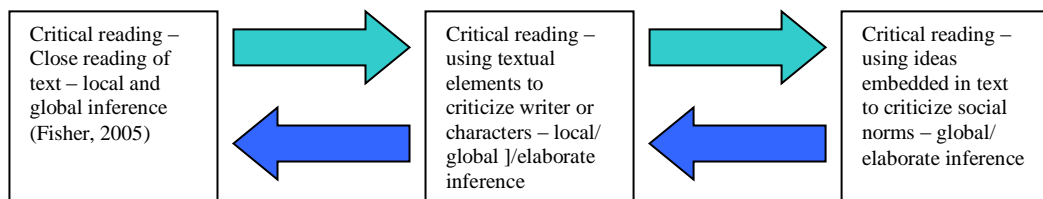


Diagram3 – the relationship between different types of critical reading

The following excerpt is from the second year of the research while SPA pupils were reading *Twelve Angry Men* (Rose). Close textual reading (*critical Reading* according to Fisher, 2005) using local and global inference leads to the second type of *Critical Reading* as pupils judge and evaluate the Eighth Juror. The play focuses on the discussion between jurors about whether a youth has murdered his father. Though there are several prejudiced characters (namely, the Third, Seventh and Tenth Jurors) who are clearly manipulative, several pupils felt that the Eighth Juror, seemingly, the most positive of the jurors, is just as manipulative.

1P1: What do you think of the Eighth juror? What are his motives for behaving in the way he does?

2P2: Well, isn't he there to cause the other character's to think and ask questions?

3P1: That's just the point. I think he is manipulative. I think he has planned what he is going to say and going to do, so that he can influence the others to change their mind.

4P3: How can you say that? He does not force them to change their minds. He makes suggestions for them to think about.

5P1: Yeh, but what about the knife? He goes to the slums where the boy lives and he buys a knife, which is forbidden to own just to prove that there is more than one knife.

6P3: Don't you think that he went to the slums to get a feel for the boy's life (...) what it was like to live in such a poor neighbourhood? I don't think he went with the intention to change everyone's minds.

7P1: But I am sure that when he brings the knife to the court, he has the intention to manipulate their way of thinking. Look at what he does also with acting out the old man going to the door. That is very manipulative. I think seeing something is stronger than hearing it. To me it is clear he wants to change their minds.

8P2: You have a point. Why is he so intent on working on their minds? It is clear that his physical actions are very powerful and influence the other jurors' way of thinking. Look at how he seems to bully the fourth juror when he questions him about the film to prove memory is fallible under pressure.

Transcript 7 – Excerpt from SPA triad work on *Twelve Angry Men*, end of March 2013).

PI, is most adamant that the Eighth Juror is manipulative, has repeatedly made this claim and chose to write her assignment criticising the Eighth Juror. She is also one of the most active members in the community, so it is not surprising that she initiates the discussion about the Eighth juror in her triad group and later on in the community. Though she shows elements of personal reading, she uses text to justify her questions and responses. P1 argues quite vehemently that the Eighth juror has gone to the boy's neighbourhood to buy the knife to persuade the other jurors that the boy is not guilty. There is nothing in the text to imply this and the Eighth Juror tells both the reader/audience and the other jurors that he was in the neighbourhood trying to get a picture of the defendant's environment when he finds and buys a similar knife to the one the boy claims he had bought for a friend and the one that has been found in the body of the deceased. Thus, he implies that the knife is not unique and someone else may have murdered the victim. However, in contrast the pupil in transcript 3, who also makes emotional claims, but does not relate to text to back them up, P1 substantiates her arguments from elsewhere in the text, justifying why she believes that the Eighth Juror uses the knife to manipulate the other jurors. **7P1** *Look at what he does also with acting out the old man going to the door. That is very manipulative. I think seeing something is stronger than hearing it. To me it is clear he wants to change their minds.* Thus, P1

uses cohesive, local and global inference to build and justify her criticism of the Eighth Juror.

Not all the pupils feel that the Eighth Juror is manipulative as seen from their responses. **4P3:** *How can you say that? He does not force them to change their minds. He makes suggestions for them to think about.* and later in the discussion **P3:** *I disagree with you. We read that eleven of the jurors voted that the boy is guilty and the eighth juror is the only juror who does not vote guilty.* Though they do not all agree about the manipulative nature of the Eighth juror, all pupils are highly critical of several of the other characters in the play, who are prejudiced, particularly those who are racist (the accused is from a marginalised group and according to the Tenth Juror, these people are all criminals), or who dislike youngsters (the Third Juror generalises his bad experience with his son to all other parent/child relationships including that of the accused and his father). Pupils also note that these prejudicial characters are the most manipulative in the jury room, influencing the way the weaker characters think and vote.

The main jurors – the stronger ones at least. - They manipulate the others. We can see the peer pressure from the beginning when the text says several people do not raise their hands immediately. (L – mid-March, 2013)

The stronger jurors – the Seventh, Tenth and Third seem so sure of themselves and they do not really give the others a chance to speak. They must have some sort of influence on the ones that aren't sure of themselves. (S - mid March 2013)

Besides a clear aversion to the prejudiced characters, pupils' cultural background and habitus - their context - may have influenced their strong reactions towards the jurors, reflecting the interaction between the reader, text, author and context (diagram 1). There is no jury system in Israel and pupils were horrified that the American system allows lay people to decide whether someone is guilty or not, particularly in cases involving capital punishment. **11P1:** *I think that he still puts pressure on the others by bringing in the knife and by acting out the old man. It is also peer pressure in the same way we see peer pressure in the first vote. It makes the jury system seem unethical. All the jurors are not professional lawyers and it seems so easy to get them to change their minds.*

To summarise, what is clear from the questions and responses in this transcript is that the readers do not just accept what the text has to offer them. Rather, they have become active co-investigators of the problems they have found embedded in text (Freire, 1970)

or that were created through the gaps left by the author and allow their voices and experiences to interact in the hermeneutic space as they linger within the text, transforming the text claiming it as theirs (Langer, 2011; Rosenblatt, 1978). In addition, whereas the earlier Wave discussion (**transcript 3**) displays mainly *Personal Reading* that does not use the text to justify opinions, it is clear that pupils here have paid closer attention to text giving justification from the text for their arguments.

7.4.1 Critical reading: making text relevant

Following the Jewish hermeneutic reading of text, which believes that texts should be used to teach values, I believe that *Critical Reading* can also be employed as a springboard to analyse or criticise social norms in our society to use the word to read the world (Freire and Macedo, 1987). In this way, literature can be made relevant for the pupils (Goodman & Goodman, 2009). The second major text read in AGP, was *1984* (George Orwell) and was read at the same time as pupils at SPA read *Twelve Angry Men* (Reginald Rose). Many of the female pupils were strong feminists, particularly the arts and humanities pupils. They had been introduced to several written and visual texts that discuss the treatment of women throughout history and so it is not surprising that they criticised the way that women are portrayed in *1984*.

Look at the women in the book. They are such negative characters. Julia is only interested in sex and is shown as less intelligent than Winston. His wife is shown as a cold person who has sex only to have a child because that is what the Party has told her to do and then there is the old ugly prostitute. The only woman that is not associated with sex is the neighbour's wife and we infer she has no personality. She is scared of her own children. Well there is also the Prole woman, but there is something sexual about the way she is described too. (T. pupil at AGP, late- December 2013)

Using the feminist lens, introduced at the beginning of the year with other literary lenses (Appleman, 2009), allowed the pupils to be highly critical of the way that Orwell treats the female characters in *1984*. Thus, one pupil acknowledged that the Prole women's task is to have children and be housewives. Another pupil pointed out that Julia and the other women in the Outer Party are dressed in overalls, to hide their gender because women are not supposed to make themselves attractive to males. She argued that this shows that Orwell has given women little freedom of choice and has weakened them (summary of points made in the transcript – late December 2013). This critical reading

of text relates to Habermas' hermeneutics based on critical theory, which reveals the power structures within text.

After reading about the prostitute in *1984*, T raises the question about whether society should legalise prostitution. By presenting this issue to her reading community, T acknowledges that language and literacy have social ends as well as literary ones (Dozier et al., 2006). Literature should be relevant for pupils and should speak to them (Goodman & Goodman, 2009). Texts should be used to change the world or at least to make the readers aware of what is wrong in it (Freire and Macedo; 1987). In relating to this form of *Critical Reading*, I argue that for gestalt reading to occur, pupils have to use local and global inference by paying attention to the text. They must also use elaborate inference, content and outside-text knowledge where and when necessary and they have to relate ideas embedded in the text to understand their world symbiotically in the same way they use their worldview and knowledge to further their understanding of the text.

1P1: Orwell has portrayed the prostitute in a negative light. She is old and ugly and has painted herself in a garish way. I think that it says she - she has no teeth. Could it be that Orwell shows her like this in order to tell us what he thinks of prostitution? Why are people so negative towards prostitutes? In fact, why isn't prostitution legalised in our society?

2P2: I have also thought about that question. It's like the question about legalising drugs.

3P3: In what way?

4P1: Well don't you think that if we legalised drugs like in Holland, we could lessen crime connected to drugs? I am sure that the countries that have legal drugs, have less people who take them. So wouldn't legalising prostitution have the same effect?

5P4: So you are suggesting that if we legalise drugs, less people will want to take drugs?

6P1: I am not sure about that, but if we legalise prostitution then the country has to take care of the prostitutes, so they will have medical care and legal care.

7P5: But what woman wants to sell her body? Does she know what she is doing?

8P3: There are many women that choose to be prostitutes today even if they could get another job.

9P6: But there are many women who are forced into it because of economic circumstances or because they are controlled by men.

10P1: It is true that in the present situation women are abused, but if it were legalised, women would be protected. Second, I think that women should have control of their own bodies and should be able to decide what they want to do with it, so that if they choose to be prostitutes, we should not criticise them.

Transcript 8 – (AGP - Late December 2013)

Pupils shared-knowledge of text and culture enabled them to use text as a springboard to voice criticism of society and their ensuing discussions (the above is an example) led to discussions of a higher degree of academic rigour and intellectual stringency (Wolf, Crosson & Resnick, 2005). Whereas, prior to the introduction of the PaRDeS strategy

pupils did not justify their arguments, nor did they use text as a basis for reading and evaluating their world (see earlier transcripts), now they were doing both more frequently. They have taken the portrayal of women in *1984* as a stepping-stone to look at what they believe are social injustices committed against a particular type of woman in modern society. **1P1** *Orwell has portrayed the prostitute in a negative light. She is old and ugly and has painted herself in a garish way. I think that it says she - she has no teeth.* Thus, we can see that pupils have used text in a similar way to the pupils in the first transcript. However, whereas at the beginning pupils were looking at the text to see their immediate world, now pupils have begun to use text as a stepping-stone to read the wider world as they do here. Asking why women should not make decisions about their bodies and why society does not legitimise prostitution to protect these women are intelligent questions and reveal *Critical Reading*. The pupils' goal was to understand the book and their society through the feminist lens because this lens particularly appealed to their identity. (It is the reader's identity that often determines the goals of their reading. Though identity is important to understand reading comprehension and interpretation of texts, I will not discuss it here as it is not within the purview of this study.) However, I would argue that it is precisely the reader's identity that leads to creative reading.

7.5 Creative Reading: expert use of elaborate inference

Krathwohl (2002) has restructured Bloom's Taxonomy placing creative thinking at the peak. Creativity "involves making unfamiliar combinations of familiar ideas" and this requires "a rich store of knowledge in the person's mind, and many different ways of moving around in it" (Boden, 1990: 3). In other words, creativity requires people to hold several pieces of information in their minds and several perspectives in tension at one time, enabling "a new idea [to] pop into play in dialogue" (Wegerif, 2013:59), whether the dialogue is between reader and texts or between readers, text and community. Reading is not only seen as a problem-solving activity requiring readers to infer meaning from lexis and syntax across text in order to solve problems created by gaps left by the writer (Fisher, 2005). *Creative Reading* necessitates that readers use elaborate inference (Cain et al., 1996; Cain et al., 2001; Graesser et al., 1994), by exploring the text through conceptual spaces in the mind (Boden, 1990) using other domains and texts to recreate the text. As pupils gained more experience in reading texts with PaRDeS and discussing their questions within the community, they began to use

elaborative inference far more intelligently and innovatively than was displayed during the reconnaissance stage and after the initial implementation of PaRDeS. They began developing ideas in hermeneutic dialogue between themselves, the text, other contexts (other texts, and knowledge from other domains).

The following excerpt is from a lesson while reading *Twelve Angry Men* (Rose). The question that opens the dialogue causes pupils to look at the text from a fresh angle. Here, pupils reflect on the information given in the play and apply their knowledge of biology, pathology and policing, as they become the judges of the jurors and witnesses of the trial by looking at questions the jurors have not raised. Through pupils' criticism of the jurors' behaviour, they came to fault the American court system and the police - the latter, through asking questions about the case that have not been raised by the jurors.

1P1: Did the person who stabbed the body intend to murder the father?

2P2: Why do you ask that?

3P1: Well from films that I have seen, a murderer- someone who intended to murder - would have stabbed the victim several times.

4P3: So what are you suggesting↑?

5P1: The text does not seem to suggest that the victim – the father - was stabbed several times, so we can infer that he has been stabbed once.

6P4: I had not thought of that. It would make a difference. As a biology student, my knowledge of the body would lead me to infer that that if he was only stabbed once, it would have taken him a long time to die.

7P5: Unless he was stabbed straight into the heart

8P6;]
lodged it there. or unless the body fell on the knife so it

Transcript 9 – SPA - Late December 2013

The question *Did the person who stabbed the body intend to murder the father?* is not a question that is generated by the playwright or by the jurors and neither had it been raised in earlier classes in which I had read the text (prior to the PaRDeS implementation). We, readers/audience, infer that most of the jurors believe that the boy has stabbed his father intentionally. The pupil's question and his peers subsequent questions and responses suggest that this reading community have absorbed the textual information and perspectives of the various jurors and have synthesised them before applying their knowledge about stabbing and its effect on the body, leading one pupil to respond later in the transcript.

And the text seems to suggest that the body was lying on its back with the knife sticking out of the chest. And anyway the jurors do not talk about several wounds when they talk about the angle the knife went in. They seem to imply there is only one wound.

Another pupil, **5P1**, uses the questions raised by the gap left by the playwright to build their argument *The text does not seem to suggest that the victim – the father - was stabbed several times, so we can infer that he has been stabbed once.* And **6P4** response shows outside-text application : *I had not thought of that. It would make a difference. As a biology student, my knowledge of the body would lead me to infer that that if he was only stabbed once, it would have taken him a long time to die.* After communal reflection on both text and what has been said in the community, **P1** says - *That is an interesting idea – that means the police could be implicated in his death. They could have saved him had they come earlier (.) when they got the phone call from the lady neighbour.* What is clear is that pupils have grasped the importance of synthesising textual knowledge with outside-text knowledge. Their hermeneutic dialogue reveals that elaborate inference embellishes and expands pupils' textual understanding (Kispaal, 2008). This is mirrored in the written assignments discussed later on.

7.6 Hermeneutic dialogue as *Social Reading*

I began this chapter by mentioning the hermeneutic space created at the intersection of six points of the reading prism (diagram 1), and have centred on reading styles that are produced as a result of this hermeneutic space. However, to perceive how the hermeneutic space operates, it is necessary to return to the transcripts and scrutinise examples of questions used to control and move dialogue forward and language used in exchanges within communal or collaborative hermeneutic dialogue. While, analysing the transcripts, looking for global understanding of what was occurring when pupils used PaRDeS communally, I noticed how the fourth reading style, *Social Reading* influenced the other reading styles. *Social Reading* relates to the reading prism and the hermeneutic space in several ways: 1) the individual reader's dialogue with the invisible author through questioning the use of lexis, syntax and literary techniques; 2) the reader's dialogue with peers and facilitator (the more knowledgeable others) and 3) the reader's dialogue with the invisible voices from other domains and other texts. *Social Reading* requires dialogue built of continuous questions and response (Bakhtin, 1981, Gadamer, 1960).

7.6.1 Social Reading through questions and responses

Several points about pupils' questions must be raised here. First, questions controlled and led many dialogues as seen in of the transcripts above and though they are not taken directly from the PaRDeS strategy, they reflect the influence of the strategy in that they deal with inference particularly those related to motive and cause/effect and symbolism. It is also clear that questions open up a space for dialogue to occur. Several pupils claimed that though they were not explicitly using PaRDeS questions, they were still questioning text as a result of being introduced to PaRDeS.

Although, I began to use PaRDeS questions stems; I found that I started to question texts using my own questions or maybe my own wordings of the same questions (SPA - final questionnaire, April, 2014).

I stopped using the PaRDeS question stems at some point or rather I began to use them automatically. I know that I am more aware of what is written in the text than before we started using PaRDeS. So, I can say the originally questions stems have influenced my reading. I do keep asking what the author wants me to think as I read (AGP - final questionnaire, April, 2014).

Second, questions and responses reveal that pupils are listening to each other and the text and not just hearing each other. Responses to questions challenge answers, and ask for justification and explanation justify. They lead to explanations which show either agreement or disagreement based on the previous comment or questions. Thus, we can note that pupils' questions and responses do not mirror the regular IRF/ IRE utilised by many teachers to check pupils' knowledge (Hynds, 1990; Lemke, 1990; Wood, 1992), but each question often leads to the responses of several pupils and embedded in those responses are other questions that demand expansion of or justification for responses. Returning to the transcripts, we can detect that the task of the first question is to set the goal of discussion. This goal determines the reading style to be used. For example: **1P1:** *What does the black box symbolise? (transcript 5).* **1P1:** *What do you think of the Eighth juror? What are his motives for behaving in the way he does? (transcript 6)* **1P1:** *Did the person who stabbed the body intend to murder the father? (transcript 8).* In addition, the questions within each of the dialogues signal many other tasks used to move the hermeneutic dialogue forward as revealed in **transcript 1**. We can notice the disagreement implied by **2P2's why?** - a challenge of the first point made about the unethical behaviour of the policeman. We can also see the challenge as **2P2's do you tell on them or not?**, which sets the topic of discussion, the ethical element of the text. **6P4's**

query about the two characters being friends relates to the text as we can see from the pupil's justification immediately after the question and which requires participants to contemplate the concept of friendship. Finally, though **8P10's** question is based on the text, the pupil opens up the discussion by challenging the participants in the community to think about what they would do in such a situation and enables him to later suggest through his final question that it does not matter whether you are a policeman or not, the dilemma remains the same - **12P10**. These challenges lead to a rigorous intelligent discussion of the text. Questions which challenge interlocutors to reflect on and rethink their opinions or those of other participants abound in the transcripts as we saw above and as can be seen in **transcript 6** for example. Not all pupils are ready to accept P1's analysis and criticism of the Eighth Juror. For example, **4P3**: *How can you say that?* signals disagreement and a challenge for an explanation from P1. Some questions invite readers to reflect by identifying with the characters - **6P3**: *Don't you think that he went to the slums to get a feel for the boy's life (...) what it was like to live in such a poor neighbourhood?* And yet other questions require the readers to use the text to develop an opinion. **10P2**: *Didn't he say something like one man is dead and one, man's life is a stake?* And **12P3** asks the others to remember what was said about the boy's lawyer, inviting them to return to the information given in the text. Thus, questions require that pupils pay close attention to the text revealing inference use as they relate to different points within the text.

Looking through the transcripts, we can notice that questions, and responses, reveal the influence of local and global inferences as pupils mention the knife (**5P1**), the old man (**7P1**), the judge's request of the jurors (**9P3** and **10P2**) and the boy's lawyer (**12P3**) in **transcript 6**. The questions and responses, agreement and disagreements, justifications, confirmations, and explanations all account for the cohesiveness and coherence of the co-text the pupils are building through their hermeneutic dialogue. Thus, reflecting on their use of questions and subsequent discussions revealed their understanding of questioning in a group and the value of communal hermeneutic dialogue.

Discussing the text in class rather than reading it at home like we do in the Hebrew literature class helped me understand what questions should be asked as I was not very good at doing this alone. Also, when I did have my ideas, the questions led me to think of another angle to see the story (questionnaire – SPA – Feb. 2014).

When we worked together, the questions and discussions made me to think of things that I had not thought of by myself when I was reading. I still did not always notice the little things in the text even though you had taught us PaRDeS. Having class discussions added as I heard another point of view. Then I thought "Oh yes. Why didn't I think of that" or "What a good idea!" (Questionnaire – AGP – Feb. 2014).

7.6.2 Cohesion and coherence in social reading

As stated above, questions are important because they control and move the dialogue forward, challenging pupils to reflect on text, their opinions and those of other members of the community. Through these challenges, pupils must justify, explain and expand on their ideas enabling the dialogue to be coherent. The cohesion of the co-text created through *Social Reading*, on the other hand, is further emphasised by the language used at the beginning of many responses either to questions or to other participants' comments. For example: agreements such as **5P6**: *That makes sense* (**transcript 5**), **5P4** *so you are suggesting* (**transcript 7**), *it's true, you have a point*, **10P2**: *You're right there* (**transcript 6**) and disagreement such as **9P3**: *I disagree with you* and the use of **but** - **3P2**: *But the book is about* (**transcript 3**). These responses indicate that pupils are listening and thus, following each other, enabling them to create a rigorous, intelligent reading of text through a Bakhtinian dialogue - a chain of questions and answers - through social reading that enhances an interaction between personal, critical and creative reading styles. Occasionally, pupils even continue each other's comments without a break not as a form of interruption, but as a form of agreement. Notice the interaction between **5P7** and **6P4** in **transcript 1**, **7P5** and **8P6** in **transcript 8** and **16P5** and **17P4** (**transcript 8**).

Cohesion and coherence in the hermeneutic dialogue is important because it creates a community of learners. It is only within such a community, whose members have the same goals, to interpret text and therefore, the wish to listen and respond to each other logically and clearly that interthinking results not only in the reading styles, but also results from reading of text together. Cohesion is also necessary as it enables the observer to follow the interlocutors' train of thought. This feeling of being part of a community is emphasised by language that is inclusive, creating a safe atmosphere to express opinions and ideas and displaying the history of the community. We can notice that pupils use the inclusive pronoun **we**. **9P4**: *We need to remember* (**transcript 1**). **5P6**: *We have the feeling* (**Transcript 5**) and **4P6**: *remember that we* and **5P7**: *In addition to*

what we (Transcript 4). The use of the word *remember* also creates a feeling of fellowship – implying 'you read it too'. Thus, interlocutors remind peers of what they have read together or discussed previously. Phrases that include **you** - **4P1**: *Don't you think* and *also* – **2P2**: *I have also thought about that question (transcript 7)* also reveal cohesiveness in the dialogue as pupils struggle to create envisionments together.

Finally, cohesion and coherence is also shown when pupils' response acknowledges that they have learnt something from another member of the community, which will transform their envisionment of text. This is displayed by comments such as **4P2**: *Wow, there are lots of clues that help build up the atmosphere. I would not have even noticed them all myself (transcript 4)*, **6P4** *I had not thought of that.* And **18P1**: *That is an interesting idea (transcript 8).* Ways of understanding are developed during reading, and vary between readers (Langer, 2011) and are often influenced by other readers. Pupils respond with excitement to I3P3's interpretation of the symbolism of the black box (**transcript 5**).

I think that it refers to the village being trapped by its traditions and narrow-mindedness. The villagers cannot get out of the 'box' because they never ↑ ask questions about what they are doing; they just go along with it. It is a bit like the children who join the Wave and do not ask any questions and get trapped.

