Intertextual Reading: Analyzing EFL Context via Critical Thinking

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Abstract—One of the most significant debates among academics is the role of critical and logical thinking in constructing and assuring meanings of intertextual texts. This argument is, however, more valid in the context of undergraduate EFL learners, who have the potential to use their critical thinking and creativity in the act of reading. The phenomenon of intertextuality acts as a constructive and meaningful link between readers and texts. In other words, the reading texts become comprehensible when readers connect what they read to their prior knowledge, using critical thinking skills to understand and interpret them. This study examines how critical and logical thinking skills make intertextual connections between texts and readers' personal and social experiences during reading tasks. For this purpose, a semi-structured interview based on an excerpt from an article "Women in the Working Class" was conducted with EFL students to collect their responses on intertextual connections. The analysis of the interviews revealed that intertextual reading helps promote critical thinking among readers of EFL and assist them in analysing, synthesising, interpreting, and evaluating texts. The findings of this study have some pedagogical implications due to the multicultural complexes of values and images in reading English literary texts.

Index Terms—intertextuality, critical thinking, reading, EFL students

I. INTRODUCTION

Intertextuality is an integral part of reading in which readers construct and revise meanings by making connections to personal experiences and the world (Chi, 2001). According to Julia Kristeva (1980), a text is constructed of a mosaic of quotations, absorption, and transformations of another text. Readers construct and deconstruct textual meanings during the reading process by using intertextual connections of written and spoken discourses to enhance reading comprehension. Similarly, intertextual reading is a dynamic process that can enable readers to analyse and interpret a literary text. Moreover, in intertextual reading, the reader focuses on textual analysis and interpretation by referencing other texts. Therefore, intertextuality can be used in the EFL classroom as a potential and productive strategy for reading comprehension in which readers make connections between the text and themselves and the text and the world.

Literary texts exhibit a particular style of language in which a large number of references, called intertextual elements, are embedded. According to Ahmadian and Yazdani (2013), intertextuality is a dominant part of the reading that can be observed on the dimensions of intralingual and interlingual intertextualities. The first part explains that texts are interconnected like living organisms that influence each other. The second part states that the intertextual elements of the texts are related to the preceding texts in general.

The intertextual reading approach provides learners with the best platform for discussion to promote their engagement in class (Wade & Moje, 2000) and connect them with the text and other readers. According to Alvermann and Moore (1991), this dominant approach to reading English textbooks is likely to be more fruitful for readers in exploring knowledge. Because it is both teacher- and student-centred, it provides respondents with good opportunities to explain, interpret, evaluate, recontextualise, re-tell, and reflect on past experiences by connecting them to the present.

In this study, two research objectives were explored: a) the background of intertextuality that readers might find helpful in textual interpretation and discussion, b) the application of critical thinking skills that might help readers to deepen the themes through re-contextualisation, re-telling, and reflection. In all of these components, such as re-contextualisation, re-telling, and reflective thinking, readers can use cultural and social background knowledge and personal experiences to evaluate and analyse texts.

A. Intertextuality in Reading English Textbooks

Reading academic textbooks requires students to use low- and high-level critical thinking skills (Grabe, 1991), which readers are expected to develop at high school. In order to read texts and explore more profound meaning, critical

thinking skills and background knowledge are fundamental to the learning process (Durkin, 2008). In traditional instruction, which is considered teacher-centred, students focus on fixed, rigid, rule-based tests and prescribed books. Therefore, reading becomes less important in such a situation unless critical thinking skills are fostered in students.

