

Comparing Jordanian Families First and Second Language Home Literacy Practices and Functions in Malaysia

Mustafa T.R. Aloqaili

School of Language studies and Linguistics
Universiti Kebangsaan Malaysia, Malaysia

Radha M.K. Nambiar

School of Language studies and Linguistics
Universiti Kebangsaan Malaysia, Malaysia

Abstract

This study aims to explore first and second language home literacy practices and their functions of four Jordanian families live in Malaysia, to identify who plays the significant role among these families and to identify the factors that help or hinder home literacy practices in Malaysian culture. This study tries answering the following questions: What are the most frequent types of the families' members' home literacy practices and functions associated with their first language and second language? Who plays the most significant role concerning home literacy practices among these families' members? And what are the factors that help or hinder such home literacy practices to survive in Malaysian culture? This study fills the gap in literature related to Arab home literacy practices in new social and cultural contexts in order to understand how these families balance their first and second language home literacy practices to cope in the host country. Using an ethnographic approach, data were collected with interviews, observations and photographic evidence over a fourteen-week period. The findings indicated that Arabic language served social, religious and mostly educational literacy practices while English language served academic literacy practices. Both languages served numerical, financial and technological home literacy practices. Mothers and siblings played the most significant role in home literacy practices. It is evident that living in areas crowded with Arab families helps these families to keep using Arabic language more than English language in their daily living. The study recommends conducting more studies on areas less crowded with Arabs.

Keywords: Comparative literacies, home literacy functions, home literacy practices, Literacy, multi literacies

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1. Introduction

Previous research related to home literacy practices indicate that there is a shortage in research related to Arab families home literacy practices especially those who are living in new social and cultural contexts (Tibi & McLeod, 2014; Alshaboul, 2004; Dixon & Wu, 2014; Callaway, 2012; Williams, 2014). Jordanians come with their families to Malaysia for various purposes such as education, employment or to make Malaysia their permanent home, and they face many challenges in acquiring English language for educational and social purposes while maintaining command in the Arabic language. On the other hand, these families face the challenge of maintaining their social and cultural identities while living in another culture (Callaway, 2012).

Jordanian families struggle to adjust and stabilise in the new culture especially since the use of English is fairly widespread in society. Coming from homes where the Arabic language is used to communicate every aspect, they now have to learn to use the English language to accomplish simple tasks like going shopping, talking to neighbours and paying bills. Another problem Jordanians face is in participating in the new culture while maintaining their home culture. While recognizing the value of learning English language, Jordanians families are conscious that their children must not lose command of Arabic because it is the language of the Holy Quran. They are also aware they will eventually return to Jordan with the fear that their children will not be accepted into Jordanian society if they don't speak Arabic (Alshaboul, 2004).

In a nutshell, Jordanian families here struggle to learn a new language and accept the new culture to cope with society they are living in and at the same time strive to maintain their own language, tradition and culture. Compounded with this is the conflict inside the home to raise the level of English proficiency while observing and maintaining the Arabic language. This means parents will have to work hard to help their children maintain a balance between the demands of the new environment (Malaysia) with their own social and cultural backgrounds (Jordan). The present study seeks to answer several questions that provide an overview of how social and cultural aspects are employed in Jordanian family's home literacy practices in order to survive and cope with the Malaysian social and cultural aspects.

Some Jordanian families come to Malaysia seeking a permanent home or for work while the majority come for a transitional period to accomplish certain goals like education. Parents of Jordanians families in Malaysia try to help their children acquire the English language and new cultural aspects while at the same time maintaining and guarding the first language of their children which is Arabic and their own cultural aspects. The Arabic language and Jordanian cultural aspects are very important factors for parents as these express their identity because the parents and their families have to go back to Jordan after accomplishing their goals so maintaining the Arabic language and Jordanian cultural aspects is vital for parents. The literacy practices of these families do help in stabilizing the study abroad experience of these families.

2. Literature review

Strickland et al. (2004) state that "Parents are the first teachers the children have and they are the most important people in the education of their children." While Tamis et al (2004) indicates that children whose fathers are involved in their literacy will success in higher academic achievement and gained social and emotional development.

Researchers have investigated home literacy practices to determine the prevalent practices of parents and their children in and outside the home such as in Saracho's (2000) study that found parents are involved with their children in various literacy activities and they use different literacy materials to promote their children's literacy learning. In addition, the parents are actively involved in choosing the types of home literacy materials they wanted these children to read to enhance their accent and level of proficiency. The importance of Saracho's study exemplified the notion of home literacy practices that occurred outside school either inside or outside the home.

