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UNDERSTANDING THE FACTORS INFLUENCING SAUDI PRIMARY STUDENTS' READING ENGAGEMENT: A MIXED METHODS APPROACH

Alateeq. Z

THESIS SUBMITTED FOR THE DEGREE OF DOCTOR OF PHILOSOPHY (PhD)

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Abstract

This thesis presents research on Saudi primary students' reading engagement. It is an exploration of the factors influencing Saudi primary students' reading engagement, concentrating on reading for pleasure. The reading for pleasure literature argues that the significance of engagement with reading or reading for pleasure in children's lives in terms of their educational and personal development is unarguably immense. Different studies indicate the important role that reading for pleasure plays in promoting children's literacy skills. However, some Saudi authors claim that most Saudi children are reluctant to read for pleasure, with the few studies that have investigated this issue suggesting that most children in Saudi Arabia are motivated to read but do not necessarily enjoy reading. This research aims to understand the factors influencing Saudi primary children's engagement with reading. A mixed methods approach was applied in an exploratory, sequential mixed methods design. Semi-structured interviews were conducted with 12 boys from grades four, five and six (aged nine, ten and eleven). Q methodology and a 'reading materials' questionnaire (RMQ) were also used with a total of 37 primary students from the same age group as the interview participants but from different schools. All the participants were from a mid-sized city in the north of the Kingdom of Saudi Arabia. The results indicate that students' reading engagement is strongly influenced by different factors and that their religion, Islam, plays a major role. The study also suggests that while Saudi children do get pleasure from reading, this pleasure differs substantially from the Western concept of 'reading for pleasure', as their enjoyment is related to 'doing well' in reading, rather than gaining pleasure from accessing the content of reading material. Given that there is evidence to suggest that parents and teachers in Saudi want their children to benefit from greater engagement with reading, the research's findings have significant implications for both Saudi children's in-school and out of school reading experience and literacy education. It is argued that in order to promote engagement with reading in Saudi it is necessary to build on children's existing construction of reading for enjoyment that is shaped by cultural and religious factors.

<u>Acknowledgements</u>

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__Abbreviations__

BBC   British Broadcasting Corporation

BBM   BlackBerry Messenger

CPDSC   Comprehensive Project to Develop School Curricula

ERAS   Elementary Reading Attitude Survey

EVs   Eigenvalues

FSM   Free school meals

FVR   Free Voluntarily Reading

KACWC   King Abdulaziz Centre for World Culture

LRR   Learning Resources Room

MRP   Motivation to Read Profile

MRQ   Motivation Reading Questionnaire

OECD   Organisation for Economic Co-operation and Development

Ofsted   Office for standard education

PBUH   Peace be upon him

PIRLS   Progress in International Reading Literacy Study

RMQ   Reading Materials Questionnaire

SES   Socio-economic status

Glossary

Allah	The most important of the 99 names of the Muslim god.
Assalam Alykum	A Muslim greeting meaning 'may peace be upon you'.
Battle of Bader	A significant battle for Muslims that occurred in 624 in the early years of Islam.
BlackBerry	A company that produces smartphones.
Haram	Not permitted under Islamic law.
Islamic Reminders	Short texts usually sent in digital form and sometimes including images and short videos.
Khalid ibn Alwaleed	A successful Muslim military leader. The Prophet Mohammed PBUH gave him the title 'The sword of Allah'.
Logati	Arabic for 'my language'. Classes in which students in primary and middle level schools are taught literacy.
Omar ibn Alkhattab	One of the prophet Mohammed's PBUH senior companions. The second Muslim caliph and one of the most influential and powerful caliphs in Islam.
Peace Be Upon Him (PBUH)	A phrase or prayer that Muslims are required to say and write whenever mentioning one prophet.
Peace Be Upon Them (PBUT)	A phrase or prayer that Muslims are required to say and write whenever mentioning several prophets.
Sheikh	An Islamic leader or cleric.
Surah	A part or a chapter of the Qur'an. The Qur'an has 114 surahs, and each surah is divided into verses.

Surah Albaqarah   The most important surah in the Qur'an and also the longest with 48 pages.

Surah Alkahf   A surah in the Qur'an with 12 pages that Muslims are encouraged to read on Fridays.

Surah Almuddathir   A surah in the Qur'an with two pages.

Surah Yaseen   A surah in the Qur'an with six pages.

Surah Aljen   A surah in the Qur'an with two pages.

Subhan Allah   A phrase used to praise Allah for His complete perfection. Translated into English as 'Glory be to Allah'.

Tajweed   Correct recitation of the Qur'an. This is taught as a subject in school.

The companions   The Prophet Mohammed's companions, of which there were in total around 114,000.

Wa'alykum Assalam   The standard reply to the Muslim greeting 'Assalam Alykum' (May God grant you protection and security). It means 'and may peace be upon you'.

WhatsApp   A smartphone application used for chatting.

Chapter One: Introduction

1.1 Introduction to the research topic

Children's reading for pleasure undoubtedly has a positive effect on many aspects of education. A number of studies suggest that children's reading for pleasure is positively associated with literacy development. A study by the Organisation for Economic Co-operation and Development (OECD) concludes that children's reading for enjoyment out of school is reflected positively in their school success and is more significant than growing up with well-educated parents with good jobs (OECD, 2002). The two terms 'reading for pleasure' and 'reading for enjoyment' are often used interchangeably and in association with the term 'reading engagement' (Smith, Smith, Gilmore and Jameson, 2012: OECD, 2002; Guthrie and Cox, 2001). Reading for pleasure or reading for enjoyment can be defined as "reading that we do of our own free will, anticipating the satisfaction that we will get from the act of reading" (Clark and Rumbold, 2006, p. 6).

In their review of the research, Clark and Rumbold (2006) cite many studies suggesting the value of children's reading for pleasure. Reading for pleasure is positively linked with children's educational development, having a positive impact on children's reading attainment, writing ability, comprehension of texts, grammar, breadth of vocabulary, wider knowledge and comprehension of other cultures (Clark and Rumbold, 2006). It has been found that children aged eight to fourteen who read for pleasure and very much enjoy reading have a reading level three times higher than those who do not read for pleasure (Clark, 2015). Reading for pleasure has been found not only to have a positive impact on children's educational development but also on aspects of their personal development, such as reading for pleasure in later life, understanding human nature and decision making as well as social skills and community participation (Clark and Rumbold, 2006). Moreover, those who read for pleasure have often been found to have a healthy lifestyle (National Endowment for the Arts, 2007).

In their research review, The Reading Agency (2015) identify several benefits of reading for pleasure for children. They divide the outcomes of children's reading for pleasure into three categories, which are: personal, social and external. For example, studies cited in the review suggest that reading for pleasure is linked with emotional intelligence, relatedness and attainment, including mathematics (The Reading Agency, 2015). It has also been found that if children do not enjoy reading when they are young, they are unlikely to do so when they are older (Clark and Rumbold, 2006). Such studies indicate the significant role that reading for pleasure plays in children's literacy, educational and personal success. This apparent importance of reading for pleasure provides a reason for researchers such as myself to study this area and explore what motivates children to engage with reading. The significance of reading for pleasure for children led me to focus particularly on Saudi children's reading engagement.

1.2 Research focus

Very few studies have focused on reading engagement in Saudi Arabia; however, two Saudi studies surveyed a large number of adults, exploring their reading for pleasure activities (Almjallah AL Arabia, 2012; The King Abdulaziz Centre for World Culture, 2014). Little attention has been paid to children's reading engagement, but the King Abdulaziz Centre study did find that the majority of Saudi parents were interested in developing independent reading for their children. However, very few parents reported that their children read in order to satisfy their literary interests, which indicates that children do not read for enjoyment.

Some authors claim that the majority of young Saudi Arabians are reluctant to read in their free time and that this leads to them suffering from poor general knowledge (Gareeb, 2009; Yaseen, 2009). Additionally, literacy teachers in Saudi middle schools complain about students' low literacy levels, especially students who come from primary school (Alali, 2009). In the Progress in International Reading Literacy Study (PIRLS) (2011), more than three quarters of nine-year-old Saudi students in the fourth grade who participated in this international reading study were reported as being motivated to read. However, only a quarter

of those who participated in the study reported that they actually liked reading (Mullis, Martin and Drucker, 2012). This shows that Saudi children are motivated to read but do not appear to enjoy reading. This seemingly confirms the claim made by a number of authors (Gareeb, 2009; Yaseen, 2009) that many Saudi primary students do not want to read. The main aim of this study is to understand why this is the case in the Saudi context.

1.3 Research aim and questions

In order to understand why the majority of Saudi children do not enjoy reading and seem to have no desire to read, this study aims to identify the factors influencing reading engagement in Saudi primary students. To achieve this aim, I ask an overall research question, which is 'What are the factors influencing Saudi primary children's engagement with reading?' To explore the overall research question, I ask three sub-questions:

(1) What motivates Saudi primary children to read?;

(2) To what extent do Saudi primary children read for pleasure and what factors are associated with their reading for pleasure? and

(3) How do both school and out-of-school environments influence Saudi primary children's engagement with reading?

1.4 My history and positionality

When conducting any research, it is essential to make the researcher's position clear and to question any assumptions about the researcher him/herself that could influence the research. The researcher's own values, ideas, knowledge, motivation and prejudices should all be taken into consideration (Wellington, 2015).

I did my first degree in primary level education, specialising in Qur'anic studies. I taught in Saudi Arabian primary schools for more than four years, teaching literacy to the first three grades and other subjects to some of the higher grades.

Thus, it can be said that I am a practitioner researcher. Wellington (2015) suggests that the practitioner researcher is at an advantage since he has "prior knowledge and experience of the setting/context… and improved insight into the situation" (p. 31). I consider myself to be an insider researcher because I am a primary school teacher and taught literacy for some years and also because I am of the same gender, religion and, usually, the same race as the targeted individuals, all of which are factors that make the researcher an insider according to Merriam et al. (2001). However, Merriam et al. (2001) state that when certain factors are not shared, the researcher becomes less of an insider. Therefore, I might be less of an insider because of the age difference between the primary students and myself.

I became interested in the topic of children's reading for pleasure back in 2010 when I came to Sheffield to do the Master of Art in Globalising Education: Policy and Practice. My Saudi colleagues here in Sheffield reported that their children were reading stories at home and enjoying their books. As a primary literacy teacher of early grades for four years and a teacher of other subjects for one year, I immediately compared this to students that I had taught in Saudi and it made me think of the concept of reading for pleasure within the Saudi context. I had never tried to encourage them to read a story and had never seen any of them borrowing a book or any kind of reading material from the school library in order to read it or 'enjoy' reading it. I then had a limited opportunity to explore the issue in my MA dissertation (Alateeq, 2011). As a result, my interest in this field developed greatly.

I then recalled that my father had attempted to encourage me and my brothers to read at home by buying whole volumes of the world encyclopedia and other technological books. These books that did not appeal to us much were placed on shelves in the reception room that we rarely entered, and so we paid them scant attention. However, I still remember that my younger brother read about jet airplanes and that I took some information out of them for presentations at school in the morning assembly. Thus, my father clearly valued reading, but it seems that he did not have any idea how to promote our reading through the concept of reading for pleasure. As a result, none of my three brothers and two

sisters appear to regularly engage with reading right now, though I personally have been trying hard to read for pleasure regularly. This story of my father and his attempt to encourage us to be engaged readers further inspired me to explore this area of reading for pleasure and its influences.

With regard to my personal rationale for conducting a research degree, I usually advise people around me who are students, teachers and family members to make changes in their daily routines to renew their lives and discover things. For example, when I worked as a teacher, I tried hard to teach in a different school every year. I found it exciting to meet different teachers and principles and to teach an assortment of students with perhaps diverse ideas. I did not even mind working in a variety of positions at schools to gain new experiences. One reason for pursuing a research degree was that it represented an opportunity to challenge my own ideas, expand my knowledge and conduct research on a topic that I am extremely interested in.

Being a Muslim and working as a primary school teacher in the same context as the research was taking place in Saudi Arabia facilitated me in conducting this study in different ways despite the challenges associated with being an insider researcher. I have a good knowledge of Islamic law in terms of the importance of reading Islamic texts for Muslims, and I am aware of what a Muslim must believe with regard to different aspects of their daily life. This provided me with a better understanding of, for example, what the research tools should look like. Furthermore, being a teacher helped me greatly in communicating with the children, being familiar with their reading activities at school and so on. I faced some challenges as a Muslim, for example, with regard to the recommendation not to say anything that contradicts Islamic law, such as offering reading materials that are forbidden under Islamic law even though the children mentioned them. It can be said that being a Muslim might have influenced some of the decisions made by the researcher in this study. Some other decisions influenced by my positionality are discussed in the methodology chapter.

Additionally, I am a father of two boys. They were five years and ten months when I started the research, and I am concerned about their education in Saudi

Arabia. Furthermore, as a Muslim, it is important for me to leave behind knowledge that will benefit others when I die since this is one way that I can worship Allah. With this research, I hope to provide researchers, educationists, Saudi education developers, teachers and parents with knowledge that will be of benefit to them.

1.5 Thesis structure

This thesis consists of six chapters. The first chapter acts as a gateway, introducing the area of research and its focus. In this chapter, I introduce the research topic and its significance. I also provide my educational history and reasons for conducting this specific research. My positionality is also introduced. The research aim and questions are also presented.

Chapter two provides a review of previous research into children's reading engagement and the factors that encourage primary age students to engage with reading, starting with definitions of some of the terms used in the literature. Then it discusses the factors influencing children to engage with reading, including aspects of reading motivation and sociocultural factors. This chapter then turns to reading engagement in the context of Saudi Arabia, discussing the impact of faith on reading engagement, giving an overview of the Saudi primary literacy curriculum and explaining how Saudi children are currently taught to read. A few studies on Saudi children's reading engagement are then discussed before the research problem and aim are presented.

Chapter three discusses the methodology and methods used for this research. It begins with the research paradigm and then discusses and justifies the methods used to fulfil the aim of the research. Details on before and in the field data collection procedures are then presented. The analysis of each method is discussed next. At the end of this chapter, the research ethics that were taken into consideration are discussed.

Chapter four presents the findings from all the methods applied. It starts with the findings from the semi-structured interviews followed by the results from the Q methodology and the RMQ.

Chapter five discusses the findings. Firstly, those from the interviews are discussed. Then a discussion of the four viewpoints on reading that emerged from the Q study follows. Next, the RMQ findings are discussed and linked to some findings from the interviews and the Q study. This chapter concludes by using all the findings from the three methods to answer the research questions.

Chapter six summarises the main findings of this study. It also includes the research recommendations. The limitations of the study are also presented in this last chapter. The appendices and references follow this chapter.

The next chapter is chapter two, the literature review, in which the literature on children's reading engagement is explored.

Chapter Two: Literature Review

2.1 Introduction

The review of the literature examines concepts that are important to this study, such as engagement with reading. While much of this literature is not specific to the Saudi context, the themes addressed therein are relevant and can therefore be applied to this context. The manner in which primary school students in a Saudi context learn to read and engage with reading is discussed in this chapter via a review of the literature on this area. For clarity's sake, it is important to define and understand some key terms related to the topic of reading. Therefore, the term 'literacy' is defined and discussed in the first section. Then, a definition of the word 'reading' is given, followed by a review of the literature that relates to this area. In the third section, aspects of reading motivation are defined and discussed. This is followed by an examination of the factors that influence children's reading engagement both at home and school. Next, the review examines how primary school students in a Saudi context learn to read and engage with reading, taking into account the few studies conducted in this area. The influence of religious texts on reading engagement is examined here. Finally, the research problem is addressed in more detail.

Due to the complex and changing nature of literacy, this first section explores the ways in which the terms 'literacy' and 'literacies' are defined in the literature. This provides a useful context for the remainder of the review, which is concerned with reading.

2.2 Literacy, literacies and multimodality

2.2.1   Literacy and literacies

According to Barton (2007), the word 'literacy' itself is a rather new word in English. It is derived from the word 'literate', and it first appeared in English dictionaries in 1924, where it was described as the ability to read and write. The

word had, however, appeared previously in an educational journal in 1883. Barton (2007) also suggests that the word 'literacy' has been used in different areas, generally to indicate having knowledge in a specific area, for example cultural literacy and computer literacy.

Literacy has been defined in various ways by different people. For example, Wasik and Herrmann (2004) state that literacy has traditionally been defined as the ability to read and write. In her review of the definitions of literacy, Bonic (2011) argues that the ability to read and write is integral to all definitions. She adds, however, that most definitions encompass different types of communicative abilities and skills, such as speaking and listening as well as reading and writing different forms of text. In this era of revolutionary technology with its plethora of screen-based devices, literacy practices have changed dramatically. Flewit (2008) insists that many children "engage regularly in screen-based literacy practices, where the juxtaposition of images and words is more complex" (p. 131), whilst Waller (2008) argues that there has been an obvious shift from depending on paper-based written-texts only to a combination of written-texts and images on screens.

The term 'literacies' has been widely used to acknowledge the various literacy practices that individuals partake in throughout their lifetimes, such as those involving computers, mobile phones and television (Marsh, 2004). Flewit (2008) refers to the different literacy practices that a child might encounter. For example, she explains that writing a story in class is different from writing a shopping list at home. The term 'multimodal literacies' has been used in the literature to describe some of these literacy practices, and this area is discussed in the next section.

2.2.2 Multimodality

According to Flewit (2008), the term 'multimodality' in relation to literacy refers to all the modes that children encounter in their daily lives in a variety of texts, such as images, words and sounds in print and on screens as well as in face-to-face interaction. Additionally, multimodality encompasses different combinations of modes to signify and express meaning, such as "gesture, gaze, facial

expression, movement, image, music, sound effects and language" (Flewit, 2008, p. 123).