When reading an English textbook, readers need to acquire these critical thinking skills in order to argue and present the topic logically. Readers can better present their opinions on the problems with evidence by using arguments and logic (Hollowell, 2010). Critical thinking skills lead readers to form their own opinions and thoughts on specific topics. Thus, in the EFL context, readers can be empowered and equipped with critical thinking skills to establish control over evaluating any critical issue they encounter while reading literary texts (Alagozlu, 2007). However, readers whose background to the reading skills seem to be weak and vague need to acquire thinking skills in order to meet the challenges of reading literary texts (Ramanathan & Atkinson, 1999). Since readers gather multi-layered opinions when using English textbooks from past sources, they need critical thinking skills to recontextualise, reflect, and transform them into unified meaningful discourses. As a result, intertextuality is constructed because of these new discourses and dynamic meanings embedded in the current texts (Porter, 1986). This relationship between previous texts and the current text is intertextuality (Bazerman, 2004). Similarly, intertextuality produces existing texts from old, fragmented ones (Dahal & Ghimire, 2002).

In other words, during the reading process, readers connect all the essential texts with other textual tissues to form a network that enables them to create a new meaning (Dahal & Ghimire, 2002). Theories of intertextuality view texts as interconnected webs of discourse and their relationships and assume that texts do not stand alone but are interconnected webs of other texts (Nelson, 2008). According to Plottel & Charney (1978, as cited in Young, 1981), intertextuality is the relationship between the text, the reader, reading and writing. Similarly, Hurrel and Sommer (2001) argue that intertextuality is the juxtaposition of multi-layered texts that refer to media and other genres used as references. In intertextuality, readers relate texts to personal experiences, which may require critical thinking skills such as comparison, prediction, and evaluation (Behak & Massari, 2009).

In the traditional Arab world, learning is based on memorisation, and students tend to acquire knowledge through teacher-centred learning while they have less time at home and are less motivated to play an active role in reading English books (UNDP, 2003). EFL Students tend to learn through discussions in lectures in universities and schools (Rugh, 2002). Therefore, comprehending English textbooks is a tremendous challenge for EFL students, which, according to Swales (1990), depends on students' background knowledge required for both native and non-native speakers. However, Hoey (2001) argues that learners' experience of the texts differs from the cultural background of the text, which may lead to misunderstanding and confusion among learners.

Many schools and universities have emphasised the importance of critical thinking. Most teachers and instructors have become aware of critical thinking (Alwehaibi, 2012). In the EFL context, the majority of learners have shown poor critical thinking skills abilities while reading English textbooks due to memorisation, which traditionally has been the most popular teaching method in religious institutions. Moreover, English textbooks written by the English writers reflect Western cultural ideologies that may run counter to the cultural values of the EFL Arabic native learners (Alghamdi, 2018) and consequently demotivate them to think critically. Recently, the education system has focused on developing learners' critical thinking skills (Al Ghamdi & Deraney, 2013; Alwadai, 2014; Alwehaibi, 2012).

According to Chi (2001), many EFL teachers view texts as a combination of words, syntactic and grammatical constructions and students view these texts as resources for learning English. These two concepts require critical thinking skills and background perspectives to fill the gap using personal and social experiences. Thus, to make a connection between good critical thinking and reading comprehension, it is necessary to use prior knowledge and experiences stored in memory (Koldewyn, 1998). By doing so, students will be able to evaluate and assess information and justify their opinions with relevant experiences. In addition, when readers use thinking skills at a high level, they will be better able to evaluate, justify, and make responsible judgments about the topic (Schafersman, 1991).

Furthermore, many studies show that critical thinking skills are an essential factor in interpreting and evaluating intertextual literary textbooks (Alwadai, 2014; Alwehaibi, 2012; Bataineh & Alazzi, 2009; Choy & Cheah, 2009). In short, to comprehend and create a text, readers use their previous experiences, information, and knowledge to evaluate and interpret texts, which is a critical aspect of the study to investigate (Freedman & Ball, 2004). Therefore, the purpose of this study is to examine intertextual connections with the respondents' personal experiences and background of texts in the EFL reading classroom.