Most of the previous studies have focused on the types of home literacy practices that occurred in homes and the interaction performed by parents with children. Aram et al. (2010) conduct a study on the literacy practices of an African American family living in the United States of America. The findings indicate that Jones family uses all literacy functions in their family for their children. Lin (2003) conducts a study to explore the effect of home literacy practices on kindergarten children's literacy development. The findings indicate that home literacy resources such as the availability of literacy materials and parental interaction were significantly beneficial for developing children's literacy skills from ethnic minority and low-income families. Foster et al. (2005) examine 325 children's home literacy practices. The findings reveal that parents' reading to their children, parent-child home literacy practices and frequent reading materials mediate the literacy performance of the children with a low socioeconomic status.

Sénéchal & LeFevre (2014) find that the home literacy practices that incorporate parents - children informal literacy environment represent a significant indicator of children's vocabulary growth. Moreover, the home literacy practices that incorporate parents - children formal literacy environment are a significant indicator of children's early literacy growth. Finally, the majority of parents adjust their home formal literacy practices to cope with their children's reading performance.

Moreover, the majority of previous studies indicate that parents' positive beliefs toward children literacy learning will increase the parents' participation and interaction with their children in terms of home literacy practices which leads to children literacy development. For example, Sackes (2015) examines 315 parents' home literacy practices and their relationship with their beliefs and their children's literacy motivation. The findings reveal that parents-children storybook reading is the most frequent home literacy practices. In addition, there is a strong relationship between parents' home literacy practices and their beliefs about their children's literacy motivation.

Chow et al. (2015) investigates the relationship between 48 Chinese parents' behavioral and emotional home literacy practices and their effect on their children's literacy learning. By controlling factors such as the family socioeconomic status, children age and the parents' level of education, the findings reveal that parents' home literacy practices and home literacy environment and parents' beliefs are significant indicators of children's literacy learning.

The above studies provide evidence of the significant role parents play in enhancing their children's literacy development. The success of students does not depend entirely on schools but home and parents play an equal role in helping children succeed. There must be a communication channel between the parents and their children at home to overcome any obstacles facing the children during their literacy achievement. The attitudes and beliefs of

parents also contribute to children's literacy success as the parents with positive beliefs towards their children's literacy development engage with more shared home literacy practices with their children than those with less beliefs and expectations.

In conclusion, previous studies emphasize that shared book reading is the most frequent home literacy practice inside the home environment and provide evidence that the availability of literacy materials in home environment do support children's literacy teaching (Lin, 2003). Moreover, most studies focus on home literacy practices that are occurred between the parents and children in home environment while individual literacy practices that occurred in home environment is hardly investigated (Foster et al., 2005).

3. Theoretical framework

This study is framed within sociocultural theory (Vygotsky 1978) and activity theory (Leontieva 1981). Sociocultural theory emphasizes that scaffolding is a unidirectional process that occurs when the parents or adults provide feedback or correction to their children. In addition, sociocultural theory emphasizes the concept of mediation which indicates that parents and adults can facilitate the children learning process when providing feedback or supervising the children's learning process through interaction. Activity theory states that children's learning process occurs through interaction with their parents through activities while sociocultural theory goes beyond that and identified the direction of this interaction, its occurrence in a social cultural context and described how this interaction occurred through mediating and scaffolding. It will be interesting to see if scaffolding is only unidirectional and whether parents are the only mediators of home literacy learning.

4. Methodology

This study aims to determine who plays the most significant and supportive role in home literacy practices among Jordanian postgraduate families. Moreover, the study aims to explore the most frequent types of students' family's members home literacy practices and their functions associated with their first language and second language. Finally, the study aims to determine the factors that help or hinder these students' families home literacy practices to survive in Malaysian culture. Therefore, this study is trying to answer the following questions: What are the most frequent types of students' family's members home literacy practices and their functions associated with their first language and second language? Who plays the most significant role in the family home literacy practices among the families' members? And what are the factors that help or hinder these family's members' home literacy practices to survive in Malaysian culture?

4.1 Participants

Four Jordanian families participate in this ethnography study. These families are divided into two groups. Group one includes two families where the fathers are pursuing their postgraduate studies and the mothers are housewives while the second group includes two families where the fathers are working and the mothers are pursuing their postgraduate studies. Each family has two to three children, one of whom is 10-12 years old. The participant families are assigned anonymous names to include Mustafa family, Saleh family, Dounia family and Majada family, shown in table 1.