Kress (2003) discusses multimodality in more detail and the significance of juxtaposing modes of representation. He provides various examples of combining different modes of representation, which include images, words, colour, paintings, lines and arrows. One example that Kress cites is a no-smoking sign on two sides of a hard plastic stand in a coffee bar that illustrates how image is more important than words. On one side there is an image of a cigarette in the centre of a red crossed circle with the caption NO SMOKING. On the other side of the sign is the 'smoking policy' in four paragraphs. The message from the image is clear, while the smoking policy side is "much more hedged, and even after several readings it is just about impossible to know when you can or cannot smoke" (p. 51). Kress's (2003) simple example of combining modes of representation shows how images can be more effective than words when attempting to communicate the meaning clearly. However, Kress (2003) also says that in other cases the message is clearer when written and cannot be clearly communicated via an image.

The terms 'multimodal' and 'literacies' have been merged to form the term 'multimodal literacies'. Flewitt (2008) provides a relatively comprehensive definition of this term, describing it as when "meaning is expressed through different modes of representation, not just through words, but different combinations of different modes, such as words, images, sounds, movements, layout and so on" (p. 126).

As discussed above, the literature reveals that the term 'literacy' has been linked to other terms, such as 'multimodality', and changed to the plural, that is 'literacies', to acknowledge its wide scope. However, literacy is widely understood to refer specifically to the ability to read and write. Since this study focuses on the area of reading, the next section of this literature review discusses the definition of the word 'reading' as well as its purposes.

2.3 Reading definitions

2.3.1   What is reading?

Reading is a highly complex literacy practice that has changed a great deal over the years. There are many definitions of the term 'reading' in the literature. In 1996, The Committee on the Prevention of Reading Difficulties in Young Children, for example, reached a consensus regarding its definition (Snow, Burns and Griffin, 1998). According to Snow et al. (1998), seventeen educationalists, all deemed to be experts in literacy practices, agreed that reading could be defined as "a process of getting meaning from print, using knowledge about the written alphabet and about the sound structure of oral language for the purpose of achieving understanding" (p. vi). Another definition of the term 'reading' comes from Choltheart (2005), who describes it simply as the process via which print is transformed into speech or meaning.

However, Turbill (2002) argues that reading does not simply involve decoding printed text; it is more than taking meaning from print. Turbill states that this is an age where "meaning making now involves being able to 'read' not only print text but also color, sound, movement, and visual representations" (p. 13). Therefore, it seems the definition of the term 'reading' is changing to become multimodal just as, according to Barton (2007), "the meaning of 'to read' is also changing, as reading screens is now entwined with reading books and the relationship to other forms of meaning-making, such as images, is changing" (p. 84). Levy (2009) referred to the above definitions of reading as 'modern definitions' since they encompass the ability to read text on screens in addition to on paper.

Kress (2003) describes the act of reading as being perceived in two different ways: in a narrow, specific way when "getting meaning from written text" (p. 139) and in a wider, general way when "making sense of the world around me" (p. 139) through different senses of "sight, touch, hearing and even taste and smell" (p. 141). The latter definition is a comprehensive one because it seems to incorporate all of the reading definitions above. It would appear to include

making sense from printed text (Choltheart, 2005; Snow et al., 1998) and different modes of representation, such as words, images and movements on paper and on screens (Levy, 2009; Barton, 2007; Turbill, 2002).

The term 'new literacies' appears to recognise all the above definitions and, in addition, to acknowledge the social practices in young people's everyday settings as well as the purpose of meaning-making. The new literacies concept was developed in the early 1990s (Knobel and Lankshear, 2014) and "focuses on ways in which meaning-making practices are evolving under contemporary conditions that include, but are in no way limited to, technological changes associated with the rise and proliferation of digital electronics" (Knobel and Lankshear, 2014, p.97). There are two different ways of thinking about 'new literacies' (Hassett, 2006). Firstly, sociocultural theories of language and literacy have led to a shift away from psychological theories of literacy learning, according to which "learning to read is thought to happen in the 'head'" (p.78), to an understanding that literacy learning always occurs within a socio-cultural context, wherein the experiences, background knowledge and social/cultural identities of the learner have a significant influence on the process of meaning-making (e.g. Brooker, 2002; Minns, 1997; Heath, 1983). Secondly, texts have changed from paper-based texts, where graphemes are the main carrier of meaning, to multimodal texts, which utilise a combination of pictures, sounds and print to transport meaning (Hassett, 2006). The concept of new literacies therefore encompasses the changing of traditional written texts to digital forms as well as the influence of socio-cultural factors on learning.

The literature has shown that children encounter a diverse range of materials in their daily lives. For example, books are the primary source of reading material at school, whilst out of school they are exposed to a wider variety of texts, which might include advertising leaflets, recipe books, text on TV (Hallet, 2008) and signs on roads with symbols, colour and words (Kress, 2010). All of these may contain, as Flewit (2008) explains, various modes of representation, not only words but also images, sound, movement, layout and so on. These modes of representation could be covered by the blanket term 'multimodal text', which Bearne (2003) uses to refer to all such different modes of representation.

Therefore, in addition to written text and images on paper, many children also come across multimodal texts. Levy (2011) maintains that "the texts children read in modern society extend beyond those of paper-based media" (p. 2) and include digital and screen media. Assessment of online reading has very recently been added for the first time to the international 2016 PIRLS study of reading, indicating the significance and prevalence of such reading (Mullis and Martin, 2015).

2.3.2   The purposes of reading

Barton (2007) suggests that in general different people read in a different way in order to do different things, for example, busy commuters may quickly scan a train timetable to see when the next train leaves or a student may slowly and carefully read the detailed instructions on how a new computer works. Shirley Brice Heath (1983) gave another account of the purpose of reading in her iconic study of three American communities. She discovered that reading was put to five main uses in the communities within which she was working. Firstly, instrumental uses, whereby reading was used to accomplish tasks within daily life, such as reading price labels, clocks and letters from school. The second use was to maintain social relationships via greeting cards, letters and announcements for community meetings, for example. The third use of reading was confirmational use, whereby reading was used to confirm information, beliefs or attitudes held, such as reading bills and the Bible. The fourth use of reading was news-related in order to learn about third parties. Finally, reading was used for recreational purposes, such as reading cartoons, comics, brochures and advertisements. Recreational reading or reading for enjoyment or pleasure seems to be one of the purposes of reading that is referred to repeatedly in the reading literature. In the four ages of reading pedagogy that Turbill (2002) describes, reading for pleasure is identified as a reading purpose.

Additionally, Bonic (2011) lists five purposes of literacy, two of which can apparently be achieved through reading. Firstly, reading can "facilitate learning about a wide range of subjects and develop one's knowledge; widen a person's world" (p. 15). Thus, she is arguing that reading can be employed for educational

purpose. Secondly, she states that an individual could through reading "understand and interpret texts, engage with and respond to texts, for information and for pleasure" (p. 15). Thus, reading can be employed to seek information and engage with a text for pleasure. Hence, people read for a variety of purposes, and one of the purposes that gains particular attention in the reading literature and the current study is reading for pleasure, definitions of which are discussed in the following section.

2.4 Reading for pleasure

'Reading for pleasure' and 'reading for enjoyment' are two terms commonly used interchangeably in the reading literature (Clark and Rumbold, 2006). 'Recreational reading' is also a similar term frequently used to describe reading for pleasure (The Reading Agency, 2015). Krashen (2004) also uses the term 'free voluntarily reading'. Clark and Rumbold (2006) define reading for pleasure as "reading that we do of our own free will, anticipating the satisfaction that we will get from the act of reading. It also refers to reading that having begun at someone else's request we continue because we are interested in it" (p. 6). Similarly, when considering the reasons for reading, The Reading Agency (2015) concisely states that reading for pleasure is "Non-goal oriented transactions with texts as a way to spend time and for entertainment" (p. 6), whereas BBC Skillswise's (2015) definition of this term seems to concentrate on the materials that are going to be read for pleasure, suggesting that "Reading for pleasure means any reading that is primarily for enjoyment. It encompasses a wide range of genres and publications and includes both fiction and non-fiction" (para 1). Krashen (2004) defines free voluntarily reading (FVR), particularly for children, by considering what it does not involve. Krashen (2004) suggests that "FVR means reading because you want to. For school-age children, FVR means no book report, no questions at the end of the chapter, and no looking up every vocabulary word. FVR means putting down a book you don't like and choosing another one instead." (p. X) All of these definitions of reading for pleasure provide a clear picture of what reading for pleasure represents.

'Aesthetic reading', which is mentioned in the literature (Rosenblatt, 1991), is an extension of reading for pleasure and can be experienced after frequently reading for pleasure (Sanacor, 2002). It encompasses an appreciation of the sounds of the words that may lead to a tune on the page (Nicholson, 2006). Rosenblatt (1991) suggests that when a student reads a poem or a story, this student will experience aesthetic reading when he or she "can savor the images, the sounds, the smells, the actions, the associations, and the feelings that the words point to" (p. 447). It seems that aesthetic reading leads to heightened feelings when reading for pleasure.

Children's reading for pleasure has a significant positive impact on different aspects of their education, particularly on their literacy development. International and national research suggests that children who read for pleasure achieve more at school than those who do not read for enjoyment. It has been found that children's reading for pleasure is more relevant to success at school than high family socioeconomic status (OECD, 2002). Students who read for enjoyment on a daily basis have been found to be surpassing the expected level of academic achievement by one and half years (OECD, 2011). Another international study of fourth graders found that the more a child reads outside school, the higher the score achieved in reading assessment (Mullis et al., 2007). Furthermore, the impact of reading for pleasure on children's education has been confirmed by several national studies, such as the one conducted by Clark (2015) in the UK. Clark found that children and young people who read for enjoyment are three times more likely to achieve above the expected reading level. Concurring with Clark, Smith et al. (2012) found that there is a relationship between reading for pleasure and reading achievement for children aged 8-9 and 12-13 in New Zealand. Sullivan and Brown (2013) found that reading for pleasure has a powerful positive impact on children's cognitive development in terms of not only vocabulary but also mathematics. All of these studies suggest the substantial impact of reading for pleasure on children's education in general and on their literacy development in particular, which encourages educationalists to consider developing this sort of reading for children.

Clark and Rumbold (2006) reviewed the reading for pleasure literature and found that reading for pleasure impacts positively on many aspects of education. They cite different studies that suggest improved literacy development due to reading for pleasure. This kind of reading has been found to have a significant impact on children's reading attainment, writing ability, reading comprehension, grammar, vocabulary and self confidence as a reader.

Reading for pleasure has been found to be influential not only on educational achievement and literacy development but also on personal and social development (Sainsbury and Schagen, 2004). In their review, Clark and Rumbold (2006) cite different studies that suggest reading for pleasure's benefits go beyond literacy development and provide children with wider general knowledge, a better appreciation of other cultures, improved decision making skills, a better understanding of human nature and a greater tendency to participate in the community. In his Arabic book 'A child is reading' Bakkar (2010) details the significance of reading for children and its impact on many aspects of their lives, mentioning a story of a mother who had been complaining about her children's poor behaviour. The mother was given advice to encourage her children to read for pleasure. She then noticed a significant positive change in their behaviour, indicating that reading can play a powerful role in a child's social and personal development. Reading for pleasure at an early age is predicted to lead to pleasurable reading in later life (Aarnoutse and van Leeuwe, 1998), and it is anticipated that this will impact positively on the child's later life (Billington, 2016). Overall, reading for pleasure or enjoyment clearly has a positive impact on different aspects of a child's life, including education in school, literacy skills development, general knowledge and understanding of other cultures.

This significance of reading for pleasure has lead literacy educationalists in the UK to share their experiences and research in symposiums such as the one organised by the UK Literacy Association (UKLA) entitled 'Reading for pleasure: Creating life-long readers'. This event took place in November 2012, when I attended, and was repeated several times during 2013. One of the speakers at the 2012 conference was Michel Rosen, a well-known children's literature writer. He

argued that it is imperative to let children simply enjoy the reading and not ask to questions of them or require them to look up vocabulary after reading.

Returning back to the term 'reading for pleasure', research into reading has frequently linked reading engagement with reading for pleasure and also with reading motivation. For example, reading for pleasure in Smith et al. (2012) is used interchangeably with reading engagement, with Smith and colleagues stating, "reading engagement, or the time that students spend reading for pleasure, has been found…" (p. 202). Cremin (2014) states that reading engagement is often linked with reading for pleasure and reading for enjoyment, defining engaged readers as "those who want to read, who choose to read and who find satisfaction in the process. Additionally, engaged readers tend to display positive attitudes to reading and are interested in it" (p. 6). In the OECD (2002) report, reading engagement is associated with the pleasure of reading. They define reading engagement as the "time spent reading for pleasure, time spent reading a diversity of material, [and] high motivation and interest in reading" (p. 106). Reading engagement has been discussed in depth in the reading literature, with Gambrill (2011) defining the engaged reader as an individual who is "intrinsically motivated to read for a variety of personal goals, strategic in their reading behaviors, knowledgeable in their construction of new understandings from text and socially interactive about the reading of text" (p. 172-173). In the light of these definitions, it can be said that the term 'reading engagement' appears to be associated with reading for pleasure or enjoyment. The current research thus uses the term 'reading engagement' mainly when discussing reading for pleasure or reading for enjoyment. However, sometimes the term 'reading engagement' will also be linked with different reasons or goals for reading and not only reading for pleasure.

It seems that in order to be an engaged reader, it is important to be motivated to read as definitions of engaged readers appear to always refer to them as being motivated. Guthrie and Cox (2001) describe engaged readers as being "intrinsically motivated to read for the knowledge and enjoyment it provides" (p. 284). In addition, Wigfield and Guthrie (1995) state that research on reading indicates that reading motivation is an important factor that influences reading

engagement. Also, Schiefele, Schaffner, Möller and Wigfield (2012), after reviewing the literature related to reading motivation, conclude that "reading motivation is more strongly related to reading for enjoyment" (p. 458). Thus, these definitions, as well as research on reading highlight the significance of reading motivation in relation to reading engagement or reading for enjoyment. From this perspective, this research focuses on reading motivation as a factor influencing reading engagement. As a result, the next section reviews the literature that specifically discusses motivation to engage with reading. This reading is not only on paper-based reading materials but, as modern definitions of reading suggest, also on screen.

2.5 Reading motivation

2.5.1   Reading motivation definition

A number of researchers who have contributed to the literature on reading have defined reading motivation in similar terms. Logan and Medford (2011), for example, refer to motivation as the "multidimensional construct that determines why individuals choose to engage (or not engage) in particular activities" (p. 86). In the domain of reading, Gambrell (2011) defines reading motivation as the "likelihood of engaging in reading or choosing to read" (p. 172). However, Guthrie and Wigfield (2000) provide a more detailed definition of reading motivation. They state that reading motivation can be defined as "the individual's personal goals, values and beliefs with regard to the topics, processes, and outcomes of reading" (p. 405). These definitions imply that when individuals are motivated to read, they engage with reading for various purposes. Similarly, after reviewing many studies and articles on reading motivation, Conradi, Jang and McKenna (2014) come to define reading motivation as "The drive to read resulting from a comprehensive set of an individual's beliefs about, attitudes toward, and goals for reading" (p. 154).

In the reading literature, reading motivation is often broken down into two constructs: intrinsic motivation and extrinsic motivation (Wang and Guthrie, 2004; Wigfield, Guthrie, Tonks, and Perencevich, 2004; Ryan and Deci, 2000;

Wigfield and Guthrie, 1997). Logan and Medford (2011) explain that when students are intrinsically motivated, they are "motivated by internal factors" (p. 86), such as curiosity, whereas when they are extrinsically motivated, they are "motivated by external factors" (p. 86), such as rewards. Another division of reading motivation provided by Schiefele et al. (2012) suggests that reading motivation can be divided into current reading motivation and habitual reading motivation. An example of the former is when the reader is eager to read a specific paper in a particular situation. An individual who experiences repeated current reading motivation is said to be experiencing habitual reading motivation. Schiefele et al. (2012) add that habitual reading motivation includes intrinsic and extrinsic factors. These have been well researched by Wigfield and Guthrie (1997), who developed the Motivation Reading Questionnaire (MRQ) to study these and other aspects of reading motivation. The intrinsic and extrinsic motivational factors as well as other issues that influence children in terms of reading are now discussed.

2.5.2 Aspects of reading motivation

A large body of research has confirmed the importance of reading motivation in relation to students' engagement with reading. Several studies of primary school aged children have confirmed the positive relationship between reading motivation and the amount and breadth of reading undertaken (Wigfield and Guthrie, 1997) as well as the enjoyment derived from reading (De Naeghel, Van Keer, Vansteenkiste and Rosseel, 2012 and Guthrie and Cox, 2001) and thus reading achievement (Smith et al., 2012; Wigfield et al., 2008).

The most frequent work cited in the reading motivation literature is that of Wigfield and Guthrie (1995, 1997). After reviewing the motivation literature, Wigfield and Guthrie (1997) adapted three sets of constructs for reading: firstly, constructs regarding self-efficacy beliefs of achievement; secondly, constructs regarding the different purposes of performing reading tasks, including goals for achievement as well as intrinsic and extrinsic motivation; and finally, the social aspect of motivation. Similarly, Guthrie and Wigfield (2000) divide reading motivation into five aspects: intrinsic reading motivation, extrinsic reading

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motivation, learning orientation, self-efficacy as a reader and the social aspects of reading motivation.

However, Schiefele et al. (2012) argue that there are two basic sets of reading motivation constructs: genuine reading motivation and antecedent or preconditioned reading motivation. Schiefele and colleagues explain that the genuine reading motivation construct refers to intrinsic and extrinsic reading motivation and their components, such as individual interest in a particular topic and rewards for completing a reading task. In contrast, preconditioned reading motivation includes self-concept of reading ability, reading self-efficacy and the significance of reading.

Therefore, the literature here reveals the complicated nature of reading motivation, referring specifically to intrinsic and extrinsic motivation, self-efficacy, social aspects and the importance of reading. All of these aspects of reading motivation contribute in some way towards a child's reading engagement. Some of the issues associated with reading motivation are discussed further in the next sub-sections.

2.5.2.1 Intrinsic reading motivation

If individuals are intrinsically motivated to perform activities, according to Wigfield et al. (2004), they "complete activities for their own sake and out of interest in the activity. Their motivation comes from inside themselves" (p. 301). Conradi et al. (2014) similarly suggest that "Intrinsic motivation is the drive to read for internal purposes, such as deriving pleasure, attaining personal goals, or satisfying curiosity" (p. 154). McGeown, Goodwin, Henderson and Wright (2012) explain this further in relation to children by adding that when children are intrinsically motivated, they may continue to read because they enjoy, are interested in and understand the material.