B. Theoretical Background of Intertextuality

The theory of "intertextuality" was coined by Julia Kristeva (1986a), following Mikhail Bakhtin's (1981) work of dialogism. According to Bakhtin's theory of "dialogism," all human communication is dialogic and heteroglosic in nature; it involves many languages and different points of view and perspectives. He says that all utterances contribute to an ongoing dialogue and that each word reflects what has gone before. Thus, a text is not created in a vacuum. However, something must have happened beforehand to help construct the text. Julia Kristeva, as mentioned earlier, says that every text is made up of a mosaic of quotations, absorption and transformation of another text. Moreover, it develops a life of its own. No work of art claims to be completely original but is consciously or unconsciously influenced by earlier works. Therefore, postmodern texts are complex in structure and contain numerous historical, religious, cultural, and political myths, references, quotations, allusions, and images that aim to ridicule the existing

work of art. Therefore, EFL learners must have intertextual knowledge, critical analysis skills, and awareness to overcome these difficulties.

Intertextuality draws on concepts, rhetoric, or ideology from other writings to integrate them into the new text. It may be a re-telling of an ancient story or a rewriting of popular stories in a modern context, such as James Joyce re-telling 'The Odyssey' in his famous novel 'Ulysses'. Modern theorists held that no text, literary or non-literary, has independent meaning. All texts are interrelated, and meanings exist between a text and other related texts. Intertextuality is challenging to define as it raises many criticisms and is mixed with other theories (Allen, 2000). Oswald Ducrot, Henning Nolk and Kjersti Flottum (Shannan, 2016) associate intertextuality with other theories and say that it contains both the existing and the earlier texts. One can see the root of intertextuality in Aristotle's theory of imitation of art. Aristotle states in his Poetics that the poet is an imitator like an artist in that he imitates language and thought.

T.S. Eliot also made a significant contribution by introducing the theory of "objective context," the idea of impersonal poetry and myth, into intertextuality. He connects contemporary imagery and themes in poetic events with a direct reaction against Romanticism, as these poets do not follow traditions but submit to their personal interests. Intertextual reading creates a close connection between a literary text and the texts of a contemporary era, and dialogue for communication. It is a restructuring and re-creation of multiple texts that the reader internalises through the activation of socio-cultural, historical, and political techniques (Hartman, 1995). An intertextual text means reading so many texts that are not written alone but are in a series with other texts (Ogeyik, 2008).

This study explores the intertextual theoretical assumptions, their contribution to the interpretation of reading English textbooks and the difficulties faced by EFL learners in a learning situation.

II. LITERATURE REVIEW

Julia Kristeva, a post-structuralist theorist and public intellectual, first coined "intertextuality" in her research article "Word, Dialogue and Novel" (Kristeva, 1986b). Julia Kristeva was impressed by Mikhail Bakhtin's theory of "dialogism" and extended her work to develop the theoretical basis of intertextuality. However, she took the idea of intertextuality from Bakhtin, a Russian thinker, for specific reasons. First, Bakhtin discussed the idea of "intertextuality" in his work "Dialogism" as an open and unrestricted concept instead of a closed structure. Second, he explained that there is not only one authorial meaning of discourse that can be agreed upon because a word that is uttered or written has a multiplicity of meanings, not just one fixed meaning, and he further argued that each word is a response to past words.

A. The Meaning of Intertextuality

In support of her arguments, Julia Kristeva claims that a text is a process of production that includes the reader, the author, and the subject that enable the reader to produce the text. Kristeva (1980) says that authors do not construct their texts from their own thinking but build them from previous texts. She says that a text is not a single, isolated entity but a combination of fabrics made up of many other texts. According to (Lenski, 2001), intertextuality contains knowledge and student development strategies. Students can share their feelings and information while focusing on quotations and references within the texts, which makes the texts grow. Intertextuality means that a text is closely related to its corresponding text and depends on prior knowledge that occurs in another text because one text is related to another text.