Table 1 *Jordanian families*

Family	Members
Mustafa	Mayes (wife) Aseel (11 years) Areej (7 years)
Saleh	Huda (wife) Ahmed (10 years) Lama (6 years)
Majada	Jehad (husband) Raneem (12 years) Souha (9 years)
Dounia	Emad (husband) Ghada (11 years) Mayia (8 years) Yousef (5 years)

In 2014, the search for the families to participate in the present ethnography study begins; keeping in mind certain predetermined criteria. They shall have been staying for at least two years in Malaysia with no intention or plan to leave before a year which is the expected period to complete this ethnography study. Moreover, each family shall be composed of the parents and two to three children as one of these children must be 10-12 years old. They must be from the same socioeconomic class with one of the parents being a postgraduate student in a Malaysian university. Finally, the families shall be living in the same geographical area.

To ensure the validity of the findings and their interpretations, various instruments are used in collecting the data such as interviews, field notes, observations, and photographs. Each family signs an informed consent form for the interviews, observations and field notes. The consent form states clearly the title of the study, the researcher's name, purpose of the study, study procedures, foreseeable risks and benefits to the subjects, confidentiality procedures, and the rights of the participants. Once the consent forms are signed, the ethnographer arranges for the first visit with the families, please refer to appendix A for more details.

4.2 Data analysis procedures

The interviews are audio recorded and then transcribed verbatim. Each transcribed manuscript is read line by line to highlight the phrases, sentence or sentences that indicate a literacy practice and then is coded accordingly. After completing the coding process, they are documented in tables in an organized and conceptualized way. Table 2 illustrates the codes while table 3 illustrates how these codes are organized.

This coding process is conducted to fulfill the followings:

1. Establishing a home literacy practices file to each family member (fathers, mothers and children). The characteristics of these files include: individual reading practices in Arabic, shared reading practices in Arabic, individual reading practices in English, shared reading practices in English, individual writing practices in Arabic, shared writing practices in Arabic, individual writing practices in English and shared writing practices in English.
2. Establishing a home literacy practices file for the whole family by comparing the three files resulted from each family (fathers, mothers and children). In this process, two main criteria are taken into consideration; the most prevalent and repeated practices will be reduced to one and the most frequent practices will be considered.
3. Establishing a final home literacy practices file after comparing the four families literacy files with each other. The finalized file bases on the two previous mentioned criteria as the most prevalent and repeated practices will be reduced to one and the most frequent practices will be considered.
4. To answer research question one which is related to who of the families' members plays the most significant role in their children home literacy learning, the families' members

most prevalent and frequent shared home literacy practices and the children most prevalent and frequent shared home literacy practices will provide a solid answer. Moreover, a comparison between the home literacy practices in both languages is initiated to answer research question two while the last group of interview questions provide an answer to research question three.

5.

Table 2 Code listing

First Round of Coding	
Literacy practices	code
individual reading practices in Arabic	IRA
shared reading practices in Arabic	SRA
individual reading practices in English	IRE
shared reading practices in English	SRE
individual writing practices in Arabic	IWA
shared writing practices in Arabic	SWA
individual writing practices in English	IWE
shared writing practices in English	SWE
Second Round of Coding	
Reading materials	RM
Writing materials	WM
Types of Reading	TR
Types of Writing	TW
Third Round of Coding	
Frequency of Reading	FR
Frequency of Writing	FW

Table 3 Codes structure

Reading practices		Reading materials	Types of reading	Frequency of reading	Reading functions
Arabic language	Individual				
	Shared				
English language	Individual				
	Shared				
Writing practices		Writing materials	Types of Writing	Frequency of Writing	Writing functions
Arabic language	Individual				
	Shared				
English language	Individual				
	Shared				

5. Findings

The previous process of classification and categorization will generate the types of home literacy practices then identify the most and the less frequent ones. Frequent home literacy practices here mean that occurred on daily bases while prevalent home literacy practices mean that were conducted by the majority of the family members even they are not occurred daily.

5.1 Research Question One

Who plays the most significant role in children home literacy practices among the students' families' members?

To determine who plays the most significant role of the family members in children literacy learning at home, the search is limited to the shared home literacy practices among the families' members as shown in table 4.