Some studies on children in later grades of primary school have emphasised the significance of this type of motivation to read. Wigfield and Guthrie (1997) found that there are links between intrinsic reading motivation and the amount and breadth of reading, with the presence of the former leading to an increase in the

latter. Wang and Guthrie (2004) also found that there is a strong relationship between intrinsic reading motivation and the amount of reading done for enjoyment as well as reading comprehension skills. The findings of a recent study of children aged eight to eleven years suggest that intrinsic reading motivation is a predictor of recreational reading (McGeown, Osborne, Warhurst, Norgate and Duncan, 2015). These studies suggest the significance of intrinsic motivation to read for pleasure.

The multidimensional aspects of intrinsic reading motivation have been widely studied in the reading motivation literature. Wigfield and Guthrie (1997) report the most common aspects of intrinsic reading motivation. One of these is reading curiosity, which they define as "the desire to learn about a particular topic of interest" (p. 422), and another is involvement with reading, which refers to the enjoyment or the pleasure derived from reading particular literature or informational reading materials. Schiefele et al. (2012) provide some evidence from qualitative research which suggests that involvement includes emotional tuning, relief from boredom, absorption in reading and relaxation. Another aspect of intrinsic reading motivation that Wigfield and Guthrie (1997) identify is the child recognising the value of reading. These aspects of intrinsic reading motivation seem to be strongly linked with the motives for reading for enjoyment.

2.5.2.2 Extrinsic reading motivation

According to Wigfield et al. (2004), when children are extrinsically motivated to perform activities, they do so in order "to receive some benefit, such as a reward. Their motivation comes from what they will receive for performing the activity" (p. 301). De Naeghel et al. (2012) suggest that children are extrinsically motivated to read when they want to avoid punishment, for example, when children are not allowed to watch television until they have finished a chapter of a book. Wigfield and Guthrie (1997) studied extrinsic reading motivation along with performance goals on three dimensions but did not include the punishment avoidance dimension. These dimensions are "*competition in reading,* the desire to outperform others in reading; *recognition for reading,* the gratification in

receiving a tangible form of recognition for success in reading; and *reading for grades,* the desire to be evaluated favorably" (p. 422). Therefore, when children read to get rewards, avoid punishments, compete in reading or be assessed favourably, they are extrinsically motivated to read.

However, some studies suggest that extrinsic reading motivation impacts negatively upon reading engagement. For example, Guthrie and Wigfield (2000) claim that once the rewards have been earned, the reading may not be sustained. Furthermore, Wang and Guthrie (2004) also found that extrinsic reading motivation is negatively associated with reading comprehension unless it is associated with intrinsic reading motivation. Also, in a longitudinal study on primary age children Becker et al. (2010) found a negative relationship between children's extrinsic reading motivation and the amount of reading they do as well as their reading skills. However, a study by Marinak and Gambrell (2008) suggests that rewards, such as books relevant to the desired activity and reading in the study, may enhance and develop reading motivation. Overall, extrinsic reading motivation appears to have less of a positive influence than intrinsic reading motivation on reading engagement, yet extrinsic reading related motivation may increase children's desire to read.

2.5.2.3 Reading self-efficacy beliefs

Reading self-efficacy has been studied by Wigfield and Guthrie (1997) in terms of two concepts: reading efficacy and reading challenge. They define these two concepts thus: "reading efficacy, the belief that one can be successful at reading, and reading challenge, the satisfaction of mastering or assimilating complex ideas in text" (p. 422). In another study, Chapman and Tunmer (1997) acknowledge reading self-efficacy as one component of reading self-concept along with whether children perceive reading tasks as difficult or easy and their attitude to reading. Furthermore, after reviewing the literature regarding self-efficacy and reading self-concept dimensions, Schiefele et al. (2012) conclude that items designed to measure these two concepts combine similar items for both aspects. Thus, it seems that reading efficacy, reading challenge and reading

self-concept show the overall reading related competency that has an impact on reading motivation.

Several studies have confirmed the effect of reading self-efficacy on reading motivation. Based on their study and a review of the relevant research literature, Smith et al. (2012) conclude that reading self-efficacy along with reading engagement is highly related to reading achievement. Wigfield and Guthrie (1997, 1995) suggest that when children firmly believe in their reading ability, they will be more likely to engage in reading. Based on their findings, De Naeghel et al. (2012) also suggest that reading self-efficacy is linked to the amount of reading undertaken for pleasure. Thus, reading self-efficacy seems to have an impact on engagement with reading and on reading for pleasure.

2.5.2.4 Social aspect

Guthrie and Wigfield (2000) argue that the social aspect of reading motivation has been found to be very important in relation to increasing the amount of reading and reading achievement. In Wigfield and Guthrie's (1995) reading motivation dimensions study, three dimensions of social aspects were investigated. The first of these is the social reasons for reading or sharing the meaning of reading, whilst the second is competition, which is categorised under the extrinsic motivation and performance goals aspect in Wigfield and Guthrie (1997), and the third is compliance, which is related to the reasons for reading, such as external pressure, requirement or goals. A later study by Wang and Guthrie (2004) considers the social and compliance aspects as dimensions of extrinsic reading motivation; however, Schiefele et al. (2012) disagree with the social aspect being a part of the external motivation aspect. Thus, researchers have identified different social aspects of reading motivation that engage readers. A reader may, therefore, be motivated to read to share some of the meaning of what has been read. Also, a child might read to compete with others in reading or read merely to comply with other requests.

It should be noted here that the social aspects discussed so far are drawn from psychological perspectives. However, socio-cultural research into home and

school reading practices has been found to be crucial in terms of reading engagement. Therefore, some of this research will be discussed below.

2.5.2.5 Attitude

Sainsbury and Schagen (2004) identified attitude to reading as being closely linked to some aspects of reading motivation. They define attitude as "intrinsic motivation in the form of a positive self-concept as a reader, a desire and tendency to read and a reported enjoyment of or interest in reading" (p. 374). Baker and Wigfield (1999) suggest that children with a positive attitude to reading are more motivated to read. McKenna, Conradi, Lawrence, Jang and Meyer (2012) describe reading attitude as "acquired predispositions to respond in a consistently favorable or unfavorable manner with respect to aspects of reading" (p. 285). The 2011 PIRLS found a strong positive association between students' attitude to reading and their reading achievement as well as enjoyment of reading (Mullis et al., 2012).

It should be noted that interest in reading and attitude to reading are seemingly similar terms that are used interchangeably in the reading motivation literature. McKenna et al. (2012) claim that one's interest in reading is the same as one's attitude to reading, but the plural term, that is 'interests', refers to topics such as science and romance. Kirby, Ball, Geier, Parrila and Wade-Wooley (2011) used McKenna and Kear's (1990) Elementary Reading Attitude Survey (ERAS) to study children's reading interest in relation to reading ability. This also suggests the affinity of the two terms 'attitude to' and 'interest in' reading. Therefore, a positive attitude to reading or interest in reading appears to be associated with reading motivation and reading for enjoyment.

So far, I have reviewed some of the research into aspects of reading motivation, such as intrinsic and extrinsic motivational aspects, the social aspect and attitude to reading, all of which seem to have an influence on reading for pleasure. Researchers have also studied reading motivation with regard to a number of variables that may affect children's reading engagement, which the next section discusses.

2.5.3   Variables influencing students reading motivation or engagement

Researchers of reading motivation have identified several variables, such as gender, socio-economic status (SES), age and ethnicity, which influence students' reading motivation. In terms of gender, girls have been found to be more motivated to read (Marinak and Gambrell, 2010; Baker and Wigfield, 1999), have a more positive attitude to reading (Sainsbury and Clarkson, 2008), read more for enjoyment (OECD, 2011) and achieve more (Mullis et al., 2012; Mullis, Martin, Kennedy and Foy, 2007; Mullis, Martin, Gonzalez and Kennedy 2003) than boys. However, boys have been found to have a more positive attitude to recreational reading in the digital form than girls (McKenna et al., 2012) and to read comics more than girls (McGeown et al., 2015). Moss (2000) examined boys' and girls' reading in an ethnographic study. She found that teachers perceived three categories of readers: children who cannot yet read and do not read for themselves in their free time; children who can read but do not read for themselves in their free time; and children who can read and do read for themselves in their free time, usually texts other than those associated with school work. Moss found that there were more girls than boys in the third category. Boys in the third category were found to be highly influenced by their parents and to view texts at school "for competitive play, rather than something they actually spend time reading" (p. 104). On the other hand, girls were found to engage more with texts because of peer recommendations and sharing what they had read with each other. This suggests that peer influence is more significant than parental influence for girls and vice versa for boys in terms of children's engagement with reading.

It should be noted that some studies that address the issue of gender in reading motivation have been criticised and considered generally simplistic and unhelpful for children of both genders (Smith, 2003). While gender does have an impact, social class and socio-cultural factors, discussed below, are believed to have a far greater impact on reading motivation than gender.

Regarding socio-economic status, children from disadvantaged socio-economic backgrounds have been found to read less for enjoyment (Clark and Rumbold, 2006; Clark and Douglas, 2011). Studies that have investigated the reading enjoyment of students who have free school meals (FSM), which though not a definitive measurement is commonly used to indicate social class, have found that these children read less out of class and enjoy reading less than students who do not receive FSM (Clark, 2012; Clark and Foster, 2005).

Research findings consistently indicate that when children are young, they are more inclined to be motivated to read but that as they grow up, they become less motivated (Guthrie and Wigfield, 2000) and their positive attitude to reading decreases (McKenna et al., 2012; Sainsbury and Clarkson, 2008; McKenna, Kear and Ellsworth, 1995). However, some studies show that children become engaged with and spend more time reading different types of text at different ages. For example, older children have been found to spend more time reading digital texts and schoolbooks than younger children (Clark, 2011 and McGeown et al., 2015). This suggests that a child's age may predict what texts he or she likes to read.

Ethnicity has also been investigated in reading engagement research, and differences have been found in relation to reading motivation, attitude to reading and the frequency of reading. While some studies suggest that students from a Black background are underachieving (Gillborn, 2010), Clark (2012) found that students from White, Mixed and Asian backgrounds enjoy reading less, see themselves as good readers less and read less frequently than students who are from a Black background. Supporting this, Baker and Wigfield (1999) found that African American students are more motivated to read than White students. Clark and Douglas (2011) found that pupils from Asian backgrounds were inclined to have more positive attitudes towards reading and read more often than children from White, Mixed or Black backgrounds. It seems that the issue of race and ethnicity in education and particularly in research into reading motivation is complex.

The literature discussed above clearly shows that younger children are likely to be more motivated to read than older ones and that girls are more inclined to read than boys. Furthermore, children from disadvantaged socio-economic backgrounds seem to enjoy reading less than children from advantaged socio-economic background. The effect of ethnicity on reading engagement is unclear, with a few studies even suggesting that students from a Black or Asian background are more motivated than other students.

In summary, the literature reviewed above describes various aspects of reading motivation that generally influence reading engagement positively. The literature suggests that intrinsic motivation to read for pleasure seems to be more influential than extrinsic motivation. Reading self-efficacy and different social aspects appears to engage children with reading more. Additionally, attitude toward reading and other variables, such as age, socioeconomic background and ethnicity, seem to have an impact on reading motivation and reading engagement for children. Although girls have been found to be more motivated to read than boys, these findings are considered generally simplistic compared with other powerful influences on reading motivation, such as social class as well as school and home environment, as discussed below. As stated previously, reading motivation is considered in the literature to be a factor influencing reading engagement. There is also a large body of literature discussing the significant impact of home and school literacy practices on engaging children with reading. Therefore, the next section discusses home and school environments and activities that have an impact on children's reading engagement.

2.6 Socio-cultural influences in engaging children with reading

Studies highlight that many socio-cultural factors are associated with children's engagement with reading, such as community, family, home and religion (Levy, 2011; Rumsey, 2010, Brooker, 2002; Minns, 1997; Heath, 1983). For example, in a case study, Compton-Lilly (2006) shows how childhood and home culture

influence reading engagement. Some home and school reading activities, such as modelling engaged readers, are discussed in the next sections.

2.6.1 School influences in engaging students with reading

Many researchers suggest that teachers' modelling reading enjoyment at school is critically important in terms of encouraging students to engage with reading (Clark, 2012; Lesesne, 1991; Cremin, Mottram, Collins, Powell and Safford 2014). Krashen (2004) suggests that students are significantly more likely to read if they see that their teachers value reading and read for pleasure in class or out of class. A good reader model, as Sanacore (1992) suggests, sends a message out about the importance of reading and how enjoyable it can be even for adults. Moreover, Clark (2012) reports that the gender of the model and students is important, with male reading models encouraging boys to engage with reading.

The literature also suggests that reading aloud to students in an engaging manner seems to encourage them to read (Duursma, Augustyn and Zukerman, 2008). Sanacore (2006) states that reading aloud is one of the most powerful methods used to emphasise adult enjoyment of reading. Additionally, Miller (2012) suggests that students who are not confident in selecting a book can be introduced to books and authors via reading aloud. However, Sanacore (2006) argues that reading aloud needs to be focused to be effective. For example, the reading topics, whether fiction or non-fiction, should be carefully selected to fit the students' interests.

Some researchers stress the importance of allocating time for free independent reading during the school day in order to engage students with reading (Krashen, 2004). This activity is given various labels in the literature. It is variously called 'Free Reading', 'Uninterrupted Silent Sustained Reading', 'Individualised Reading' or 'Drop Everything and Read' (Duncan, 2010; Lackwood, 2008; Lesesne, 1991). Lockwood (2008) suggests that the time is limited to a minimum of 10 minutes for independent reading each school day and that this activity is more effective if the teacher also reads for pleasure with the students.

A print rich environment, in which a variety of reading materials and topics are accessible to students, is considered to be essential in terms of engaging children with reading (Baumann and Duffy, 1997). Clark (2010) found that many students do not go to the school library because it does not have reading materials that interest them. Gambrill (2011) cites some studies suggesting that students are motivated more to read "when the classroom environment is rich in reading materials and includes books from an array of genres and text types, magazines, the Internet, resource materials, and real-life documents" (p.173). Lockwood (2008) also found that in school and classroom libraries where reading for pleasure seemed to be successful the reading materials were well displayed and up to date and the students were involved in choosing new materials, including newspapers, magazines and comics. The majority of students who participated in the Scholastic and YouGov (2015) survey said that they would read more if they could find more reading materials that they liked. Thus, it appears that it is crucial to provide a variety of reading materials that capture and hold students' interest as different students like to read different texts.

In their review of the research, Clark and Rumbold (2006) found that it is not possible to identify children's reading preferences; however, they found that girls tend to be interested in fiction and in reading for enjoyment, whereas boys appear to prefer non-fiction, such as writing on sports and space. Similarly, a study surveying pupils in the fifth grade found that boys favoured adventure stories and comics over magazines (Dungworth, Grimshaw, Mcknight and Morris, 2004). In a longitudinal study, Smith (2004) analysed the reading materials of six boys from when they were five till six years old and found that their preferences during these years were for non-fiction reading materials, especially those which were about hobbies such as football, space and dinosaurs.

A study by Jones and Brown (2011) comparing e-books with print books in terms of reading engagement found that the format of the book was not as important as the children's interest in the book's setting, theme and characters. Clark and Douglas (2011) found that students in key stage four were interested in screen-based reading materials more than others. Picton (2014) suggests that in recent years, children are more likely to experience the act of reading for the first time

with screen-based texts rather than on paper-based. Moreover further research suggests that the popularity of using screen-based devices, increases as they grow older (Scholastic and YouGov, 2015) evident in children's engagement with text messages on mobile phones for example. Marsh (2003) suggests that many young children appear to be experiencing literacy through digital form within the home, yet many schools do not seem to be recognising this kind of literacy engagement. Some schools, however, acknowledge children's use of this kind of multimodal reading materials at home and utilise it to engage students with reading, for example, asking students to bring their own devices into classrooms, while other schools have been seen to include the cost of these devices within their budget in order to provide students with the technology (McClanahan and Stojke, 2013).

The school's role in influencing children to read for pleasure is significant. Research suggests that teachers role modelling the pleasure of reading as well as allowing some time for independent reading and reading aloud to the students is influential and encourages some children to take an interest in the text that has been read. Some of the studies discussed above suggest that children favour reading materials differently, with some preferring fiction and others non-fiction, and preferences appear to differ from age to age. Also, the widespread use of technology has been acknowledged and some schools seem to be engaging students with multimodal reading materials on screen-based devices, although this is by no means the case for all schools. Therefore, studies show the significance of providing an accessible variety of reading materials at school, including those in digital form. They also suggest that out of school influences play a major role in engaging children with reading. Some of the relevant studies are discussed in the next section.

2.6.2 Out-of-school influences in engaging children with reading engagement

A number of important out of school factors that contribute to children engagement with reading are referred to in the literature. Krashen (2004) and Clark and Rumbold (2006) stress that a print-rich home environment in which

reading materials are easy for children to access is one of the factors that encourages children to engage with reading and read for enjoyment. Book ownership is also considered to be a key factor. Clark and Poulton (2011) found that students who own books at home enjoy reading and read more than those who do not. However, the cost of children's books is mentioned in Clark and Foster's (2005) survey as an obstacle to reading for enjoyment. Therefore, whilst a print-rich home environment appears to be an important factor in terms of engaging children with reading, owning books has been found to be an even more important predictor of reading for enjoyment. However, the cost of books seems to hinder reading engagement.

Parents have been found to be one of the most important contributing factors in terms of children's engagement with reading. Parents who model enjoyment of reading, talk with their children about reading and hold a view that reading is a source of entertainment have been found to positively affect their children's reading engagement. In their review of the literature pertaining to the influence of home and family on children's reading engagement Baker, Scher and Mackler (1997) conclude that "Parents who believe that reading is a source of entertainment have children with more positive views about reading than do parents who emphasise the skills aspect of reading development." (p. 69). In Mullan's (2010) study, it was found that there is a strong relationship between fathers being seen reading on a daily basis, particularly for more than 30 minutes, and their sons' reading engagement. The same was found to be true for mothers and daughters (Mullan, 2010). Low literacy levels might have an impact on the positive role model that parents could provide. In her research review, Bonic (2011) suggests that parents with low literacy levels are less likely to encourage their children to read for enjoyment.