On the other hand, Roland Barthes expanded the meaning of intertextuality by giving it a new theoretical paradigm that a text is not a particular object and that it should replace the traditional notion of classification. He argues that a text is embedded with references and echoes of other texts in the structure (Hale, 1998, p.235-39).

Allen argues that intertextuality was developed based on Saussure's theory of the relations between signifiers and signifieds, which leads us to a vast network of similarities and different systems of language. He says that an author of literary works derives words, images, references, quotations, narrative modes, themes, plots, characters, phrases and sentences from previous literary works. In light of previous works, his work focuses on complex intertextual discourses of semiology that require critical thinking skills, personal background knowledge, and worldly experiences to communicate and enable critical interpretation.

B. Intertextuality and Its Function

Several researchers have claimed that intertextuality helps readers rethink, redefine, and reformulate texts; and reconstruct their thinking skills and perceptions about texts (Cairney, 1990; Cairney & Langblen, 1989; Fox, 1991; Harste, 1988; Short, 1991).

Intertextuality can allow students to connect their past experiences to present textual references and images, enhancing their critical thinking (Beach, 1991; Hanssen et al., 1990). To better understand a text, it seems necessary for EFL learners to make connections between the text of their life experiences and the new text. Intertextuality, then, provides a meaningful connection between the new texts and their past experiences. Most authors adapt their texts by borrowing the philosophies and ideas of earlier works to saturate their works with various meanings. They want to

provide their readers with an updated text and other literary texts, different meanings, and ideas. Thus, learners absorb influences from other literary texts that help them clarify and understand the meaning of the new literary text.

Intertextuality provides opportunities for learners to construct their stories and infer themes. Authors explore their ideologies and grand narrative through previous texts, references, quotations, and themes. Recognising and understanding intertextuality leads to a much richer reading experience which invites new interpretations as it brings another context, idea, story into the text at hand. As new layers of meaning are introduced, there is pleasure in the sense of connection and the continuity of texts and cultures.

Through intertextual reading, readers have the opportunity to understand different forms of intertextual perspective, such as explicit intertextuality and implicit intertextuality. Explicit intertextuality is a quotation or reference that alludes to another text. On the other hand, in implicit intertextuality, the allusion is more indirect, e.g., through commonalities such as genre or style.

III. METHOD OF THE STUDY

A qualitative research design was used to explore the construction of an intertextual connection between the given texts and respondents' reactions to them based on their personal and social experiences. Intertextual reading enables respondents to analyse and interpret complex texts using critical thinking skills.

This study selected the second year EFL major male undergraduates of Majmaah University. As Creswell (1988) recommends for qualitative research, the subjects were chosen purposefully rather than randomly. A total of five subjects between the ages of 19 and 21 participated in this study.

An explanatory text entitled "Women in the Working Class" was selected to get the study subjects' intertextual feedback for two reasons. In the first place, it was suitable for second-year students who had comparatively good language skills and had the experience of studying similar reading materials in their courses. In the second place, this text being expository requires a high level of critical thinking skills on the part of the readers to understand and comprehend it properly.

The researchers organised semi-structured interviews in a well-equipped computer lab in the College of Education, where respondents were asked to sit in a semi-circle to see each other face to face and listen carefully to each other's incoming thoughts. Each respondent was assigned his respective text, first to read and subsequently reflect on it and derive in-depth data. After five minutes, the principal researcher began brainstorming questions to activate the respondents' schemas. The discussion began by showing them a picture of women and men working in a factory during the Industrial Revolution. The respondents were asked to read the text related to the picture and give their opinions on the given open-ended questions. The discussion was based on the general concept of how they could connect their personal experiences with the information given in the passage.

The respondents liked the topic for learning more about the European women's role in the past and its impact on the then social life. During this session, respondents were asked open and closed questions to encourage them to discuss their in-depth thoughts clearly. The respondents worked as a group for 30 minutes. English was used as the vehicle of communication. However, some problematic terms were defined and explained in L1. The researchers reviewed the data collected using a mobile audio recording system, transcribed and thematically coded. They analysed the speeches of the interviewees from their internal perspectives, as mentioned by Gee & Green (1998). The content, key themes and main ideas of the respondents were interpreted according to the classification put forth by Chi (2001).