This pupil has added a new perspective for his classmates and for me. In addition, it is important to note that this pupil, whose suggestions of the black box representing being trapped by tradition and which received popular responses from other members of the community, does not enjoy using the PaRDeS strategy, but when stimulated by the questions his peers ask will have something priceless to offer the other community members, moving him from the periphery as novice to the centre of community as more expert reader (Lave and Wenger, 1991). This further suggests that readers are stimulated to build envisionments within a community and that peer ideas act as springboards for the ideas of others members (Langer, 2011). Participants would probably not have thought about these ideas while reading individually, but they allow them to construct a richer understanding of text (Rosenblatt, 1978; Langer, 2011).

7.7 The teacher's voice in the reading prism

Wells (1999) states that there are two levels of teaching. The first is the macro-level when the teacher has to make sure that the pupils are learning the material on the

syllabus and fulfilling the goals of the curriculum. Pupils must be helped to understand and then appropriate the material. Thus, my macro voice related to the introduction of certain pieces of literature to my pupils. It also connected to the teaching of certain areas of knowledge related to the teaching of literature, for instance, the introduction of literary terms and techniques, and the literary lenses. Without teaching these areas, the PaRDeS strategy would have been less useful. In addition, we have already seen how my macro-level of teaching is related to the initial scaffolding of PaRDeS in the previous chapter.

The second level of teaching is related to the micro-level, which focuses on response rather than actual teaching. Once I had implemented PaRDeS, and created an environment for its use, my voice was less didactic and more one of the facilitator. My job was to assist my pupils to use PaRDeS when they needed this assistance and to help them negotiate the meaning of the text together. To do this I had to listen to what my pupils were saying at the same time as listening to the super-addressee in my head which was analysing what they were saying and doing. In addition, I subsequently became a member of the learning community in which I contributed knowledge, but I also learnt from my pupils. I learnt to be open-minded to what they had to say and to accept their perspectives, as they each learnt to accept mine and the perspectives of the other members of the learning community. Thus, I too contributed to the social elements of the reading.

My observation of what was happening through social reading was noticed by several colleagues too.

Your pupils are following what the others in the group are saying. You can see it from their responses to each other. They don't just agree or disagree with each other, but they justify their opinions. Sometimes there is a request for an explanation or a challenge of an opinion and the pupils really respond. What is more, their questions and answers meant that I could follow as an outsider even when I came in the middle of a conversation Partly this was because their answers were expanded and not just one sentence and partly it was because they related to the text. (Colleague, SPA, Feb, 2013)

There is what I would call (...) real dialogue happening. It is not just one question, one answer and then another question and another answer When pupils do ask a question, it is in relation to a response. They want to understand something better (...) sometimes it may challenge the opinion because they do not

agree. Sometimes they confirm what someone has said. (Colleague, AGP, Feb, 2013)

To conclude, my second research question focuses on the conditions to improve the use of PaRDeS to further improve textual interpretation and comprehension. By creating a situation/environment in which pupils question to text communally at the points of the reading prism, a space is opened to enable hermeneutic dialogue with text, each other and the voices from the contexts of other texts and domains outside text. It is the polyphonic voices that enrich understanding. The final section of this chapter will look at whether hermeneutic dialogue with text can be enhanced through written assessments and whether they echo the reading styles displayed in oral hermeneutic dialogue.

7.8 The influence of PaRDeS on written assignments

During the initial stages of the research, I had asked pupils to choose a book and generate two questions after reading the title, the blurb, analysing the cover's illustration and reading the first chapter or two. Thus, instead of me giving my pupils a question (as I had done previously), they had to find their own question for analysis. However, these preliminary questions (examples below) were mostly literal and closed-ended and so they did not aid deep reading of the text.

- | |
|--|
| <ul style="list-style-type: none"> - What will happen to Stanley Yelnats IV in the future? What is the warden looking for? - The question that bothered both Eddie, probably the rest of the readers and I, was did Eddie succeed saving the little girl under the ride? Why did he author not tell us if she was killed or not? - Will Lily find her mom? -Who murdered the Countess De Saint Fiacre? -How did Ben get most of the pupils in the school to join into 'the Wave'? |
|--|

Table 1 - Initial question samples from both schools September 2012

The first book tasks resulting from pupils' questions revealed *Personal Reading* as opposed to *Social*, *Critical* and *Creative Reading*. There were few signs of global or elaborative inference and thus, little synthesis of ideas and no application of knowledge from other domains or texts. Thus, a pupil who looked at the games that Ender has to play in *Ender's Game* painstakingly described each game in detail. While looking at

Ender's relationship with his siblings, she wrote about their behaviour, but not how it influenced their relationship with him. A pupil who attempted to compare and contrast two sets of relationships in *Anna Karenina*, wrote about what the characters did, but little about how this influenced their relationship. And several pupils, who had read one of the modern dystopia novels, merely retold the story.

These first book reports suggest that pupils were unused to hermeneutically dialogue with text. This is not surprising when relating to the responses about Hebrew and English literature classes that pupils had given in the questionnaires. It would seem that they produced standardised responses to literary texts because: *we only had to fill in questions about character, plot, setting and evaluation of the book* (SPA - questionnaire, Sept. 2012). *At most we had to write a five paragraph essay about a character or relationships between characters or anything we chose* (AGP - questionnaire, Sept. 2012)). Other pupils described that their English literature teacher expected them to write a paragraph about each of the following: plot, protagonist/antagonist with the occasional request to write something about the message or to evaluate the book (summary of several pupils' questionnaire answers from both schools – September 2012). These claims reflected their comments about the lack of real class discussions on literature texts "*mainly because teachers' questions were close-ended and most pupils did not feel the need to answer*". This information was strengthened by one of AGP's Hebrew literature teachers (2012) who claimed that he gave assignments to check the pupils had read the book rather than to get them to read the text in any depth. Pupils' rather superficial reading may be explained by Westbrook (2009), who argues that written assessments about fiction when the texts are only partially understood are not appropriate assignments to give pupils and this may be an explanation for why the initial book reports were so poor.

However, pupils reading changed with their second assignment after the scaffolding and implementation of PaRDeS. From the second assignment, pupils were expected to use PaRDeS questions they had asked while reading the text as a springboard to find an interesting perspective from which to analyse the text. The subjects pupils chose clearly show the influence of PaRDeS questions such as *Which themes are discussed in the novel? What are the ethical/philosophical ideas inferred from the novel and how can they be applied to your understanding of the novel? and How can you apply prior*

knowledge to help you understand the characters? Which literary lenses can be applied to the text in order to enrich understanding? (See PaRDeS table in appendix). Thus, pupils' papers on *The Wave* (Rhue) included comparisons between *The Wave* and conformity experiments such as those conducted by Milgram, Asch and Zimbardo, Israeli youth groups, the Hitler Youth group, and a week's experience in the army. Pupils were clearly showing their envisionment of text by relating it to their own experiences or knowledge which they had brought up in communal hermeneutic discussion, reflecting the influence of class discussion on building envisionments. Pupils explored conformity experiments and other human experiments in relation to *Flowers for Algernon* (Daniel Keyes). They also used psychology and the *Seven Ages of Man* (Shakespeare) to analyse the developments in Charlie's behaviour. Pupils' assignments showed that they had begun to use the various reading styles iteratively as they came to analyse and often criticise both the experiment in the novels and sometimes the real events they compared them to. In addition, the written work showed that writing had become a psychological (Vygotsky 1987) and cognitive tool (Langer, 2011). This improved individual reading of text can also be noticed from the questions and answers for the second book report, which also reflected a deeper understanding of text and better use of elaborative inferencing during and after reading.

<p>-How are Afghani women treated in a <i>Thousand Splendid Suns</i> and why does the author focus on them?</p> <p>-Dickens' <i>A Tale of Two Cities</i> focuses primarily on London and Paris, and the opening sentences present a set of paired statements. The story itself features several pairs of characters that, while seemingly opposite display characteristic similarities. As such, what are philosophical conclusions that can be learnt from Dickens's juxtaposition of pairs of characters throughout the story?</p> <p>-What is the significance and symbolism of the ghosts in <i>A Christmas Carol</i>?</p> <p>-How does Santiago develop throughout <i>The Alchemist</i>?</p> <p>-What are the roles of influence and morality in <i>The Picture of Dorian Grey</i> and what can we infer from them about humanity?</p>

Table 2 - Selection of questions for second book report from both schools – September 2013

Once again, what we should notice here is that though the pupils have not used the exact PaRDeS question stems, they have been influenced by them (see PaRDeS table in appendix for comparison). This echoes what we observed of the questions used as the basis of communal hermeneutic dialogue as they too mimicked the language and tasks of the PaRDeS questions though they did not use the exact questions stems. Question

choices now reveal a deeper understanding of what is involved in reading, enabling pupils to look at text through many prisms - subjective and objective - in the form of the reading styles which use different inferences interactively. Improvement on reflecting on text, communal dialogue and questions asked during reading was most marked in some pupils' *1984* (George Orwell) and *Twelve Angry Men* (Reginald Rose) assessments. (I mention some pupils, because there were a handful of pupils who did not write the paper and I will deal with them in the future research areas.) The final writing task enabled pupils to reflect on their own ideas; those the writer embedded in the text and those that were raised during communal and collaborative hermeneutic dialogue. They also related to disparate texts and subject domains, paying close attention to both the literature text and the academic text and applying the information from the academic text to the literary text leading to creative reading.

7.8.1 Expanding oral hermeneutic dialogue through writing

I have chosen to focus on assignments on *1984* as they were written by the pupils with whom I had undertaken the *Eveline* activity. The superficial reading, leading to misunderstanding and misinterpretation, displayed during the *Eveline* activity had emphasised what I had noticed from pupils' initial written assignments. In addition, their choices of question were often limited to looking at facts about events or character, but not at the analysis of the character. Finally, no pupil chose an outside domain or text to analyse their initial novel. In comparison, pupils' choices for 1984 assignments (AGP – March 2014) showed a wide range of topics: from comparisons of privacy invasion through technology in the novel to that of the 21st century, the treatment of women in the novel and in our society, characteristics of totalitarian regimes and a comparison between the film *Brazil* and the novel. Pupils' choices reflected their interests and personalities, reminding us of the importance of *Personal Reading*. However, their analysis showed *evidence of Social, Creative and Critical Reading*, as well as *Personal Reading*, as pupils objectified text in the paradigmatic role of scientist, complimenting the discursive approach of reading text with their subjective feelings and narrative thinking to create greater understanding of text (Bruner, 2003). Ontogenetically, we can trace a development in the way pupils have begun to read and interpret text by looking at the reconnaissance stage and comparing it to what they are saying and writing about text at this point (a year and a half after the beginning of the research).

Writing assignments allow time to reflect on what has been discussed in class to either enhance or transform envisionments in the same way that class discussion enable reflection leading to change of envisionment and enriched understanding within the hermeneutic space. For example, when evaluating *1984*, several pupils (particularly the girls) declared that they had not enjoyed the book, as they could not identify with the characters, which were cold and emotionless. Others responded that this was the brilliance of the writer, who has created an environment where characters emotions have been worn away, except for their hate towards the enemies of Big Brother and the love that they show him. Yet, when one pupil, who had been most vociferously negative about the novel, wrote her comparison between *Brazil* (directed by Terry Gilliam) and *1984*, she talked about the impressiveness of the novel as she compared it to the film, showing how time to reflect on both personal reading and communal hermeneutic dialogue influence writing. Thus, the written assessments allowed pupils to step out of the envisionments they had created while reading individually and in a community to rethink their stance developing meaning of text through comparisons to their own world or to other texts (written and visual) showing a reciprocity between fictive and real (Langer, 2011). Pupils' final written work shows a marked improvement in how they think about and thus comprehend text, reflecting findings that high academic demands and conversations in a community of learners influence higher literacy performance (Applebee, Langer, Nystrand & Gamoran, 2003). I have chosen two assignments (see full text in appendix 10) which I believe reflect pupils' personal interests, the influence of communal hermeneutic dialogues and the synthesis between outside-text knowledge and textual information.

O is a musician who joined my class at the start of the second year of the research. He is vocal in class and shows an ability to look closely at text and to see its many layers and perspectives. He chose to use his grandfather, psychologist Daniel Kahneman's book "*Thinking Fast and Thinking Slow*" and Richard Nisbett and Lee Ross' book, *The Person and the Situation*, to analyse *1984* from the cognitive-psychological and social-psychological perspectives (see full text in the appendix). Thus, he was relating to PaRDeS question about literary lenses, which require elaborative inference. In the same way that pupils had used Stockholm's Syndrome in communal hermeneutic dialogue to understand the ambiguous relationship between Winston and O'Brien at the end of the novel, O applies psychology to enhance his understanding of how the regime

manipulates its citizens. He discusses uniformity and conformity in the society and the way *Ingsoc* uses principles of cognitive psychology to control people's minds.

O intelligently and creatively employs the psychological lens to answer his question *How is it possible for Oceania's society to be so conformist?*. O has taken the situation described in the text and analysed why the regime is able to control the minds of its citizens and why O'Brien is able to control Winston in the end. He has given several examples from psychology through the conformity experiments of Asch and Sherif and related them to what happens in the text. In addition, he has used his grandfather, Daniel Kahneman's two thinking systems 1 and 2. He claims that the Party has primed the citizens through systems 1 by repeating the slogans: *War is Peace, Freedom is Slavery and Ignorance is Strength* and by constantly telling the citizens that they are being watched lead to cognitive ease and acceptance, so that it is easy to control them. In addition, the Party uses system 2 by making Oceania's citizens work hard and then take part in after-work activities, the regime wastes cognitive effort "so that he will not be able to start thinking for himself and develop ideas against the Party's ideology". Finally, using Kahneman's concept WYSIATI (what you see is all there is), he shows how in the novel the party censors everything except its own propaganda, feeding people "with little bits of information about the war since it exists far away", allowing the citizens "to unite against a common enemy that might just as well not exist". Thus, they are controlled by what they are allowed to see.

Whereas O chose the psychological-sociological lens to analyse 1984, D chose to build her envisionment by using a social/anthropological lens through looking at martyrdom in monotheistic religions. D, a religious physics pupil, gives several examples of martyrdom in the monotheistic religions before she notes that in 1984 there is an alternative to martyrdom implied by Julia's flawed statement "if you mean confessing, we shall do that, right enough. Everybody always confesses. You can't help it. They torture you". D argues that there is another options besides confession, "one can die for a cause". To build her envisionment she turns to Rona M. Field's book *Martyrdom: the Psychology, Theology and Politics of Self-sacrifice*, claiming that there are three premises on which martyrdom is based: individual motivation, personality and emotions, the social context, and the psychology of memory. D gives examples of each premise from the three monotheistic religions showing commitment to die based on

one's "personality motivation, emotions and culture". She finally turns to *1984* and claims that what is noticeable from the novel is that characters have no emotions (something that had been noted in communal dialogue) and that they have no sense of community or commitment to the other, arguing, "*This is best portrayed by the quote 'you think there's no other way of saving yourself, and you're quite ready to save yourself that way. You want it to happen to the other person. You don't give a damn what they suffer. All you care about is yourself'.*" She implies that the citizens only *raison d'être* is Big Brother and because they have no role models from the Bible or history, the characters "*are deprived of any sense of purpose*". D argues that this situation is caused by the Inner Party constantly changing the past and through their use of doublethink, so that Winston emphasises that he "*does not remember all the details such as the time in which the memory is set. Thus, the citizens have no memories, no myths or legends, no heroes they can model their lives on*". She concludes that perhaps Orwell "*is raising the question that martyrdom is the key to the destruction of society, of the Party and of the reality it has created. By going to such effort to create a world in which martyrdom cannot exist, he ensures its survival*" as martyrdom would undermine the total power of the Party.

We can notice from both O's and D's assignments that they have used intertextuality to frame and answer their questions on *1984*. This requires an understanding of both texts and the ability to apply knowledge from the academic texts to *1984* to create their creative reading of the text. Their unique interpretations of the novel reveal that both pupils have become expert readers who are active and independent. D has created her textual envisionment from her cultural and religious perspective (*Personal Reading*). She has related to the evaluation discussion we had at the conclusion of our reading (*Social Reading*), in which several pupils claimed they did not like the novel, as they could not relate to the emotionless characters. D has reflected on the discussion and taken it further by using close reading of the text through quotes (*Critical Reading*) to lead to a unique creative reading of the text. In this way, she had shown that the iterative readings styles displayed by the community of readers have been mirrored as she builds her envisionment for her written paper. O's paper also reveals a variety of reading styles. His interest in his grandfather's studies reveals personal reading. His paper also shows his ability to weave between *Personal Reading* (his interest in his grandfather's work), *Critical Reading* (close reading of text and critical reading of society), and social reading (as he created dialogue between text/author, himself, and psychologists) to lead

to a *Creative Reading* of text which is unique and reveals his hermeneutic dialogue with the text. In order to have engendered these different types of reading, each pupil has revealed an improved use of inference and iterative reading.

7.9 Conclusion

This chapter sought to look at the types of reading engendered through hermeneutic dialogue created by a chain of questions and responses within the hermeneutic space created in the reading prism. The reading prism is created by six points that influence reading comprehension: reader, text, invisible author, contexts of knowledge and experience (outside-text knowledge); participants in a learning community and teacher/facilitator (see diagram1). Several of these points are influenced by the PaRDeS questions, such as text features, author's voice, intertextuality and outside-text knowledge. The knowledge from each point of the reading prism is assimilated and accommodated to fit with the readers existing schema to strengthen them or to create innovative understanding caused by disequilibrium (Piaget, 1958).

The premise of this chapter is that reading is cyclic and iterative, based on the goals set by the initial questions asked by a member of the community. These questions lead to hermeneutic dialogue undertaken individually and communally within the hermeneutic space created within the reading prism. Reading literature with PaRDeS has become a way for my pupils to move beyond *Personal Reading* based on feelings, beliefs and cultural values to include the text's voice and the voices of the other. Thus, they became open to the voices of those in their immediate vicinity and the invisible voices of writer, other texts and other subject areas, as they seek new and potentially rich perspectives to enhance their reading of text. Creating horizons of possibilities (Langer, 2011) by engaging with various Discourses/discourses (Gee, 2008) leads to interaction between the readings styles (personal, critical, creative and social) engendered during the reading activity, which in turn enables deeper understanding and innovative interpretation.

Hermeneutic dialogue requires cohesion and coherence for real understanding to occur in the hermeneutic space. This is the result of reading both collaboratively and communally. It can be noticed through transcripts that hermeneutic dialogue results from the questions and responses of participants in the group and that these lead to a

rich intelligent dialogue and a co-construction of text. Furthermore, pupils have to pay attention to both the voice of the text and author as well as to other voices, both visible and invisible by really listening. Thus, their responses reveal that the words they have chosen to use are

half-[theirs] and half-someone else's. Its creativity and productiveness consist precisely in the fact that such a word awakens new and independent words, that it organise masses of our words from within, and does not remain in an isolated and static condition (Bakhtin, 1981: 343).

These findings from oral hermeneutic dialogues were mirrored by written assignments and suggest that writing is another tool to aid the reader's dynamic engagement with text within the hermeneutic space, reinforcing the ideas that have been broached in communal discussion and often leading to innovative interpretation. Thus, both hermeneutic oral and written dialogues lead to co-construction of a new text through interaction between pupil/reader's experiences, beliefs, values, cultural background and language knowledge and those of other elements of the reading prism.

Langer (2011) discusses different stances or envisionments (ways of understanding text), how they are built and how they change as readers engage with text and with other readers, echoing Piaget's assimilation, accommodation and equilibrium (1926) or Widmayer's accretation, tuning and restructuring (2004). This chapter looks at reading styles that are engendered within the hermeneutic space by the types of questions that pupils generate and how the questions and responses enrich, strengthen or transform the envisionments of all those who participate in the community. This leads me to argue PaRDeS influences individual reading as seen by the types of questions pupils were asking and the problems they were discovering within the text. However, I believe that the strategy is most beneficial when used collaboratively and then in a community. In addition, I believe that an additional benefit is giving pupils the opportunity to reflect once more on the text and on the communal hermeneutic dialogue in order to recreate a textual interpretation of their own.

Finally, one concluding point needs to be made here. It became clear to me that the different reading styles engendered different thinking styles. Vygotsky (1978) suggests that higher order cognitive strategies are developed in the individual through interaction with a more knowledgeable other. Thus, the final chapter's finding will discuss the

underlying thinking styles, which influenced the reading styles in this chapter and which were influenced by the reading text with PaRDeS.

Chapter VIII – Conclusions and Implications:

Perception and conception of PaRDeS: conclusions through hermeneutic dialogue with data

8.1 Introduction

The question, O me! So sad, recurring - What good among these, O me, O life?

Answer.

That you are here - that life exists and identity,
That the powerful play goes on, **and you may contribute a verse**
(Walt Whitman, 1983)

My action research case study created a concentric hermeneutic dialogue in which reading and understanding texts, reading pedagogy and research converged, while I struggled to find my voice and contribution to knowledge. The [reader], researcher and [literature teacher] as *bricoleur*, view themselves in the empirical world of experience, interacting with text, world, and classroom activity through the lens of the scholar's paradigm and the hermeneutic interpretivist-constructivist perspective it provides (Denzin & Lincoln, 1998). Through the hermeneutic dialogue between these lenses, I created my research questions.

- 1) **Are Israeli secondary school pupils aware of the strategies that they use while reading literary texts?**
- 2) **What is the result of scaffolding and using a particular reading strategy – PaRDeS – on their reading comprehension of literary texts?**
- 3) **How does using PaRDeS in a community influence comprehension?**

This action research case study was initiated, in part, as a political statement in response to the Ministry's new literature programme, and in part, as a way to improve my pedagogy and my pupils' reading because of tacit beliefs that they were not active expert readers. The findings collude with past research that good readers use strategies while they read. However, I found that they do not do so efficiently, leading to superficial reading of literary texts. Thus, I created the PaRDeS strategy with both cognitive, literary and sociocultural theories in mind. The original goal of the strategy was to encourage secondary school self-proclaimed readers to notice textual features such as lexis, syntax and literary techniques through questioning the text. The implementation of PaRDeS predicted that these questions would enable pupils to view

text from different reflecting and refracting prisms or perspectives, transforming their envisionments (Langer, 2011) at the same time as building textual meaning as the reader and texts fuse horizons (Gadamer, 1960).

In addition, the implementation of PaRDeS predicted that this transformation would be further enhanced by questioning and responding to elements of texts within the learning/reading community, so that pupils would move from the periphery to become contributing participants of the collective (Lave and Wenger, 1991). Finally, it predicted that the cumulative affects of reading with the strategy individually, collaboratively and communally would be evident in the pupils' written assignments (seen as a further opportunity to think about and dialogue with text). Thus, in answering my research questions, I will illustrate the need for a strategy like PaRDeS. In addition, I will attempt to explain how PaRDeS enhances reading and what happens when certain conditions are met in which PaRDeS is used to show the symbiotic relationship between interthinking and reading and its importance in reading comprehension. Finally, through the research questions, I will relate to my claims to knowledge.

8.2 Findings for question 1 - reconnaissance

My observations for the first question (discussed in chapter 5) concurred with those of past studies. Adolescent self-proclaimed readers (15-18 year-olds) use many reading strategies (Cartwright, 2009; Guthrie et al.; Langer, 2011). These strategies range from grammatical, discursal and cultural to schematic strategies (Pressley & Afflerbach, 1995; van Dyke & Kintsch, 1983). However, over the years, as a literature teacher, I have become aware that pupils often skim and scan literature texts rather than read closely, missing many important ideas embedded in text thus. The *Eveline* activity and initial book tasks reinforced my tacit knowledge about my pupils' superficial reading, revealing inefficient use of inference and poor use of related sub-strategies (such as prediction, noticing cause and effect and synthesis of information across text). Pupils' superficial reading was also related to the types of questions they asked (if indeed they asked questions before or during the reading). Pupils' admissions about reading habits from questionnaires, essays and class-as-focus group discussions were possible explanations for their superficial reading and lack of awareness of reading strategies.