Clark, Osborne and Dugdale (2009) found that people other than parents could be a role model, inspiring children to read for enjoyment. Family members, neighbours, family friends and youth worker were reported to be influential with regard to children reading for enjoyment (Clark et al., 2009). Therefore, the entire community outside school seems to be influential due to various members acting as a role model for reading.

Parents talking and reading to children seems to be linked with more engagement with reading and children reading for enjoyment. Clark and Hawkins (2010) found that children who talk with their family about what they are reading are more likely to enjoy reading, hold a positive attitude to reading and read more frequently than those who do not. Hallet (2008) stresses the significance of talking with children, stating, "Adults play a vital role in interacting with children through talk, which helps children access and fully engage with the print and texts surrounding them" (p. 72). The Scholastic and YouGov survey (2015) found a strong relationship between children of primary school age being read to between five and seven days a week and them choosing to read for fun. However, it seems that not all parents can find the time to read to their children or talk with them about reading due to a lack of time. Jama and Dugdale (2010) suggest that only one in five parents in the UK find the time to read with their children due to busy lifestyles.

The literature discussed above highlights the role parents play in engaging children with reading. Emma Hamilton, an author of children's books, attempted to answer a question that parents had asked her repetitively: how can I get my children to put down the electronic devices and pick up a book? Hamilton (2009) suggests 150 detailed home practices that may assist parents in getting their children to engage with reading. Although Hamilton provides a comprehensive list for parents to refer to when attempting to encourage their children to put down electronic devices and read a book, like many others, she does not appear to recognise that reading is now multimodal and includes the reading of screen texts as well as paper texts. Jama and Dugdale (2010) found that technology-based reading materials, such as websites, blogs and social networking websites, are read most frequently by children and young people. Also, Jones and Brown (2011) suggest that digital devices, such as Kindle from Amazon, iPad from Apple and smart phones, provide young people with an opportunity to engage with different reading materials, like books, magazines and newspapers, on screen-based devices. Therefore, it seems that in these studies reading materials at home not only includes books in print but also multimodal reading materials that children can enjoy at home and school.

The influence of out of school culture on literacy engagement appears to be significant. Family culture appears to be very important in relation to engaging children with reading. Brooker's (2002) study found that Bangladeshi families' literacy practices and cultural heritage significantly influence children's literacy development. Baker et al. (1994) reported that the home culture influences children's engagement with literacy, including their use of literacy as a source of entertainment and seeing it as a skill that should be cultivated. Compton-Lilly (2006) also provide a clear example of the importance of children's home culture in terms of their reading engagement. In a case study, a student was strongly encouraged to engage with reading, implementing the home culture resources during a reading lesson via reading Pikachu characters that a child spoke about to the teacher. Additionally, Rumsey (2010) explores the Amish community and suggests that whole Amish families' literacy practices are strongly influenced by the book of Christianity, The Bible. Thus, these studies and others (e.g. Heath, 1982) indicate that home, community and religion play a significant role in children's literacy engagement, including reading.

In reviewing the literature concerning sociocultural influences on reading engagement, it seems clear that culture, including home, parents, community and religion, significantly influences children's reading engagement. Many activities and events that occur at school and out of school may have an effect on engaging children with reading.

To summarise the literature presented so far, a number of terms relevant to this research have been discussed above. Literacy has been defined in a variety of ways, including the traditional definition, which refers to the ability to read and write. The change to reading materials has been discussed, covering the reading of multimodal texts on screens. The definition of reading itself has been found in the literature to vary from making meaning from print to the modern definition of reading that includes making meaning from different modes of representation, such as words, images, sounds and movements.

Reading for pleasure as a purpose of reading has received a great deal of attention in the literature and been linked with reading motivation and reading

engagement. Reading motivation is considered to be a factor that influences reading engagement in the literature. Engaged readers are motivated to read for knowledge and the enjoyment that reading provides. The research concerning reading motivation has been reviewed and several constructs have been identified as influencing children's reading for pleasure, including intrinsic, extrinsic, self-efficacy and social aspects. These constructs include several aspects, such as curiosity, rewards, reading efficacy and compliance. In addition, attitude to reading and other variables, such as age, gender, socioeconomic background and ethnicity, appear to have an impact on children's reading motivation and reading for pleasure. Furthermore, a number of socio-cultural influences have been discussed in the literature, such as home, community and religion. Additionally, school and out of school factors, such as both teachers and parents modeling the enjoyment of reading, have been found to have a significant impact on children's reading engagement. Thus, children's reading engagement or their reading for pleasure appears to be influenced by different factors both at school and out of school, with different children being influenced by different factors.

The literature review covers many factors that influence children's reading engagement or reading for enjoyment. The significant positive effect of reading for pleasure on students' reading achievement and the wider knowledge gained from such reading as well as the literature showing that socio-cultural aspects are highly influential led me to undertake this study in Saudi, the aim of which is to identify the factors that influence Saudi primary students' engagement with reading. Before addressing the research problem, it is important to discuss reading in the Saudi context, examining how the culture, including the faith, affects students' reading engagement. As a result, the next sections discuss the impact of Islamic law on reading motivation and explain how Saudi students are taught to read. Then the research problem is clearly addressed as well as the research aim and questions.

2.7 Reading for Saudi Arabian children

This section provides an overview of some of the influences on reading engagement for Saudi children. As the majority of Saudi people are Muslim, the significance of reading for Muslims is discussed first. Due to a lack of research in the area of Saudi children's reading engagement, this issue is explored by reviewing the Saudi literacy curriculum. Therefore, the development of the literacy curriculum and the methods used to teach children to read in Saudi primary schools are outlined. Finally, the research problem and questions are addressed.

2.7.1   The significance of reading for Muslims

A survey of five Arab countries in 2005 found that the book most frequently read in Saudi Arabia was the noble Qur'an (Synovate, 2007). The Qur'an is an address by Allah. It consists of more than 77 thousand words, with the first word revealed to the prophet Mohammed, peace be upon him (PBUH), being 'read'. There are thousands of commands in the Qur'an, but the first command for Muslims is to read. The next five verses comprise an explanation of the learning process, and the word 'read' is repeated twice. Therefore, for Muslims, reading is especially significant as Allah in the holy book commands believers to read and acquire different kinds of knowledge that are beneficial to humankind (Alserjani, 2006).

Muslims have to learn how to read the Quran, which is not like reading any other text since the reader must have the ability to recite under certain conditions and according to certain rules. The purpose of reciting the Quran is first of all to understand that Muslims have to worship Allah only and be sincere believers. The Quran is the primary reference point that Muslims are obliged to return to with regard to many aspects of their lives. Reward from Allah is the second reason for reading the Quran. Muslims are encouraged to recite and memorise the Quran as each letter read from the Quran equates to charity on the Day of Judgment. The Prophet Mohammed PBUH said, "Whoever reads a letter from the book of Allah, the Most High, will get a good deed (recorded for

him), and each good deed is worth ten times its value". Additionally, Muslims have to pray five times a day, reciting from memory verses from the Quran that are selected by choice.

The Prophet Mohammed's narrations and his instructions are the second reference point that Muslims have to return to in order to make many of their life decisions. In addition, they have to learn how to worship properly through following the Prophet's commands and instructions. All Muslims have to learn their religion's practices through reading and understanding the Quran. They should also study the Prophet Mohammed's practices in Islamic books or by asking scholars.

It should be noted here that the literature on children's involvement with religious literacy is growing. Rackley and Kwok (2016) for example discovered that youth who read the Book of Mormon and the Bible struggle with two areas; they encounter contradictions with and within scripture as well as antiquated language that makes reading such texts difficult. Successful readers of liturgical literature (Rosowsky, 2006) are able to decode religious classics such as the Qur'an in the Arabic language, the Guru Granth Sahib in the Panjabi language and the Torah in the Hebrew language. It has been found that the symbolic value of learning to read such religious texts is probably more significant than being a competent reader (Rosowsky, 2013).

Therefore, it can be said that the command from Islamic law to read in order to acquire wider knowledge as well as to practice the religion properly seems to be a strong motivational factor for Muslims in general and Saudis in particular. This necessarily has an impact on the reading curriculum and teaching practices in the school context, as can be seen in the coming sections.

2.7.2   An overview of the Saudi primary literacy curriculum

The planned reform of the Saudi curricula began in 1998 with The Comprehensive Project to Develop School Curricula (CPDSC), and this was fully implemented in the academic year 2012-13 (CPDSC, 2012). The formal

implementation of the freshly developed literacy curriculum occurred first in 2009-10 for grades one and four at primary level; this is due to the fact that the new curriculum was implemented in phases. The most significant changes this project brought about were a reduction in the number of subjects taught to students and the application of new pedagogical methods for teaching and learning. Students in grade six, aged eleven, for instance, are now taught 11 subjects instead of 19 (Albishe, 2011). Problem-solving, self-study and discussion are just some of the new teaching methods used when teaching the modified curricula.

The 2007 literacy document for primary and intermediate levels, which the developed curriculum is based on, asserts that literacy textbooks have to include a variety of texts, such as adventure, heroes, imagination and human values. In addition, literacy textbooks should include "a range of Islamic texts to be memorised, recited, understood, and interpreted" (p. 25) and "activities that encourage students to search for the sources of Islamic law" (p. 25) (CPDSC, 2007). Hence, Islamic texts seem to be embedded in literacy teaching within the Saudi education system. Moreover, there are four Islamic subjects for almost each primary level, and reading is a necessary aspect of all these subjects. For example, in some grades at primary level an hour is assigned daily for learning to recite the Quran. Additionally, Tajweed is a subject taught twice a week from grade four upwards to children aged nine years and older, and upwards, and this contains rules for reciting the Quran.

Before describing the new literacy curriculum resulting from CPDSC, it is important to understand the prior system. In her analysis of the Saudi primary literacy curriculum, Al-jarf (2007, p. 8) provides a clear description of the previous national literacy curriculum.

> The language arts program in Saudi elementary schools consists of reading, spelling, composition, poetry, spelling and penmanship. All grade levels use two basic readers per year (fall and spring primers). In addition, grades four to six use separate textbooks for grammar, poetry, spelling and penmanship. The time allocated to reading instruction decreases as the students grow older. Reading objectives are not directly and clearly stated in the teaching guidelines and word identification and comprehension skills are not listed either.

This shows the different literacy skills that students are taught and the lack of attention that has been paid to reading objectives, which do not include reading for pleasure.

2.7.3   An overview of how Saudi primary students are currently taught to read

The teaching of literacy, including reading, in Saudi primary schools relies solely on student textbooks. The textbook is a book written by experts from the curriculum division at the Saudi Ministry of Education. There are between one and three textbooks for each school subject, and teachers are required to teach the entire content of all of the textbooks.

Students in the first grade, for example, used to learn Arabic literacy through two textbooks: a reading and writing textbook and an activity book. Although the new teaching program is still dependent on student textbooks, the books used have been significantly changed by the CPDSC. The first grade now has three textbooks: a student textbook, a configuration and preparation textbook and an activity textbook. They are all different in content and appearance from those that were in use before. Instead of being called reading and writing textbooks, they are now called Logati, which means 'my language'. Logati is a term that I use in the current research many times. This name stems from the idea that the four literacy skills (reading, listening, writing and speaking) will be acquired more completely if they are taught side by side. In other words, this curriculum utilises the integrated approach (CPDSC, 2007).

Because of the reliance on student textbooks to teach literacy in Saudi schools, I am going to review the teaching manual for the first grade (The Ministry of Education, 2007) to explore how students are taught to read. When students begin formal school at the age of at least five years and six months, they spend three weeks in preparation and configuration to develop their brain, listening, visual and voice capacities. The configuration and preparation textbook is used at this stage of learning. When using this book, students are engaged in activities such as:

- recognising pictures,
- naming,
- noticing and composing,
- noticing and speaking,
- noticing and answering,
- recognising the differences between two pictures,
- exploring missing information,
- underlining the described picture,
- recognising the biggest shapes and
- colouring in letters.

After three weeks of foundation study to learn literacy, students and teachers utilise the student and activity books. Moreover, teachers are expected to rely on the teaching manual to guide them when choosing the appropriate methods for each lesson so that students have acquired the required skills by the end of each lesson. The manual also includes a guide on how to assess student skills.

The student textbook for the first grade consists of eight units that are taught across the full academic year, which is two terms of about 15 weeks each. Three units are taught in the first term, and the rest are taught in the second. Each unit contains five pages of preliminary activities to introduce targeted letters in the form of words and a poem to sing. The subject of the poem suits the unit content and the development of high values. The first five units are mainly for learning the 28 Arabic letters. Each letter, which has four basic phonemes or diacritics, is taught in a separate lesson. In every lesson there is a short text of approximately four sentences, each of which consists of four to eight words. The sentences are presented with colourful pictures close to them, as in comics.

Letters are introduced directly in words in the first five units. The words in each sentence show how the letter is written. Each letter is presented at the beginning of a word, in the middle and at the end as the letters have different shapes in different locations in a word. The shapes of all the letters are presented in these short texts. Typical first grade reading skills included in a literacy lesson are as follows:

- decoding new words containing the learned letters,
- reading targeted letters in their long and short sound varieties and
- reading sentences containing words with letters that have been learned visually.

The three remaining units consist of short texts of four to five sentences, which are used to develop several language and value skills. These include, for example:

- listening and reading for comprehension,
- writing a full sentence that contains three to four words and
- maintaining modesty and tidiness.

At the beginning of the student textbook, parents are requested to ask their children to retell the stories that they have heard in school, to listen carefully to this retelling and to read suitable stories to them (The Ministry of Education, 2009). At the end of each week, teachers are instructed to tell a story from the teaching manual, which provides a number of such short stories. These stories are carefully selected to develop the students' listening and speaking skills. The teaching manual explains that these stories "target the activation of the main two out of four literacy skills. These are the listening and speaking skills, within the framework of principles and beautiful high values" (The Ministry of Education, 2007, p. 25).

Thus, the purpose of the existing practice of reading a story to students or listening to students retelling a story is not actually reading enjoyment but rather developing listening and speaking skills. In addition, there are only eight stories in the teaching manual, whereas the full term consists of approximately 15 weeks. Therefore, the number of stories is not sufficient to allow the telling of a story each week during the term. Furthermore, this story activity and the request to parents to participate seem to occur in the first grade only. However, activities such as searching for a story with a specific title in order to read and then retell it can be found in the activity books for other grades. Despite the Saudi Educational Policy listing three goals for its Arabic language curricula, the first of which is to "develop reading skills and the habit of reading in order to pursue wider

knowledge" (cited in CPDSC, 2007, p. 13), there is no evident orientation toward motivating students to read and enjoy reading within the Saudi primary literacy curriculum.

2.7.4   Research problem and questions

A number of authors claim that the majority of Saudi students are reluctant to read in their free time and that this leads to them having poor general knowledge (Gareeb, 2009; Yaseen, 2009; Alharthi, 2004; Alomar, 2003). A study by Algamdi (2005) examined the reasons for Saudi high school students being reluctant to read in their free time from the perspective of the literacy teachers and the students' and identified ten reasons. All of these reasons are related to schools not encouraging reading and children not getting accustomed to reading when they are young. In PIRLS (2011), 83% of Saudi fourth grade students who participated in this international reading study were reported as being motivated to read. It appears that Islamic law, which requires Muslims to read, provides extrinsic motivation for them to engage with reading. However, only 26% reported that they actually liked reading (Mullis et al., 2012), seemingly confirming the claim made by a number of authors that many Saudi primary students do not want to read. This might be due to the lack of attention given to reading for pleasure in the literacy curriculum as well as reliance on only one book in school for reading classes. In a recent survey, the King Abdulaziz Centre for World Culture (KACWC) (2014) discovered that 93% of Saudi parents would like their children to develop their independent reading. However, only 4% of parents stated that their children read in order to satisfy their literary interests. Therefore, in order to understand why Saudi children do not enjoy reading and lack the desire to read, given that the literature reviewed suggests the significance of reading for pleasure and shows that a variety of factors influence reading engagement, such as the family culture, the aim of this study is to identify the factors influencing reading engagement in Saudi primary students. To achieve this aim, I ask an overall research question, which is 'What are the factors influencing Saudi primary children's engagement with reading?' To accomplish the research aim, I ask three sub-questions: (1) What motivates Saudi primary children to read?; (2) To what extent do Saudi primary children read for pleasure

and what factors are associated with their reading for pleasure?; and (3) How do both school and out-of-school environments influence Saudi primary children's engagement with reading.

In order to answer these research questions, I apply a mixed methods approach for several different reasons. The next chapter discusses the methodology and methods applied in order to fulfil the aim of this study.

Chapter Three: Methodology and Methods

3.1 Introduction

The terms research methodology and research method appear to be used interchangeably in the literature (Wellington, 2015). However, some scholars distinguish between them. Creswell (2014), for example, believes that methodology is a broader term that involves research paradigms and philosophical assumptions, whereas the term research methods is recognised as "the forms of the data collection, analysis, and interpretation that researchers propose for their studies"(p.16). The aim of this chapter is to present the methodology of the current research and the methods employed. The research paradigm and design are discussed first, and then the methods applied are discussed, with a presentation of how I approached them. The methods that I employed were semi-structured interviews, Q methodology and the Reading Materials Questionnaire (RMQ).