IV. DATA ANALYSIS

The data obtained from the interviews of the respondents were analysed using the descriptive method. The researcher distributed the interview forms, and the respondents' opinions and expressions were recorded.

TABLE 1
EFL RESPONDENTS' OPINIONS ON THE TEXT (AS CODED)

Respondents	Thematic Analysis	Thematic Categorisations
1	This respondent contextualised his experience more clearly and explicitly. He redefined the issue of working women and linked it to his personal and socio-cultural background knowledge. During the question-and-answer session, he related his experience and knowledge of the world to the text. However, the different cultural background knowledge and language seemed to influence the respondent's interpretation of the text and make him a more reflective and critical reader. This relationship is in line with the opinion of Wallace (1991), who stated that the background knowledge of language plays an essential role in the analysis and interpretation of the text. It allows the reader to reconsider, redefine and, ultimately, form a vivid picture of the situation. The respondent narrated his life experiences in response to different texts. He reconstructed and contextualised the situation by telling the story of a maid who worked in his house. He explained that she was from Nigeria and was very sad for her family members while she was away from them. The interviewee shared his knowledge and experience to connect the text and himself. Through this process of rethinking, his perspective broadened, and he became more critical of the situation. It proved that re-telling the story is a paradigm shift from the text to the reader's personal and worldly experiences. Similarly, Chi's (2001) findings showed that, for understanding the text, readers use the process of re-telling stories to link the past to the present. Respondent 1 used the questioning strategy of reflecting, rethinking, defining, and redefining to enhance his critical thinking based on the awareness of the situation.	• Re-contextualization • Matching schemas • Re-telling story • Personal experiences
2	This respondent argued that intertextual reading could help develop students' critical thinking and enrich their cultural understanding. His responses indicated that a lack of intertextual knowledge in the reading process could affect students' comprehension. His reading discussion also indicated that an intertextual text is a cognitive process that can establish a relationship between the reader and the texts. The interviewee recontextualised and reflected on his thoughts about the topic. He shared his personal experiences of complex issues in the text.	• Reflection
3	This respondent expressed his feelings and thoughts by linking his past experiences to the current topic. This intertextual connection helped him define, redefine, evaluate, and critique the critical issue. When asked if he could do the job to stay away from his family, he said, "I cannot really live away from my family". It proved that comparing personal life experiences and social events with text facilitated his evaluation of the text.	• Reflection
4	This respondent understood the text in the light of his prior personal and social experiences. His critical thinking skills combined with his personal life experiences and background knowledge led him to deepen his thinking about the problem. He understood the problem and analysed it very critically by saying, "I like to work outside, and I want my sisters to work outside too to earn money because we have necessities of life." He further said that "it is not embarrassing for men and women to work outside, but the workplaces should be separate". His words reflect his valuable experiences and social background knowledge that supported him in explaining the texts. Thus, from his arguments, it was clear that his experiences and criticism supported his intertextual explanation.	• Re-contextualisation • Reflection
5	Respondent 5 has argued his thoughts logically but in different ways. Intertextual reading, associating, and connecting experiences with the world have changed his opinions and attitudes. Intertextual reading has shaped his thoughts, and he looks at reality in a different way than others. When asked about this issue, he expressed his opinion, "I think men should work outside the home. Women have to take care of the kids, clean the house and wash the dishes. If I were in the place of these men, I would not allow women to work in the offices or factories". His mindset and behaviour were conservative and rigid, reflected in his intertextual reading process. So, it is proved that intertextual reading, critical thinking and background knowledge shaped his thoughts and opinions.	• Re-contextualisation • Social and cultural reflections

A total of 5 EFL second-year students in Majmaah University were selected for the interview based on purposive sampling as they were convenient and accessible to the researcher. Given below are the questions and the received replies from the study subjects:

Q1. Why do women work on low wages?