8.2.1 Reasons for poor reading

The mechanics of reading are taught in the early years of school and basic comprehension is often built from both comprehension exercises pupils are required to do and the perfunctory oral class activities that occur and which are controlled by the teacher (Durkin, 1978-9; Alexander, 2004). Many pupils complained that literature classes led to a superficial rather than to in-depth reading because of the teacher's close-ended questions and shallow writing assignments that they were required to undertake. Pupils also claimed that questions occurred at the end of the reading process, rather than before or during the reading activity. Thus, it is not surprising that my findings from the reconnaissance level reveal that even self-proclaimed high school readers (those who claim they read a lot) were superficial readers who did not know how to use strategies efficiently. This was particularly acute when they showed that they often made assumptions when reading text by over-extending elaborate inference. Since pupils were unaware of the strategies they used and did not know how to use the strategies, they could not vocalise clearly what they were doing while reading (Kintsch, 2009). This revelation, leads me to extend Cain et al.'s (1999) findings that weak pupils do not know how and when to infer efficiently to so-called proficient readers, too.

Cartwright (2009) claims that most reading instruction studies have mainly focused on either weaker and/or younger readers (see also The National Reading Panel, 2000; Rosenstein et al, 1996), leaving the area of older more skilled readers an almost untouched domain. My discovery during the reconnaissance stage, (see chapter 5), would suggest that all readers, including intelligent older teenagers who are avid readers, are at a disadvantage (and not only those who are considered culturally marginalised or those who have reading difficulties) because they have never been taught how to read efficiently. This observation resonated with my reflection in and on-practice (Schön, 1982, 1987) which led me to understand that I had been controlling pupils' reading rather than encouraging them to own the text and become active independent readers. It is not good enough for teachers to scaffold questions and responses and to bring both factual and fictional texts to enable pupils to become active independent readers, though this may lead to interesting discussions about the specific text being read and to enhancing higher order thinking skills in relation to that particular text (see Westbrook, 2009). In reality, all adolescent readers, no matter what their background, intelligence, or gender, need to be given a reading strategy that will lead

them to use bottom-up and top down reading processes more efficiently. In this way, they can strive to attain deeper comprehension, prompted by improved inference use to engage with text on several different planes, while simultaneously bringing to play outside-text knowledge (see diagram 1).

8.2.2 Understandings from findings

Observations of reconnaissance data about pupils reading led me to understand that in order to achieve deeper comprehension of text, the reader must hermeneutically dialogue with texts on different levels, inferring cohesively, locally, globally and elaborately (see diagram 1 below). Readers must notice that a text is multi-layered and that each level of the text interrelate. Thus, by seeing the connectedness between different aspects of the text, the pupil/reader comes to understand the complexity of the text as a whole. This dictates that they bring to the text knowledge of the language, text structure and genre in order to construct understanding of the text. It also demands that they bring prior and outside-text knowledge to enrich understanding. Much of this echoes the expectations in the literature curricula I had studied (see introduction chapter). Finally, in order to make the text relevant to them, pupils need to use them as a scaffold to understand their own world through the literature (see diagram 1 below).

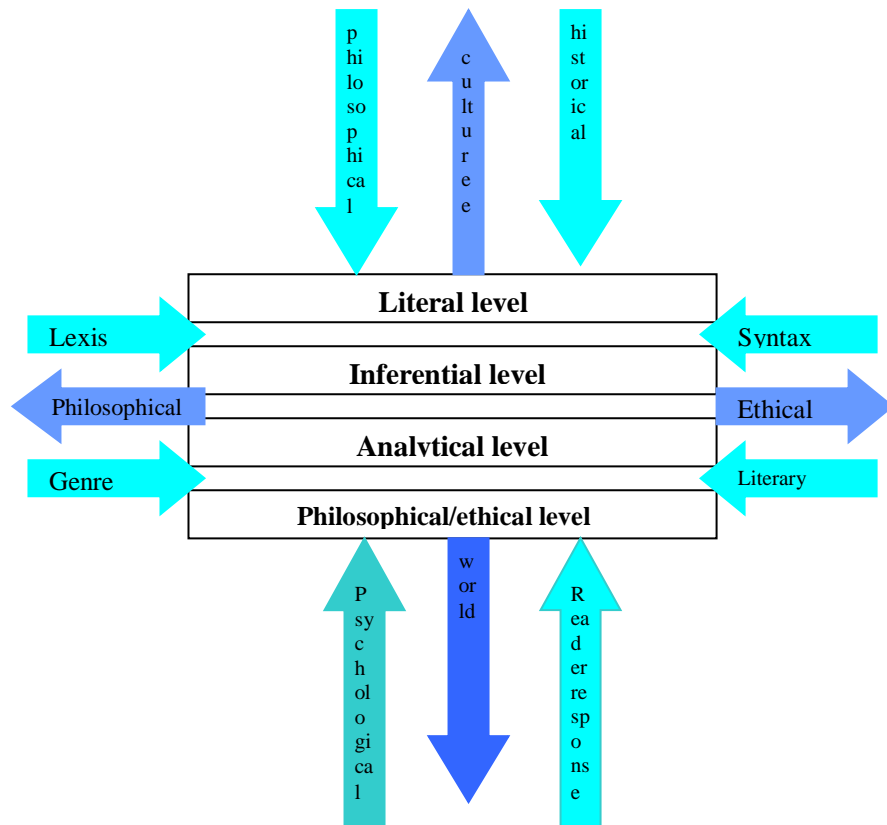


Diagram 1 – Examples of incoming and outgoing information from text and text to build global comprehension

To summarise, the findings of the reconnaissance question proved that senior self-proclaimed readers (readers who claimed they read a lot) are not active expert readers. They do not use strategies efficiently though they do use them while reading. In addition, adolescent readers are not independent readers, but rather rely on their teachers to help them see embedded information in the text. These findings and my emergent understanding of the multi-layered text led me to build PaRDeS with my pupils aid.

8.3 Findings for question 2

The first research question (question 2) related to the ways scaffolding PaRDeS influenced my pupils understanding about questions about the reading process. The findings show that scaffolding does aid both pupils' understanding of the necessity of questions and their understanding of how questions help them construct deeper meaning of text. It is important to state here that scaffolding continued while using PaRDeS and this will be discussed in relation to communal use of PaRDeS.

The initial scaffolding of questions also enabled pupils to see that text is multilayered. Pupils came to see that each question category: literal, inferential, analytical and philosophical/ethical leads the reader to see several perspectives of the text. Each of these perspectives requires the reader to use several types of inference. Furthermore, by scaffolding the questions and discussing them metacognitively, pupils came to see that the questions lead to iterative reading, so that they build a gestalt meaning of the whole text by drawing on all the information they have gathered while reading the text and weaving it together (Gadamer, 1960). Thus, the final understanding was greater than the sum of each of their individual interpretations gleaned through their question leads to an understanding which is greater than the sum of each of their contributions. Through ontogenetic (over time) observation of scaffolding and pupils' appropriation of PaRDeS, both they and I came to understand how the strategy influences reading. To understand how the strategy works it is necessary to revisit the PaRDeS strategy and see how it works in practice.

8.3.1 PaRDeS categories and their influence on reading

Pshat is the literal level of reading and requires the reader to pay attention to basic information explicitly written in the text dealt with the *who*, *where* and *what question* and questions relating to sequence. Questions in this category activate coherent inference, across sentences and local inferences across paragraphs. In initial discussions about the Ministry's list of thinking skills (see chapter 5), pupils agreed that without this basic information, it is impossible to analyse text. They also acknowledged that readers need to understand basic textual information while they read rather than first read the whole text for basic understanding and then rereading the text in order to analyse it. By comprehending basic information, particularly information that is given in the exposition - first chapters or first paragraphs (depending of the genre) - the reader begins to use their imagination and identify with characters as well as predict what will happen later in the text. In other words, they begin by building their first envisionment, which will be either strengthened or changed as they continue reading and dialoguing with the text (Langer, 2011). However, this literal level is required throughout the reading of the text not just at the beginning. Thus, pupils began to see that they did not have to read the text initially for basic understanding, but they could use literal understanding iteratively with the other categories of understanding from PaRDeS as they read. This initial text-based understanding also relies on the reader's goals (what

they want to gain from the text), their personality and habitus and is associated with their *Personal Reading* at the intersection of reader and text points of the reading prism (see diagram 2 below) allows them to imagine the situation and characters and begin to identify with them.

Remez questions require the reader to look closely at the text and think about the writer's choice of lexis and syntax, as well as the writer's use of literary techniques and the ways these areas influence their reading and understanding of plot, character and other elements of the text. *Remez* requires pupils to use cohesive and local inferences. In essence, the reader is asking what the writer wants them to notice in the text and why. By relating to the importance of the writer's lexical and syntactical choices, the reader begins hermeneutically dialoguing with the author in order to understand the text. This forms another point of interaction in the reading prism (see diagram 2). The inferential questions move the readers away from the emphasis on *Personal Reading* to a more *Critical Reading* (Fisher, 2005, close reading of texts). Thus, readers begin to understand that there is an author behind the words and that these authors have made certain choices in order to create their texts. This aids the reader's construction of textual understanding and allows them to become "detectives, psychologists, archaeologists, and sociologists as they read (pupils' metaphors for what readers do – Journal - January 2013).

Remez influences the next category, which is *Drash* (translated for my purposes as analytical) and leads to the *why* and *how* questions connected to plot, setting and character and their relationships. This category involves the reader in looking at cause and effect, perspective, motive and requires the pupils to synthesise information and make connections within the text. It involves iterative reading and precipitates global inference through synthesis and making connections. The questions generated in this category lead to *Critical Reading*, which enables the reader to evaluate character development and its relationship to both plot and other characters, as well as, to evaluate the themes and messages that are gradually revealed through interaction with the text.

By asking questions from each of these categories: *Pshat*, *Remez* and *Drash*, and discussing them metacognitively, the pupils began to see that texts are multi-layered

rather than one-dimensional (see diagram 1 above). This in turn, led them to see inference as pivotal to reading and so enriched their analysis and understanding of the text. These categories of questions deal with what is written in the text or what is inferred from what is written there.

In the original medieval method, the final category of *Sod* requires the reader to look at mystical elements of textual language. For my purposes, I have taken it to focus on philosophical and ethical messages within the text. In order for the reader to understand the text on this level, they have to use literary lenses, such as historical, social, feminist, intertextual and autobiographical (see Appleman, 2009). Reading through these lenses entails the use of elaborate inference as the reader brings voices from other domains or other texts to play with the text they are reading, contextualising the text. It also adds the contextual point of the reading prism. Reading through lenses enables the reader to see the philosophical and ethical messages embedded in the text or that they personally learn from the text. In addition, questions from this category activate *Creative Reading*, which leads pupils to a new understanding of texts as they use lenses to interpret the text. Moreover, following the tradition of reading Jewish texts (e.g. Bible and Talmud), the reader is also required to make the text relevant to their lives by analysing their own society through messages or aspects of the text. This demands a deep understanding of the text being studied. This, in turn, influences the way readers analyse plot and necessitates the reader to be perceptive to the voices within the text and those outside the text as they read iteratively.

8.3.2 Categorisation of questions and inference

The most exciting discovery during data analysis for the second question was the revelation that inference influences most of the other sub-strategies while reading. Pupils' frustration while categorising their questions after reading *The Man on the Train* (Haley) according to PaRDeS led them to ask whether inference was not the main strategy they should be using while reading. This was an interesting discovery, as it had not been one of the strategies they suggested that a reader uses during the reconnaissance activity, not had it been an area that I had thought about previously.

Later on in the research, when pupils had to reflect on the types of questions they most commonly asked while reading, the majority claimed they used inferential and

analytical. This discussion also led pupils to notice that most of the questions they had been asking were in fact inferential. Thus, pupils concluded that inference is pivotal to reading and that there were different types of inference, such as inferring meaning of vocabulary, inferring why the writer had used a particular word, inferring something about the character for vocabulary used to describe them and inferring meaning by bringing information from other texts or domains. This awareness mirrors much of the research on inference reviewed by Kispal (2008). Their awareness about inference being central to reading, influenced their more automatic use of inference.

8.3.3 Understandings from findings

I came to the understanding that encouraging pupils to discover the centrality of inference to reading is a necessary part of the PaRDeS scaffolding. During the research metacognitive discussions about the questions pupils were asking, helped them become more aware of inference, which in turn helped them infer better while reading. This discovery is as important as the attempt to get the pupils to appropriate the PaRDeS strategy.

In addition, I came to see that it is necessary to discuss the process of using PaRDeS metacognitively because this stimulates both an understanding of the strategy and what the reader is required to do while reading. This was particularly important for those pupils who were unsure of what to do with PaRDeS. It is important to state that not all the pupils used PaRDeS while they read and this was noticeable in their written work which still displayed rather superficial interpretations of the text.

8.4 Findings for question 3

Jewish education not only sees the importance of asking questions, but also foregrounds the social aspect of reading as suggested in the introduction chapter. Textual reading has always taken place within a havura , a small group or a havruta, a pair. The belief being that reading with another/others enables a greater understanding of text as each participant brings interpretations based on their experiences, personalities and knowledge leading to a greater interpretation than the sum of the individual interpretations, mirroring Gadamer (1960). I decided to see whether utilising PaRDeS within a community of learners would improve reading comprehension even more. By

working in a group, pupils are required to be open to other perspectives, as well as to be open to the text. Thus, they have to listen to the author as well as to the voices of other domains and texts that they and their peers bring to help analyse the text they are reading. By observing their interaction through using PaRDeS questions, I came to conceptualise the reading prism (see ch.7).

The reading prism is made up of six interrelating points: reader, author, teacher/more knowledgeable other and the community of readers (see diagram 2 below). Different points each interact at different stages of the reading process and depend on the goal of a particular question asked and of the creative responses that are engendered as a result of the question. The points of interaction lead pupils to notice ideas embedded in the text through opening themselves to listening to text and to each other (Gadamer, 1960). The interaction between reader, text and community including the teacher engenders richer understanding. This happens as each member of the community brings with them various ways to read as well as useful information that other members do not have.

The social element relating to the Jewish education relates to two of Vygotsky's central ideas. First, we learn to think and comprehend by working with a more knowledgeable other, whether teacher, parent or peer (Gallimore & Tharp, 1990). My observations of transcripts shows that this more knowledgeable other, does not have to be the most intelligent member of the community nor does it have to be the teacher, but the one who has important information to offer at a particular point in the reading process that will enable enriched understanding within the community. In this study, scaffolding began with my making pupils aware of question generation during reading through metacognitive discussions about the use of the questions and the ways they aided co-creation of understanding. The scaffolding continued as pupils worked together to generate questions while they read texts and justified their use as well as their responses.

In addition, and more importantly, the questions asked by pupils often led to scaffolding of thinking about text as they set the goal of the discussion which enabled others to respond. Within hermeneutic dialogues, justifications for questions and responses acted as metacognitive hooks. Thus, pupils worked within the groups and communities (see chapter 7) to enable situated learning (Lave & Wenger, 1991). In addition, though

several pupils did not use questions efficiently, they were influenced in three ways by other members of the reading community as they asked questions. Firstly, reading in a community helped them to see the types of good questions they should be asking as they read. Second, it helped them focus on important aspects of the text that they had missed by not asking questions. Third, it acted as a springboard for them to think innovatively about text even when they had not thought of a question and even if they had not thought of the idea while reading (see *The Lottery* transcript on the black box in chapter 7).

The second influence from Vygotsky on hermeneutic dialogue is the centrality of language to learning and thinking particularly in the school environment. Vygotsky believed that language and thought were connected. "Word meaning is a phenomenon of thought only in so far as thought is embodied in speech, and of speech only in so far as speech is connected with thought and illumined by it" (Vygotsky, 1962:120). Gallimore & Tharp (1990) explain that to Vygotsky word meaning is the basic form to analyse consciousness because word meaning relates to both intramental and intermental processes. Thus, it can be argued that understanding the language of text can be undertaken through social discourse and understanding the thinking of my pupils was revealed through their hermeneutic discussions and the written assignments.

Finally, the influence of using PaRDeS in a community was reflected in pupils' written work. The questions they chose to focus on for the writing task led them to pay close attention to the text and what had been discussed in class. In addition, the majority of them had come to see the importance of bringing other subject domains to the text in order to construct rich creative understanding of the text. Their new envisionment of the text far exceeded what had been discussed in the hermeneutic dialogue in the class though it was evident that pupils had been influenced in some way by the communal hermeneutic dialogue.

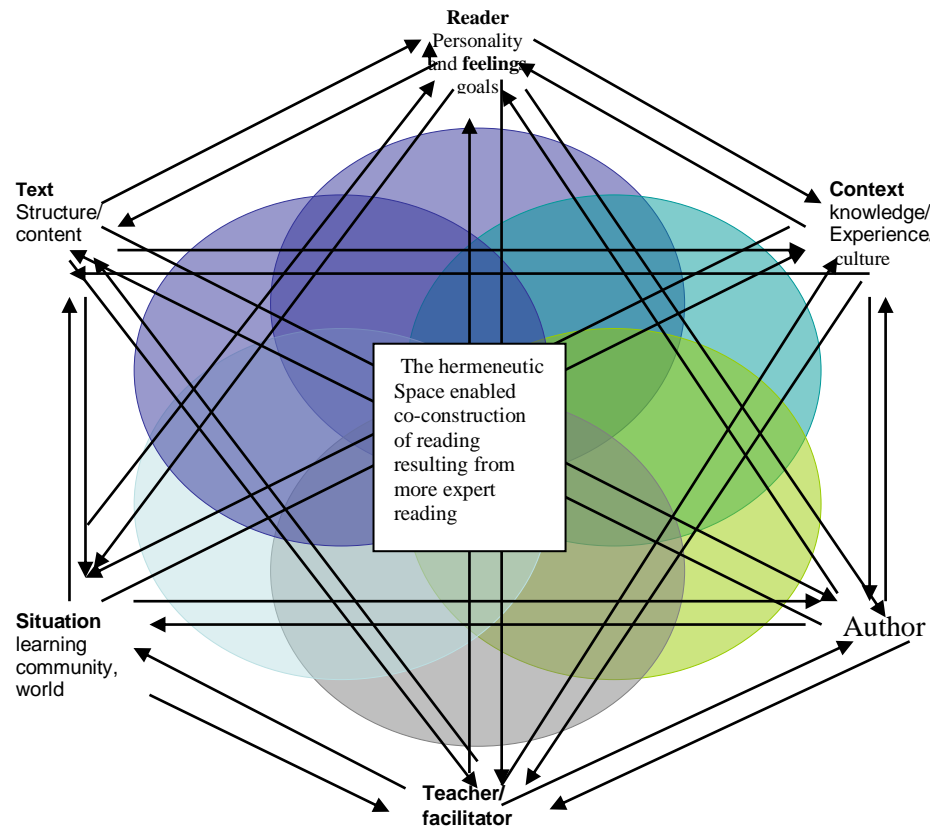


Diagram 2 The Reading Prism: creating the hermeneutic space in which comprehension is co-constructed

8.4.1 Understanding from findings.

I believe that when PaRDeS is used individually it strengthens the pupils' ability to read text at a deep level. However, when used collaboratively and in a community, it enhances the reading, so that members can co-create text together, scaffolding the use of questions, knowledge and thinking. Thus, I argue that scaffolding did not only occur when I introduced PaRDeS, but it, in fact, a necessary element within hermeneutic dialogue and leads to more rigorous intellectual discussions and better co-construction of knowledge (Wolf et al., 2005).

In addition, by constructing a safe, trusting environment in which to use the PaRDeS strategy, which enabled members of the community to think about the language and content of the text, reflect on the perspectives of their peers, and thus respond to them. Thus, pupils were empowered to express their thoughts verbally. Observing pupils

intramental processes expressed through intermental processes – hermeneutic dialogues - enabled me to see that they had begun to relate closely to textual elements, simultaneously displaying an understanding that they needed to read intertextually and read texts through different literary lenses.

8.5 Claims to knowledge

My goal for this research was to implement a reading strategy through scaffolding it for my pupils' to improve their interpretation of literary texts because I had discovered overtly that they were not expert readers. In answering my questions, I have shown that scaffolding helped pupils appropriate the strategy for themselves. One reason for this was that scaffolding used with metacognitive discussions enables to see when and why they should question text. I also observed that when PaRDeS is used within a community of learners, it stimulates rich, intelligent dialogue. It can be said that a new skill or strategy has been truly appropriated when it is used outside the situation in which it was scaffolded and used. Several ex-pupils have told me that they still use the strategy.

Hello Channah, I know it might be weird to receive such an email but I have just read the play "An Inspector's Calls" and I could not read it without analysing it and predicting what is going to happen next! It is brilliant! So I thought I should thank you for this (Pupil from AGP after she had finished school – January, 2015).

This leads me to ask why should using PaRDeS work? In answering this question, I will share my claims to knowledge.

8.5.1 Conceptualising the hermeneutic space

By listening to and analysing pupils' verbalised thought to understand how they were relating to text and how pupils were interpreting text while using PaRDeS in the community, I conceived of the hermeneutic space. This helped me understand why their reading was improving. The hermeneutic space is a conceptual space which expands, melds and develops Wegerif's dialogic space (2010, 2013), Edward's negative/empty space in art, which leads to fresh ways of envisioning objects (1999), and Moje et al.'s third space, a metaphoric space created at the intersection between home knowledge and knowledge from other communities (2004). The hermeneutic space is created at the intersection of six points of the reading prism: the reader/pupil, the text, the author, the

teacher/facilitator/ and/or the more knowledgeable other, the community of learners and the contexts - voices from other texts (written, visual and aural) and various subject domains (See diagram 2 above). Moreover, interaction can occur between any of the points of the reading prism as a result of the questions generated and leads to particular reading styles at different points of the text (see table 1 and Ch. 7). In addition, the knowledge from each of these six points are continuously interacting, rather like the atoms in CERN, which collide and move away and then collide with other atoms, generating a surge of creative understanding through openness to present and past voices, enabling horizons to fuse (Gadamer, 1960).

The hermeneutic space is opened up by a pupil's question (see Gadamer, 1960 and Iser, 1978) and engenders the other members to think not only of their ideas of text, but what the other members have to say. The hermeneutic space enables polyphony - the interthinking created by a multiplicity of voices (Bakhtin, 1992) heard because of reader/interlocutors openness to other perspectives, invoking the I/thou voice (Buber, 1958 referred to by Wegerif, 2013) from past and present, to fuse horizons of meaning (Gadamer, 1960). This, in turn, led to a synthesis of knowledge gleaned during and after the reading of the text, leading pupils to write an innovative interpretation of text, which was richer and deeper than their initial book assignment and their individual contributions within the communal hermeneutic dialogue (see Ch. 7). Thus, this openness enables the readers to repress and withhold the prejudices based on their own experiences and knowledge that they bring to the text in order to hear other voices (Gadamer, 1960). The space enables pupils to meditate on ideas raised by their questions, at the same time as contemplating propositions advanced by the questions and responses of their peers with the aid of the superaddressee (Bakhtin, 1986) or the *Infinite Other* – (Levinas referred to by Wegerif, 2013), a silent audience in the head, which allows reflection (Wegerif; 2010). Thus, what is said in the text and about it becomes

half ours and half someone else's. Its creativity and productiveness consists precisely in the fact that such a word awakens new and independent words, that it organises masses of our words from within, and does not remain in an isolated and static condition (Mercer, 2000).

The conceptual hermeneutic space is strengthened by the physical space created in the classroom setting. Pupils sit in a circle or in collaborative groups facing each other, rather than behind desks, facing the teacher and each other's backs. In this way, pupils have the feeling that they are part of a group, with whom they must engage and to do so they have to listen to and reflect on other perspectives, as they face each other as equals across the physical space created by the circle. Thus, each individual's contribution is seen as important to the contributions of knowledge that will lead to gestalt understanding of text. My first claim to knowledge is the understanding of hermeneutic space created at the intersection of the points of the reading prism.