3.2 Research methodology

On reviewing the literature, it became apparent that reading engagement for Saudi primary students and the factors relevant to it are not well understood. Therefore, the aim of this study is to understand the factors influencing Saudi primary students' reading engagement, leading to the overall research question: What are the factors influencing Saudi primary children's engagement with reading? In order to answer that question, the following sub-research questions were devised: (1) What motivates Saudi primary children to read?; (2) To what extent do Saudi primary children read for pleasure and what factors are associated with their reading for pleasure?; and (3) How do both school and out of school environments influence Saudi primary children's engagement with reading? Due to the lack of research on this phenomenon and it being relatively unclear how research in such a context should be conducted, especially with children, it was necessary to adopt a paradigm that allowed flexibility in terms of

the research methods utilised, that is the pragmatic paradigm. This paradigm focuses "on the primary importance of the question asked rather than the methods" (Creswell and Clark, 2011, p.41). Thus, pragmatism fitted the aim of the study guided by the research questions. Cohen et al. (2012) state that pragmatism "suggests that 'what works' to answer the research questions is the most useful approach to the investigation". However, pragmatism "is not an 'anything goes', sloppy, unprincipled approach" (p.23). Before discussing the pragmatic paradigm that this research adopts in the following section, different paradigms are discussed.

3.2.1 The research paradigm

There is an extensive body of literature in which researchers hotly debate different research paradigms. The term research paradigm was first used by Thomas Kuhn and has since been used in a myriad of ways (Bryman, 2012; Guba, 1990). Bryman (1988a cited in Bryman, 2012) defines the term as "a cluster of beliefs and dictates which for scientists in a particular discipline influence what should be studied, how research should be done [and] how results should be interpreted" (p.630). In much the same vein, Creswell (2014) refers to paradigms as 'worldviews', a term that he prefers. He considers a paradigm as "a general philosophical orientation about the world and the nature of research that a researcher brings to a study" (p.6). Guba (1990) describes a paradigm as "a basic set of beliefs that guide action, whether of the everyday garden variety or action taken in connection with a disciplined inquiry." (p.17).

Therefore a paradigm should guide a researcher as to how to conduct the inquiry from beginning to end. Guba (1990) suggests that a paradigm can be characterised according to the way it responds to three types of questions, as follows:

1- Ontological: What is the nature of the 'knowable'? or 'What is the nature of 'reality'?

2- Epistemological: What is the nature of the relationship between the knower (the inquirer) and the known (or knowable)?

3- Methodological: How should the inquirer go about finding out knowledge? (p.18)

In the literature that seeks to discover the ontological and epistemological philosophical assumptions of a particular paradigm and the methods used, three key paradigms are often discussed. The positivist paradigm is often recognised as an approach to scientific research and is linked with quantitative methods for data gathering. Positivists "believe in objective knowledge of an external reality which is rational and independent of the observer" (Wellington, 2015, p.26). Also, positivists see knowledge or reality as singular, hard and tangible, meaning that different researchers will make the same findings and generalisations (Creswell and Clark, 2011). Bryman (2012) summarises some of the positivism philosophical principles and suggests that research must or can be carried out in a way that is value-free so the investigator has no influence on the topic investigated.

Constructivists, on the other hand, often see reality as "multiple and actively look for multiple perspectives from participants such as perspectives developed through multiple interviews" (Creswell and Clark, 2011, p.41). So reality is believed to be multiply constructed with the researcher and the research subject inseparable (Bergman, 2008). Guba (1990) says further that any "findings are literally the creation of the process of interaction between the two" (p.27), the inquirer and the inquired. Some authors use the term interpretive paradigm, which employs qualitative methods, interchangeably with constructive paradigm (Cohen et al. 2012; Wellington, 2015). Bryman (2012), however, sees constructionism as an ontological position that is often referred to as constructivism where "the researcher always presents a specific version of social reality, rather than one that can be regarded as definitive" (p33).

The third paradigm, and the one that this study adopted, is the pragmatic paradigm, which appeared in the research literature relatively recently. According to Denscombe (2008), it emerged in the 1990s. Cohen et al. (2012) suggest that the pragmatic paradigm "argues that there may be both singular and multiple versions of truth and reality, sometimes subjective and sometimes

objective, sometimes scientific and sometimes humanistic" (p23). Additionally, Onwuegbuzie and Leech (2005) emphasise that pragmatism recognises similarities between different philosophical stances rather than considering the differences that keep them distinct. Creswell (2014) clarifies that researchers who adopt pragmatic paradigm assumptions do not usually focus on methods but instead "emphasise the research problem and use all the approaches available to understand the problem" (p.10). Thus, the pragmatic paradigm suited this study's aim, which was to understand the factors influencing Saudi primary students' reading engagement.

3.2.2   The mixed methods approach and research design

Johnson, Onwuegbuzie and Turner (2007) examine different scholars' definitions of mixed methods research. They present 19 definitions of the approach and conclude with their own, as follows:

> Mixed methods research is the type of research in which a researcher or team of researchers combines elements of qualitative and quantitative research approaches (e.g., use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques) for the broad purposes of breadth and depth of understanding and corroboration. (p.123)

This seems a general starting point to understand mixed methods research. Cohen et al. (2012) put it in a clearer way, stating that "mixed methods research recognises, and works with, the fact that the world is not exclusively quantitative or qualitative… even though the researcher may find that the research has a predominant disposition to, or requirement for, numbers or qualitative data" (p.22).

The literature on mixed methods research suggests that there are various designs. Creswell and Clark (2011) distinguish between mixed methods research designs that are fixed and emergent. They explain that fixed mixed methods research design involves qualitative and quantitative methods and is planned at the beginning of the study, whereas in emergent mixed methods research design an additional approach, whether qualitative or quantitative, is added because "one method is found to be inadequate" (p.54). This seems to concur with

Bryman's (2012) suggestion that a researcher may mix methods "to offset their weaknesses to draw on the strength of both" (p.633). Therefore, the current mixed methods research design can be described as emergent mixed methods research design.

Teddlie and Tashakkori (2009) also suggest six mixed methods research designs, as follows: parallel mixed designs, sequential mixed designs, quasi-mixed designs, conversion mixed designs, multilevel mixed designs and fully integrated mixed designs. My research design was akin to Teddlie and Tashakkori's sequential mixed methods research design, in which the qualitative and quantitative methods used in a study are employed in sequential order, with one technique relying on or emerging from the previous one. Creswell (2014) classified this design in deeper terms, adding 'exploratory' to the sequential mixed methods design. In exploratory sequential mixed methods design, the researcher commences with qualitative research, exploring the participants' views, then the data is analysed and used to develop a second method.

Overall, the research design of this study can be described as using emergent mixed methods as some statements were designed in the Q methodology and the entire RMQ was generated from the interview data and the Q methodology statements. The overall research design and each method will be explained in detail later in this chapter. This research design can also be described as an exploratory sequential mixed methods design as all the methods applied served the aim of the study, which was to explore the factors influencing reading engagement in the Saudi context through applying the methods in order. The diagram below (Figure 3.1) demonstrates at a glance the research design; interviews were conducted first with 12 participants, then the other methods, Q methodology and RMQ were carried out on 37 participants.

Figure 3.1: Research design

Research Design

Stage 1 (September 2013)   **Stage 2** (December 2013)

Semi-structured interviews   **Q Methodology**   **Reading Materials Questionnaire RMQ**

12 Participants   37 Participants
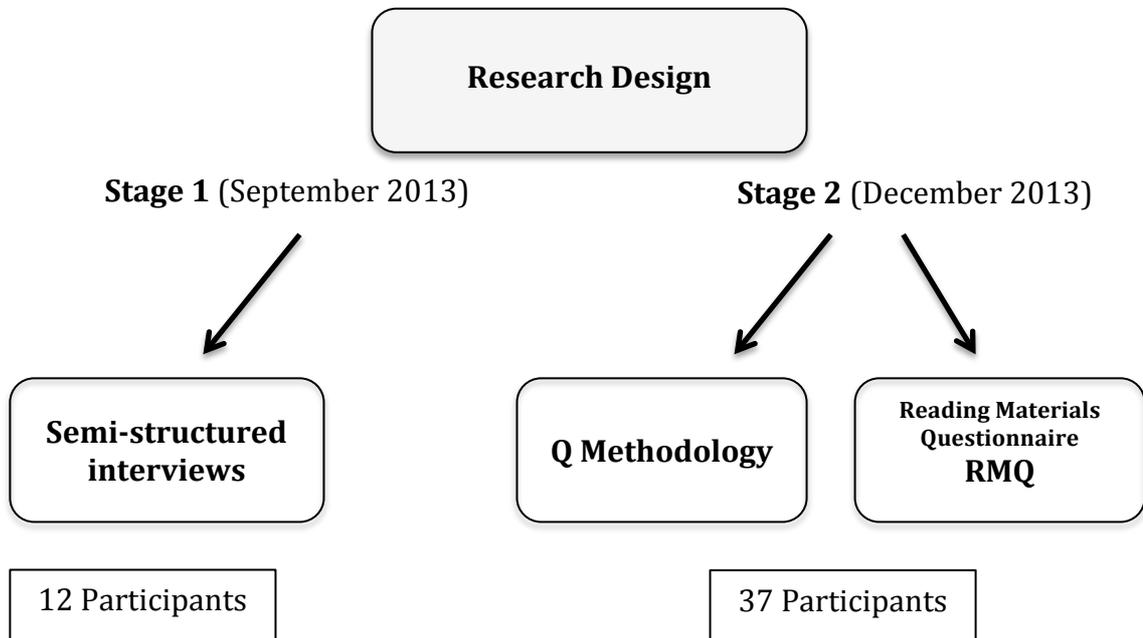
3.3 Research methods

Literature on research methodology usually states that the term 'methods' refers to the range of techniques that researchers have at their disposal to gather the data to be used as a basis of derivation and interpretation for prediction and explanation purposes (Cohen et al., 2011). The mixed methods research strategy was employed in this study in order to produce "a more complete picture by combining information from complementary kinds of data" (Denscombe, 2008, p. 272).

As mentioned earlier, I applied three research methods: semi-structured interviews, Q methodology and RMQ, using thematic analysis and factor analysis, mainly due to the exploratory nature of the research questions. All the methods contributed towards the investigation of the topic and provided rich and in-depth data. Each method is discussed separately below, explaining why these particular methods were chosen and applied.

Participatory research approaches, involving children at different levels and stages of the methods employed in the research process (Alderson, 2008), seem helpful when exploring children's reading engagement (Levy and Thompson, 2013). However, due to time restrictions and such approaches being unsuitable for research on very young children (Levy and Thompson, 2013), I did not consider them in the early stages of the research planning. Asking children to write dairies, for example, or to take photos of what they do at home may also raise ethical concerns in that parents may not allow their children to do these things at home. Also, in my experience, many children in the targeted city are not familiar with the idea of research, so they may not find it easy to take part in such activity. The participants in the current research did contribute in some way to the method design process though. Due to the pilot study in which the methods were tested and amended, the children were clearly involved in the research methods design process in an implicit way. This appears to be one of the techniques of participatory research (Alderson, 2008).

A relatively novel approach to researching the world of children is through children themselves (Greig, Taylor and MacKay, 2013; Garbarino and Stott, 1989). Cohen et al. (2011) suggest that, "it is important to understand the world of children through their own eyes rather than the lens of the adult" (p. 433). The selection of children as participants in this study is further justified in the next section.

3.3.1   Justifying the selection of the informants: Saudi male students

It should be noted here that this study is not a gender study. Given that very little is known regarding Saudi children's reading engagement, the primary intention was to learn about such children within the Saudi context by studying the male participants, who were recruited as research participants because the Saudi educational system is segregated according to gender from primary level through to higher education. This study acknowledges that it is a nine-eleven years old boys study drawn from 12 schools in a single mid-sized city in Saudi Arabia. From a methodological perspective it would have been useful to include girls in

the study, males are not permitted to visit any girls' school in Saudi for religious reasons, so it was not possible to carry out such research directly. Additionally, as mentioned in chapter two, literature on reading engagement suggests that girls are more motivated to read than boys (Mullis et al., 2012; Marinak and Gambrell, 2010; Baker and Wigfield, 1999). However, the literature has also strongly indicated that other factors, such as family culture, have a bigger influence on reading motivation than gender (Rumsey, 2010; Brooker, 2002; Minns, 1997; Heath, 1983). Taking all of this into consideration, I felt that it was acceptable to only study boys, given that very little is known about the factors that influence Saudi children's reading engagement. It would have been possible to train a female researcher to conduct the research in girls' schools as well. However, as far as I am aware, this method of conducting research has not been attempted before in the Saudi context and doing research on behalf of another researcher presents challenges I considered it was not necessary to take on in order to gather the data I needed. This method may also raise some ethical issues; I would feel uncomfortable handing the responsibility for conducting my research on an area I am deeply interested in over to another person who may have no interest in the same area of research. Moreover, I am a teacher of boys in the age group chosen for the research, that is 9, 10 and 11. I have more experience communicating with them, in order to assess their needs, than with children of other ages. So this was also a factor when deciding upon boys of this age as my data source.

In the next sections, there is a discussion of the methods that I applied: semi-structured interviews, Q methodology and RMQ. I discuss the design of the methods, the recruiting of the participants and the methods of analysis used. The designing of the tools and the pilot study and how it assisted the development of the tools are particularly discussed. I prefer to present the results of the pilot study in this way rather than assigning a separate section for the pilot study in order to reduce the risk of repetition when I discuss the designing of the tools. However, I would like to briefly introduce what I did in the pilot study here. I conducted the interviews and the Q methodology with five boys from the same age group, 9 to 11 years. Two of them were in the fourth grade, two in the fifth

grade and one in the sixth grade. All of them are my close relatives' boys, and in each case one of their parents was contacted in a family gathering to seek permission. Two of the participants' interviews in the pilot study took place at my house and the rest at my uncle's. The ways in which the pilot study helped in the designing of the research and the tools are discussed along with a discussion on the methods below.

3.3.2   Semi-structured interviews

Semi-structured interviews allow the researcher more flexibility than structured interviews and more control than unstructured interviews (Wellington, 2015). Criswell (2014) suggests that the three types of interviews can be conducted in a variety of manners, such as face-to-face, email, online and telephone interviews. In this research, I used individual semi-structured interviews, and I would further describe the method used as being in line with Criswell's face-to-face interviews. Therefore, the interviews conducted in this research can be described as face-to-face individual semi-structured interviews. Face-to-face indicates that they were not online interviews and individual indicates that they were not group interviews whilst semi-structured indicates that the interviews were neither structured nor unstructured.

Bryman (2012) provides a concise explanation of how researchers use semi-structured interviews, which helped me to conduct the interviews systematically. He states that:

> "The researcher has a list of questions or fairly specific topics to be covered, often referred to as an interview guide, but the interviewee has a great deal of leeway in how to reply. Questions may not follow on exactly in the way outlined on the schedule. Questions that are not included in the guide may be asked as the interviewer picks up on things said by interviewees. But by and large, all the questions will be asked and a similar wording will be used from interviewee to interviewee." (p.471)

The way I conducted the semi-structured interviews was influenced by Bryman's (2012) concise description in the above quotation.

There were two reasons for conducting face-to-face, individual semi-structured interviews in this research. First, these seemed well suited to investigating the

factors influencing Saudi primary students' reading engagement and exploring their views on reading for enjoyment. This is largely because interviews enable participants "to express how they regard situations from their own point of view" (Cohen et al., 2011, p. 409) and enable the researcher "to investigate and prompt things that we cannot observe. We can probe interviewee's thoughts, values, prejudices, perceptions, views, feelings, and perspectives" (Wellington and Szczerbinski, 2007, p. 81). Flewitt (2014) stresses the importance of interviewing children, providing an example of a study that involved children drawing and taking photographs. Flewitt claims that "without adapting the methods to include the child interviews, the children's views would not have been heard, and without the children's explanations the study would have been very different" (p.138). Denscombe (2014) argues that "the possibility of gaining access to potential interviewees"(p.185) is the first thing that a researcher should consider when employing interviews, and I did take this into consideration as I was designing my research methodology. Face-to-face individual interviews were also suitable as they have a unique advantage in that they allow participants to discuss sensitive matters, such as aspects of family life and siblings' reading, that they may be uncomfortable talking about in a group interview (Cohen et al., 2011). Flewitt (2014) similarly points out that individual face-to-face interviews seem to be preferable for those researchers "who wish to maintain confidentiality" (p.142). An individual face-to-face interview is also relatively easy to arrange, to control and to follow up on (Denscombe, 2014).

The second reason individual face-to-face semi-structured interviews were employed was that they enabled me to add to and refine the statements for the Q study. As discussed earlier, I adopted the exploratory sequential mixed methods design, in which the researcher starts with one method to inform another method. To achieve this, the interviews were conducted first, and after initial analysis of the interviews, the Q study and the RMQ were developed and carried out. Therefore, interviews were used both as a means of exploring the research questions and developing other methods.

3.3.2.1 Developing the interview guide

Wellington and Szczerbinski (2007) suggest that a typical approach when interviewing is to begin by developing a set of key questions. They state that "these are put into groups or clusters and then a selection is made before transferring the categories of inquiry onto a new sheet of paper. This forms an interview guide" (p. 84). These ideas or areas of inquiry can then be converted into an interview schedule that includes meaningful questions for the interviewees. Similar stages were followed in this study to develop the interview guide. Eventually, I organised the interview guide into five categories. These categories were developed in order to gather as much data as possible to be used in an exploration of the factors influencing children's reading engagement. The categories were: 1) introductory questions; 2) reading at school questions; 3) reading at home questions; 4) direct questions about reading in general; and 5) questions about technology and popular culture (Appendix 1). In each category, I deliberately asked open-ended questions first and then followed up with open-ended and closed questions to give the participants an opportunity to talk more about the topic for in-depth exploratory purposes. Due to the nature of the semi-structured interviews, some children were asked some sets of questions before others. I found this interview guide with these categories helpful while interviewing as it enabled me to look through the category headings and think about which category was not covered thoroughly at the end of the interview.