Table 4 *Shared literacy practices and functions among the families' members*

Family members involvement in their children literacy learning				
Literacy Function		Educational	Religious	Social
Majada family with Raneem	Jehad	✓	X	X
	Majada	✓	✓	✓
	Souha	✓	✓	X
Saleh family with Ahmed	Saleh	X	X	X
	Huda	✓	✓	X
	Lama	✓	✓	X
Mustafa family with Aseel	Mustafa	✓	X	X
	Mayes	✓	✓	X
	Areej	✓	✓	X
Dounia family with Ghada	Eimad	X	X	X
	Dounia	✓	✓	✓
	Mayia	✓	✓	X

The findings indicate that the families' members shared literacy practices are concentrated under three literacy functions that are educational, religious and social. For educational shared literacy practices only Jehad and Mustafa share their children literacy learning at home but not on a daily basis that is to say 3-4 hours weekly while Saleh and Eimad never share their children their educational literacy practices. Majada, Mayes, Huda and Dounia

share their children their educational literacy practices daily and even the children themselves share their educational literacy practices with their siblings.

For religious literacy practices, Jihad, Mustafa, Saleh and Eimad sometimes share their children their religious literacy practices while Majada, Mayes, Huda and Dounia share their children their religious literacy practices daily and even the children themselves share their religious literacy practices with their siblings. For social literacy practices, only Majada and Dounia share their children their social literacy practices daily. To conclude, the mothers play the most significant role in their children literacy learning at home than the fathers. Moreover, the children themselves play a role in their literacy learning at home with their siblings than do the fathers.

5.2 Research Question Two

What are the most frequent types of students' families members home literacy practices and their functions associated with their first language and second language?

To compare between the home literacy practices and their functions according to Arabic or English language, Table 5 classifies and categorizes these functions under three categories which are; Arabic and English. Moreover, the classification includes the most and less frequent and prevalent home literacy practices under these categories.

Table 5 *Comparing home literacy functions according to Arabic and English languages*

Most frequent literacy functions		
Literacy function	Arabic	English
Academic	X	✓
Social	✓	X
Digital	✓	✓
Educational	✓	✓
Religious	✓	X
Mathematical and Numerical	✓	✓
Less frequent literacy functions		
Literacy function	Arabic only	English only
Medical	✓	✓
Financial	✓	✓
Daily living	✓	✓
Geographical	X	✓

entertainment	✓	✓
Work related	✓	✓
Political	✓	X

As noticed from table 5, the most frequent literacy practices that are performed in Arabic language only are related to social and religious literacy functions while the most frequent literacy practices that are performed in English language only are related to academic literacy function and the most frequent literacy practices that are performed in both languages are related to Digital, educational and mathematical and numerical literacy functions. Moreover, the less frequent literacy practices that are performed in Arabic language are related to political literacy function while the less frequent literacy practices that are performed in English language are related to geographical literacy function and the less frequent literacy practices that are performed in both languages are related to medical, financial, daily living, work related and entertainment literacy practices

Jordanian families use only social, religious and mostly educational home literacy practices in Arabic language which indicates that the families are aware of keeping and guarding their social, cultural and religious aspects in the new culture with the previous mentioned factors that help in stabilizing the families' social, cultural and religious aspects in order to maintain their Islamic Arabic identity so there are no worries even when the families eventually go back to Jordan so these literacy functions may be described as basic practices. The families use only English language in their academic literacy practices as the medium of instruction for them as international students are English so this literacy function may be described as functional literacy practices as these families come to Malaysia for a certain period to accomplish certain goal that is getting master and/or doctoral degrees. This goal cannot be attained unless using academic English during the study as illustrated in table 6.

Table 6 *Jordanian families Home literacy functions vs. languages*

	Most frequent	Less frequent
Arabic language	Social, Religious	political
English language	Academic	Geographical
Both languages	Educational , Digital mathematical and numerical	Medical, Daily living , financial, work related and entertainment

5.3 Research Question Three

What are the factors that help or hinder these students' families members home literacy practices to survive in Malaysian culture?

In fact, many factors are interwoven to stabilize these families and their children learning success in Malaysia such as:

- 1- The families are living in an area where the majority of the residents are Arab so the daily interaction and socialization such as home visits, praying in the mosque or playing in the ground is all in Arabic
- 2- The area is surrounded by many Arab restaurants, mini markets, barber and the mosque so most of the daily living actions are performed in Arabic
- 3- The children attend Arab school as all the students and the teachers are Arabs and most importantly the means of instruction to the majority of the school subjects is Arabic language. All of the previous factors led to stabilize the families and their children social and cultural life that led to no suffering or failure resulting from social and cultural differences which is consistent with Nambiar's (2012) findings which reveals that Korean students prefer to use their home literacy practices rather than the new literacy practices in the new culture so the case of Jordanians.