8.5.2 Understanding what happens in the hermeneutic space

My second claim to knowledge follows on from the first and is my understanding of what happens within the hermeneutic space. The goal of the Israeli Ministry of Education's English literature programme is to teach thinking skills rather than to improve understanding of literature texts. Its goal differs from those of other national literature curricula (including the Hebrew literature curriculum), which state that pupils should read text through cultural, historical and philosophical lenses at the same time as paying attention to the lexis and syntax of text in order to comprehend the text. The other literature curricula also emphasise intertextuality to broaden the reader's understanding of text. However, unlike the Israeli English Literature programme, the other curricula do not emphasise thinking. None of the curricula sees the symbiotic relationship between thinking and reading and yet observations of what was happening while reading in the community with the aid of PaRDeS led me to understanding that there is a connection between reading and thinking, that the interthinking was central to enhanced comprehension and that this interthinking is engendered by using PaRDeS within the community. Herein, lies my central claim to knowledge.

I had noticed that the pupils were using different styles of reading (building on Rosenblatt's aesthetic and efferent reading, 1978) depending on the goal of the questions asked (see Ch. 7). The use of different reading styles led to interactive reading of the text. However, on close observation it became clear that the reading styles enhance interthinking through different types of thinking. I believe that this most important insight into understanding why PaRDeS works and occurred during the final analysis of the datasets, when I became aware of the *interthinking* (Littleton & Mercer, 2013),

which is both caused by and is the result of the different types of reading which are displayed within hermeneutic dialogue (see Ch. 7 - different reading styles). This observation occurred after noting that the verb *think* was used repeatedly in transcripts, colleague interviews and pupils' final questionnaires (see chapter 7 and coda below).

Langer (2011) claims that reading literature is a way of thinking and by listening to the datasets, I discovered that the conceptual hermeneutic space enhances interthinking (Littleton & Mercer, 2013). It is engendered by several conditions, such as scaffolding and using PaRDeS within the community and then for further thinking through a written assignment. It is revealed in hermeneutic dialogue and displayed through different reading styles which result from the goals of the questions generated at different points of the text (see diagram 2 and table 1). Wegerif (2010), like the Israeli Chief Inspector of English believes that we can teach thinking, but as the result of this study, I can argue that we do not teach thinking to improve comprehension in the same way that we do not teach comprehension. They are both abstract cognitive skills and cannot be taught in the way we teach someone how to do physical skills such as paint or ride a bicycle. However, this study shows that we can give pupils a tool and create conditions to enhance thinking. Thus, I can argue with the Ministry of Education, that we do not teach thinking in order to teach literature, but that we engender improved thinking through teaching literature and by doing this we improve analysis and comprehension. This, I believe, is the difference between scaffolding and using PaRDeS with text within the community and teaching individual thinking skills to teach literature as the Ministry wants.

Interthinking, can be separated into *responsive/responsible thinking*, *reflexive thinking*, *evaluative thinking* and *innovative thinking* (see table 1). *Responsible thinking* requires members of the community to respond sensibly, seriously and intelligently to both text and interlocutors. This can be seen through pupils' inclusive language (discussed in chapter 7) and the way they responded to each others questions and responses in an intelligent way. Thus it requires the reader to be open to other members of the community. *Responsible thinking* also demands that the reader takes responsibility for noticing the writer's use of lexis and syntax, as well as what the writer has decided to reveal through the text (such as objects they focus on and information they reveal about the characters and setting). It requires the use of cohesive, local, global and elaborative

inference. This enables the reader to move away from *Personal Reading* based on emotions and assumptions. It also entails the reader's responsibility to be open to the outside voice brought from other domains or text introduced by members of the community. *Responsible thinking* is connected to *responsive thinking*, as the reader listens to the voice of the other and reflects on it before they respond, leading to intelligent rigorous discussions.

Reflexive thinking, also occurs when learners converse with the super-addressee (a voice within their minds) to reflect on what they have read and heard through using PaRDeS in the community. This leads them to synthesise everything they have read and heard (Bakhtin, 1986). This type of thinking is activated during metacognitive discussions. Furthermore, *reflexive thinking* necessitates that readers think about the problems they face with the text as they dialogue with the author behind the text. This shows an awareness that the author has left out information and that they need to infer across sentences, paragraphs and text as a whole (Kispaal, 2008). This, in turn, leads to *evaluative thinking* and enables the learner to view logically a problem embedded in the text or caused through language, paying attention to all facets of the text and the ways they interrelate. In addition, *evaluative thinking* requires the reader to think about the writer's portrayal of different social groups or messages. *Innovative thinking* (placed at the peak of the new Bloom's Taxonomy) results from an interaction of all the other types of thinking leading to new ways to look at text and requires pupils to emphasise elaborative inference use.

Interthinking is the result of iterative reading styles and types of thinking that are engendered at different points of the text in order to build a global understanding of the text and explains why enriched comprehension is achieved within the hermeneutic space at the points of intersection of the reading prism. This causes all points of the reading prism to interact so there is fusion of horizons between the different points. The different thinking styles allow for self-awareness of one's prejudices or preconceptions and how limiting they may prevent a deep level of textual understanding. They enable open-mindedness to other voices of the text, members of the community and the outside voices they bring to the text.

INTERTHINKING

Types of thinking	Relating to points on reading prism	Reading styles based on questions asked -
<u>Responsive thinking</u> identification with elements in text, imagination	Dialogue between author and text through reader's personality, feelings, goals and habitus	<i>Personal reading</i> - often based on assumptions leading to miscues or misinterpretations and superficial reading
<u>Responsible thinking</u>	Dialogue between reader and teacher and text through scaffolding of PaRDeS and sharing knowledge of literary techniques and lenses Dialogue between reader and author through text by reader's interaction with text as they notice lexis, syntax and literary techniques Dialogue between reader, text and community through asking and responding to questions and scaffolding information so that it acts as springboard for thinking and comprehension of peers	<i>Social reading</i> (to fuse horizons, to create envisionments, move within them and between them by listening to the voice of the other present) This types of reading influences the other types of reading
Reflexive thinking	Metacognitive dialogue	All reading styles
<u>Evaluative thinking</u>	Dialogue between reader, text, author, situation, community and teacher close reading of text rather than using assumptions Looking at writer's tone, slant, message portrayal of characters and society Meta-discourse through understanding the reading process, the influence of questions and the influence of working in a community	<i>Critical reading</i>
<u>Innovative thinking</u> Writing as thinking about text	Dialogue between reader, text, author, situation, community, teacher and contexts (other texts and knowledge form different domains) Intertextuality philosophical / literary lenses requiring knowledge from other domains	<i>Creative reading</i> Recreating envisionments by listening to the voice of the non-present other

Table 1 - Different thinking styles engender different reading styles which lead to interthinking and co-construction of textual understanding

8.6 Implications of the study

My overall claim to knowledge is that the PaRDeS strategy, based on several reading theories and models discussed in the literature review, has filled a place that appears to have been missing in reading comprehension literature, that of improving reading of self-proclaimed adolescent readers, specifically Israeli pupils with and for whom I set out to do this study. Firstly, by offering pupils PaRDeS, they have become more aware of what they should be looking for in the text and what they should be doing while reading. This is due to the types of question stems as they relate to different levels of a text (see diagram 1). Thus, pupils can contemplate text-based as well as situational models of text (Kintsch, 1998, 2009) enhancing the use of cohesive, local, global and elaborative inference. This leads to interpretive inference (Goldman et al., 2015). In addition, the types of question in PaRDeS partially form the reading prism. This prism is completed when the pupils use PaRDeS collaboratively and communally. The points of the prism intersect to form the hermeneutic space which enable interthinking. Questions and responses within the hermeneutic space built of the six points of the reading prism, thus, enable iterative, hermeneutic reading of text rather than linear reading, so that top-down processes and bottom-up processes enhance and support each other (Rumelhart, 1977; Stanovich, 1980). This stimulates interpretive models of text (Goldman et al., 2005) allowing pupils to bring in Discourse and discourses (Gee, 1999, 2009) based on schemata created in different habituses (Bourdieu, 1977) as they engage in critical and creative, reflexive, conceptual and responsible/responsive thinking, encapsulated by interthinking. This interthinking is further enhanced by giving pupils the opportunity to write about the text as writing is thinking too (Vilardi & Chang, 2009) and it enabled my adolescent pupils to think more innovatively about text, leading to far richer interpretations than I have previously heard in discussions or received in writing.

My rationale for doing this study was three fold. One was to improve my pedagogy in the literature class, second it was to find a way to use the Ministry's thinking skills so they would suit my ontology and epistemology and thirdly it was an answer to my concern that the national English curricula from several countries do not suggest a reading strategy to help pupils engage in text critically and creatively rather than just on the literal level. The medieval PaRDeS saw text as multi-layered and enabled the

readers to hear the voices of interpreters across time and space, as they simultaneously attended to lexical and syntactical aspects of text. This new adaptation of PaRDeS, to be used with literature helps pupils to view text as multilayered. Using it collaboratively and communally aids pupils understanding of the text as does the writing assignment at the end of the communal reading. The implications of the study suggest that with the aid of PaRDeS, the reader becomes equipped to fulfil the expectations of the literature curricula mentioned in the introduction and not to rely on teachers to guide their thinking about text. It also achieves the goals of the Israeli Ministry's EFL literature programme in that it enhances pupils' thinking and subsequent comprehension by making pupils focus of several different aspects of text.

8.7 Research as hermeneutic dialogue

I set out to conduct an action research case study with two advanced classes to improve their reading and my pedagogy. My journey as researcher paralleled my growth as teacher and my pupils' growth as readers. My hermeneutic interpretive-constructivist qualitative research focused on the social world of my classroom as I tried to implement a PaRDeS and then explain how and why it works. In seeking to understand it, I have had to engage with many voices - those of my pupils, supervisors, critical friends as well as the voices behind the reading literature discussed in the literature review. These voices formed the research prism that mirrored the reading prism.

The interaction between each point of the research prism led to interthinking and an enhanced understanding of what I was doing and what was happening to my pupils. I began the study by reading about reading cognitive, literary and social-cultural theories of reading. This built the foundations of my research based on the goals and rationale of my research, and I returned to listen to the voices of researchers as I collected and collated data and listened to advice from my supervisors, colleagues, critical friends and participant-pupils. My pupils acted as partners in the research both as co-researchers and critical learners. Thus, they contributed to my understanding by asking questions about my research and its purpose and by responding to my answers, allowing me to reflect on what I was doing and build on the cycles of the action research. In addition, our discussions during class-as-focus groups, in which we discussed not only what was happening to us as we used PaRDeS in a community and what they believed was

happening to their reading, but what readers needed to bring to text to understand it. This opened up my eyes to what was happening to pupils reading comprehension and why. It revealed to me that my pupils were moving iteratively between readings through a microscope to reading through binoculars, as they read text iteratively; enabling them to fine-tune their analysis as they co-constructed textual understanding. Moreover, we too were orally creating a text as we discussed both the text and our reading experience through the lenses of the binocular and the microscope.

Thus, my research and pedagogy became so blurred that I am not sure where one began and one ended. The metacognitive discussion and class-as-focus groups became so important to my pedagogy that I have begun to use them in other classes. It is true that these discussions were necessary for my understanding of what was occurring because of pupils' use of PaRDeS both individually and in a community. However, it was just as important to them to discuss what was happening as I believe it helped them to appropriate the strategy and to use it efficiently.

8.8 Where to go from here: future studies

Action research has no real beginning and no real end, but is iterative and cyclical in nature (Cohen et al., 2007) and requires the researcher to ask more questions in the never-ending conversation between past, present and future voices (Bakhtin, 1981). The research had to begin somewhere and it had to end somewhere for the purpose of the thesis and is based on past and present research, but its spirals will continue, like the ripple affect caused by a stone dropped into the ocean. It began with me seeking a way to improve my pupils reading and my pedagogy and I believe that it has done this. It has also allowed me to explain why I believe that my pupils' reading has improved. However, there are still many alleyways to explore and many people to conduct the research with – new pupils and colleagues - new eyes and ears and thus, new ways of seeing and hearing. There are areas relating to my research that I did not choose to observe for the present study, but need to be taken into account in future research.

My supervisors suggested that I look at two of the four classes that I had originally intended to work with. Doing so, led me to choose to conduct the study in two advanced groups whose pupils were either English speakers or whose knowledge of English was

near perfect. This meant that I did not have to deal with English as a foreign language as an added element to research. However, I teach classes in which most pupils are Hebrew speakers and so I need to ask how effective the PaRDeS strategy will be in such classes. I do have colleagues who have begun implementing the strategy in such classes, claiming that its use has positive results. Nevertheless, I believe more formal research is necessary to improve and possibly adapt the strategy for Hebrew speakers and it would be informative if the English departments could conduct collaborative action research. In fact, it would be interesting to compare this strategy to other reading strategies that are used in English as a Foreign Language Classes.

Second, I have used PaRDeS with upper-secondary school bright and gifted pupils. Can the strategy be used with less bright pupils, struggling readers and with pupils who just do not read? Will it encourage and improve their reading and their comprehension? What about the age of the pupils? What is the youngest age I can begin using the strategy? Rosenstein et al. (1996) claim that the best age to teach individual reading sub-strategies like prediction, inference and cause and effect, is when pupils are eight and twelve. I have argued against the Ministry's demands to teach and scaffold one or two sub-strategies per text believing that the upper-secondary pupils whom I teach need a reading tool to enable global reading and not one that will lead to fractured reading. Do pupils who are younger than fifteen have enough experience with the sub-strategies to enable them to use PaRDeS efficiently?

Third, I have made assumptions based on the lack of guidance in the curricula, that pupils in many countries may still be reliant on their teachers to understand literature. Perhaps this is not true; however, though I created the strategy for use in an Israeli class, I do not believe that it is suitable for Israeli class only. I think that it can be beneficial to pupils in other countries to help them become more independent active readers. I would like to see the strategy implemented in classes abroad in order to compare what happens with my own pupils and those of others.

Fourth, in which ways can PaRDeS be adapted and for which situations? Participants of this study have claimed to me that they have used an adaptation of PaRDeS for analysing music, art and Bible. Therefore, a further area of research would be to see if the strategy can be adapted for humanities subjects, to see if and how reading can be

improved in other domains. In addition, I have rationalised why we should teach English through literature (see introduction) and explained why I chose to implement PaRDeS with literature. However, pupils are exposed to expository texts in school and will face them in higher education institutions. How can the strategy be adapted so the readers understand academic texts on several levels in the same way that they understand literary texts? Can a similar strategy lead readers to question the agenda of the author of academic texts through looking at lexis, syntax, semantics, the emphasis placed on certain ideas in the text using different philosophical lenses and reading intertextually?

Finally, one last area that would be of interest to me relates to my M.A dissertation. I believe that success in the classroom boils down to motivating pupils. How much of the success with PaRDeS use is related to the motivation and the empowerment that resulted from it. Not all pupils were successful at using the PaRDeS. This did seem to influence their lack of improvement in analysing text and writing further about the text. On the other hand, those pupils (the majority) who were motivated to use the strategy became active learners, and better readers. How can we make pupils more open to new techniques? Do we have to start earlier in their education?

8.9 Coda

The rationale behind this action research case study was to improve my pedagogy and my pupils reading as I had long been dissatisfied with pupils' reading and my control of it. At the same time, I sought to dialogue with the Ministry's literature programme, to make it more suitable for my needs and my ontology and epistemology (discussed above). Action research sets out to improve one's practice through changing it and understanding the changes through the process of the research. "It is an enquiry into the self by the self" (McNiff, 2013). The action in this study required me to question whether my pedagogy needed to be improved and if so why and simultaneously finding a way to use the Ministry's EFL literature programme that would suit my ontology, epistemology and axiology. The research required me to analyse the implementation of PaRDeS and generate evidence from the data that pupil's reading comprehension had improved as a result of the implementation and to explain why. Consequently, the research was initiated by the action (Elliot, 1991:23).

The rationale behind PaRDeS is the educational milieu in which I was brought up (see introduction) and is related to my pedagogical ontology and epistemology, which view individuals as active learners who ask questions in order to understand and knowledge as co-constructed in a community through listening to voices past and present and reflecting on them temporally to construct understanding. Thus, learning and understanding are enabled through questions, process and working within a community. This research engendered a mutual understanding of the research process and the texts we were reading.

Together my pupils and I nurtured the originality and creativity of each participant in the community of learners and researchers (Wells, 199:157). Research and pedagogy, in hermeneutic dialogue, led us to take risks in expressing our ideas about the research and the reading process through questions and response to each other. Thus, I as teacher-researcher and my pupils as participant-pupils became independent active craftsmen who generated new ideas about reading together, enriched the old reading concepts by expanding knowledge on reading with our unique perspectives fed through interthinking and hermeneutic dialogue (Lave & Wenger, 1991; Wells, 1999).

In summary, the journey undertaken to conduct this research has been educational and refreshing, allowing me an insight into reading comprehension and what happens when pupils are encouraged to use a reading strategy within a community of learners. It has led me to understand my reading pedagogy and ways to improve it. Moreover, I would suggest that action research, particularly collaborative action research, should become a part of teaching, so that we, teachers can make our tacit knowledge of classroom practice explicit. In this way, we can dialogue with those in academia and government and we can improve our own practice. My action research empowered me to make a change my pupils' reading and this has influenced my pedagogy. I have scaffolded the strategy under the same conditions in several other classes after I concluded the research and I intend to continue scaffolding this strategy to enable pupils to use it collaboratively and communally. Moreover, I have introduced this strategy to several of my colleagues and they too have seen positive results. These findings have been emphasised by both pupils who have used the strategy and colleague-observers. I stated in my methodology that this research was partially a critical participatory action

research study following Habermas' hermeneutics based on Critical Theory, with its emphasis on emancipation.

I began this paper, by stating my concerns, one of which was the new literature programme which had been imposed on the English teachers. I explained that one of the rationales for this study was to use some of the Ministry's ideas to build a reading strategy that would be more suitable for my ontology, epistemology and axiology. I argue, that I have achieved emancipation and empowerment as I have been able to build on the Ministry's ideas and have been allowed to employ my strategy in my classes instead of following the programme rigidly. Of course, it is not only I, but my colleagues, who have been able to build on the Ministry's programme as we use PaRDeS within our community of learners enabling us to work according to our ontology and epistemology.

However, the most exciting results of PaRDeS could not have been predicted at the outset of the research. Not only had I noticed that pupils were using the PaRDeS strategy automatically in class; they claimed that they used it in other areas of the curriculum.

I have never understood Bible. The teacher has always asked us to read a chapter for homework and the concepts and language are difficult. I now use PaRDeS to read the chapters and find that I understand them much better and do not need to wait for the teacher to explain them. (Pupil SPA- April, 2014 - Class-as-Focus group)

I was talking with T. he is so excited with PaRDeS and he says that he looks around him and infers all the time. What is more exciting, he says that he has adapted PaRDeS to use to analyse art. I also use it to analyse music. It makes me see the music more clearly. (Pupil AGP - April, 2014 - Class-as-Focus group)

In addition, colleagues had also noticed the influence of the strategy. In conversation with a teacher (who had taken over a tenth grade class which had not participated in the research, but which had been taught the PaRDeS strategy) enthused at the maturity of her pupils thoughts about the texts they had been reading with her. She praised how they situated the text in a wider world picture in order to enhance their understanding of the text. On reading their responses to *Mending Wall* by Robert Frost, pupils had dealt with the Israeli Arab problem, an Ethiopian pupil had looked at the problem of racism and another pupil had related to her own problems of making friends. The teacher's

reaction to their work was to share it with one of the dance teachers and me. The comment of the dance teacher - *This work gives me hope in this generation – that there are students who can express themselves intelligently and maturely (Summer 2014)*. However, the ultimate signs that the PaRDeS strategy works came from a colleague who commented unbidden:

Channah, you have taught the pupils how to think outside the box and how to read a text so that they really understand the text and they can comment on it and make it relevant to their everyday lives. (Colleague – SPA – summer, 2014)

This comment was augmented by those of pupils and I leave this present study with the voice of one of them:

Last words (because I know I will not say them to your face) - Channah, I liked to learn with you very much and I think your method of teaching is brilliant. I am glad I learned more than just a few pieces of literature in the English lessons, but I learned a way of thinking too. It is very suitable for AGP. I also use it in Bible studies and Literature lessons, and as I wrote, I like analysis and I am happy that you taught me how to do it properly. (Final questionnaire - AGP, March. 2014)

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Appendices

Appendix 1 – letters of consent

1) Letters of consent for parents

Dear Parents,

You have been invited to participate in a doctoral research project that I am involved with through the University of Sussex in England. **It will focus on how to encourage my pupils to question the texts they are reading in order to develop creative and critical thinking skills.** During the research process, I will be giving my pupils questionnaires, interviewing them as a class group and observing the lessons through video. I will also be inviting colleagues into the classroom to observe lessons. **The university ethics requirements demand that I obtain consent from my pupils' parents** and so I am turning to you to request permission for them to take part in the research.

There are several **benefits**, which I hope will be outcomes of the research. I hope that there will be a direct positive influence on my pupils' thinking skills. I also believe that the findings will contribute to how I teach English in general and how I teach literature in particular, as well as there being a possibility that the results will help other teachers in the future.

Most of the research will not encroach on pupils' personal time.. Since the Ministry does not allow me to interview my pupils, we will discuss the progress and outcomes of the research as part of our ongoing discussions about text in class- as-focus- groups.

There is no monetary payment for their participation in the research. It is done voluntarily and with the pupil's wholehearted agreement.

In order to **protect** my pupils, I will not state their names in the written report, nor will I give the name of the school or its geographical location. The tapes and questionnaires will remain in my possession and will only be used by me for the purpose of my thesis. Can I have your permission, if I need to publish my findings other than in thesis form for the university at some time in the future?

It is important to state my **pupils' rights**. If they decide not to participate in the research or you decide that you do not wish them to participate, they will not be penalized by me. The decision will not be reflected in their grades, report cards or in my personal relationship with them. The same applies if they and you decide to retract permission for participation during the research process. Pupils will have the right to review transcripts and modify the information as they see fit and I will discuss the progress and problems of the research with them.

If you have any questions at any time, please feel free to call me on 02 679 5255.

Thanking you in advance,
Channah Persoff
Parent's/Guardian's consent

I have read this letter and I give _____ permission to participate in this study.

Name of Parent/ Guardian _____

Signature of Parent/Guardian _____

Date _____

2) Letters of consent for pupils

Dear Pupils,

You have been invited to participate in a doctoral research project that I am involved with through the University of Sussex in England. **It will focus on how to encourage my pupils to question the texts they are reading in order to develop creative and critical thinking skills.** During the research process I will be giving you questionnaires, interviewing you as a class group and observing the lessons through video tapes. I will also be inviting colleagues into the classroom to observe lessons. **The university ethics requirements demand that I obtain consent from my pupils** and so I am turning to you to request permission for you to take part in the research.

There are several **benefits** that I hope will be outcomes of the research. I hope that there will be a direct positive influence on your thinking skills. I also believe that the findings will contribute to how I teach English in general and how I teach literature in particular as well as there being a possibility that they will help other teachers in the future.

Most of the research will not encroach on your personal time. It will mainly be done in class time. Since the Ministry does not allow me to interview pupils, we will discuss the progress of the research during lesson times.

There is no monetary payment for your participation in the research. It is done voluntarily and with your wholehearted agreement.

In order to **protect** you, I will not state your names in the written report, nor will I give the name of the school or its geographical location. The tapes and questionnaires will remain in my possession and will only be used by me for the purpose of my thesis. Can I have your permission, if I need to publish my findings other than in thesis form for the university?