R1. I think they have big families. They want to support them. They are poor. They have no money to support their families. They have many children, and they have big problems.

R2. I think they are away from their homes. Their children are at home. They do not know what would happen to their children. It is also a big problem for them.

R3. Yes, I think such women do not love their jobs, but they are poor. They need money to look after their children – they are the breadwinner for their children.

R4. I think they do not spend too much time with their children. They go to jobs in the morning and return home in the evening. They have no time to love and look after their kids.

R5. I think men should work outside their homes. Women have to look after kids, clean the house and wash the dishes. If I were in their men's place, I would not allow women to work in the offices or factories.

R1. If these women cannot work and stay at home, who will provide them with bread. Because they have kids and they need their education, health, and food for survival.

Q2. What would you do if your sisters and mothers worked outside?

R5. If they were working outside, I would ask them to quit their jobs and spend time with family members.

R2. It is ok if the workplace is separated, and men and women work separately.

R3. Yes, our religion and tradition also say that men and women should work separately.

R4. I like to work outside, and I also like my sisters to work outside to get money because we have life needs. It is not an embarrassment for men and women to work outside, but the workplaces should be separate.

Q3. Do you know any foreign woman who works in different places in the kingdom? What are the problems they have?

R1. I know a maidservant. She works with us at my house. She is from Nigeria. She is a poor woman. She feels homesick all the time.

R3. I cannot live away from my family. I will die if I stay away from my parents, even for a single day.

R5. She should stay at home and look after her kids. I think money is not a big problem. The real problem is her mental status. She will not feel relaxed at all.

R2. I think it is better to work somewhere because one may feel independent if he possesses enough money. One should not be dependent on others.

R1. Yes, my father started working in his youth. He told me to be independent in life. He said that if a person possesses skills, he will not need support from others.

Q4. Will you work in coal mines?

R5. What is a coal mine? Do you like to work in a coal mine?

T1. In Arabic, it means (الفحم منجم)

R5. Oh! No, I am scared, very dangerous -- An Indian told me a story. His father was working in the coal mine. He worked days and nights. All his body was dark. Then there was a bomb blast and he died in it. He said that his mother was strong. She fought hard and never stopped, never gave up hope. So, I am pretty scared to work in these places.

Text: Women in the Working Class

Women in the working class, worked during the Industrial Revolution with lower wages than men and often started working as children. Women during this time also had to be the caretaker of the house, so they might have worked all day and night to keep up their daily routine. According to an interview given to twenty-three-year-old Elizabeth Bentley, a normal workday would be from 6 a.m. to 7 p.m. with a forty-minute lunch break. The working conditions were also horrible as Elizabeth points out, when asked if she ate enough at work, she replied that she had a poor appetite and that most of the time the food was covered in dust when it was given to them and during working hours they had to work constantly without breaks. If the workers were late or broke rules they could be strapped, Elizabeth stated that she had been severely strapped for being late. Elizabeth also states that she was six years old when she started working and that children would be strapped along with the adults if they were late, misbehaved, or slacked off from their jobs. She also states that the boys and men were beaten for being late multiple times but that she never observed any women getting beaten, and she says she never was either. The middle working class did not have the same standard of working conditions we have today. They had 11-hour days, worked in a dangerous environment with dust covering them from head to toe without masks or safety equipment; the quality of food offered to them was poor and almost inedible, children under the age of 16 were working in these environments; some starting as young as six years old, and breaking rules or being late was met with harsh punishment. This is only one example of how the women in the working class lived and worked in the factories. Another job that women in the working class could have been in was the coal mines. Women who worked in the coal mines were often placed in positions called trapping, hurrying, filling, riddling, tipping, and getting coal; these positions were some of the same that men would hold. Many of the women would look similar to men in the clothes that they wore. (Source: https://foundations.uwgb.org/womensroles/)

V. RESULTS

In this study, the theoretical framework of Chi (2001) is used, which is based on re-contextualisation, reflection and re-telling perspectives. The aim was to categorise and classify the intertextual discourses in the text and link them to the social and personal experiences of the respondents.