Piloting the interviews also helped me to modify this tool in a number of ways. First, due to introducing the term 'reading' from the outset, the participants appeared to give responses that did not necessarily represent their views. For example, in the first interview, a participant was informed about the interview topic, reading. The topic was referred to in his responses to almost all the questions, and he gave unlikely responses, such as claiming to read the Qur'an ten times a month, which would mean reading the whole Qur'an in three days. In my experience children of this age can hardly complete reading the Qur'an once in a month, even during Ramadan when Islamic law encourages all Muslims to read the Qur'an. Therefore, it appears unlikely that he read the Qur'an ten times a month. This led to my decision to inform the other participants that we were

going to chat about school, and that seemed to resolve the problem. Therefore, the introduction to the interview guide was amended in light of this situation. This procedure of hiding what a researcher really wants participants to talk about is called 'deception' in the literature and is widespread in research "because researchers often want to limit participants' understanding of what the research is about so that they respond more naturally" (Bryman, 2012, p.143). However, I did not feel as if I was deceiving my participants but rather using a sensible strategy to increase the validity of my data and ensure that the children's views were actually heard. Additionally, most of my questions were actually related to school, and it appeared that the discussions were all about school and its activity.

Second, I found it important to utilise the flexibility afforded by semi-structured interviews regarding the questions asked from the interview guide. Two questions that I asked in the pilot study, which were not in the interview guide revealed the materials that one of the participants read. These questions were therefore added to the interview guide (see Appendix 1) and labeled (Added 1) at the end of each additional question.

Third, I learned that I needed to be careful about certain definitions of key terms. For example, when talking about the school library, one of the participants corrected me, saying that the school does not have a school library but rather a Learning Resources Room (LRR). This room, he explained, contains computers with access to the Internet, a projector, books and stories. Hence, this label for this kind of room was taken into account in the interviews and also in modifying other tools. Overall, having done the pilot interviews, the interview guide seemed to work and the participants appeared to understand the questions. Therefore, I concluded that the interviews seemed to be suitable for the participants' age group.

During the fieldwork, I realised that the interview guide needed slight development. After interviewing four students in the actual fieldwork, I added some questions to explore the issue of participants' reading engagement in more depth. Denscombe (2014) states that one of the advantages of semi-structured

interviews is that "rather than keeping each interview the same, the questions asked can change from one interview to the next as a result of information given in previous interviews and a desire to follow up new lines of inquiry" (p.187). The questions that I added are labeled (Added 2) in (Appendix 1), for example, 'Why do you learn to read?' and 'Who is the good reader?' These questions were added as I felt that we had not talked that much about reading and went back again to the pilot study report. Creswell (2014) suggests that an interviewer should develop a log, and I decided this might be a useful approach. Hence, once I had finished an interview, I noted down how the interview had gone, such as the way in which I had asked for consent from the interviewee and the principal. Also, I noted down my initial feelings about the interviewees' responses in terms of data richness, which helped me to develop the interview guide further.

3.3.2.2 Sampling

It has been emphasised that "children are the best sources of information about themselves" (Docherty and Sandelowski, 1999, p. 177). Garbarino and Stott (1989) maintain that "children are most likely to offer information that is reliable when talking about events that are part of or related to their own interests or part of their every day experience" (pp.177-178). Since the aim of this study was to develop an understanding of the factors influencing primary students' reading engagement, the sample was male students from grades 4, 5 and 6 in the primary level, aged 9, 10 and 11, respectively. The students in these grades have experienced the literacy curriculum for at least three years and are expected to be able to read (CPDSC, 2007).

The students were selected from my hometown (which is in the mid-north area of the country and has a population of 310,000 and is thus considered to be a mid-sized city (Central Department Of Statistics and Information, 2010) for the following reasons. First, I know well where most of the primary schools in the city are located and how I can reach them. Second, I have relatives there, and they helped me gain consent from the director of the Directorate of Education in the city while I was here in the UK so I did not have to travel to obtain this initial consent. Third, it was easier for me to conduct the research in my hometown as I

have my own house and car there and thus did not need to spend money on renting accommodation or on transport.

Applying the method, or rather the mixed methods, in a single city can be considered a weakness of the sampling strategy for this research due to the results of this study may not be generalised to children in Saudi Arabia. That said, different dialects are spoken in different regions of Saudi Arabia (Prochazka, 2010) and this can impede communication between Saudi nationals. Thus, carrying out research with participants who spoke the same dialect as the researcher was vital in order that the researcher and interviewees understood each other easily. Faltering communication might prevent the researcher establishing the relaxed rapport with the interviewee in order to elicit the most useful data possible.

Within the research group, aged 9, 10 and 11, the sample strategy employed was accessing children in different schools with different levels of enthusiasm in reading lessons at school. This type of purposive sampling uses participants who represent the greatest differences or extremes of the topic in order to explore it thoroughly (Wellington, 2015). It is believed by Saudis that private schools in Saudi Arabia provide a better education for students than do state schools despite the same curriculum being taught by both types of school (Alajajey, 2009). Additionally, unlike the UK Ofsted assessment system, there seems to be no formal schools assessment or appraisal in Saudi Arabia based on a school's practice and results. Therefore, I selected the six schools in the study, three state and three private, solely based on their geographical locations in the city, anticipating that the participants from the private schools might provide different opinions to those of the participants from the state schools.

Two participants from each school were chosen to participate in the interview. Given that I wanted different participants within each school I sought two students with contrasting levels of enthusiasm in Logati lessons. I therefore asked the children's Logati teacher to select one child who, in their opinion, was enthusiastic about reading in Logati lessons and another who was less enthusiastic. Given that the literature suggests that most Saudi children do not

like reading, I felt confident that most sampling strategies would allow me access to participants whose views were valid and useful for the purposes of this study. That said, this framework ensured that teachers did not just select children who they felt were 'good at reading' and therefore helped me to select a sample that was more likely to represent the views of many Saudi children.

The students were chosen from different grades from one school to another. In other words, two participants from grade six were identified by the literacy teacher in state school A, whilst two participants from grade five were identified in state school B and two participants from grade four were identified in state school C. The Logati teachers identified the same number of participants from the same grades at three different private schools. So, the interviews were conducted with 12 participants from six schools, three state and three private, as shown below in table 3.1.

Table 3.1: Interviews sample

		Participants from private schools		Participants from state schools	Total
Grade 4 aged 9	Private school A	A participant enthusiastic in Logati lessons	State school A	A participant enthusiastic in Logati lessons	4
		A participant less enthusiastic in Logati lessons		A participant less enthusiastic in Logati lessons	
Grade 5 aged 10	Private school B	A participant enthusiastic in Logati lessons	State school B	A participant enthusiastic in Logati lessons	4
		A participant less enthusiastic in Logati lessons		A participant less enthusiastic in Logati lessons	
Grade 6 aged 11	Private school C	A participant enthusiastic in Logati lessons	State school C	A participant enthusiastic in Logati lessons	4
		A participant less enthusiastic in Logati lessons		A participant less enthusiastic in Logati lessons	
Total		6		6	**12**

Given that there are no rules regarding sample size (Patton, 2002), I decided to conduct 12 interviews. Piloting the interviews led to me to decide that a relatively small number of interviews would offer rich data to help achieve the aim of the study. Flewitt (2014) suggests that the number of interviewees "depends on the overall aims and approach of a study along with practical considerations, such as time and money" (p.149). I would not have interviewed more children even if the study had depended on interviews alone. I listened

purposefully to all the interviews with the aim of adding to or altering the statements used in the Q method, and I noted down the topics which might be worth investigating further via the other methods as well as relevant statements derived from each interview. When I reached the last three interviews, no statements were added as topics and discussions similar to those in the previous interviews were repeated and no new facets of reading were discussed in the last three interviews, by which time I had reached saturation point (Wellington, 2015). Furthermore, having other research methods provided me with space for further exploration. The study itself explores an issue that appears not to have been researched before in the Saudi context, and thus any number of interviews would provide an insight into this relatively unresearched issue.

3.3.2.3 In the field: interviewing

I interviewed 12 participants as planned. More details about each interview, including the date of the interview, the duration of the interview and the venue, can be found in Appendix 2. When interviewing children, additional considerations need to be taken into account. Flweitt (2014) states that, "being an interviewer is an unusual thing to find yourself doing if you are not familiar with the process" (p.148). For those who may find themselves in such a situation, many research scholars suggest guidelines or techniques to use when carrying out interviews with children, and these helped me significantly. For example, eight interview techniques are listed by Garbarino and Stott (1989) to reduce the difficulties associated with interviewing children. They suggest that a children's interviewer should:

- Use short sentences
- Use names rather than pronouns
- Use children's terminology
- Rephrase questions the child does not understand
- Avoid asking questions involving a time sequence
- Not respond to every answer with another question, but rather merely acknowledge the child's comments

- Ask the child to repeat the question to make sure that they have understood it (p. 190)

I found these techniques helpful when interviewing children. Cohen et al. (2011) also provide many useful tips on interviewing children, emphasising that the researcher should not be seen as an authority figure. I felt that asking a child to repeat the interviewer's question would lead to increasing the power of the adult over the child. To avoid such a situation, instead of asking the child to repeat my question, I waited for the full response, and if the child appeared to not understand the question, then I rephrased the question, using the child's terminology if at all possible.

The possibility of being seen as an authority figure was also pertinent in relation to the location chosen for the interviews. Conducting the interviews at school would increase the possibility that the children would see me as such as I would look like a teacher and therefore "might supply answers which they feel fit in with what the researcher expects from them" (Denscombe, 2014, p.190). I used different methods to overcome this quite successfully. When I first met a participant, I shook hands and introduced myself in a friendly way, saying "I am Ziyad, a student like you, and I would like to have a conversation with you for some time". To avoid being seen as an adult holding power, instead of asking the participants to read the consent form I read it with them. All the schools offered me a cup of tea while interviewing, and I took this opportunity to have one with the student. Tea at school is usually for teachers, so I deliberately asked for one for the student, attempting to equalise the relationship between the interviewer and the interviewee. In addition to introducing myself in a friendly way, sometimes, in the middle of the interviews, I changed the topic to one I knew they were interested in, such as playing PlayStation, just to make sure that the participants felt the environment was friendly and to keep the discussion meaningful for the students.

Denscombe (2014) argues that, "human memory is prone to partial recall, bias and error. Interviewers, instead, should rely on other more permanent records of what was said" (p.196). Therefore, I used a Sony digital recording device that was

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designed for recording meetings and interviews and produces high quality recordings to record the interviews. When recording participants with a quiet voice, I repeated some of their answers to make sure that they were well recorded.

The venues where the interviews took place were carefully selected despite the limited choices in the schools. Garbarino and Stott (1989) assert that interviews with children should take place in "a neutral, relaxed setting, relatively free from distractions" (p.187). In one private school (PA) I was offered the teachers' room, but I immediately asked the administrator for another quiet place as the teachers often take a break and pop in to this room, which may have made the participants uncomfortable and restricted their responses. Denscombe (2014) argues that "where a face-to-face interview takes place 'on site', events are sometimes beyond the control of the researcher. This means there is an added danger that things can go wrong." (p.191). Denscombe adds that the researcher therefore needs to try selecting a location where they will not be disturbed. That is what I did when I was offered an uncomfortable venue. For more details about the venues for the interviews, see Appendix 2.

The duration of interviews that I conducted varied. One interview took more than an hour, whilst another one took only 25 minutes. As Flewitt (2014) points out, "semi-structured interviews can vary in length depending on the respondents' enthusiasm" (p.150). This was evident in my study, and Ali and Khalid are two distinct examples of interviews length (see Appendix 2).

3.3.2.4 Method of analysis: thematic analysis

Thematic analysis simply refers to a "method for identifying, analysing and reporting patterns (themes) within data" (Braun and Clarke, 2006, p. 79). This method of analysis is widely used for analysing qualitative interviews and enables the exploratory research to obtain as much out of the interview data as possible (Braun and Clarke, 2006). Although computer programs such as NVivo is widely used to assist the analysis of qualitative data (Bryman, 2012), I preferred to use manual coding, which seemed plausible with only 12 interviews.

From attending an introduction to NVivo software seminar, I feel that such computer programs are helpful in managing sets of various data, such as interview transcripts, observation notes and photographs, simultaneously. However, they are not necessary, nor perhaps appropriate, when the data is limited in terms of quantity and scope, as in this study.

Different authors, such as Wellington (2015), Bryman (2012) and Braun and Clarke (2006), provide explanations on what thematic analysis involves. I found Braun and Clarke's (2006) phases of thematic analysis clear and easy to adopt or be influenced by. Braun and Clarke argue that the phases of thematic analysis "need to retain flexibility, and rigid rules really do not work" (p.10). Therefore, when conducting the analysis, I was flexible, for example, allowing myself to return to a stage despite having moved to another stage of analysis. Braun and Clarke's thematic analysis phases are:

- Phase 1: familiarising yourself with your data
- Phase 2: generating initial codes
- Phase 3: searching for themes
- Phase 4: reviewing themes
- Phase 5: defining and naming themes
- Phase 6: producing the report (p.87)

The phases are discussed in detail below in relation to the way that I analysed the interview data.

Phase 1: Familiarising yourself with your data (Transcribing)

The first step when analysing interviews thematically is familiarising yourself with the data, which involves transcribing the interview, then reading and re-reading the transcripts (Braun and Clarke, 2006). I familiarised myself with the interview transcripts while listening to them and transcribing them. However, in my case, the familiarisation step started well before transcription. Since I was the interviewer as well as the data analyser, I became familiar with the interview data while I was listening to the participants during the interviews at school.

Cohen et al. (2011) argue that "transcriptions can provide important detail and an accurate verbatim record of the interview" (p.537), indicating their importance. I transcribed whole interviews and also mentioned any discussions that were not seen as being relevant to the interview topic, for example, interruptions by teachers or others and discussion when entering the interviews venues were not transcribed fully but the incident was referred to in the transcript. Taylor-Powell and Renner (2003) point out that "how complete you make your transcription depends on your purpose" (p.6). Due to the exploratory nature of this study, I tried to transcribe whole interviews as I was unsure at the time what part of an interview might be irrelevant to the study.

The practice of transcribing the interviews took a long time. I was aware that "they are very time-consuming to prepare (e.g. one hour of interview may take up to five or six hours to transcribe, even with a transcription machine" (Cohen et al., 2011, p.537). However, as I also had to translate from Arabic into English while transcribing, the transcribing time was even longer. Once I started the analysis, I realised how useful transcribing the interviews myself was. Additionally, I realised how long the work of transcribing could take as this was a new experience and also got familiar with the interviews transcript. Braun and Clarke (2006) suggest that during this phase the researcher should take notes and put down ideas for coding so the "time spent in transcription is not wasted, as it informs the early stages of analysis" (p.88). I noted some descriptive codes as well as reflections on some of the ways that I had asked the interviewees questions. So, I made two sets of notes while transcribing the interviews that the first one gave me ideas for the second phase, which was generating initial codes.

Phase 2: Generating initial codes

In simple terms, Cohen et al. (2011) describe a code as "a name or label that the researcher gives to a piece of text that contains an idea or piece of information" and "the same code is given to an item of text that says the same thing or is about the same thing" (p.559). Braun and Clarke (2006) emphasise that the researcher should create as many codes as possible as "you never know what might be interesting later" (p.89). This method of intense coding appears similar to the

'open coding' explained by Cohen et al. (2011), which "is usually the earliest, initial form of coding undertaken by the researcher" (p.561).

Once I had finished transcribing the interviews, I started to manually open code the transcripts. I went through the transcripts marking the text with codes or labels that described those parts of text. I then wrote them down in a table in a word document that allowed me to re-read the transcripts and the codes. During this stage, I added some codes, and at the end of this stage, I had 98 descriptive codes. Examples of these descriptive codes are shown in the table below (Table 3.2).

Table 3.2: Examples of descriptive codes generated on phase 2 of thematic analysis

Free time activities at school
Types and impressions of homework
Attitudes toward Logati and reasons
Interested in cars
Reasons for liking to read the Quran
Reasons for going to the school library
At school library activities
Suggestions for the school library
Play football on video games
Considering reading as reading the Quran
Reading reasons at school
Father's reading materials at home.
Reasons for going to bookstore/ library
Interested in mobile phones

I found the way that I transcribed the interviews helpful when I was coding the texts. I put a double space when the topic of a discussion turned to another topic. The strategy of double spacing between a set of spoken texts was useful while coding since it indicated to me that the topic was changing and that I therefore needed to think about what code I would use for each set of text. Then these codes were taken into another phase, which was searching for themes.

Phase 3: Searching for themes

Braun and Clarke (2006) describe thematic analysis as a method that "re-focuses the analysis at the broader level of themes, rather than codes, involves sorting the different codes into potential themes and collating all the relevant coded data extracts within the identified themes" (p.89). Ryan and Russell Bernard (2003) explain that some techniques that can be used for identifying themes. They suggest looking for repetition, indigenous typologies and similarities and differences. I found reading Ryan and Russell's techniques before searching for themes very useful. This stage is similar to one of Wellington's (2015) steps when analysing qualitative interviews. In this stage he suggests that the researcher should be filtering these codes, units or parts, which are then coded to develop categories or themes. In light of the above information, the 98 codes prepared in phase two were collated into 26 initial categories or themes in a word document table. Below, in table 3.3, are some examples of the 26 initial themes.

Table 3.3: Some examples of the initial categories or themes

Interested in sports
What a Logati lesson look like
Different activities that students interested in at school and home
Interested in watching films
The role of memorisation in some school subjects
The role of children's faith – Islam
Out-of-school - others' reading materials
Interested in screen-based reading materials
Role of the school library
Participants' reading for enjoyment
A view on bookstores

Phase 4: Reviewing themes

In this phase, the themes or categories are refined or polished. As Braun and Clarke (2006) point out, some of the initial themes will not become final themes, and the researcher may merge them to make one theme or split one theme into two. Wellington (2015) also suggests a similar step. The researcher in this step examines and refines the categories as well as perhaps merging similar categories into one or two categories or dividing them into three. In a table in a word document I carried out a similar refinement on the categories or themes. I additionally started a column in the same word document to explain what a theme was about, allowing for further development of the themes.

Phase 5: Defining and naming themes

This phase appears to be a continuation of the previous phase, but in this phase the researcher has to carry out and write up a detailed analysis (Braun and Clarke, 2006), identifying each category or theme's *story*. I put what I had written in the column into a new separate word document and developed the themes, following Braun and Clarke's (2006) advice to identify "the 'essence' of what each theme is about (as well as the themes overall)" (p.92). Wellington (2015) describes this step as relating and locating the data, which involves constant comparing and contrasting and requires a thorough understanding of the existing research. Before starting the analysis, I revisited the literature and bore in mind the research questions throughout this phase of the analysis. This phase was also linked with the next phase, which was producing the report.