It is important to state **your rights**. If you decide not to participate or your parents decide they do not wish you to participate, you will not be penalized by me. The decision will not be reflected in your grades, report cards or in my personal relationship with you. The same applies if you and your parents decide to retract permission for participation during the research process. You will have the right to review transcripts and modify the information as you see fit and I will discuss with you the progress and problems of the research.

If you have any questions at any time, please feel free to call me on 02 679 5255.

Thanking you in advance,
Channah Persoff

Assent from minors

I agree to participate in the research. The purpose of the study has been fully explained to me by Channah Persoff. I understand what is being asked of me and should I have any questions, I am aware that I can contact Channah at any time. I also understand that I am free to quit the study at any time and will not be penalized.

Name of participant_____

Signature of Participant

Date_____

3) Letter to the Ministry of Education

To whom it may concern

At present, I am doing a Doctorate through the School of Education and Social Work of the University of Sussex, England. This university is a research-intensive higher education institution and Educational research at Sussex was ranked 11th in the UK in the Research Assessment Exercise. I am being closely supervised by two senior experienced academic researchers from the University of Sussex. Professor Judy Sebba is my main supervisor – see her details at <http://www.sussex.ac.uk/profiles/53047> In addition, I have to meet the very stringent University of Sussex ethical standards that require full proposals to be reviewed by the committee that includes service providers managing children's services.

I am looking at how to teach pupils to question texts in order to develop critical and creative thinking skills. This is an area that I believe is related to the subject of Higher Order Thinking, in which the Ministry has recently become interested. For ethical reasons, I am seeking permission in order to carry out the research in my school.

My research is a case study of my teaching techniques, which requires qualitative data collecting methods. I will be observing my pupils' improvement in questioning techniques and thinking as I model the questioning skills and they begin to use them effectively. My hope is that the discussions based on the questions they ask will show a more in-depth mature way of dealing with the text and the issues brought up in the text. My wish is that the more competent they become in questioning, the more their thinking skills will develop.

I plan to observe the process through the lenses of a video camera, the tape recorder, and by inviting colleagues to sit in on several classes. I will also be analyzing the

pupils' written class work with an eye to finding a connection between questioning skills and thinking skills.

Metacognition is now believed to be one of the highest forms of thinking skills. In order to build up this skill, I would like to have the pupils think about the process of questioning the texts and whether their questions are actually developing their thinking skills. This will require the pupils to fill up questionnaires **anonymously**. It may require that I interview volunteers within a focus group based on answers that are given in the questionnaires.

Both, pupils and their parents will receive a letter stating all their rights, the fact that anything recorded will remain anonymous, and the fact that they (pupils and parents) have a choice as to whether they want to participate in the research. I have also made it clear that all data is for my eyes only and that there is not relationship between grades and the participation in the research.

I will conclude with what I hope will be the benefits of my research. I hope there will be a direct positive influence on the pupils' thinking and reading skills. I also hope that my findings will contribute to how I teach English in general and how I teach literature in particular and finally, I hope that if the findings are positive, I will be able to share them with other teachers.

I attach my full research proposal and the completed ethical requirements from the University of Sussex.

I await your reply and thank you in advance.

Channah Persoff

Appendix 2 - reading comprehension strategies and PaRDeS question stems

Reading comprehension strategies

Literal – recognising basic facts of the text related to characters, setting, plot, key vocabulary

Predicting – thinking about possible outcomes from looking at the title and the cover, to using available information found in the text as you read

Inferring – using available information to make assumptions about the vocabulary, text, character, and plot

Identifying parts and the whole – understanding each part to build an understanding of the whole

Comparing and contrasting – finding similarities and differences in order to enhance understanding of plot, characters, and text

Explaining cause and effect – identifying and explaining influences on character and plot

Distinguishing perspectives – understanding character's viewpoints, readers' viewpoints and author's viewpoints

Uncovering motives – identifying motives that will help explain why characters behave in a certain way

Problem solving – identifying characters' problems and looking at how they solve them or fail to solve them / saying how you would solve the problem

Synthesising and making connections – looking at how earlier information helps us understand later information given in a text and vice-versa/ using background knowledge to understand the text better

Evaluating – saying what you liked/ disliked about text, message, the way the message was embedded in the text, the way the characters behaved

Original PaRDeS tabulation. As the research progressed and we found that inference was central to reading and applied to the other categories , I changed the language of the questions. In addition, I was introduced to the literary lenses by a student teacher who had observed my class and this became another way of observing text and was added to the philosophical/ ethical category.

Pshat literal	Remez clue	Drash inquiry	Sod Philosophical/ Ethical
Who....? Where...? When...? What (first, second, third etc)? What is the meaning of.....? (basics vocabulary)	Which words/ phrases help us to infer.... ? Which literary techniques help us to infer/...? Which help us to predict.... ? How might sentence structure help us infer.....?	What are the effects/influences of.....on? How can you compare/contrast...? What are motives? What is perspective? Whose voice do we hear in ? What do/does.... say about the? What is the problem and what is a possible solution? How does the structure of influence.....? How do you agree/disagree with ? How can you justify?	What are the ethical/ moral/ philosophical ideas / conclusion that can be learnt from? Which concepts/ themes are discussed in.... and how are they discussed? What are the strengths/ weaknesses of.....? How is related to other.....? Which literary lenses can be used to understand?

Latest version of PaRDeS tabulation

Pshat - literal	Remez - inferential	Drash - analytical	Sod - ethical/philosophical
<p>Who....?</p> <p>Where...?</p> <p>When...?</p> <p>What (first, second, third etc)?</p> <p>What is the meaning of.....? (basic vocabulary inference)</p>	<p>Which words/ phrases help us to infer/understand/ think about /conclude.... ?</p> <p>Which literary techniques help us to infer/ understand/ think about /conclude.... ? ...?</p> <p>How do the literary techniques influence us when we read?</p> <p>Which help us to predict... ?</p> <p>How might the sentence structure help us infer understand/ think about /conclude.... ??</p>	<p>What do we infer/ conclude about effects/ causes of...on?</p> <p>What can we infer/conclude by comparing/ contrasting..... and ...?</p> <p>What can we infer/conclude from motives?</p> <p>What do we infer/conclude about fromperspective?</p> <p>Whose voice do we hear in ?</p> <p>What is problem and what is a possible solution from perspective?</p> <p>Why do you agree/disagree with ?</p> <p>How is related to other.....?</p> <p>How does synthesisinghelp us understand?</p>	<p>Which themes are discussed in.... and how are they discussed?</p> <p>What are the ethical/ philosophical ideas / conclusions that can be learnt from and how can they be applied to our understanding of?</p> <p>In which ways do you agree/ disagree with the messages..... and why?</p> <p>What are the strengths/ weaknesses of.....?</p> <p>Which literary lenses can be used to understand and how do they help us understand?</p> <p>How can you apply prior knowledge to help understand?</p>
Justify all answers by using text, other texts or other domains of knowledge- don't make generalisations			

Appendix 3 - table giving datasets information

Research question	datasets	Purpose of datasets	Dates
Reconnaissance- <i>Are Israeli secondary school pupils aware of the strategies that they use while reading literary texts?</i>	Journal entries	-To describe pre-research pedagogy -To state rationale for research -To describe observations and feelings about what was happening during the reconnaissance cycle at each major stage of data collection	Beginning Sept. 2012 - End Oct.2012 reconnaissance stage
	Questionnaires 1) initial (25 from each of the schools = 50)	To attain information about reading experience both at home and at school	Beginning of Sept.2012
	2) Post Eveline activity (25 in AGP)	To observe changes in awareness of reading comprehension strategies(RCS)	End of Oct. 2012
	Focus group 1) initial in both schools	-To check whether pupils are cognizant of strategies they employ when reading -To discuss Ministries thinking skills	Beginning of September 2012
	2) Eveline questionnaire (25) followed Oral collaborative and communal analysis of Eveline	To analyse changes in awareness of RCS – (journal observation)	End Oct- 2012
	Pupils' written assignments- 1) Initial book assignment (4 from each class-random pupils)	To check for strategies pupils use when reading and compare to questionnaires and focus group discussion	End of Oct. 2012
	2) Written character analysis of Eveline (AGP – 25 pupils)	To check for strategies pupils use when reading	Beginning of Oct. 2012
PaRDeS intervention <i>1) What are the consequences of scaffolding and using the PaRDeS strategy while</i>	Videos 1) One hour video in each class while reading <i>After Twenty Year</i> 2) two 15 minute collaborative videos from each class while	-To scaffold questions -To observe pupils responses during scaffolding	Beginning of Nov. 2012

<i>reading literature?</i>	reading <i>The Man on the Train</i> in groups		
	3) One hour video for the each of the two stories of community hermeneutic dialogue	To Introduce PaRDeS strategy while reading <i>The Lottery</i> (AGP)/ <i>Mr. Know-All</i> (SPA)	Middle of Nov. 2012
	4) -3 videos in each class of twenty minutes collaborative groups – beginning, middle and end of reading the book	<i>The Wave/ Flowers for Algernon</i> To observe developments in hermeneutic dialogue	Beginning of February- Middle of April 2013
	5) 2 hour video of community dialogue of both books		
	6) 2 hour videos of The Wave trial		
	7) 2 hour videos of hotseating – The Wave/ Flowers for Algernon		
	1) Focus group – after reading <i>The Man on the Train</i> (both classes)	To observe and later analyse types of questions and categorisations (Discussed in journal)	End of Nov. 2012
	2) Discussion of types of questions they had been using during	To show awareness of questions and how they were influencing their reading	
	3) Discussions before and after the reading of <i>The Lottery/ Mr. Know-All</i>	To discuss literary lenses	
		Scaffolding the use of literary lenses - To discuss if writers can separate themselves from their literature	
	Interview of colleague observers (One in each school)	To observe questions and responses and quality of hermeneutic dialogue on the two stories	End of Nov. 2012
	Journal entries	To discuss theory behind the PaRDeS strategy in comparison to other question strategy programmes	Beginning of Nov. 2013- Middle April- 2014
		To describe observations and feelings about what was happening during data collection for second question cycle at each major stage	
		To comment on written assignments – close reading of text and different inferences	

	Written -work on <i>The lottery and Mr. Know/ All</i> (4 of each class- same pupils as initial assignments) -Pupils' question notebooks (50)	Scaffolded questions and answers to mirror the original oral discussions to show pupils different elements of the text	January -2013
		Used to record questions and as basis of focus group discussion on question awareness	March - 2013
2) <i>How does the strategy influence comprehension when used within a reading community?</i>	Videos -3 half hour collaborative in each class- beginning , middle and end of the long texts -2 one hour videos of Twelve Angry Men -3 one hour videos of 1984 -One hour video of Hotseating during the reading of 1984	-Observe pupils responses to each other to co-construct meaning -Observe how close-reading of text and outside-text knowledge are used to co-construct understanding of text Observe changes of envisionment temporally as pupils synthesise ideas within and across texts	End of October to beginning of January 2014
	Questionnaire- final (45)	-Pupils' reflection on what they had been doing -compare/contrast with original observations they made on reading strategy use and what had happened to their reading and writing as a result of a) using the PaRDeS strategy and b) hermeneutic discussion in collaboration and in a community	February 2014
	Class- as- focus groups in each school	Final reflection about what they had noticed about their reading and writing based on questionnaire given – recorded in journal	February 2014
	Outside observation Two for each class – one in the middle of reading the text and one at the end with one final interview combining both observations (the middle observation was followed up by	To observe changes from the first observation and changes while reading the same text	First observation in Middle of Nov. 2013 Second observations at end of December 2013

	questionnaire)		
	Journal entries (throughout the data collection once pupils had appropriated the strategy and had taken responsibility to control discussion)	<ul style="list-style-type: none"> -To reflect on changes in reading as a result of PaRDeS strategy -To reflect on changes of reading as a result of discussing in a community through the richness and depth of discussion - To look for peer scaffolding -To reflect on the types of thinking that engendered the reading 	September 2013-February 2014
	Written work – final (4 in each class- same pupils as initial assignments)	<ul style="list-style-type: none"> To observe the change between all written assignments - To compare with developments in oral hermeneutic dialogue -To observe innovative 	January 2014

Table 1- Table of datasets

Appendix 4 – data analysis tools

Conventions of transcription for discourse conversation analyses

The conventions below are loosely based on an amalgamation of conventions from Wells (1999) and ten Have (Second edition, (2007/2011))

Layout and sequencing

Each line is numbered. Within turns each new utterance begins a new line.

Speakers are indicated by P- pupil plus number and t = teacher.

} Left bracket is used when there is an overlap between two interlocutors.

-- A hyphen indicates incomplete utterances

Pauses and silences

(.) A full stop in brackets mark a pause.

Characteristics of speech production

 Underlined words show speakers' emphasis.

“ ” Words or passages that are quoted are included in inverted commas.

↑ ↓ Arrows indicate shifts into higher or lower pitch in the utterance part immediately preceding arrow.

Transcribers' doubts and comments

[] Square brackets enclose interpretation of what is said or other important information like body language or facial expression.

(*) Asterisks in brackets show passages that are unclear – one asterisk marks each word that is judged to have been spoken.

These were the final tool-kits used for data analysis. The initial ones were described in the chapter on methods.

Tool-kit 1 used to analyse data associated with questions two and three. It is used to understand the relationship between inference, PaRDeS subcategories and evident features of reading in communal hermeneutic dialogue which engendered thinking styles and therefore different reading styles. (Codes are those written in bold and categories for the titles on the top of the table written in italics.)

<i>Inference types</i>	<i>PaRDeS sub-categories</i>	<i>Evident features in communal hermeneutic dialogue</i>	<i>Reading types</i>	<i>Thinking types</i>
Over-elaborative	Literal level of text	Assumptions based on emotions, past experience and knowledge rather than on text Evidence of: Misreading text/ miscuing Misunderstanding text	Affective reading	Emotive thinking Creative thinking – Fisher, 2005)
Local- Knowledge of: language text structure genre	Basic information needed to understand literal level of text Leads to sequencing	Close reading Evidence of using basic information	Responsible reading – paying attention to text Literal Reading – Acknowledging text	Critical thinking –close reading of text (Frost, 2005)
Cohesive (relating to language)	Language features -Syntax -Lexis -Literary techniques -Information in text used for prediction	Close reading Evidence of reading across text using language features to understand text and character	Responsible reading – acknowledging text Responsive reading - using text to think about what the author may have wanted the reader to attend to during reading	Critical/logical thinking close reading (Frost, 2005)

Global	<p>Synthesising information within text to reveal:</p> <ul style="list-style-type: none"> -Cause and effect -Character motive -Development of perspectives -Understanding problems and solutions -Understanding themes and messages -comparing and contrasting different aspects of text 	<p>Evidence of iterative reading to build a gestalt understanding of character and text</p> <p>Evidence showing awareness of themes and messages within text</p> <p>Evidence of understanding of how social elements are portrayed to criticise the writer's stance</p>	<p>Conceptual reading – using ideas in text to construct understanding</p> <p>Judgemental Reading (to criticise writer's or character's stance)</p> <p>Relevant Reading - Text used as springboard to criticise reader's society</p>	<p>Critical/logical thinking close reading (Fisher, 2005)</p> <p>Critical thinking (critical literacy)</p> <p>Critical and Creative thinking about text and world (using the word to understand the world – Freire)</p>
Elaborative	<p>Applying knowledge from other subject domains</p> <p>Using other texts to enrich understanding</p> <p>Comparing and contrasting texts (written and visual)</p>	<p>Evidence of intertextuality Histories of class reading</p> <p>Evidence of listening to other voices</p> <p>Evidence of literary lenses used for analysis of text, the writer's perspective and our world</p>	Innovative Reading	<p>Creative thinking -applying outside-text information to create new understanding of text</p> <p>-Seeing text from different perspectives through the eyes of others in the community or the invisible other - author's of other texts/ author of text being read, members of other subject domains)</p>
All inference types	All PaRDeS sub-strategies	<p>Evidence of how and when to ask PaRDeS questions or evidence of Pupils' acknowledgement of areas in the text that relate to PaRDeS question-sub-strategies</p>	<p>Reflexive reading-Being able to explain:</p> <ul style="list-style-type: none"> -reading process -use of strategy -Writer's choices 	<p>Metacognition (talking about: how they think and read</p> <ul style="list-style-type: none"> -What the writer's intentions may be -Whether the writer can separate themselves from their text)

Tool-kit 2 to analyse the functions of discourse and language in hermeneutic dialogue to reveal interthinking and co-construction of textual comprehension

Sequential organisation of spoken discourse	IRF moves	Function of moves	Function of language used to negotiate meaning
Nuclear exchange (initiation and response)	Initiation move	Question - does it: Control of topic choice Reveal opinion Reveal close reading of text?	Does question reveal PaRDeS sub-strategies and thus interlocutor's ideas about text/ problems with textual elements/ character/ writer?
	Responding move	Does response relate to question? Does it reveal: Opinion, Explanation Agreement/ disagreement Is it answered by another question? Does it ask for: Elaboration Justification Confirmation Opinion Explanation Repetition Evaluation	Language revealing interthinking I think, I believe I would like to: -extend what X has said -relate to what X has said I agree/disagree with X Language revealing Reasoning/justification/ Confirmation- because the reason is Language revealing Polyphonic voices Modals – tenuous suggestions It could/can be... Wouldn't you say...? Might Language requesting/revealing the sharing of ideas Don't you think that it is ...? When we read... We saw/ discussed... Language showing scaffolding X is ... It is an example of... It means...
Does follow-up move reveal Dependent exchange which develops an aspect of responding move Or	Follow-up move	Does it relate to responding move Is it answered by another question? Does it ask for or reveal: Elaboration Justification	See above

<p>Embedded exchange which deals with problems in the uptake of follow-up move</p> <p>Or is there no follow up but the beginning of a new nuclear exchange?</p>	<p>Another initiation move beginning another sequence of moves</p>	<p>Confirmation Opinion Explanation Evaluation</p> <p>Does response require</p> <p>Repetition Identification of referent</p> <p>Initiation of new topic through new question</p>	
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Appendix 5 – Samples of data

Sample transcript 2

<p>1T: As we read the story together, think about the questions I am asking so we can discuss them after we have read the story. Notice the title. What might it mean? What can we predict about the events of the story?</p> <p>2P1: Something happened to somebody after twenty years.</p> <p>3P2: Somebody met someone after twenty years.</p> <p>4P3: Someone found something after twenty years.</p> <p>5T: What is the purpose of questioning the title?</p> <p>6P4: Maybe we can predict what will happen.</p> <p>7T: Why is predicting important to the reading process?</p> <p>8P4: It allows us to focus as we read.</p> <p>9T: Will the prediction always be right?</p> <p>10P4: No</p> <p>11T: It does not matter if the prediction is incorrect, however, as S said, it does help us to focus on the text better to see whether our prediction is correct. We need to concentrate and follow to see if we are correct.</p> <p>[I began reading the story, stopping at certain points]</p> <p>T:What does <i>on the beat</i> mean?</p> <p>12P1: On his rounds</p> <p>13P2: On the streets he needs to keep watch of</p> <p>14T: Yes, policemen were assigned specific areas to check for unruly or criminal behaviour or anything which seemed suspicious.</p> <p>15T: The impressiveness was habitual and not for show- what do we infer about the policeman from this description?</p> <p>16P3: We infer that he did not behave in an impressive way to show off – eh it was his normal behaviour.</p> <p>17T. How do we infer from the text that he was not showing off?</p> <p>18P2: It says there were <i>few spectators</i>.</p> <p>19P4: It also says the streets were <i>depeopled</i>. There is no one to show off to - em there are not a lot of people on the streets.</p> <p>20T: That's right. In what context is the word spectators normally used? This is an unusual context. Notice as we read how the writer uses language. It is quite beautiful.</p> <p>21P2: Aren't spectators people in an audience?</p> <p>22T: Good – spectators are people that watch something, normally a crowd at a sport event or witnesses to an event. eh What about the word depeopled?</p> <p>23P3: I think it means that there are few people on the streets. I have never heard that word before.</p> <p>24T: It would seem that O. Henry is using poetic licence and inventing words to enable the reader to envisage-get a clear picture of the scene. Notice if he does this – makes up words somewhere else in the text. What is the cause of so few people on the streets?</p> <p>25P5: The late hour and the cold weather.</p> <p>26T: Where do we see that in the text? Can we infer from the text that the people were usually not out at this time of night?</p> <p>27P2: The word <i>but</i> suggests that this is not normally the case and that</p>	<p>I1 <i>I instruct</i></p> <p>Res. 1</p> <p>Res 2</p> <p>Res 3</p> <p>Metacog question</p> <p>Metacog question</p> <p>Res</p> <p>I 2 metacog</p> <p>R</p> <p>I3 metacog</p> <p>R</p> <p>I4 metacog -expl</p> <p>R</p> <p>I lit question</p> <p>R</p> <p>R</p> <p>E5 expansion</p> <p>R1</p> <p>R</p> <p>E elab</p> <p>I 6 <i>Inference</i></p> <p>Infer question</p> <p>R – close reading of text</p> <p>E and explantion</p> <p>I 7 <i>Inference</i></p> <p>R1 Close reading</p> <p>E elaboration</p> <p>E- I 8 <i>Literal</i></p> <p>Awareness-focus</p> <p>R</p> <p>Eval elaboration</p> <p>I9 <i>Literal</i></p> <p>R</p> <p>Metacognition - focus</p> <p>I10 <i>Analysis</i></p> <p><i>Instruction</i></p> <p>R</p>
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<p>it is the cold weather that causes the streets to be empty.</p> <p>28T: Well noticed. It is important to notice link words like but, because, however, in addition as they give the reader more information and tell the reader to look out for changes. These words help the reader understand the text better.</p> <p>29T: What might the connection be between the policeman and the title?</p> <p>30P4: Perhaps the policeman discovers a body that disappeared twenty years ago.</p> <p>31P3: Maybe the policeman discovers a crime that happened twenty years before.</p> <p>32P:5 It could be that the policeman is Jimmy and he has come to meet his friend twenty years after they made the arrangement</p> <p>33T: Why am I asking this question?</p> <p>34P4: Maybe to get us to focus more on the events on the story – to pay attention to them or what is written in the text.</p> <p>35T: Go back to the title what did we discuss before we started reading.</p>	<p>I11 Close reading Inference</p> <p>R Close reading</p> <p>Eval Metacog - focus I12 <i>Analysis</i> T requ connect</p> <p>R1</p> <p>R2</p> <p>R3</p> <p>I13 metacognition R1 I14 Connection</p>
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Pupils are clearly with me as I began to scaffold questions are a mixture of metacognitive questions dealing with why readers need to use certain strategies. The pupils are cooperating as they pay attention to text giving examples such as the examples connected to the vocabulary. I have also pointed out the importance of language that the writer uses and it is something I need to focus on in the future. It was something that was missing from the Eveline activity. They did not notice language and structure. I will have to look at conjunctives, I need to make sure that I ask them what types of questions I have been asking and why so they focus on the questions and also on the text. I should have given more pupils a chance to answer – give wait time and if there is to be a real dialogue in the community it is something that I will have to foster.

Tenuous language use = I think, perhaps and modals – it could be good language to show dialogue with text and I hope it will be the language that is typical of later real discussion.

There is a lot of IRE going on here, but it is to get pupils to think about text and to feel comfortable about response.