By concentrating on the children's literacy learning in the new culture, it is noticed none of the families express fears about their children's Arabic language or social and cultural aspects while being in the new culture which is in contrast of what Gee (2015:37-40) expresses that children of the fourth grade may face difficulties in learning science and math content at fourth grade if they just learn to read and in contrast with Paratore (2003) findings that indicate students failure resulted from lack of congruence between their homes and the new culture lives.

The rest of the home literacy practices can be described as situational home literacy practices where the families use them to accomplish their daily living needs during their stay. They have to interact with Arab and non-Arab people in different situations such as: in the mall, supermarket, bank, restaurants and technological items and devices. Therefore, this group of home literacy practices and functions such as numerical, financial, medical, geographical, and mathematical are used in both languages. The previous literacy functions served one literacy function that is daily living and they occurred in both languages depend on the situation and the people who are participated. The family's members especially children are not affected by English or even Malay language that much as the dominant language in their living area is Arabic due to crowded Arab residents in that area and even in school but it is noticed that Jordanian family's members especially children are affected by Arab dialects more than being affected by another language.

6. Discussion

The findings indicate that mothers and even the siblings play the most important role in children home literacy learning than the fathers. The mothers usually share educational, religious, social and numerical literacy practices daily with their children while the fathers rarely or never help their children in their home literacy practices. The fathers who help their children occasionally express they don't have the time, mood or patience to accomplish this task and they think mothers are created for this mission as they can do it perfectly. This finding is not new as it is consistent with many studies findings such as Chow et al.,2015; Sénéchal & LeFevre,2014 and Aram et al.,2013 who find that mothers play a more significant role in their children home

literacy practices. This is an expected finding as the issue raised from the fathers is not a matter of time or patience rather it is an issue of ideology. In Arab culture, the society is best described as masculine where it is believed the mission of teaching the children at home must be done by the mothers (even not preferable but must).

An important finding is that the children are interacting and sharing home literacy practices together as the elder child acts as teacher for the youngest. One child (teacher role) asks another one (student role) or the mother to read some words from a board hanged on the living room wall or to repeat some words after him which is consistent with Jacobs (2004) who suggests that parents, siblings and relatives have the direct impact on children literacy learning at home

The children in all the families act as teachers by pointing to a word or picture and asking “what is this?” This scenario urges us to rethink the unidirectional path of mediation and scaffolding which is suggested by Vygotsky (1978). According to Vygotsky (1978), parents or adults are mediators to the children learning and they scaffold them during the learning process till they become fully reliable on their own abilities. There are many examples occurred in this study that prove that the mediation and scaffolding is not entirely unidirectional rather its multidirectional and mutual process. When Raneem, Aseel, Ahmed and Ghada act as teachers by asking others to read or repeat some words after them, When Raneem told her father that the correct road is “Kajang not Klang “, When Aseel corrects her father Quran recitation and When Ahmed discovers in the restaurant that he gets the wrong order or his father do not order him fizzy drink.

7. Conclusion

Mothers and siblings play the most significant role in children’s home literacy practices as the fathers think such a mission must be accomplished by the mothers. The siblings prove that the mediation and scaffolding are not unidirectional rather they are multidirectional and mutual dynamic process. Arabic language served social, religious and mostly educational literacy practices and functions that are the base to maintain the families’ social and cultural aspects and their identities in the host country. In addition, English language serves the academic literacy practices that are forming the function of these families of being in the host country to accomplish certain task. Both languages serve numerical, financial and technological home literacy practices that are forming the daily living situations to be used in. Jordanian families’ members especially children are affected more by Arab dialects rather than being affected by another language.

About the Authors:

Mustafa T R Aloqailiy is a PhD candidate in the School of Language Studies and Linguistics, Faculty of Social Sciences and Humanities, Universiti Kebangsaan Malaysia, Malaysia. He is interested in literacy issues especially comparative literacy, home literacy practices and literacy functions such as academic, digital, educational, religious, numerical and mathematical, geographical, financial and cultural literacies. His master thesis discussed the critical reading issues among Jordanian undergraduate students while his doctoral dissertation focused on Jordanian postgraduate families home literacy practices in Malaysia.

Radha M K Nambiar is a Professor of Literacy with the School of Language Studies and Linguistics, Faculty of Social Sciences and Humanities, Universiti Kebangsaan Malaysia,

Malaysia. She is passionate about literacy issues and has researched and published on academic literacy, learning strategies for literacy, critical literacy, information literacy and cultural literacy. She has authored and co-authored publications in these areas in books and journal articles. She is the Editor-in-Chief of 3L Language, Linguistics and Literature The Southeast Asian Journal of English Language Studies an ESCI and Scopus –indexed published by UKM Press.