The study results showed that the intertextual connections between the texts and the respondents' social and personal backgrounds promoted critical thinking skills. The majority of respondents reconsidered, redefined, and verbalised their deep thoughts by linking the themes in the given text to their background knowledge. The respondents presented an expanded and more precise picture of the situation given in the passage by rethinking and refining. The results showed that various viewpoints emerged during the discussions and the question/answer session helped the respondents exchange opinions, analyse the text, and interpret it subjectively.

Similarly, re-contextualisation allowed respondents to revisit and rethink their experiences and share with a context to understand. In addition, several respondents performed well in the reflection strategy. They reflected on the stories and connected them to current knowledge in the text to fill the gap. In addition to these intertextual connections, reflection played a crucial role in developing their critical thinking skills. These reflective thoughts stimulated and guided them to participate in the discussion. Resultantly, the respondents considered the context from a significantly broader perspective. These results coincide with the findings of Chi (2001) which consider contextualisation and re-contextualisation a fruitful learning experience for the respondents and a means to explore new ways of learning.

VI. CONCLUSION

This study explores how critical thinking skills promote intertextual linkages in EFL reading classrooms. A total of 5 respondents participated in this qualitative interview who used their thinking skills to bridge the gaps in the text by providing connections from their personal and social experiences. The study results showed that the respondents could make intertextual connections by using their critical thinking skills and background knowledge to understand the meaning of the text.

During intertextual connections, respondents shared their social and personal experiences, relationships, and world knowledge with the content of the text to guide them in analysing and interpreting the text from a broader perspective. Intertextuality seems to be a better way for respondents to enhance their reading comprehension and interpretation. Intertextual links are likely to engage respondents in their learning and discussions.

Both teachers and students need to be aware of intertextuality in reading instruction. This study has some implications for teaching pedagogy and research investigation.

The findings of this research study may enhance the level of teaching EFL reading in the classroom more effectively by creating opportunities for the readers to share and exchange their views and ideas based on personal experiences and thereby broadening their visions and perspectives about the given texts.

VII. LIMITATIONS OF THE STUDY

This qualitative study is conducted as a pilot project to attract prospective researchers and pedagogists to this issue of prime importance to the EFL learner. For comprehensive research, there is a need for a large number of respondents, a higher level of language proficiency, and a wide range of cultural background knowledge for an in-depth investigation concentrating on intertextual discourses that can promote reading comprehension and textual interpretation in a text-based context classroom.

APPENDIX. SEMI-STRUCTURED INTERVIEWS BASED WERE ON WOMEN'S ROLES IN THE INDUSTRIAL REVOLUTION

The Industrial Revolution impacted different social classes of women in numerous ways. Throughout this time period, the working-class citizens were most significantly impacted. Many women who did not belong to wealthy families would often be forced to enter the workforce just to provide enough for their families to live off. A woman named Mrs. Britton explains her journey through a testimony she gave looking back on her experience working during the Industrial Revolution in 1842. From ages 10 to 26 Mrs. Britton worked in a factory in Calne. Following her work in the factory, she would marry a working man of several occupations and have seven children with him. Her husband would earn around 10s per week while working his jobs. To provide for such a large family, Mrs. Britton was also forced to enter the workforce. She and a few of her older children began working in the fields and would harvest hay. Her sons would make around $9 per day and she would make around $10 per day. These were very small wages, even though 10s per day is above the average for a woman at this time. Mrs. Britton would struggle between caring for the children while also holding down a full-time job. Although this lifestyle was very difficult for Mrs. Britton, she admits that she would much more prefer working in the field than working in the factory again.