 Phase 6: Producing a report

Writing up a report for thematic analysis involves telling the reader the complicated story that the data tells in the simplest possible way (Braun and Clarke, 2006). I drafted and re-drafted the report several times in an attempt to produce the results of the interviews data clearly. I used verbatim quotes to indicate and support themes or the children's perspectives.

Burnard (1991) suggests that when presenting data, researchers must decide whether to link the findings to the relevant literature in the same section or present the data alone then link the data to the literature in a separate section.

Having gained different findings from different methods, I have presented each method's findings separately in the results chapter. The next section will discuss the second research method employed, which is Q methodology.

3.3.3 Q methodology

3.3.3.1 What is Q methodology?

For the sake of clarity, I will first explain here what Q methodology is and how it is conducted and then explain the way that I carried out the method. The reasons for selecting this method for the research are discussed immediately after introducing it in this section. According to Brown (1993), Q methodology was invented in 1935 by William Stephenson, a physicist and psychologist. Q methodology allows the main viewpoints, attitudes, beliefs or opinions related to a subject to be identified (Brown, 1993). Corr (2001) states that Q methodology is a quantitative approach used for analysing qualitative data.

The participants in a Q study, (the P set), are often presented individually with a set of statements about a topic on cards, (the Q set). The number of statements is not restricted, but having a large number of initial statements, called a concourse (Ramlo, 2015), that will then be reduced to between 40 and 80 is recommended (Watts and Stenner, 2012). Typically, these statements are generated from interviewing potential participants, relevant literature, newspapers, essays or any source that provides information and opinions on the subject (Corr, 2001; Brown, 1993). Participants are asked to read and sort the statements, usually along a continuum from agree to disagree, according to their viewpoint, opinion, preference, judgment or feelings about the statements (Exel and Graaf, 2005). It has been suggested that the optimum number in the P set is between 40 and 60, although studies with less have achieved the purpose (Corr, 2001), and the P set is usually smaller than the Q set (Exel and Graaf, 2005).

A participant can be initially asked to sort the cards with the statements into three categories: agree, undecided or not sure, and disagree. Then the participant is instructed to select, for example, the three items agreed with the most and place them on the far right of the distribution grid exemplified below, in this case

+4 (Figure 3.2). This distribution grid can be printed on A1 size paper to make space for the cards. In this example, the maximum number of items that can be placed in the 'most agree' column is three. When the participant has placed all the agree items on the right hand side of the distribution grid, the participant is asked to do the same for the disagree items on the left hand side of the grid, leaving the middle boxes for the undecided items. This procedure can be followed the other way around, starting with the disagree items. Throughout the sorting procedure, the participant can comment, ask questions or do whatever he/she wants. Then the participant will be given an opportunity to look at all the statements on the grid again and make changes if he/she chooses. Such a procedure enables the participant to complete the Q sort, expressing his/her point of view on a topic. In this stage, post-sorting interviews about some items on the grid can be employed, and these may assist the interpretation of the results (Watts and Stenner, 2012).
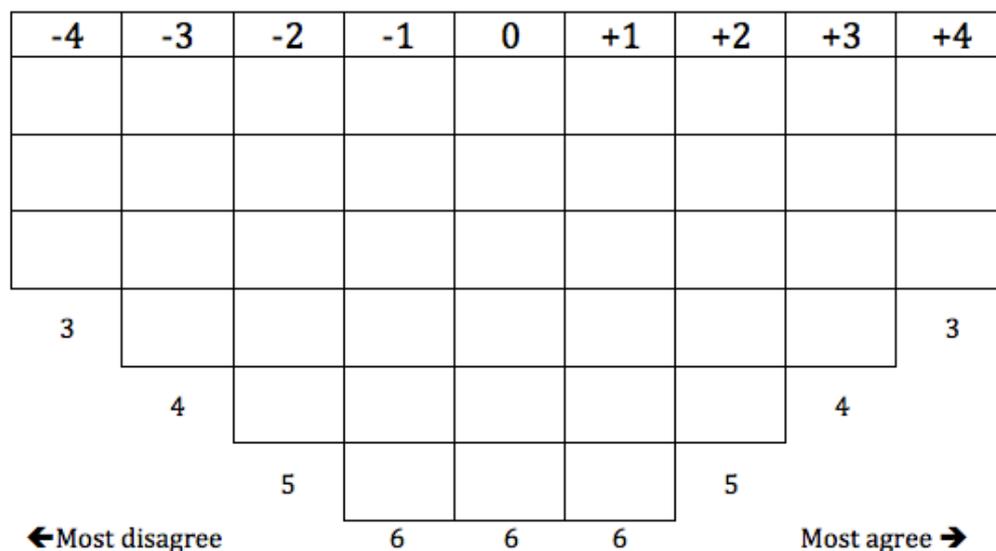
Figure 3.2: The distribution grid that participants place the items on according to the extent of their agreement or disagreement with the Q items

Q methodology was employed in my research in a similar manner to the procedure described above, as explained more in the sections below.

3.3.3.2 Why Q methodology?

Given that this is an exploratory study to investigate the factors influencing Saudi primary children's reading engagement, research methods additional to

interviews were deemed to enhance the understanding of students' views on reading. Also, an awareness that Saudi children may lack the confidence to express their opinions (Bashatah, 2014) influenced my decision to try another method that let them express their views openly without feeling threatened. I had previously come across a method that uses pictures to elicit children's perspectives and thought this kind of method would suit the children in the context I was conducting this research in as handling pictures or cards actively engages children rather than merely answering many questions in questionnaire. Q methodology offers children an opportunity to think silently and respond to the statement and then to change the locations of the statements without articulating a particular view. Participants also have the opportunity to decide whether they agree, disagree or are undecided regarding each statement. Q methodology enabled me to investigate what influences participants to read for pleasure using statements designed to include various possible factors drawn from the literature as well as from the interviews with children in the same age range, that is 9, 10 and 11.

The application of this method has been found suitable for children in different age groups. Brown and Brown (1981) conducted a Q study with 50 children in grade four, five and six in the 9 to 11 years age group using 36 statements. Brown and Brown claim that the children's subjective viewpoints on their studies, teachers or anything else were communicable through the use of Q methodology. Similarly, Ellingsen, Thorsen and Størksen (2014) used this method with five-year-old children. The cards had images that represented the emotions of children who had experienced parental divorce. They concluded that "Q methodology is well suited to research that involves children because it can offer a nonthreatening and easy-to-use means of obtaining their story" (p.7). These studies suggest that there are few restrictions to the role Q methodology can play when conducting research with children and that it is a useful tool when exploring a child's world.

3.3.3.3 Generating the Q set

The generation of the Q set passed through several stages in this research. The **first** stage involved developing two Q sets. The first Q set contained 48 statements that aimed to explore the Saudi primary students' attitudes toward reading. The second Q set two contained 42 statements that aimed to look into the factors that influence Saudi primary students' engagement with reading both at home and at school. I designed the Q sets according to Watts and Stenner's (2012) structured Q set design, trying to "cover all the ground smoothly and effectively without overlap, unnecessary repetition or redundancy." (p.59). Several scales were reviewed to develop the Q sets. The main scales reviewed were: the Elementary Reading Attitude Survey (ERAS) (McKenna and Kear, 1990); Sainsbury and Clarkson's (2008) questionnaire; the Motivation to Read Profile (MRP) (Gambrell, Palmer, Codling and Mazzoni, 1996); and the MRQ (Wigfield and Guthrie, 1997). Not all the items in each scale were employed here, but the items relevant to the study's aim were used. Then the two Q sets were piloted with four students in the same 9 to 11 years age group in the same context, my hometown in Saudi Arabia. Because there were four participants, I interpreted each Q sort individually as a viewpoint, as Watts and Stenner (2012) suggest. The conclusions from this analysis were helpful in developing the tool. It was mainly Q set two, which consisted of items representing factors that influence students' reading engagement, that made the results similar to Q set 1. In other words, some items in both Q sets appeared to be doing the same job, so the results from piloting Q set 1 and Q set 2 seemed to be similar. Additionally, the children appeared to tire when conducting two Q sorting activities, Q set 1 and Q set 2, in one session. That factor and having three research sub questions led me to combine the two Q sets into one set. This was the **second** stage that reflected Watts and Stenner's (2012) claim that "A Q set must be tailored to the requirements of the investigation and to the demands of the research question it is seeking to answer" (p.57). In attempting to explore the research questions, the Q set included items in three categories, as follows:

> 1) Items that are related to the first research question 'What motivates students to read?'. An example of such items is: 'I like reading new things',

which relates to one of the aspects of intrinsic reading motivation, curiosity (Wigfield and Guthrie, 1997).

2) Items which relate to the second research question, which is 'To what extent do Saudi primary children read for pleasure?'. An example of such an item is: 'One of my daily activities is reading for fun'.

3) Items regarding the third research question, which is 'How do both school and out of school environments influence Saudi primary children's engagement with reading?'. These items represent some of the school and out of school factors that influence students' engagement with reading. Examples of this are: 'At home my family likes to read for enjoyment' and 'My teachers talk about books'.

These categories were helpful when adding or removing items to explore the Saudi students' views on reading engagement. The statements under each category are shown in Appendix 3.

The **third** stage of developing the Q set took place after conducting the semi-structured interviews, particularly after listening to the interviews with the aim of refining the Q set, by adding, altering or deleting. I realised that statements that were related to students' reading material preferences, such as 'I like reading comics', were large in number, four of them being drawn from the interviews. Therefore, statements related to reading material preferences were condensed into one multiple choice question in the RMQ (see Appendix 4). That action progressed the development of the Q set into the **fourth** stage. In the fourth stage, which took place before heading into the field, a final draft of the Q set was reviewed by an experienced Q methodology user, who suggested some amendments to the phrasing of the statements ending up with 42 statements (Appendix 3) as well as the RMQ to be taken to the field. The Q set and RMQ were translated into Arabic, see Appendix 5 for examples of the translated items on cards. The **final** stage took place in the field, when some changes were made to the Arabic writing style on the cards. After conducting the Q sorting activity with several participants, I realised that they had asked me to read two particular words to them. These words consist of two Arabic letters close together that

made them tricky to read. I simply added a space between the letters, which clearly resolved the problem as none of the other participants asked for help. The following section discusses the number of participants, or the P set, and how I recruited them.

3.3.3.4 Sampling the P set

Watts and Stenner (2012) insist that when using Q methodology, there is a need to recruit "participants whose viewpoint matters in relation to the subject at hand" and to "avoid an unduly homogeneous participant group" (p. 71). Therefore, Table 3.4 below shows a set of diverse participants from different schools who revealed some different viewpoints with regard to reading engagement. As discussed earlier in the literature review, students of different ages and SES with varying levels of enthusiasm for reading may have different views on reading. Also children who do or do not read at LRRs may have different perspectives, and thus they were recruited.

Table 3.4: P set sample

		Participants from private schools: A, B & C			Participants from state schools: A, B & C		Total
Grade 4 aged 9	Private school A	2 from high SES	1 enthusiastic about reading	State school A	2 from high SES	1 enthusiastic about reading	12 participants from grade 4
			1 less enthusiastic about reading			1 less enthusiastic about reading	
		2 from low SES	1 enthusiastic about reading		2 from low SES	1 enthusiastic about reading	
			1 less enthusiastic about reading			1 less enthusiastic about reading	
		1 appear to be reading at school LRR			1 appear to be reading at school LRR		
		1 doesn't appear to be reading at school LRR			1 doesn't appear to be reading at school LRR		
Grade 5 aged 10	Private school B	2 from high SES	1 enthusiastic about reading	State school B	2 from high SES	1 enthusiastic about reading	12 participants from grade 5
			1 less enthusiastic about reading			1 less enthusiastic about reading	
		2 from low SES	1 enthusiastic about reading		2 from low SES	1 enthusiastic about reading	
			1 less enthusiastic about reading			1 less enthusiastic about reading	
		1 appear to be reading at school LRR			1 appear to be reading at school LRR		
		1 doesn't appear to be reading at school LRR			1 doesn't appear to be reading at school LRR		
Grade 6 aged 11	Private school C	2 from high SES	1 enthusiastic about reading	State school C	2 from high SES	1 enthusiastic about reading	12 participants from grade 6
			1 less enthusiastic about reading			1 less enthusiastic about reading	
		2 from low SES	1 enthusiastic about reading		2 from low SES	1 enthusiastic about reading	
			1 less enthusiastic about reading			1 less enthusiastic about reading	
		1 appear to be reading at school LRR			1 appear to be reading at school LRR		
		1 doesn't appear to be reading at school LRR			1 doesn't appear to be reading at school LRR		
Total	**3 private schools**	18 participants from private schools		**3 state schools**	18 participants from private schools		**36 participants in total**

36 students participated in Q, as planned in the above table. However, some of the participants told each other about the activity that I had conducted with them, and a student in state school A asked me quite passionately if he could participate. Given that in Q the number of the P set is not important (Ramlo, 2015) and should be less than the number of the Q set (Watts and Stenner, 2012) and that a researcher should be flexible in the field, particularly with children (Greig et. al., 2013; Tisdall, Davis and Gallegher, 2009), I decided to include him in my study with no classification by his Logati teacher. This participant was given a code in the analysis to reflect his status as a volunteer (for participants codes see Appendix 6). Therefore, there were 37 participants in the P set in total. The P set was drawn from the same city and age group but different state and private schools to the participants interviewed prior to the Q methodology. The schools were also chosen based on their geographical location in the city. I recruited participants from different areas in the city. Google Map was useful in locating schools and helped me to select schools that were not in one area. I selected these participants in the Q study for the same reasons I selected the interview participants, as discussed in section 3.3.2.2. The P set also took part in the RMQ. Because the RMQ was applied in the field together with the Q methodology, the procedures for carrying out the Q methodology and the RMQ are presented together in the next sections.

3.3.3.5 Before going to the field: tools preparation

Since my native language is Arabic, I have had experience with children's communication as a teacher and I was directly involved in the interviews. With some help from my wife, who is also a native Arabic speaker, I translated the Q set into Arabic myself and then printed the outcome on cards. My wife, who is a PhD candidate, helped by advising me as to whether or not children would understand some Arabic words. Watts and Stenner (2012) suggest that the cards should not be so small that the participants struggle to read and handle them but also that they should not be so large that they require a large space to be sorted. Below in figure 3.3 is the exact size of the cards that I used, which was 13×5 cm.

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Figure 3.3: Exact sizes of cards and example of translated Q set

I printed the statements on card sheets and cut them into 42 cards. The fixed distribution grid (Watts and Stenner, 2012) with a -4 to +4 ranking, shown in Figure 3.2 above, was printed on foldable A0 paper. Watts and Stenner (2012) might consider the printed distribution grid to be too large. However, I decided to make it this size as the P set in my study were children and I wanted the statements on the cards to be clear, so I attempted to emulate the font and size of the writing in the textbooks they were used to reading daily in school. Therefore, the above sized card was able to accommodate statements of varying length in the required font size. In the field, the size of the distribution grid was not a problem. The distribution grid in Figure 3.2 was also translated into Arabic (Appendix 7).

3.3.3.6 In the field: Q sorting

Q methodology data collection or Q sorting can be done in person, by post or online (Watts and Stenner, 2012). In my study, where the P set are children, it was better to do the job in person as I could explain the procedure and responses to the P set questions. Using the post in Saudi Arabia is not an appropriate way to conduct research with children, and they may not have Internet access. Therefore, gathering the data in person seemed the best way to conduct the Q sorting.

Before starting the Q sorting activity with a participant, I gained his consent, explaining the voluntary, anonymous and confidential nature of his participation. I also informed the participant about digitally recording the activity right at the beginning. Then I said, "These statements on cards present views on reading.

Read them and think about whether you agree with the statements, disagree with them or are not sure. For example …", and I randomly picked one of the cards and read it to him, asking him, "do you agree with it?". Then I picked another one, let him read it himself and probed thus: "What do you think - agree, disagree or not sure?". This stage was crucial in order that the participants understood what they were required to do with the statements. This step, familiarity with the Q set, is explained in detail by Watts and Stenner (2012) and described in short by McKeown and Thomas (2013).

I then asked the participant to read the rest of the Q set one by one and put the 'agree with' cards on the right hand side on the table, the 'disagree with' cards on the left hand side and those cards that he was unsure about in the middle so that he had three categories of Q items or cards. I helped him at the beginning with the locations of the agree, disagree and undecided cards then kept silent and let him continue. I encouraged the participants to talk, comment and ask for clarification in this stage. Most of the P set were able complete the activity with no difficulties.

The next step was sorting the items in the three categories, agree, disagree and unsure, into the distributing grid shown above in figure 3.2. The participant was instructed to place the three items that he agreed with most in the far right of the grid, the column under +4. I found a useful method in this stage was to put all the 'agree with' items in front of the participant and let him read through them quickly and think of the three statements that he most agreed with, pick them and place them in the +4 boxes. Then he was instructed to place the four items that he agreed with most from the rest of cards in front of him in the column under +3. The same procedure was followed for the rest of the statements that the participant agreed with until all the statements in this category had been placed in the distribution grid. Once the participant had placed all the agree items on the right hand side of the distribution grid, whatever column he had reached, he was asked to follow the same procedure for the 'disagree with' items on the left of the grid, leaving the middle boxes for the unsure items from his Q sort.

Then, I gave the participant an opportunity to look again at the Q sort and to change the position of some of the items. Following the completion of a Q sort, the participant was asked to comment on some statements. This step was the post-sorting interview that Watts and Stenner (2012) suggest for the purpose of aiding the interpretation of the results. During the post-sorting interviews, the participants were asked, for example, for their reasons for placing items in the agree or disagree columns. Then the RMQ was handed to the participants to complete while I was recording the Q sort in a separate distribution grid.