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APPENDIX A

CONSENT TO PARTICIPATE IN RESEARCH

**Malaysia National University (UKM), Faculty of Social Sciences and Humanities,
Department of Linguistics and English Language Studies**

CONSENT TO PARTICIPATE IN RESEARCH:

“The Jordanians Families Home literacy practices in Malaysia”

You are asked to participate in a research study conducted by Mustafa Taha Aloqaili, a doctoral candidate from the Faculty of Social Sciences and Humanities, Department of Linguistics and English Language Studies at Malaysia National University (UKM).

I am conducting the study with the guidance of Prof. Radha Nambiar and Dr. Hafizah Latif, faculty supervisors. You were selected as a possible participant in this study because you are a Jordanian family living in Malaysia. Interviews, field notes, observations, photographs and home visits will be conducted during the study. A total of four Jordanians families living in Malaysia will be selected to participate in this study. Your participation is voluntary. You should read the information below, and inform about anything you do not understand, before deciding whether or not to participate.

PURPOSE OF THE STUDY

The main purpose of this qualitative ethnography study is to ensure that Jordanians home

literacy practices are not in conflict with their first language, traditions and culture. In addition, this study intends to investigate the most frequent home literacy practices of Jordanians families in Malaysia and their associated literacy functions, to determine who plays the most supportive and significant role of the families members in their children literacy learning and to compare between home literacy practices in term of Arabic and English languages.

PROCEDURES

If you volunteer to participate in this study, your families' members' permission is kindly asked to be observed, interviewed and photographed at your home and outside home through home visits and participating you in social life events over a period of one year. Each interview will take approximately two hours at your home. The families' members will be asked to provide detailed information about their home literacy practices. The investigator will observe the home literacy practices occurring in home during home visits and write down field notes. All the interviews and field notes will be audio recorded and transcribed by the investigator while the photographs will be captured and treated and all of the transcriptions and photographs will be reviewed by you for final approval.

POTENTIAL RISKS AND DISCOMFORTS

Participating in the study will not harm you. Though I realize your families members might feel somewhat uncomfortable talking about their home literacy practices, your experiences are valuable and I appreciate that you willingly share them with me. I also appreciate the time you give me to do so.

POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

The study may benefit you and future learners. The information may affect the way Families, such as yours, understand home literacy practices and meet their social and cultural needs of learning in another culture.

CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. With your permission, I would like to take written notes when I observe the home visiting and interviews. With your permission, I will tape record the meetings. Your personal information will not to be given anybody. Your family members will be present when I observe the home visits and I will focus on your literacy practices. I will only receive information about the children that you willing give me and upon my observations. I will keep my notes, tapes, and transcripts in a locked cabinet. I will keep them for as long as I feel I can study this topic. When I no longer need them, I will destroy the tapes and shred the notes and transcripts. When the results of the research are published or discussed in conferences, no information will be included that would reveal your identity. If photographs, or audio-tape recordings of you will be used for educational

purposes, your identity will be protected or disguised. I will never use real names, or give information that could identify you or your children, when I write my study or discuss the study with others.

PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The investigator may withdraw you from this research if you do not continue your involvement in the study and its activities, or if too little information is given during the interview or observations.

IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact me: Phone 0166256426, or one of my academic supervisors:

Prof. Radha Nambiar, r

Dr. Hafizah Latif,

RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact one of my academic supervisors:-

Prof. Radha Nambiar,

Dr. Hafizah Latif,

SIGNATURE OF RESEARCH SUBJECT, PARENT OR LEGAL REPRESENTATIVE

I understand the procedures described above, and I understand fully the rights of a potential subject in a research study involving people as subjects. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been given a copy of this form.

I agree to be audio/video-taped/photographed I disagree to be audio/video-taped/photographed

Name of Subject: Dounia family members

Name of Parent or Legal Representative (if applicable): Jihad

Signature of Subject, Parent or Legal Representative: Jihad

Date: 22-2-2014

SIGNATURE OF INVESTIGATOR

I have explained the research to the subject or his/her legal representative and answered all of his/her questions. I believe that he/she understands the information described in this document and freely consents to participate.

Name of Investigator: Mustafa Aloqaili

Signature of Investigator: Mustafa

Date: 22-2-2014