Sample transcript 2

<p>1 P1 I think that the government in 1984 did not use technology efficiently.</p> <p>2 P2: I think they did. O'Brien has followed Winston for seven years.=</p> <p>3 P1: =I don't think he followed him for seven years. I think it was for a few months, but he told him it was for seven years.</p> <p>4 P3: He followed him for seven years - that was part of the plan, in the same way the government did not kill him as soon as they felt he rebelled. It was only when they were sure that he was beginning to rebel actively that they gave him the book. That is the <u>whole</u> point of the government. They wanted to break him by controlling his ↑mind. They are not like other governments mentioned in Goldstein's book. They want total control of the mind ↑rather than the body. They control everyone's minds by changing everything they have ever read and changing the countries they are at war with. They want everyone to hate everyone else and love Big Brother. Those who rebel have to be made to love Big Brother. Look in the text [Excitedly] - O' Brien tells Winston that he is a flaw in the pattern and that he has surrender to them of his own free will or they cannot destroy him. Anyone who rebels must be made to come over to their side – "We convert him, we capture his inner mind, we reshape. We make him one of ourselves before we kill him." He has emphasised that in this <u>they differ from</u> other totalitarian regimes which killed anyone that they though was different Here they want to make the enemy the same before they kill him.</p> <p>5 P2: Yes, they give him the book to read, and that is when they arrest him. It was part of their plan. The government has to control his mind. That is why they do not kill him immediately. This would suggest that O'Brien is not part of the Brotherhood and that it does not exist. He was the one who gave him the book and he is the one who tortures him and controls his mind at the end.</p> <p>6 P1: There could still have been a Brotherhood. When O'Brien answers Winston's question about whether The Brotherhood exists (****) it is not important whether it exists or not.</p> <p>7 P2: But wouldn't the fact (..) he said that he co-wrote the book suggest that the Brotherhood does not exist. In my mind that comment suggests that if the book was written by the Inner Party, so they must have created The brotherhood to catch those they feel are rebels.</p> <p>8 P1. I still think that the government does not use technology efficiently like technology is used today. We have freedom, but everything we do is noted on computer and all our private details are there too. There is no privacy. We can all be followed. Look the government did not follow the Proles. They were allowed to do what they wanted.</p> <p>9 P2: They did not need to watch the Proles to the same extent as the members of the Party.</p>	<p>Pupil initiation – sets the goal of the discussion -opinion Close reading of text to disagree Disagreement – reader's response <i>Inference</i> through <i>synthesis</i> of ideas</p> <p>Agreement with P2- inference through <i>synthesis</i> of ideas = <i>global inference</i></p> <p>reasoning/ justification</p> <p>Close reading through quote</p> <p>Confirmation and agreement Agreement and additional textual information</p> <p>Disagreement</p> <p>Teacher's response to emphasise pupil's comment</p> <p>Return to original topic relate to today and back to book iterative reading</p> <p>Justification for opinion</p>
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10 T: They must have watched them in some way because we read that those that seemed like rebels were taken away. We can assume that there were other people like Charrington who had been placed strategically amongst the Proles to keep an eye on them.	Justification through applying textual information Global inference
11 P3: Yes, They did not need to watch them in the same way as they controlled them in other ways like through the literature and the Lottery. So you can say they are really efficient because they only have to truly follow a small amount of people.	Hook - justification critical thinking
12 P1 But how could they follow all the Party members:.	
13 P3 Firstly, they had lots of spies. They may not have followed everyone through the telescreen. The point is that it does not matter if they have ways of keeping tabs on everyone, they are led to believe they can all be seen.	Disagreement question justification for disagreement

Rigorous intelligent talk cause by the following

Evidence of iterative reading as pupils go back and forth within the text – from the time that Winston is first discovered to the time he has been given the book. Pupils have shown close reading of the text – global inference – examples: Followed Winston for Seven years. They did not follow the Proles. Winston's question about Brotherhood . Pupils often use text to justify their opinions without having to be asked. This is one of the conditions of using PARDES – the questions and responses must be justified.

Inferences

Global inference is shown when the Synthesise information to make comparison how the Proles are controlled versus how the Party members are controlled.
Comparison between Inner Party and other governments using Goldstein's book

Inference -

Elaborate inference - assumption about Charrington

P1 uses elaborate inference by comparing to today's use of technology when he compares it to technology in the novel to justify his answer.

Comparison is often very noticeable in responses and is used to show how pupils build a fuller understanding.

The arch- thinking used here is critical in that it relates to close reading of the text . language often shows reasoning as with P3's long response. He has justified himself several times in the speech by using the text – very different from the initial Eveline reading or from the Other Class' response to the Wave which did not justify text. Critical logical thinking shown by P3 when he explains why it is most likely that they have an agenda and have been watching Winston across the years.

Communal ideas shown through responses. The responses relate to either question or comment. Polyphony and Interthinking is observed through the following language

Inclusive language – Look in the text – inviting the community to join him

Yes – but (I see what you are saying, but I do not agree)

Tenuous suggestion allowing for others to be comfortable to take part in the discussion use of modals – But Wouldn't that

I think used rather than stating a fact. (This was becoming more noticeable.) What is missing here that I have noticed in other transcripts, there is no relating by name to the previous interlocutor

Initiation, response and follow ups are further responses

Exchanges – most of the moves are dependent exchanges – developing what the previous interlocutor has said.

Far less teacher involvement – have inference question about book and Brotherhood. It may be too leading and I should have asked a different question

Appendix 6

Examples of the different questionnaires responses

The first two questionnaires – the reading habits questionnaire and Eveline cycles responses were given during the reconnaissance stage. The third questionnaire was given at the end of the research process. There are two or three examples of replies of each.

Dear respondent,

I am in the process of doing research for a Doctorate on the use of questioning texts (specifically literature texts) to build up pupils' thinking skills. At present, I am interested in finding out what reading experiences, likes and dislikes connected to reading and understanding of reading skills youngsters bring to their literature class. I also want to look at the experience within the English class and compare it to the Hebrew literature class. Please answer as fully as possible.

Thanking you for your cooperation,
Channah Persoff.

Put an X by the multiple choice answers.. There may be more than one suitable answer in a question that has several possibilities.

General background:

Name of school: *AGP*

Male /X female

Age *17* School year *11*

Mother Tongue: *English and Hebrew*

Reading in Childhood:

1. Did your parents read to you as a child? X Yes/ No
2. Did you read to your parents at any time in your childhood? X Yes / No
3. Did you enjoy reading as a child? X Yes / No
4. When you were in elementary school did reading come easily to you or did you find it difficult? X Easy / Difficult
5. Was there time set aside for silent reading in elementary school? X Yes / No

6. In what way do you think your childhood reading experience has affected how you read now?

I think that I grew to like reading because my parents read to me and when I was learning to read, I read to my Mother. There were always a lot of children's books around and we went to the library. Also I remember that my parents read a lot. We used to sit down on Friday night and read as a family – each person read their own book. I think that had a particular good influence on my reading today. I really enjoy it and I think reading together was a very positive experience.

In school we had a reading hour in some years and the teacher asked some of us to read to her during the reading hour. I think the teacher showed that reading was important. She also read from her own book sometimes and read when we read. However, this did not happen with each teacher.

Reading Practice Today:

1. Do you have many books in your house?

We have books in almost every room.

2. Do you read [] books in your spare time?

- a) ☒ many
- b) quite a few
- c) a few
- d) few
- e) no

3. If you read, do you do so because

- a) ☒ you choose to do so
- b) your literature teacher forces you
- c) your parents make you?

I read books because of all the reasons. I do not think my parents force me. They do recommend me books. I also read books because my friends recommend them to me.

4. What type of books do you like to read?

- a) ☒ Romance
- b) ☒ Fantasy
- c) Science fiction
- d) ☒ Action
- e) Thriller
- f) Other: Historical, whodunit, non fiction

As I said before, I like all different types of books.

5. Do you prefer classic literature / modern literature?

I do not have a preference.

6. What is the reason for this preference?

I enjoy reading a wide range of genres. I think that it is good idea to read different types of books because you are introduced to a wide range of language. In addition, we learn something about different cultures from different types of books. For example - Jane Austen describes the life of women during the period she lived and the author of A Thousand Burning Suns talks about women in Afghanistan. I sometimes like to read detective stories - both more classic types like Sherlock Holmes or more modern types like I think that a lot of modern books are fun to read because of the plot and they are entertaining. On the other hand, I think that many of the more classic books are good because of the vocabulary and language. They tend to be richer. Their plot is less exciting, but the relationships between the characters are good.

Reading Skills

1. Do you read fast / slowly?

I am not sure how I read.

2. Does the speed you read at help you to understand the book? Yes/ No

I have not thought about this question.

3. Does the speed you read at help you remember what you have read? Yes? No

I have not thought about this question.

4. What makes a good reader?

- a) ☒ practice
- b) ☒ motivation
- c) love of knowledge
- d) speed of reading
- e) memory
- f) ☒ reading skills
- g) other _____

5. Do you use any of the following strategies when you read?

- a) ☒ Compare and contrast information/ characters
- b) ☒ Identify
- c) cause and effect
- d) ☒ predict
- e) infer
- f) ☒ make connections between one piece of information and another
- g) Other - Judging the characters or the quality of writing

6. Which techniques help you understand what you read?

The first thing that I do when I read is to imagine the character or the place the story occurs. I also identify with the character by evaluating them through my own experiences and my own life. I think this means that I compare the character to myself or to people I know. I sometimes predict what might happen also by comparing the events of the story or book to the events in other stories and books.

When you have read a book, do you analyse:

- a) the themes
- b) **X** the characters
- c) the plot
- d) the style of the writer
- e) **X** the message?

I do not really analyse the style, but I judge it.

9. Do you ever ask yourself questions as you read a piece of literature? Yes/ No

I am not really aware that I ask questions when I read.

10. If you ask yourself questions as you read, what type of questions are they?

- a) close-ended questions to just check basic information
- b) open-ended questions to think about the literature in depth in order to really understand it?

I am not really aware that I ask questions when I read.

11. Why may questions be a valuable aid to help with understanding literature?

Questions may help us to focus when we read. I do not really notice though whether I ask questions while reading unless it is connected to evaluating what the character does and whether I think that his choices are right or wrong.

Reading literature in the English class

1. Why do you think literature should be taught in the English class?

Literature should be taught in English lessons because it helps us with the language. I think that it is better than to learn language and words out of context. Also we can be introduced to different cultures. It is also more enjoyable than using text books and we get a feeling of achievement when we read a whole book. Also

2. Why do you think the education authorities have now decided that literature should be taught in the English class?

- a) to add to a pupil's general knowledge
- b) to teach appreciation of different styles of writing
- c) to teach values
- d) ☒ others: introduction of a different culture, to improve our language
- e) Other – *to improve language*

3. Do you study literature in your English lessons

- a) ☒ as a class
- b) ☒ in pairs - *occasionally*
- c) in small groups
- d) all the above?

4. Does the teacher analyse the literature for you or are there in- depth class discussion about the literature being taught?

- a) ☒ The teacher analyses the literature.
- b) Pupils are encouraged to analyse the literature.
- c) Pupils and teacher analyse text

5. Who facilitates (starts and controls) the discussion about the literature if there are discussions?

- a) ☒ the teacher
- b) the pupils

6. Who should be more passive in the class-

- a) The teacher
- b) The pupils

I do not think that anyone should be passive in the class.

7. Give reason(s) for your answer of question 6.

I think that we should all - teacher and pupils - participate in class though there are times the teacher has to teach. When pupils participate in class it is good because there are many more perspectives and not just the teacher's. Also when the teacher is the only one to talk, then pupils lose concentration and do not learn anything.

8. Which of the following does your teacher do in order to lead to a discussion?

- a) ☒ questions pupils - *occasionally*
- b) ☒ mentions a theme as a stepping stone - *Occasionally*
- c) talks about a dilemma brought up by one of the characters or the writer
- d) makes a provocative comment about the literature
- e) other _____

9. Which types of questions are used in the English literature class?

- a. close-ended to check you know basic information
- b. open ended questions to get you to really think about different aspects of the literature

Both types of questions are used though mainly close ended questions are used

10. Does questioning the text help you understand the meaning of the text? Yes / No

Explain your answer to question 10.

The teacher's questions help us to understand problems in the text that we would not understand alone. They also show that there is a problem in the text that we probably would not have noticed. The teacher uses both types of questions. Sometimes it is the close-ended ones to check that we know the literal ideas in the story. More often the close-ended questions are connected to vocabulary. The teacher does not tell us the meaning, but checks with us. On the other hand, the teacher asks us many why questions that we have to think more about the story. These questions get us to understand the character and the changes in the character and what motivates the character. They also help us to see the relationship between the characters and the setting and how they influence the plot or how the plot helps the characters.

11. Give an example of the type of question(s) that can be asked in a literature lesson to really stimulate thinking skills that will lead to in- depth discussion within the class.

What causes the character to behave in this way?

How is this behaviour related to an earlier behaviour?

What can we infer from this behaviour?

12. Does questioning the text help you think about the text's relevance to your Life? Yes/no

I am not sure yet. We have not read enough with questions. I know that sometimes ask why a character chose to do something or why a character likes or dislikes another character or why they did not do something when they should have. But I do not relate them to my life?

14. If the answer to the above question is yes, can you give an example of how your questioning of the text might help you see the texts relevance to your life.

See above.

Learning Hebrew Literature in school

1) Why do you think literature should be taught in school?

I think that literature should be taught because it gives us an insight into other world and other societies. It is also different reading literature in class than when we read book at home because the teacher asks us questions that open us up to different perspectives or ways of looking at the text. When I read by myself, I concentrate on imagining the character and the setting.

2) How is/ was the literature class conducted?

The class in the last school was annoying, since most pupils did not come to the lesson or they came rather haphazardly and so they never knew what was happening in class. I love literature, so I always read the text, but it was boring not to be able to have a real discussion about the text. The teacher spent most of the time explaining the text to the pupils because so many had not read the text.

3) Has the literature teacher taught you any reading strategies to help you read?

No, we did not learn any special strategies.

4) What types of assignments do/did you get?

Normally our literature assignments were very basic. We had to write what we thought about the character. Sometimes we had to write a paragraph about the character, a paragraph about the plot and a paragraph about the setting.

Summary of questionnaire

Pupils likes reading because of home experience which started as a child when parents read to her. Reads widely and enjoys a large selection of books both classic and modern.

Pupil uses predict and identify – strategies. This typical of the questionnaires that I have read. Does not notice questioning text, but looks for imagery and setting. This seems to be typical of what many pupils have written. This fits in with noticing the character and the message. Suggests that pupil is reading across text and infers to build up picture of character.

The class is interesting with teacher leading discussion about text. The types of questions are motivating pupils take part in the discussion. I wonder how many pupils actually participate in the discussion. Teacher's questions help pupils read across text and develop a gestalt understanding of text and character.

Some pair work. I wonder what and how it influenced the understanding of the literature.

Writing assignments more literal than analytical. Typical of several of the pupils' whose questionnaires are read.

General background- Male Pupil (SPA)

Name of school: *SPA*

X Male / female

Age *16* School year *1* Mother Tongue: *English and Hebrew*

Reading in Childhood:

- 1) Did your parents read to you as a child? X Yes/ No
- 2) Did you read to your parents at any time in your childhood? X Yes / No
- 3) Did you enjoy reading as a child? X Yes / No
- 4) When you were in elementary school did reading come easily to you or did you find it difficult? X Easy / Difficult
- 5) Was there time set aside for silent reading in elementary school? Yes / No
- 6) In what way do you think your childhood reading experience has affected how you read now?

Reading Practice Today:

7. Do you have many books in your house?
we have several book shelves in our lounge and then we children have in our bedrooms.
8. Do you read [] books in your spare time?
 - a) many
 - b) X quite a few
 - c) a few
 - d) few
 - e) no
9. If you read, do you do so because
 - a) X you choose to do so
 - b) your literature teacher forces you

c) **your parents make you?**

There are lots of reasons why I read books. Mainly because I like them. My parents make suggestions, but they do not force me. It is true we have to read books for literature. I often read books because someone suggests them to me or the blurb makes the book sound interesting.

10. What type of books do you like to read?

- a) Romance
- b) ☒ Fantasy
- c) ☒ Science fiction
- d) ☒ Action
- e) ☒ Thriller
- f) Other detective, factual

11. Do you prefer classic literature / modern literature?

I prefer modern literature.

12. What is the reason for this preference?

I think that there is more action in the modern literature and the language is easier to understand than some of the classical literature. Many of the books are set in a modern time period so I can connect to it better.

Reading Skills

7. Do you read fast / slowly?

I have never paid attention. I think I would consider myself quite a fast reader

8. Does the speed you read at help you to understand the book? Yes/ No

I do not know.

9. Does the speed you read at help you remember what you have read? Yes? No

I do not really know. I suppose that since I read a book a week, I must be quite a fast reader.

10. What makes a good reader?

- h) ☒ practice
- i) ☒ motivation
- j) love of knowledge
- k) speed of reading
- l) memory
- m) ☒ reading skills
- n) other _____

11. Do you use any of the following strategies when you read?

- a) ☒ Compare and contrast information/ characters

- b) ☒ Identify
- c) cause and effect
- d) ☒ predict
- e) infer
- f) ☒ make connections between one piece of information and another
- g) other _____

12. Which techniques help you understand what you read?

I think all the techniques that I marked as they help me pay attention to the text. I know that I look for little clues and that I often compare and contrast ideas in the text and characters.

13. When you have read a book, do you analyse:

- a) the themes
- b) ☒ the characters
- c) the plot
- d) the style of the writer
- e) ☒ the message?

9. Do you ever ask yourself questions as you read a piece of literature? ☒ Yes/ No

Sometimes

10. If you ask yourself questions as you read, what type of questions are they?

- a) close-ended questions to just check basic information
- b) open-ended questions to think about the literature in depth in order to really understand it?

I ask mainly open-ended questions like why.

11. Why may questions be a valuable aid to help with understanding literature?

These types of questions help me evaluate the character or judge them

Reading literature in the English class

9. Why do you think literature should be taught in the English class?

English literature helps us learn vocabulary and I suppose it helps us learn grammar. It also introduces us to new cultures and different perspectives.

10. Why do you think the education authorities have now decided that literature should be taught in the English class?

- a) ☒ to add to a pupil's general knowledge
- b) to teach appreciation of different styles of writing
- c) to teach values
- d) ☒ others: introduction of a different culture, to improve our language

This question really repeats the above question.

11. Do/did you study literature in your English lessons
- a) ☒ as a class
 - b) ☒ in pairs
 - c) ☐ in small groups
 - d) ☐ all the above?
12. Does/did the teacher analyse the literature for you or are there in- depth class discussion about the literature being taught?
- a) ☐ The teacher analyses/d the literature.
 - b) ☒ Pupils were/are encouraged to analyse the literature.
13. Who facilitates/d (starts and controls) the discussion about the literature if there are discussions?
- a) ☒ the teacher
 - b) ☐ the pupils
14. Who should be more passive in the class-
- a) ☐ The teacher
 - b) ☒ The pupils
- I think that both the teacher and the pupils should be involved in the discussion.*
15. Which of the following does/did your teacher do in order to lead to a discussion?
- a) ☒ questions pupils
 - b) ☐ mentions a theme as a stepping stone
 - c) ☒ talks about a dilemma brought up by one of the characters or the writer
 - d) ☐ makes a provocative comment about the literature
 - e) ☐ other _____

13. Which types of questions are/were used in the English literature class?

- a. ☐ close-ended to check you know basic information
- b. ☐ open ended questions to get you to really think about different aspects of the literature

They were both used.

14. Does questioning the text help you understand the meaning of the text? ☒ Yes / No

Explain your answer to question 14.

Questions can help us focus on parts of the text we might miss or they might help us think about something like the message.

15. Give an example of the type of question(s) that can be asked in a literature lesson to really stimulate thinking skills that will lead to in- depth discussion within the class.

*Why is the character behaving in a particular way?
What is the relationship between two characters?*

Can you compare the two characters?

16. Does questioning the text help you think about the text's relevance to your Life? Yes/no

I cannot answer this question

14. If the answer to the above question is yes, can you give an example of how you questioning of the text might help you see the texts relevance to your life.

Learning Hebrew Literature in school

1) Why do you think literature should be taught in school?

As I said before, it is a good way to introduce us to other cultures and different perspectives on life. It may teach us how to empathise with others if we can identify with characters.

2) How is/was the literature class conducted?

We sometimes read the text for homework. The teacher asks questions and we have a discussion about what we have noticed and then we read the text again and discuss it in more detail.

3) Has the literature teacher taught you any reading strategies to help you read?

No

4) What types of assignments do/did you get?

Our literature assignments were normally five paragraph essays on character or setting. Most of the time they are compare and contrast essays or character development. We have to do them in class and not for homework because our teacher thought we might get help or copy from the computer.

Summary of questions

Pupils reading habit also influenced by home experience. There are books and parents read to pupil. Parents also read. Pupil enjoys reading. Likes fantasy and science fiction and action. These have been the noticeable types of books the boys like. The girls seem to like fantasy, and romance. In fact, they tend to be more open to different genre.

Pupil also worked as a class and in pairs. So it seems that group work is not used as all respondents have not mentioned it. Strategies used – identifying, predicting and connecting – all strategies used by good readers in the literature. These seem the most common strategies. Interesting that this pupil is aware of the questions he asks. Most pupils are not.

Class experience does not seem conducive to improving reading. Teacher has to explain text as pupils have not read for homework. I wonder how much reading they

do in class. I can imagine for someone who likes reading the literature lessons must be annoying. Sees the importance of reading and studying literature in class. Not all pupils have seen the importance though. Some think reading should be left to home leisure time.

Appendix 7

Questions on the process of reading *Eveline*

- 1) When you read *Eveline* alone, what did you look for in the text in order to understand the character?
- 2) When you discussed *Eveline* with your group, did you discover anything new about the character that you had not noticed when you read alone? If so what additional information did you discover?
- 3) After we reread the story as a class, what did you discover that you had missed in the first two readings?
- 4) Which of these things did you miss because you did not have enough background information?
- 5) Which of these things did you miss because you did not pay enough attention to the text?
- 6) What have you learned about being a more efficient reader from your experience of reading *Eveline*?

Questions on the process of reading *Eveline* (Male – AGP)

Pupil 1- female

When I read *Eveline* alone, I looked at the dialogue, the choice of words in order to comprehend and understand the characters. Being a short story, I took into account that every detail and literary choice made was significant for the definition of the different characters. The first read through the story, is usually for my personal comprehension and this is what I did with this story. However, after reading *Eveline* 2-3 times, I was able to articulate a portrait of a character.

When we discussed *Eveline* with a group, new aspects came to light such as the importance of setting (time period, place). As a group we tried give the repeated motive of dust meaning and the meaning behind the miscellaneous objects (the photograph, the broken harmonium.. etc.). It would seem logical that the group discussion would bring up unnoticed elements of the story because group discussions are collaborative and make connections between the findings of each person.

Reading and discussing *Eveline* as a class, put the elements of the story such as Eveline's status, the dust, Frank, the promises to the mother, into a wider picture. The aspects discussed in the groups were static but when discussed as a whole class they became consequential. For example, we compared and contrasted Frank's life to Eveline's; the standing of the Catholic Church in society was discussed as a potential reason for Eveline's behaviour at the end of the story. As a class, literary nuances were also put into perspective, such as the passive tense when describing Eveline and the definition of the word 'cretonne' which added to the motive of death.

As mentioned before, the background information on Dublin was critical in understanding the pressures of society from a theological and social-economical standpoint. The knowledge of the circumstances in Dublin, helped us as readers understand the choices that Eveline made and in particular the reason to her erratic behaviour at the end of the story. Without background information, key motives and even the author's motive behind the story would have been missed. Unfortunately during the first reading – the individual reading, I did not have that knowledge.

The process of studying *Eveline* alone, I feel has not enhanced my skills as a single-reader (meaning when I read by myself) however it has accentuated the richness and positives in studying literature in a collaborative way (in a group or class). I feel that the group discussions added depth to my understanding of *Eveline* and do wish to have more communal readings in the future. The process of becoming a more efficient reader, a reader who notices detail, is a longer process and therefore I cannot state a definite change in my reading skills only after *Eveline*. However, the questions that were asked that pointed to we learned to look at such as the motifs and symbolism, will be something I pay attention to in the future.