A. Why Women Were Employed

Throughout the Industrial Revolution, gender was a major influence on worker salary. Women tended to receive between one third to one half of a man's average salary. As the manufacturing industries began to grow, they would take advantage of these low average salaries amongst women and children. The ability to employ these women and children for little pay proved to be very beneficiary to these companies. Many industries exploited these people's need for money, as they would turn a major profit in exchange for very cheap labor. Tasks such as printing, spinning, and other duties commonly learned at home were easy jobs to learn and were some of the most profitable. The formation of larger scale production systems thrived with these conditions and were throughout this time period.2

B. Women in the Working Class
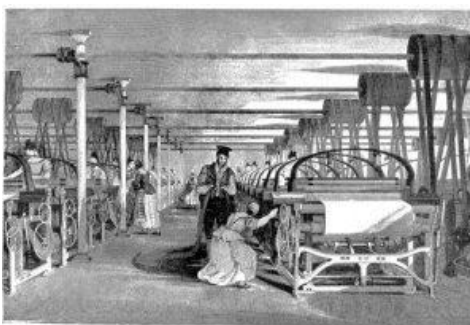
1835 Power Loom Weaving was a common occupation amongst women during the Industrial Revolution. This image is an example of an average cotton factory at this time; example via Wikimedia, 1835

Women in the working class, worked during the Industrial Revolution with lower wages than men and often times started working as children. Women during this time also had to be the caretaker of the house, so they might have worked all day and night to keep up their daily routine. According to an interview given to twenty-three-year-old Elizabeth Bentley, a normal workday would be from 6 a.m. to 7 p.m. with a forty-minute lunch break. The working conditions were also horrible as Elizabeth points out, when asked if she ate enough at work she replied that she had a poor appetite and that most of the time the food was covered in dust when it was given to them and during working hours they had to work constantly without breaks. If the workers were late or broke rules they could be strapped, Elizabeth stated that she had been severely strapped for being late. Elizabeth also states that she was six years old when she started working and that children would be strapped along with the adults if they were late, misbehaved, or slacked off from their jobs. She also states that the boys and men were beaten for being late multiple times but that she never observed any women getting beaten and she says she never was either. The middle working class did not have the same standard of working conditions we have today. They had 11-hour days, worked in a dangerous environment with dust covering them from head to toe without masks or safety equipment; the quality of food offered to them was poor and almost inedible, children under the age of 16 were working in these environments; some starting as young as six years old, and breaking rules or being late was met with harsh punishment. This is only one example of how the women in the working class lived and worked in the factories.3

This image shows a woman working as a hurrier in a coal mine. Example via Wikimedia, Example via Wikimedia 1853 Another job that women in the working class could have was in was the coal mines. Women who worked in the coal mines were often placed in positions called trapping, hurrying, filling, riddling, tipping, and getting coal; these positions were some of the same that men would hold. Many of the women would look similar to men in the clothes that they wore. In some cases, women would work in the pits with men who were often naked or close to being naked, which often gave way for sex within the workplace. One example of what the conditions of working in the coal mines were like can be explained by Betty Harris who was 37 when she worked in the coal mines. Betty was a hurrier and worked from six in the morning until six at night for about 7s per week. She describes her experience in the mines by what she had to wear; a belt around her waist and a chain between her legs that hooked up to the carts that carried the coal into the pits. She also described what she had to use as a road to bring the coal cart into the pit; she described that she had to use a rope to climb up and down the road and if there wasn't a rope available then she would have to use anything on the road to pull herself and the cart up or down the road. Women that had to work in the coal mines worked in harsh conditions and did a lot of hard labor for little pay but were considered equal to the men in the coal mines because they were working the same tasks as them.4 The working class in the Industrial Revolution had many hardships they had to go through including poor workplace, hours, and punishments. These conditions are the reason that we have the labor laws that are currently active today.

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