Pupil 2 – (female – AGP)

1. When I read *Eveline* alone, I tried to find clues that would help me understand the way Eveline thinks and looks at society. For example, I tried to find metaphors in the text that have similar meaning to my assumptions about Eveline. Furthermore, I focused especially on the memories Eveline has of her past, and on her relationship with her

family. I always try to find this type of information, because I feel that that tells us a lot about a character.

2. When I thought about this question first, I did not think that I had discovered a lot of new information when I discussed the story with my group. However, thinking about it more, I do recall that I heard another opinion about the dusty house metaphor and what it means that I had not noticed. I had taken it literally – but someone tied it with the death theme. I also remember that the discussion made me put a lot more emphasis on Eveline's relationship with her mother than I did on my own. So on reflection, the group work is important as people always look for different things when they read and therefore they will see something different. When sharing this in a group it gives another angle of the story to the rest of the group. Of course – this leads to other ways of seeing across the text.

3+4+5. When we re-read the story in class, I discovered many new things. The most important thing is symbolism and how it functions in this story. During the first two readings, I did not pay a lot of attention to the objects in Eveline's house for example, or to the possible meaning of names in the story. Additionally, I discovered what a major role society and religion play in Eveline's life, and the importance this has to the story. However, I think I did not notice that in my first readings because I did not have sufficient background knowledge. Moreover, when I first read the story I got the impression that Eveline's father was beating her. When we read the story in class I found out that this is not true, and that he only threatens to do so. I think I could have understood that if I had paid more attention to the text.

6. I have learned a lot of being a more efficient reader. The most important thing I learned is the crucial importance of researching the setting when you reach a literary piece. I think I missed a major part of the story because I did not have enough knowledge. Furthermore, I learned that some authors lay more sophisticated clues in their stories, and that more than a superficial reading is required in order to truly understand a piece.

Appendix 8

Reflections on the PaRDeS strategy use

Hermeneutic reading - PaRDeS question strategy

1. Three years ago, we built the PaRDeS question strategy. What is this strategy and what is the purpose of this strategy?
2. Before we began using the PaRDeS method in class, what strategies did you use when you were reading?
3. Since we began to use the PaRDeS strategy in Tenth Grade is there any change in your reading? If yes, in what ways? If no, why do you think there is no change?
4. What do you look at now when you are reading? What types of questions do you ask?
5. Do you use the strategy on other texts? Explain.

Hermeneutic dialogue in a community of learners

1. Did discussing the texts with your classmates in a learning community help you understand the texts better? Justify your answer.
2. Did you gain from working on text collaboratively? Explain.

Writing as a way to think about text.

1. Do you think that writing helped you think about texts? Justify your answer.
2. Did your writing about text improve? Explain

Final reflections on PaRDeS

PaRDeS question strategy (Male AGP)

"PaRDeS" is a strategy of questioning in the time of reading a text for better understanding. It develops thinking in several levels: Literal understanding of the text,

inferring from it, analyzing it and philosophical questions which the text deals with between the lines. The method depends on the presumption that if you search after something in the text, you would find it, but if you do not search, you would not pay attention to the answer.

I do not remember how I thought before we started the PaRDeS strategy, but I think I did not try to analyze stories, but only poetry, which the analyzing is more requested in it. In addition, I never thought about philosophical level of the text. After three years of reading with the PaRDeS strategy, I always think about the connector line of the whole text and I like to analyze why the author wrote in that way and not another. I think the PaRDeS mostly gave me the love of analysis and the ability to see that level in the text. When I read, I think why this chapter is important, what I can learn from it about the characters or about the message. I also decide if the text is good or not according to that – If there are many unimportant chapters, and the text is not united, I think it is a bad text. However, if I can see how all the chapters are connected to form a complete picture, it is good.

Discussion in class

The discussion in class was not a significant part for me, mainly because I had difficulty listening to a long discussion in English. However, sometimes people said things I did not think about them at all and it opened a window for other understanding for me. It was generally about references in the text, that I do not pay attention to them unless it is from the Bible or the Jewish sources. When the other pupils discussed about art or music or history that connected to the text, it was enriches for me.

The writing process

When I first began writing, it was more or less based on looking at the basic text. I believe that what I was doing was just summarising the story with a little analysis of character. Looking back at my first piece of writing, I am quite disgusted that I believed I was analysing the novel. Having scaffolded the types of questions in class that we should look at, did help me understand what we should be doing and when you made us go through the PaRDeS questions we had written for the two novels, it helped me look at the text more deeply. This in turn helped make my writing deeper. The type of ideas I was writing about moved from superficial to, discussing many elements in class, to

bringing in other subject areas to the text. I can see that when I applied other knowledge, I produced a paper that was worthy of being read. I do believe that the type of areas PaRDeS asked us to deal with influenced my writing. Even, when I was not using them as they were built in the end, the question connected to lenses, became an essential way of reading the text for me.

PaRDeS question strategy (Male SPA)

PaRDeS question presents four different levels of question: the first level is **Pshat**-literal's question, **Remez**-clues' question, it means question that you can predict their answer, **Drash**-inquiry's question, it means question that you have to think about the answer and **Sod**-the philosophical questions. These questions help the reader to understand literature, art and anything that you have to think about in a deep level.

Before I began using the PaRDeS strategy I used the basic strategy for understanding a text: I read something and then I interpret the words that I did not understand and then I moved on.

Before I began using the PaRDeS strategy I read the text without a critical perspective. In addition, I did not try to analyze the text; I just read it for fun or for a school work. However, when I use this strategy, many questions come up to my minds when I read literature. I start to investigate the text or the art that I deal with.

Today, when I read text I focus on the attitude of the writer, and ask myself what the writer means by what he wrote. I try to read between the lines of the text and to analyze it on deep level. I try to look at several clues in the text, for example: the style of language, the setting, the names, the time and the title – to understand the messages or the ideas that the writer wants to convey. In addition, when I read a text I try to investigate it and to think about messages and criticisms that are presented in the text.

Discussions in class:

I believe that discussions with your classmates help you understand in a deep level the text at a deep. Everybody in the class has his own attitude and perspective, and when you are exposed to other attitudes - you are exposed to other ideas. In addition, it always happens that you do not notice ideas or messages that writer wants to convey. However,

your classmate notices that, and shares it with the others. Therefore, discussions in a learning community help you to get a broader picture of the text.

The writing process:

Before I started learning with you, I did not have to write very much. As we discussed at the beginning of the research, we had to look at very basic elements of the text and we had to write the assignment as a test. You cannot really express yourself or write very much in an hour and a half. Now, we have time to think of what we want to write and what the text has to say to us. The PaRDeS questions helped me begin to think about areas I wanted to focus on in my writing. Before hand I relied on the teacher and I remember the first assignment when you asked us to read the blurb, look at the title and the cover illustration and then read the first chapter to come up with two questions to use to analyse the book, I came to you because I was not sure what questions to ask or what to do my assignment on. You told me to go away and think and the result of the first assignment was a literal reading of the text – a summary. When I compare it to the second paper I wrote on *The Wave*, the second paper was much more detailed and related to what we had discussed as a community and in groups. Though not everything was my ideas, but they came from the class discussion, but the end paper showed thinking about the text. The final paper, was richer still as we had time to grow with PaRDeS and our discussions in class were richer and we began to notice that what was written in the text was as important as what was not written. In addition, I began to realise that when we related to other texts or films about a similar subject or with a similar message it influenced how I thought and how I wrote, so that My final paper reflected this thinking.

PaRDeS question strategy (Female SPA)

"PaRDeS" is a strategy of questioning while we read a text in order to understand it better. It develops thinking on several levels: The Literal understanding of the text, inferring from it, analyzing it and philosophical and ethical questions which the text deals with between the lines. The method claims that if you search after something in the text, you will find it, but if you do not search, you will not be able to find the deeper meaning within the text or the answers to your questions.

Before we started using the PaRDeS strategy, but I think I did not try to analyze the texts as I read. I just read the text and understood it on a superficial level. In addition, I never thought about philosophical level of the text. After three years of reading with the PaRDeS strategy, I always think about what unites the text and I like to analyze why the author wrote in that way and not another. I think the PaRDeS helped me to analyse the text and the ability to see the different levels in the text. When I read, I think why what is described is important, what I can learn from it about the characters or about the message. I also decide if the text is good or not according to that – If there are many unimportant chapters, and the text is not united, I think it is a bad text. However, if I can see how all the chapters or parts are connected to form a complete picture, it is good.

Discussion in class

In the discussion in class sometimes people said things I did not think about at all and it opened a window for another other understanding for me. It was generally about references in the text that I did not pay attention to. When the other pupils discussed about art or music or history that connected to the text, it enriched the understanding of the text for me.

PaRDeS question strategy (Male – AGP)

The PaRDeS question strategy is a strategy that we use to analyze any text by asking questions about it. By answering these questions we believe we will achieve full and deep understanding of the text and its known and unknown interpretation. We ask four different types of questions about the text. Questions which associated with the **literal aspect** of the text (basic understanding question about the plot, the characters and the places), with the **hidden aspect** of the text (using words, sentences and details in the text in order to infer and to assume what will happen next), with the **critical aspect** of the text (making connections, cause and effect and distinguish between different perspectives in the text), with the **philosophical aspect** of the text (the message of the text, connecting the text to different texts, themes). The purpose of this strategy is to achieve the deepest understanding of the text we read and actually learn from it.

Before we began using the PaRDeS method in class, I used the reading strategies I have learnt in school. I read the text in a superficial way and focus only in the literal aspect of the text. I read the texts and knew the facts, the plot, and the basic information about

characters. However, I did not think at all about the philosophical messages of the text and about distinguishing different perspectives in the text. I did not think critically before the PaRDeS method before. I have never learnt something like that before and I really think it helps my reading.

Since we began to use the PaRDeS strategy in Tenth Grade there is a change in my reading. My reading is more intelligent. Every text I read now I analyze all the aspects and not just the literal aspect like I used to do before the PaRDeS strategy. Now, I make connections in the text, understanding themes and motives, the message. I notice the little details in the text and even relate other texts and their messages to the text I read. My reading has become richer and better.

Now, when I read I look at the choice of the words, the characterization, and the author's biography. Moreover, the types of questions I ask involve higher level of thinking and understanding; I ask a lot about the philosophical and ethical ideas that can be learnt from the text, and use other sources and compare and contrast them.

I do not use all the questions in the PaRDeS list anymore, but they have acted like a guide. I think they were important in the beginning because they helped us look closely at the text. However, if you use them enough, you begin to look at different aspects of the text – like the literary aspects, the

Discussions in class

The discussions about the texts with classmates in a learning community helped me understand the texts better. When we read each one of the classmates has its own interpretation of the text and he has different perspective about the text so each one has another point of view about the text. Thus, if you discuss about the text in a group you will hear other perspectives and yours will become deeper and richer. The discussions in class made me think about different points of view, I have never thought of and it made me understand the text and the process of learning meant more to me.

Learning how to write

We began the Tenth Grade with a book report that was supposed to answer our questions. Looking over my paper, I can see that I had used the book to analyse our

society. You had actually asked us to analyse the book. However, in the past I had done work like this in my English class. I had taken a theme or the message of the book, looked at it very briefly in relation to the book and then discussed how we see the ideas in our own world. Using PaRDeS in relation to our book assignments meant that we began to see what was written in the text to analyse the text. The first assignment after we began using the strategy showed an improvement. I can see that I was connecting ideas across the text to really read the text. When I looked at *The Hitler Youth* in comparison to the Wave group, I had to focus on both the information from the novel about the characters and the information I had found out about Hitler youth. I noticed that I was not just giving facts from the first paper, but I was really discussing with the text.

Appendix 9

Eveline Analyses

These texts chosen to show the two extremes of reading comprehension. One is very factual and the pupil has clearly misunderstood many of the facts. The second pupil has shown that they have the ability to use text and read iteratively. The other analyses fell between these two pieces..

Male pupil AGP

- The past, a kind of happy family
- After her Mother died, working for her father
- Eveline and Frank, Eveline's relationship with her Father
- Why not go?

Eveline

Before her death, Eveline's mother was abused by her father. Eveline can still remember some occasions in which he was nicer, but lately, now that her mother was dead, she gets to suffer her father's wrath. Since her mother's death, she had to keep house together, bring food etc.

She met a young man called Frank, they dated for a while, until her father found out and forbid her to meet him ever again. Afterwards they had to keep meeting secretly. They even began planning to run away.

At home, she always had to take care of her brothers, Harry and Ernest. Her father used to go for them much more than for her, because she was a girl. But latterly, he had begun to threaten her.

She was never any good with people. When she was younger, all the children in the neighbourhood played together outside. She'd never join them. She felt like she was too old to do that.

Eveline began regaining hope when she was thinking of what will soon be her new life with Frank. Her work around the house didn't seem wholly undesirable the way it use to be. She seemed to enjoy the idea of being cared for and held by Frank, safe from everything.

In the story, she did not talk about loving Frank. She only mentioned once that she liked him. Everything else was about her new, happy better life. She became obsessed by the idea and it pulled her through her work around the house and her father's threats.

When the day finally came. They were about to get on the ship and set sail for their new life, just her and Frank. Right before getting on the ship, the sensation of fear struck her. She could not leave her life, its all she knew,

She saw Frank calling for her to get on board, but she didn't. She looked at him with no love, farewell or recognition in her eyes. She had abandoned her dream and obsession for a new life and had accepted her destiny, to tolerate her father and take care of her brothers.

Pupil has shown mainly close literal reading as he refers to the facts about Eveline. Her father is abusive, her Mother is dead and so she has taken the Mother's place. He gives literal information about Eveline's relationship with Frank, yet no details and no analysis.

Moreover, he has clearly misunderstood some of the information such as the fact she looks after her brothers rather than her younger sisters. This is interesting as several pupils had made this mistake. His mistakes would suggest that he has skimmed read rather than read with care as there are so many misunderstandings.

Female pupil – AGP

Eveline's character is well described by the sentence before the last in the story: "Passive like a helpless animal." Throughout the story it is the influence of others that shapes her and her actions. Fear of an abusive father, showcases her helplessness, highlights by the fact that she looks to others to save her. In the absence of her brothers, she turns to the sailor Frank. It seems that he is the one to encourage her to escape, and she never would have done so on her own. Her dependence on others does not end with the people around her – she turns to God to direct her as well.

Eveline is so lacking in independence that she seems to have trouble remembering the importance of her own well-being and acting for her own sake. She has to confirm to herself that she wants to live and deserves happiness, that she should be saved. Even

this will to live is only brought on by the extreme of memory of her mother's weakness before her death. While praying to God, it is not a prayer to help her choose the best course for her, but rather to show her duty. Duty another symptom of her dependence on others.

Another effect of her dependence is the need for order and routine and fear of change. We see this in her routine of dusting all her belongings every week: preserving order (often a sign of inner instability) confirming the presence of the familiar in the form of material objects.

It is this fear of change that causes Eveline to be very indecisive throughout the story. Her unwillingness to move, to escape, change her surroundings causes her to find excuses to stay. Her abusive father becomes a nice man who needs her, the nice man of a single old memory outweighing the violent man of a thousand memories. Her life of fear, hard work and hardship becomes one that is not "wholly undesirable" in her mind, simply because she fears to leave the familiar behind her. In the familiar world, she at least has food, so why should she go somewhere new? Eveline may try to weigh both sides of the question rationally, but she is soon sidetracked by worries of what gossip will be about her, which is hardly a rational consideration. The tales told about her by people she is unlikely to see again should not affect her decision, and yet it seems to concern her.

Eveline finds all this turmoil and uncertainty to be far too much for her. The distress of her decision is so great as to affect her physically, causing her actual nausea.

The inner confusion Eveline feels comes to a peak and breaks down when Frank takes her hand and tells her, "come!" The conflicting influences within her are put to the test at last. Eveline experiences this as "all the seas of the world tumbling about her heart". Her mind focuses on the source of the dilemma: Frank. To her he is the one drawing her into the waters of confusion. This distinction made, she feels that it is he who is drowning her. Fearing "drowning", it is the influence on her need for stability and familiarity, the influences of her home which win out. Push comes to shove and Eveline is unable to make the leap. She grabs onto solid familiarity as symbolised by her grabbing onto the iron railing.

At the end, Eveline remains as passive and helpless as ever. Frank is out of the question, so she doesn't even show him recognition, love or farewell as he leaves.

This pupil clearly shows an ability to infer across text and infer locally, cohesively and globally. The fact that she has begun the analysis with the sentence that relates to Eveline's passivity at the end of the story, shows that she is aware that we read iteratively and not linearly, making connections across text. She has shown close reading of the text to justify her analysis of Eveline's passivity. She has used several examples - her father's abuse, her fear of her father and change. She shows that the passivity is related to the fears and worries and so she cannot think rationally.

Her analysis is excellent and yet she has not related to setting and literary techniques that are so important to notice to get a fuller picture of the text. It would suggest that even the best of readers do not pay attention to these areas naturally without the teacher pointing them out. I believe that an expert reader must begin to notice these features.

Appendix 10 - examples of writing assignment

Examples of earlier book assignments

The Five People You Meet In Heaven/ Mitch Albom

What happens after you die? One of the most significant and big mysteries in life is the afterlife. This book tells the story of the life and afterlife of a maintenance man named Eddie. One of the book's special characteristics is that the story begins at the ending: the day Eddie dies. Ironically, the day of his death is his 83rd birthday.

Eddie is the head of maintenance at an amusement park called Ruby Pier. He is an 83 year old "squat, white-haired old man, with a short neck, a barrel chest, thick arms, and a faded army tattoo on his right shoulder". The chapter begins with describing the day of his death and birthday like any other day. He watches the people, inspects the rides, mends the broken machines and does all that despite of the leg injuries he received as a soldier during World War II.

One day, one of the amusement parks rides malfunctions due to a damaged cable. Two staff members are able to rescue the passengers on the ride, but then release the ride's cart, not knowing that there is a little girl under it. Eddie tries to save the girl by pulling her out of the way, but ends up being killed without knowing if he succeeded to save her. The moment before he dies, he feels the hands of a little girl pulling him up.

After reading the first chapter, I thought of a question. The question that bothered both Eddie, probably the rest of the readers and I, was if Eddie succeeded saving the little girl under the ride, why did the author decide not to tell us if she was killed or not?

In order to answer this questions, you must continue reading till the end of the book. Eddie's death is painless. "Every hurt he'd ever suffered every ache he'd ever endured "- this quote hints that Eddie probably felt a lot of hurt in his childhood and throughout the rest of his life, and that hurt faded once he died. According to the title of the book, I assumed that since Eddie had died, he would probably go to heaven and meet five people, and immediately wondered who he might meet and why those specific people? What is the purpose of meeting them?

The first person Eddie meets in heaven is The Blue Man. Eddie wakes up at an old amusement park, and recognizes it as Ruby pier from his childhood. The blue man explains to Eddie how he has died in the rollercoaster accident and that he is now in heaven about to meet five different people. Each person was in his life for a reason; their job is to help him understand his life on earth. He cannot believe that heaven is the place he was stuck in his whole life wishing to break free of.

Apparently, Eddie was indirectly responsible for The Blue Man's death. When Eddie was a child, he and his brother Joe were playing with a ball that bounced into the street. Eddie ran to catch the ball as The Blue Man was driving by, causing The Blue Man to swerve out of the way and have a car accident. Eddie's first lesson in heaven is that events are not random and lives intersect for a certain reason, just like the Blue man and Eddie's lives did.

The second person Eddie meets in heaven is his former war captain. He finds himself standing in a war zone that resembles the Philippines, where he was captured in World War II with the rest of his fellow soldiers. After they had escaped they decided to burn down the camp for revenge, and while burning down one of the cabins, Eddie saw a child crawling in the flames and ran towards the cabin to save the child. The Captain did not want Eddie to die or to leave him behind, so he shot him in the leg to make sure the others could drag him away from the fire. The injury is the cause of Eddie's lifelong depression.

In heaven, the captain confesses to Eddie that he was the one who shot him, and Eddie is furious. He then learns that the Captain died later that night trying to secure a path for the vehicle containing Eddie and the two other soldiers. After Eddie shakes the Captain's hand, the war ground turns into lush green scenery and he is finally able to see the war ground without the war. The change in scenery symbolizes Eddie's second lesson in heaven, which is the importance of looking at the bright side of any situation and that in life, lives are sacrificed to save others.

The scenery changes, Eddie is on a mountain outside of a diner he has never seen before when he recognizes his father eating in the diner, and meets the third person in heaven: Ruby. The woman leads him away and tells him the story of how she and her husband

met and how he built an amusement park and named it after her: Ruby Pier. Her job in heaven is to explain to him how his father really died. Eddie's father never showed any compassion or love to his son, nor did he watch over him when he was a child. Every night, he used to beat him after coming home drunk, until one night Eddie defended himself against his father's abuse, and from that day on his father never spoke to him again. After his father's death, Eddie fills in for him as a maintenance man at Ruby Pier, leading the life he was forever trying to escape.

Until his meeting with Ruby, Eddie thought his father had died of pneumonia because he was heavily drunk and fell asleep in the rain, but Ruby shows him how his father truly died: Eddie's father caught his best friend Mickey trying to hurt his wife under the influence of alcohol, and ran after him trying to kill him. However, when Mickey fell into the ocean, Eddie's father jumped in and saved his life. It was because of that night he caught the pneumonia that later killed him. Eddie's third lesson in heaven is the importance of forgiveness and letting go of anger, he finally forgives his father and leaves behind the years of hate towards him.

The fourth person Eddie meets in heaven is his wife Marguerite. Marguerite has "olive skin" and "dark coffee eyes", and was the love of Eddie's life. When he was young, they met on the pier. They fell in love and since then she had always been there for Eddie and never stopped providing him with unconditional love. After a happy, yet short marriage she died at the age of forty seven due to a brain tumor. At first, Eddie finds himself in a small room with many doors, and each door leads to a different wedding of a different culture. He meets Marguerite in one of the weddings and together they visit all the different wedding receptions. Their wedding was not very lavish since they could not afford much, and Eddie never felt comfortable at weddings, not even in his own one.

Marguerite, on the other hand, chooses this scenery as her heaven, to emphasize her lesson on the power of love, and to emphasize her strong love for Eddie. Even after she had died (when Eddie was living a lonely and loveless life) she tells him she never stopped loving him. She explains to Eddie that every wedding around the world is similar: when the groom lifts the bride's veil or when the two accept the rings, they truly believe in their love. Eddie's fourth lesson in heaven is that true love is universal, unconditional, and everlasting just like Marguerite's and his love.

The fifth and final person Eddie meets in heaven is a little Asian girl named Tala. He meets her at a river bend filled with joyful children playing and washing themselves in the water. Tala comes up to Eddie and reveals herself as the child from the burning cabin in the Philippines in World War II. She shows Eddie her scars from the fire and explains to him that her mother had asked her to stay hidden in the cabin. While Eddie is utterly shocked, she hands him a rock and tells him to wash her. As Eddie begins washing her with the rock, her scars slowly fade away. After all her scars and bruises have vanished, Tala explains to Eddie that he succeeded in saving the little girl from the rollercoaster accident, and that the hands he felt before he died were not her hands, they were Tala's hands pulling him to heaven.

Until that moment, Eddie believes his life has had no purpose, but Tala reveals to Eddie that his life's purpose was to protect the children at Ruby Pier through his care for the safety of the rides. He took a life of an innocent girl, yet saved so many others and that is Eddie's fifth and final lesson in heaven. Washing her scars away symbolizes Eddie's lesson that any mistake can be fixed and forgiven.

What happens after you die? Before reading the book, I didn't have an answer for that question, and even after reading the book, I still couldn't answer it with a scientifically proven answer. However, at least I can offer an assumption: After you die, you meet five different deceased people who affected your life one way or another, and from each person you learn something new and discover things about yourself and your life on earth. Throughout Eddie's journey in heaven, after meeting every one of the five people with him, I learned the lessons they taught him. It was fascinating to read a book where I was just as surprised and clueless as the main character, and in my opinion, that is the reason the author chose not to tell us if Eddie succeeded saving the little girl. He wanted us to be able to relate to Eddie as much as possible and learn our own lessons from the people Eddie met and from his life.

It is interesting that this pupil claimed that she did not like this paper as she wrote it. She felt that it really related to the literal level of text rather than the analytical and therefore the paper was not so much as an interpretation as a retelling of the plot. Her answer at the end of the paper shows the literal reading of the story. It also shows how initial readings engender our imagination – particularly when we do not read

deeply. This fits with what pupils had claimed about reading a text several times before they began to notice different levels of the text. Of course this does not generally happen when pupils read a novel. So what they do not notice, they will not return to unless they have misunderstood something in the text or unless they have misread something.

This pupil could have analyzed the character through his relationships and she could have compared and contrasted the relationships. Instead she gives the basic information from the text.

To Kill a Mockingbird

1. How does the relationship between Scout and Jem develop throughout the book?
2. To whom does the “Mockingbird” in the title of the book referring, and what is its significance?

1. The relationship between Scout and Jem throughout the book is dynamic, characterized by constant change. I believe that this relationship is both influenced, and shaped, by several main factors. These include their ages and gender, the society they live in, and the circumstances they encounter. At the start of the book, when Scout is going up to grade one, and Jem is starting grade five, Scout and Jem are very close. They spend the entire summer’s holiday in each other’s company, playing imaginary games in their yard. I think that this results from their relative isolation, as well as their lack of any alternative activity to occupy their time. Scout and Jem grow up in Maycomb County, a small town in the deep South.

The majority of the town’s residents are uneducated and lower class, whilst the Finches are known for being educated and of a higher class. This creates a distinct and constant separation between them and the town, that at times even becomes charged and uncomfortable. The area in which the Finches live consists primarily of older residents. This means that there are no other children close to Jem or Scout’s ages. Scout and Jem have only one another for company, and this brings them even closer.

It is evident from the book, that at this age Scout admires, and even idolizes, Jem and tries to adapt herself to suit Jem’s needs. She dresses like a boy, takes

interest in boys' games, and in their idea of fun. Although a reciprocal devotion is not evident in Jem's behaviour, he still needs her company and even enjoys it.

The first change in their relationship occurs when Dill starts coming to visit. This is the first time that Scout's age and sex seem to become an issue. This, I think, is when a gap starts developing between Scout and Jem. It starts with Scout playing the less significant roles in their imaginary games, and shortly leads to her being excluded from many of their activities, either because she is too young, or because she is a girl.

Initially, Scout finds herself isolated and lonely, but she slowly starts redefining herself, and finds her place, as a girl, with the help of her new relationships with her aunt and with Dill. For the same reasons that Jem distances himself from Scout, and feels superior to her, Dill seeks out her company and is attracted to her. This helps Scout come to terms with the fact that she is a girl.

The gap between Scout and Jem only grows when Jem enters the teenage years. He becomes moody, and Scout finds it hard to follow his train of thought. Jem develops the annoying habit of telling Scout what to do, enforcing his superiority, and creating tension between them. Scout is hot tempered and fast to judge, and she finds it difficult to give Jem the benefit of the doubt.

However, a common denominator unites them even throughout this difficult phase. This is their fascination with their neighbour, Boo Radley. Their burning curiosity that they are unable to repress makes them forget, at least for a while, all the differences that have developed between them. This is the period of time in which their relationship reaches its lowest point. They hardly spend any time together. Jem no longer even walks Scout home from school any more. Whenever they do spend time together they seem to be at each other's throats.

After spending a period apart, both Jem and Scout are a bit older. They start developing a more mature and steady relationship that lasts until the end of the book.

This relationship is based on loyalty and true caring for each other.

I believe that many significant factors contribute to the formation of this new bond, influencing and moulding it. Firstly, by this age they are both more confident and comfortable with whom they are. Jem does not need to prove his superiority, and Scout has come to terms with being a girl. This makes them more relaxed around each other, and the atmosphere between them is less charged. They accept their roles in the family. Jem as the older and more collected brother, Scout as the little sister.

Secondly, during Tom Robinson's trial, Scout and Jem go through a hard time socially, and once again find themselves isolated, and even tormented, by society. They need to stick together and stand up for each other. I think that this is the turning point where Jem takes upon himself the protective older brother role – a role to which he remains loyal throughout the rest of book. He stands up for Scout when she gets into fights at school and tries to talk reason to her when she loses her temper. He attempts to shield her from the outside world and maintain her innocence throughout Tom Robinson's trial. Jem's protective attitude and pure caring and love towards Scout is what saves her life in the end when Mr Ewell was trying to kill them. Jem was willing to place himself selflessly in front of Scout in order to save her life. I think that Jem's protective and almost fatherly attitude also had a lot to do with the fact that they have grown up without a mother and that their father was old. Jem felt the need in some way to fill his mother's role and give Scout the sense of security and caring that their mother could not. Jem and Scout go through a long process together. They start off like all little children – playing and fighting together. However unlike other children, they go through some hard and trying times and are faced with some difficult and eye-opening experiences. These experiences cause Jem and Scout to develop a very mature relationship, which they could maintain their whole lives.

2. The mocking-bird is a motif that is evident and plays an important role throughout the book. The mocking-bird is a metaphor for the weak and innocent people in society that have done nothing wrong, but are still discriminated

against – “mocking-birds don’t do one thing but make music for us to enjoy...They don’t do one thing but sing their hearts out for us”.

Throughout the book Jem and Scout encounter many mocking-birds – some who they themselves discriminate against and torment, and some who they see discriminated against by society. Characters in this story whom I see as the main mocking-birds are Tom Robinson, Boo Radley and Mrs Dubose.

Boo Radley is the mocking-bird that accompanies Scout and Jem throughout the story. In my opinion, he is the one that leads them to the full understanding of the implications of killing a mocking-bird. As opposed to Mrs Dubose, who provoked Jem and Scout at every opportunity, until she eventually drove them over the edge, Boo Radley had never done them any wrong. Boo Radley has been a source of major gossip in the town for many years. It is rumoured that he was a rebellious child who got in trouble with the Police several times. As a last resort, when his father did not know what to do with him, he locked him up in the house, and he had never been seen since. The only reason that Jem and Scout tormented him was out of curiosity. The only basis they had for imagining him as a monster was a fear of the unknown and the different.

At the start of the book, Jem and Scout are the tormentors. They invade Boo Radley’s privacy in an attempt to draw him out, and ruin Mrs Dubose’s hedges, because they know that she is unable to stop them. They begin to realise how unjust, wrong, immoral and cruel it is to harm an innocent person, just to feel better about yourself, at Tom Robinson’s trial.

Tom Robinson was a deformed Negro who was falsely accused of assaulting and raping one of the Ewell girls, who had made advances towards him. The Ewells knew that they would get away with such accusations because Tom was a Negro and the majority of the town was racist. Atticus, Jem and Scout’s father, who is a lawyer, tries to no avail to defend Tom in court, despite the odds he is up against.

However, it is not until Jem and Scout experience injustice of this sort, on a personal level, that they understand the true implications of this type of cruelty. It is not until they themselves become the mocking-birds that they realise the unfairness of it all.

In the final scene, Mr Ewell attacks Jem and Scout simply because their father was Tom's Attorney. Mr Ewell was seeking revenge for the humiliation that Atticus had caused him. The attack took place in the dark so it was not certain what happened, but it ended with Mr Ewell dead, a knife in his chest, and Boo Radley coming to the rescue of Scout and Jem. It becomes apparent that Boo Radley must have killed Mr Ewell in order to save Jem and Scout's lives.

Atticus, who has brought his children up with strict rules of honesty and morality, tries to convince Scout that it was Jem, not Boo, who was responsible for the knife in Mr. Ewell's chest. He recognizes the harm it would do to Boo to be brought in front of the public, on trial, even if only to prove to the world his bravery. Scout finally understands the true extent of the cruelty of harming the innocent and the weak. "it'd be sort of like shootin' a mocking-bird, wouldn't it?"

The two questions are good questions in that they open up the text for analysis rather than factual reading.

Examples of final writing assignments

1984

A martyr is defined in all monotheistic religions as "those who know that to profess their faith may result in their death but choose to profess faith through their life". Since the beginning of time, the concept of martyrdom has been etched into the consciousness of human beings. This concept presents itself throughout history time and time again, dating all the way back to the first stories of the Bible. The very first of those stories being that of Abraham and the sacrifice of Isaac. In this biblical story, Abraham is requested to sacrifice his own son, Isaac, to God. Abraham acquiesces to God's request and, by agreeing to sacrifice his own son; he is sacrificing part of himself. Martyrdom is especially common within the monotheistic religions, Islam, Christianity and Judaism

alike. In Judaism, martyrs are found amongst biblical characters, the Maccabi fighters, the Ten Martyrs (Aseret Harugei Malchot) and more recently, amongst modern day heroes such as Roi Klein. In Christianity, Jesus is considered to be the first martyr, later followed by a numerous saints throughout the centuries. In modern day Islam, martyrdom in the form of suicide missions, has become a common phenomenon.

Whilst reading 1984 by George Orwell, it is impossible to miss the comment made by Julia stating “if you mean confessing, we shall do that, right enough. Everybody always confesses. You can’t help it. They torture you”. The reason this comment is so memorable is that it subconsciously stimulates the alternative possibility of martyrdom. It seems obvious that every reader would consider Julia's statement as flawed as you can “help it”, there is an additional option other than confessing, one can die for a cause. The concept of martyrdom is clearly lacking in the characters’ consciousness. In order to try and understand the reasons behind this overt inadequacy, one must first analyze the internal motives behind a martyr’s decision as well as the external influences regarding such a decision.

The concept of martyrdom, objectively, seems to be unintuitive and unnatural. One of the most primitive instincts in a human being is the survival instinct, and yet, martyrs exist – there are people who are willing to sacrifice themselves for a cause. The causes for which martyrs have given their lives started off as religious causes but over the centuries, a new phenomenon has arisen there are now secular martyrs dying for nationalistic causes. Rona M. Field, in her book “martyrdom the Psychology theology and politics of self-sacrifice” suggests a framework for the construction of the theory of martyrdom. According to this book, there are three main premises on which the concept of martyrdom is based: firstly, the motivation, emotion and personality of the individual who becomes a martyr, secondly, the social psychology of martyrdom and the context in which it manifests itself and lastly, the psychology of memory.

One of the most basic attributes that one who is to become a martyr must possess is commitment. - to be willing to “die for the cause” or to serve a higher ideal becomes the pledge statement. Inherent in that pledge is confidence in the common belief- shared commitment. In military organizations, the objective has always been to achieve the goal, the objective, win the battle, win the war, and the mission, as well as surviving the mission and ensuring the accomplishment and the survival of the group. That is

commitment. In every military organization, from the guerilla fighters of Judah Maccabee to the Mujahidin of Afghanistan, the commitment to fight for a cause is the same. This commitment is a product of one's personality, motivation, emotions and culture. A sense of commitment powerful enough that one would be willing to die for is usually a product of a stubborn yet strong personality coupled by a strong and often single-minded motivation. Furthermore, one who is very emotional is more likely to develop an unyielding connection to, or belief in a cause, followed by a vigorous sense of commitment.

Social learning is at the forefront of the social psychology of martyrdom. What is learned through social interaction makes an indelible impact on how one's life is lived, the values one holds, and the behavior one exhibits. The social context that is known to be one of the most powerful and compelling factors to becoming a martyr is religion; the belief in a greater power and a divine cause. For example, one of the shared beliefs amongst the early Christians is that of the afterlife. Faithful Christians throughout the ages are imbued with ideas and stories about heaven and the rewards of the life beyond. This can have the effect of decreasing the value of life on earth and increasing the numbers of those who aspire to become martyrs. However, many of the compensations of martyrdom are social as well as heavenly. In most societies today, the status received as a martyr, or a martyr-to-be, is immensely valuable. It is socially desirable to publicly sacrifice oneself for the group, and though in the case of martyrdom, this inevitably leads to one's demise, the social capital can be worth everything.

Moreover, it has been shown in studies that memory plays an important role in martyrdom. The affective memory and memorialization of heroes often idealizes them and transforms them into martyrs. Learned behavior is most influenced by one's role models and those he admires. In the case of children, this role model is usually a parent. However, most children are also influenced from a very young age by the myths and legends of heroes that they are introduced to from a very young age in the form of fairytales or stories. These heroes, by definition, have achieved extraordinary accomplishments, and the highest form of heroism is generally awarded to those who died for a cause. Thus, from a very young age, one attempts to model himself after his heroes and aspires to acquire and possess the heroes' qualities. By idealizing a hero one idealizes his attributes and beliefs as well, creating societies based on martyr idealization which may even aspire to achieving martyrdom itself.

Therefore, whilst it appears clear that there is a correlation between social and religious influences and the potential for the development of martyrdom, the absence of these influences in the dystopian reality of 1984 is overt. One of the first things that is noticed whilst reading 1984 is that the characters almost completely lack emotion. They portray no passion, no motivation and scarcely any personality. Not once in the book is there a mention of Winston feeling a strong emotion such as excitement or even love.

Furthermore, they seem to lack any sense of group commitment. This is best portrayed by the quote “you think there’s no other way of saving yourself, and you’re quite ready to save yourself that way. You *want* it to happen to the other person. You don’t give a damn what they suffer. All you care about is yourself”. Moreover, their social interactions are virtually nonexistent. They have no source of inspiration besides the big brother and cannot derive any inspiration from the bible or from historical figures, as the party has cleverly wiped out any remnant of religion and any historical context from the world. Thus, the characters are deprived of any sense of purpose. In addition, the party has done a meticulous job ensuring that no memories are stored. They do this by constantly changing the past and with the aid of “doublethink”. This is evident when Winston describes past memories and it is clear that he does not remember all the details such as the time in which the memory is set. Thus, the citizens have no memories, no myths or legends and therefore, no heroes they can model their lives on.

This unsettling comparison leads one to believe that it is not merely a coincidence that Orwell created characters who do not even contemplate martyrdom. Perhaps he is raising the question that martyrdom is the key to the destruction of society, of the party and of the reality it has created. By going to such effort to create a world in which martyrdom cannot exist he ensures its survival. Perhaps the possibility of martyrdom could undermine and threaten the seemingly flawless and infinite survival of the all mighty party. The party draws its power from the lives of its citizens. The less reason there is to sacrifice one's life, the more power there is in the hands of the party.

However, the concept of a having a cause or belief that one is willing to die for is that which gives life purpose, something worth fighting for, something to live for. perhaps life is only really meaningful when it can be sacrificed for a greater cause. As Martin Luther King once said “one who has not yet found something worth dying for has not found something to live for either”.

1984- George Orwell

Analysis of psychological aspects in 1984

The book “1984” by George Orwell has been analyzed many times from many perspectives: historical, political, philosophical etcetera. In this paper I will analyze it from a psychological point of view. The essay will be concerned with two major influences of modern psychology; cognitive psychology and the social psychology. In order to do this analysis I have used two books: “Thinking Fast and Slow” by Daniel Kahneman to analyze it from the cognitive psychology perspective and “The Person and The Situation” by Richard Nisbett and Lee Ross to analyze it from the social psychology perspective. I will discuss two main issues in this essay: first, uniformity and conformity in the book in the light of social psychology studies on this topic. Second, I will discuss the cognitive psychology principles that Ingsoc uses in order to control people’s minds and stay in power.

Throughout the book, Winston is trying to stay in control of his mind. Winston knows that most people do not possess individual thoughts. One of the reasons we see Winston as special in Oceania’s environment is that he is still able to think in a different way to most of the other party members. Winston describes his idea of liberty of thought in his diary: “Freedom is the freedom to say that two plus two make four. If that is granted, all else follows” (chapter VII page 81). The statement that two plus two make four, and its various variations, are the symbol in the book to the struggle against conformity.

Winston is only a reflection of the Oceanian society, a highly conformative society with very little place for uniqueness. On first thought, it may seem that the level of conformity is unrealistic, but looking at the empirical evidence we can arrive at the understanding that under certain extreme circumstances it is not only possible to get to this conformity level but it is inevitable. I will bring a few examples of studies from the early social psychology literature dealing with the conformity issue, examples that demonstrate without doubt how strong the power of conformity is.

The first study I will discuss is a study that shows us how people adopt group standards in interpreting stimuli that come without any reference. The study is discussing the “Autokinetic Effect” and was published by Muzafer Sherif in 1937. In this experiment, the subjects were put in a darkened room in which they could see nothing but a pinpoint of light. The subjects were told to gaze at the point of light. After a few moments the light disappeared. The light appeared and disappeared a few times. A perceptual illusion called the “autokinetic effect” made the

subjects “see” the light moved although in reality it was stationary. Subjects were asked to estimate how far the light had moved. The estimations were highly variable and unstable between trials. However, when subjects were put in pairs or groups of three they quickly developed a group norm from which they hardly moved. This study shows us that when there is no objective point of reference people tend to trust group norms, even if they are very small groups.

A second study that perhaps tells us even more about the power of conformity is “Asch Paradigm”. It was a series of studies conducted by psychologist Solomon Asch in the 1950’s. In his studies, Asch placed nine people in a room, only one of whom was the subject and the rest were confederates. The subject and the confederates were then instructed to match one out of three “comparison lines” with a “standard line”. In the first trials, all the confederates answered the correct answer. After a few trials they all replied an obvious wrong answer. The subject was then in a dilemma as to whether to trust his senses or conform to the others. In over a third of the times the subject conformed and 75% of the participants gave at least one incorrect answer. In interviews that were conducted with the subjects after the experiment, many of them said that the situation made them doubt their own senses or that they did not want to be a lone dissenter. However, people reported that their perception did not change, they only doubted it.

From these two studies we see how society’s opinion affect our perception of different kind of stimuli and even when our perception is different than the society’s we still act as if it was not. The conformity issue in the book is a critical one. The book shows us how in an extreme condition, where people have shaped the same ideas, the human nature to conform will make this state last. This is a literary example of the principles that were demonstrated by the two studies. In the interrogation, O’Brien is trying to change Winston’s perception and make him see five fingers when there are actually only four. We can see that when he tries to make Winston to change his perception by making him conform he cannot do it. This attempt is shown by the sentence: “it is not easy to become sane”. In this O’Brien wants to change Winston according to society’s norm. Just like in Asch’s experiment he can make him report an answer that contradicts his senses but he can change his perception, for that he has to use pain.

The conformity is only a part of the balance in the Orwellian society. However, conformity alone is not enough to maintain the state where everybody has the same opinions. Ingsoc the governing party, uses many other kinds of psychological manipulations. These manipulations can be analyzed through cognitive psychological terms. All this psychological principles will be discussed using Kahneman’s dual-process thinking model. In his book Kahneman speaks of two thinking systems which he calls system 1 and system 2. System 1 is an automatic system that takes no effort and is not voluntarily controlled. System 2 is what we think of as our thoughts. It

works deliberately and takes effort. I will write about four terms from Kahneman's book and the way they are used by the party: cognitive effort, priming, cognitive ease and a principle Kahneman calls WYSIATI (What You See Is All There Is).

In chapter 3 of his book, Kahneman writes about cognitive effort. Cognitive effort is ascribed only to system 2 thinking. Hard mental work, such as complex mathematical computations and building a logical argument, takes cognitive effort. Recruiting the willpower to maintain the chain of thought that is the mental work also takes cognitive effort. Another thing that takes cognitive effort is the self-control needed to maintaining hard physical effort. Cognitive effort is a limited resource. Most of us cannot run fast while trying to say what 56 times 87 equals. We do not have the same amount of cognitive effort at all times. If we have just sat writing for hours now it would be harder to resist temptations or engage in another hard mental activity. The same is true when we are tired or even hungry.

One of the party's ways to control people's thoughts is to control their cognitive effort. Due to that, everyone is instructed to do a hard workout in the morning, go to very technical but effortful jobs and is sent to after-work activities. All these activities are used in order to waste one's cognitive effort so that he will not be able to start thinking for himself and develop ideas against the party's ideology.

Another means the party uses is an effect that happens in system 1 called "priming". Priming is a process that occurs when we encounter a certain stimulus, a net of related ideas is made more accessible to us. For example, after reading the word food we are more likely to complete the fragment of a word S_OP to SOUP and not to SOAP. Priming also affects our behavior. A study of public opinion toward raising the expenses on education showed interesting results concerning priming. The study showed that when people are showed images of classrooms and school lockers, and therefore primed, they tended to favor support of school systems. This effect was found bigger than the difference between parents and other voters.

The party primes the idea of being watched. It does this by using the big posters with the picture of Big Brother and the signs: "Big Brother is watching you". This prime makes everyone act very carefully and pay attention to everything they do. Under the effect of this prime, people do not want to do anything that appears to be abnormal. By using this prime the party keeps the party members in certain neighborhoods, doing certain things and having only very shallow conversations with one another.

Cognitive ease is one of the ways system 1 decides how much effort system 2 should put into a certain task. It is ranged on a scale of "Easy" to "Strained". When we call a task easy in that sense we mean that we feel no problem or threat in the task and that we do not need to put more

effort in it or readjust our attention. Cognitive strain means that we feel that the task requires lots of effort from system 2 because there is a problem. There are many things that cause the feeling of cognitive ease and it has many consequences. Repeated ideas, clear display and primed ideas all lead to the feeling of cognitive ease. When we are in cognitive ease the stimulus feels familiar, true, good and effortless. In a study that demonstrates this effect people were repeatedly exposed to the phrase “The body temperature of a chicken”. These people were much more willing to believe the sentence: “The body temperature of a chicken is 144 degrees.” than the rest of the people. In another study people were shown two written statements:

Adolf Hitler was born in 1892.

Adolf Hitler was born in 1887.

People were more likely to believe the first one although both are false and Hitler was actually born in 1889.

In the book we can see how the party uses the idea of cognitive ease to persuade people to believe in their false ideas. The ridiculous slogans: “WAR IS PEACE”, “FREEDOM IS SLAVERY” and “IGNORANCE IS STRENGTH” are shown in big capital letters in a central place. People encounter these slogans often. All these reasons create a cognitive ease that helps these false statements to become believable. The party propaganda is delivered at all times through the telescreens that can be found everywhere. All party members are exposed to the picture of Emanuel Goldstein and the terrible things said about him daily during the two minutes of hate. All these are means to create cognitive ease.

The last manipulation I will present also uses the limitations of system 1. System 1 tries to create the best story out of the known facts but cannot notice any missing facts. For example consider the following: “Will George be a good teacher? He is intelligent and charismatic...” The answer yes came immediately to your mind. With the known facts it was your best answer. Consider if the next two adjectives were: “impatient” and “cruel”. System 1 does not ask itself which characteristics are needed to be a good teacher and then checking whether George has them, It gives its best guess considering the known facts. Kahneman calls it: “WYSIATI” (What You See Is All There Is).

The party censures all sources of information except for its own propaganda. People are fed only with little pieces of information about the war since it exists ^[15] far away. The same is true about the brotherhood on which people hear only from the party sources. Using this method, the party unites the people against enemies that might just as well not exist. Another usage for WYSIATI is the way Big Brother is presented. He gets the credit for all successes and for predicting them. Furthermore, he gets the credit for things such as increasing chocolate rations

when they are in fact decreasing. Doing that, the party creates a godly figure from Big Brother even that he is terrible for the people.

To sum up, we have seen how many psychological ideas are used to create and control the society in 1984. These true principles are giving the story, which seems to be irrelevant for our society, certain credibility. We have seen how ideas from the scientific literature as the studies on conformity are presented in the book but not pushed beyond the realistic limits. This feeling of credibility is, in my eyes, the thing that makes this book be so powerful and makes the quite complex ideas in it much more accessible.