Since I had a big distribution grid, size A0, I asked the principals for a room that had a table big enough to accommodate the grid. This was not a problem as all the rooms offered had reasonable sized tables and chairs. The P set profile can be found in Appendix 6. The profile includes the dates and duration of each Q sort, post-sorting interview and post sorting RMQ for each participant. The average time was 33 minutes for both methods: Q methodology including post-sorting interview and RMQ. The profile in Appendix 6 also includes the places or the venues at which the Q sorting activity was carried out, the codes given to each participant and every participant's demographic information.

I completed the Q sorting activity for all of the P set in 14 working days. Due to the fieldwork taking three visits to each school, I developed a schedule that I call 'days tasks in the field', which I found helped me to organise my fieldwork. An example of tasks in a fieldwork day are shown in table 3.5 below.

Table 3.5: Example of a day tasks on the field

Day/Date	Tasks	Anticipated Duration	Notes
Wed 4 Dec	1- Conducting the Q study with 3 participants at state school A	3 hours	
	2- State school B (parents consent letters giving) fifth grade.	2 hours	

3.3.3.7 Analysis: factor analysis

Q factor analysis or by-person factor analysis searches for correlations between subjects across a sample of variables and reduces the many individual viewpoints represented in Q sorts to some viewpoints or factors held by some groups of participants. Factor analysis is therefore a data reduction technique in which "there will be considerably fewer factors than there are Q sorts" (Watts and Stenner, 2012, p.98). Should, for example, all the participants sort the Q set similarly, then only one viewpoint or factor will be identified through Q factor analysis. Usually less than seven factors are found in Q studies (Corr, 2001).

Doing factor analysis by hand requires a huge amount of time. Thus, there are dedicated computer software programs for Q methodology analysis. The one most favoured by Q methodology users is DOS-based PQMethod software (Schmolck, 2002), which is free to download online (Watts and Stenner, 2012). Another dedicated software for analysing Q methodology is PCQ for Windows (Stricklin and Almeida, 2004). PCQ seems to be easy to use as it utilises the Windows operating system. However, with the step-by-step guide suggested by Watts and Stenner (2012) PQMethod was easy to use, and factor analysis was accomplished using the 2.33 version of the PQMethod software. These steps are: 1) downloading the PQMethod computer program; 2) entering the Q statements or Q set; 3) entering the data or Q sort that has been collected for the P set; 4) extracting the factors; 5) rotating the factors; and 6) creating the factor arrays that will be used in the final phase, that of factor interpretation.

The entering data steps, which are the first three steps, were straightforward, and the software was helpful in each step as it gives an example of what command should be written. While entering the Q sort data, each participant from the P set was given a code that indicated his classification (Appendix 6). One more step for the first time user of the PQMethod, such as myself, was found useful. I spent some time familiarising myself with the commands available in the first lines of the DOS window. This step made understanding the commands while entering the Q sorts less challenging.

The fourth step of the factors extraction is Centroid factor analysis. Instead of the principal component analysis in which the researcher has to accept one single solution or viewpoint that the computer gives, Centroid factor analysis provides the researcher with an opportunity to explore the data and choose how many factors will be extracted (Watts and Stenner, 2012). Centroid factor analysis applied by a researcher "leaves them free to consider any data set from a variety of perspectives, before selecting the rotated solution which they consider to be the most appropriate and theoretically informative" (Watts and Stenner, 2005, P81). Selecting option 3 (QCENT) in the program results in questioning how many centroids or factors need to be extracted. The maximum number of factors that can be extracted in PQMethod is seven. Influenced by Watts and Stenner's (2012) suggestion, I started by extracting seven factors.

Then the fifth step of analysing the Q data begins by rotating the factors. Two methods were employed, as suggested by Watts and Stenner (2012). The methods were Varimax rotation followed by manual rotation or by-hand rotation. "Varimax rotation is trying to ensure that each Q sort defines, i.e. has a high factor loading in relation to, only *one* of the study factors" (Watts and Stenner, 2012, p.122). In this type of rotation, the factors are dealt with through the computer program so that researcher bias is reduced. Following the Varimax rotation, I manually rotated the factors to include more Q sorts in each factor. Both methods of rotating the factors are appropriate for PQMethod. As the main aim of using the Q methodology is to "reveal the range of viewpoints that are favoured by our participants group" (Watts and Stenner, 2005, p.81), manual rotation was employed to gain more participants' views in the factors. It has been argued that hand rotation alone is very complex and thus it is rarely used (Brown and Robyn, 2004; Watts and Stenner, 2012). However, a combination of the two types of rotation is favoured as it utilises the strengths of both (Watts and Stenner, 2012). The final step of analysing the Q data using PQMethod was creating the most important of all the tables created, the factor arrays. It consists of the factor arrays for each factor or the factor Q -sort values for each statement. The table below (Table 3.6) shows the four factor arrays after rotations. A factor array for factor 1 for example is an 'idealised' single Q-sort representing the

factor 1 viewpoint, where the position of each of the statements is shown in the F1 column of the table 3.6 below.

Table 3.6: Factor Q-sort values for each statement (Factor arrays)

No.	Statements or Q set	F1	F2	F3	F4
1	I read at home	-1	-3	0	4
2	One of my daily activities is reading for pleasure	0	-3	-2	0
3	I read for fun	-2	0	3	-1
4	Reading can be fun	0	0	2	1
5	I'll be very happy if I get a book for a present	1	2	0	-2
6	I like going to bookstores	-1	1	-4	1
7	I like reading Islamic stories like prophets and companions stories	4	4	4	3
8	I like reading stories	2	2	1	2
9	I like reciting the Quran	4	4	4	4
10	I like to read the Quran with spiritual enjoyment	3	3	3	3
11	It is interesting to read in English language	3	-1	-1	-4
12	I read for fun at school	-3	2	2	1
13	I read for enjoyment on smart phone or tablet	-2	-1	-1	-2
14	I like to read on social networking apps (like WatsApp, BBM, Twitter or Facebook)	0	3	-3	-2
15	I read because I have to	-4	-2	-3	-1
16	I have a favourite subject that I like to read about	0	-2	1	-1
17	I like reading about new things	3	-2	1	0
18	I like being the best at reading	3	1	2	3
19	I am excellent at reading	1	1	1	0
20	I'll read more if I have been rewarded when I read something or part of it	-1	0	1	-4
21	I don't care how difficult the text is to read if the topic is interesting	1	1	0	-1
22	I think reading is important for me	2	2	1	0
23	I like hearing the teacher say I read well	2	4	3	3
24	I like having long texts rather than short ones to read	1	-4	-2	1
25	Complicated stories are no fun to read	-3	-2	0	-2
26	Girls like to read for fun more than boys	-4	-1	-4	-1
27	I like reading books with pictures on them	0	0	3	1
28	At home, others like to read for enjoyment	-2	1	-1	2
29	Others in my family talk about books	-2	-4	-1	-3
30	It is hard for me to read out loud in class	-4	-1	-3	2
31	Reading from Logati book is fun	2	-1	-1	2
32	Reading a story is more fun than listening to it	0	3	-2	-3
33	My Logati teacher likes to read in his free time	-2	-1	0	0
34	I borrow reading materials from the school library	-3	1	-4	1
35	I like to select by myself a text that I am going to read	1	-2	2	-1
36	I like having a grown-up reads to me a text that I like	-1	-4	2	-3
37	I like reading the Qur'an at mosque	4	3	4	4
38	I like to be asked about what I've read	-1	-3	-2	-2
39	I like having my own bookshelves at home	2	-1	-2	2
40	I'll read in my spare time If I find interesting reading materials	1	0	0	0
41	It is more interesting to read from screen like computer, laptop or smart devices than reading from real book	-3	2	-3	-4
42	I'll read more on a smart device if the apps used for reading are cheap	-1	-3	-1	-3

These steps were repeated when extracting 6, 5, 4, 3 and 2 factor solutions. A factor solution was favoured for two main reasons. Firstly, the number of

participants was the maximum. The three factor solution had the same number of participants loading onto the three factors. However, the four factors favoured one more interpretable factor than the three factors. As the study was exploratory, gaining more viewpoints to provide more insight was preferable. The five factor solution would have provided five viewpoints instead of the selected four factor solution. However, the four factors were selected because the maximum number of participants loading on four factors was 35, whereas the five factors had 31 participants loading. The table below (Table 3.7) shows the number of participants or Q sorts loading on seven, six, five, four, three and two factor solutions with varimax rotation and with both types of rotations, varimax and by-hand rotation.

Table 3.7: The number of participants of Q sorts loadings for factor solutions

No of factors entered for analysis	No of factor solution	No of participants loading Before by-hand rotation	No of participants loading with both types of rotation
7 factors	5	27	31
6 factors	5	27	31
5 factors	4	29	35
4 factors	3	34	35
3 factors	3	33	35
2 factors	2	36	36

Some more statistical criteria were taken into consideration in order to justify the factor extraction. In the current Q study, the four factors meet these criteria. The first criterion is Kaiser-Guttman's, which is based on the eigenvalues (EVs) of a factor. EVs indicate the factor's statistical strength. The criterion suggests keeping any factor with EVs of 1.00 or above and discarding factors with less than 1.00 EVs (McKeown and Thomas, 2013; Watts and Stenner, 2012). All four had an EVs over 1.00. The second criterion is to keep any factor that has two or more significant factor loadings. The significant factor loading for the current study was ±0.40, as calculated by the following equation: $=2.58 \text{ X } (1 \div \sqrt{\text{No. of}}$

Items in Q set) (Brown, 1980). After checking the Unrotated Factor Matrix (Appendix 8), all the study's four factors met this criterion as well.

The third criterion met by the four factors was Humphry's, in a less stringent fashion (Watts and Stenner, 2012). According to Brown (1980), Humphry's rule is that "a factor is significant if the cross-product of its own highest loadings (ignoring sign) exceeds twice the standard error" (p.223). However, Watts and Stenner (2012) helpfully suggest that the same rule can be applied in a less strict fashion by "insisting that the cross-products simply exceed the standard error" (p.108). The standard error for the current study is calculated by the following equation: $= 1 \div (\sqrt{\text{No. of Items in Q set}})$ (Brown, 1980). The study's standard error can be rounded up to 0.16, and all four factors met this criterion. This study's four factors also met another important criterion in that the factors "should account for as much of the variability in the original correlation matrix as possible" (Brown, 1980, p.209). The current four factors account for 42% of the total study variance. Watts and Stenner (2012) indicate that any percentage between 35-40% or above would seem promising. The following table (Table 3.8) shows the rotated Factor Matrix, with an X indicating a defining sort of loading. More statistical information about each factor is available in Appendix 9.

Table 3.8: Factor Matrix with an X indicating a defining sort

Q SORTS		Factor 1	Factor 2	Factor 3	Factor 4
1	SAHSES-E	0.5854X	0.0735	0.3180	-0.2495
2	SAHSES-L	0.1273	0.4577X	-0.0230	0.3121
3	SALSES-E	0.2160	0.1920	-0.1392	0.5936X
4	SALSES-L	0.3996	-0.0571	0.2263	0.6048X
5	SAR@SL	0.6590X	-0.1142	0.2548	-0.0432
6	SADnR@SL	0.4063X	0.2303	-0.0698	0.3223
7	SAvolunt	0.3652	0.0291	0.6424X	0.2043
8	PAHSES-E	0.1511	0.0402	0.3805X	-0.1174
9	PAHSES-L	0.4200X	-0.0817	0.1225	0.0502
10	PALSES-E	0.6069X	0.3068	0.0856	0.0325
11	PALSES-L	0.3764X	0.0621	0.2695	-0.2124
12	PAR@SL	0.5275X	0.3374	-0.0494	-0.0476
13	PADnR@SL	0.5787X	0.0720	-0.0635	-0.1373
14*	SBHSES-E	0.5333	0.4692	0.3381	0.2409
15	SBHSES-L	0.3359	0.2014	0.4905X	0.1121
16	SBLSES-E	0.7171X	-0.1436	0.1534	0.0563
17	SBLSES-L	0.1216	0.1166	0.6536X	0.5271

18	SBR@SL	0.5051X	0.0144	-0.0685	0.0942
19	SBDnR@SL	0.2320	0.6413X	0.1581	-0.0222
20	PBHSES-E	0.6496X	-0.1801	0.4183	-0.2614
21	PBHSES-L	0.4472X	0.2130	0.2525	0.0204
22	PBLSES-E	0.4588X	-0.0768	0.1449	-0.0292
23	PBLSES-L	0.4793	-0.0092	0.6261X	0.1150
24	PBR@SL	0.5629X	-0.2443	0.2169	0.2220
25	PBDnR@SL	0.5896X	0.0582	0.4177	-0.0258
26	SCHSES-E	0.6928X	0.0508	0.1596	0.1228
27	SCHSES-L	0.2709	0.4666X	0.0812	0.2068
28	SCLSES-E	0.3192	0.0364	0.3832X	-0.1485
29	SCLSES-L	0.6666X	0.2221	0.1184	0.0571
30	SCR@SL	0.3226	-0.2508	0.0423	0.4473X
31	SCDnR@SL	0.4406X	-0.1971	0.3679	-0.0243
32	PCHSES-E	0.6875X	0.2029	-0.0228	0.1524
33	PCHSES-L	0.2599	0.1834	-0.0040	0.3221X
34	PCLSES-E	0.5025X	0.2405	0.2393	0.1262
35	PCLSES-L	0.5313X	-0.1078	0.0169	0.0020
36**	PCR@SL	0.1567	-0.1024	0.1271	-0.2941
37	PCDnR@SL	0.3676	0.4081X	0.1177	0.0397
*Confounding Q-sort ** Non-significant Q-sort					

Out of the 37 Q-sorts, four common viewpoints were found from 35 Q-sorts or viewpoints that significantly loaded on the four factors. One Q-sort did not load on any factor and one was found to load on more than one factor.

The final stage of the analysis was interpreting the four factors via the factor arrays (Table 3.6). Watts and Stenner (2005) explain this by stating:

> The interpretative task in Q methodology involves the production of a series of summarizing accounts, each of which explicates the viewpoint being expressed by a particular factor. These accounts are constructed by careful reference to the positioning and overall configuration of the items in the relevant 'best-estimate' factor arrays. (p.82)

In this stage, I followed Watts and Stenner's (2012) method of interpreting the factors by creating a crib sheet for each factor. Creating a crib sheet for a factor involves identifying and listing the highest and the lowest ranking items in the factor. In my study, three items are ranked at +4 and -4. Also, creating a crib sheet involves identifying the items ranked higher in the factor array than in other factor arrays. Finally, searching and listing the items ranked lower in the factor array than in other factor arrays. Each crib sheet therefore consists of four categories of items. Additionally, the PQMethod program produced some other

tables which were considered while interpreting the factors. These tables are the consensus statements and distinguishing statements for each factor. These tables and the crib sheets for all four factors can be found in Appendix 10. The interpretation for all four factors is presented in the results chapter, and the results of the RMQ are discussed in the following section.

3.3.4   Reading Materials Questionnaire (RMQ)

There are different types of questions and different modes of responses in questionnaires. The RMQ asked the participants to select reading materials that they liked to read. The participants were instructed to tick one or more reading material that they liked. They could choose one or all of them. Also, if they did not find what they liked on the questionnaire, there was a space to specify other reading materials that they liked. This is a multiple choice questionnaire with multiple answers to choose from (Cohen et al., 2011).

I have previously discussed the development and implementation of the RMQ with the Q set generating and Q sorting. The RMQ was an emergent method applied in my research and was designed together with and from the Q set. The 18 types of reading materials in the RMQ (Appendix 4) were drawn from both the relevant literature and the interview data. It seemed that the instructions and choices in the RMQ were clear as most of the participants completed the task with no questions being asked regarding clarification. Every participant in the Q methodology, the P set, took part in the RMQ. The RMQ was filled in directly after completing the Q sort and finishing the post-sorting interview. This order of delivery was preferred over giving the participants the RMQ first. The Q activity and the method used to complete the Q sort had already provided the participants with the freedom to choose and express their views freely, so familiarity with freedom of choice had been developed in the Q sorting activity. Therefore, the concept of free choice was easy to understand when filling out the multiple choice questionnaire.

I asked the same participants who did the Q sorting activity to take part in the RMQ but not the other participants for a reason. I expected the data gained from the RMQ to help further an understanding of the viewpoints that emerged from

the Q methodology. So each set of participants who held a particular viewpoint had their RMQ data analysed and presented separately, and this helped in interpreting their viewpoint. Also, it would have required more time and effort to apply the RMQ to participants other than those in the P set. I had already planned to gain access to the P set, so it was convenient to ask them to do the RMQ as well. The RMQ was a short questionnaire with only one question, so it did not consume a large amount of time.

3.3.4.1 Analysis

The aim of the RMQ was to understand what children like to read in order that specific reading materials can be chosen to engage specific children with reading. 37 responses to the question on reading materials preferences were collected. Longer questionnaires require more stages for data reduction, such as editing, which involves eliminating errors made by participants and checking for completeness for each question in a questionnaire (Cohen et al., 2011). However, short questionnaires, such as the current one, the RMQ, are more straightforward to analyse. The responses to the RMQ could have been analysed by hand. However, Microsoft Excel was used in order to better manage and store the responses. The method of analysis involved looking for the frequencies that the P set selected most. Firstly, the whole P set data was analysed and the participants' choices were produced as percentages (See Figure 4.1 in the results chapter). This first step provided overall P set reading materials preferences.

Also, each set of participants who loaded onto a factor or viewpoint was analysed separately. For example, the reading materials preferences of 21 participants who loaded onto factor one were analysed and their choices were produced as a percentage. All P set reading materials preferences loading on the other three viewpoints or factors were also analysed and produced in percentage terms. So, their reading materials preferences support the understanding of a viewpoint.

In the above sections, the research methods used in this study, including semi-structured interviews, Q methodology and RMQ, were explained. Figure 3.1 at the beginning of this chapter shows the research design and the sequence in which

the methods were applied in the field. Figure 3.4 below summarises the sequence of their analysis and how each stage of analysis informed the next. In short, the interviews were initially analysed in order to design the Q set and the RMQ. Then, each method was analysed separately although to some extent this also happened in parallel. Following this, the results of the semi-structured interviews, the Q methodology and RMQ were reported. In the discussion chapter, all the research findings were brought together to answer the research questions.

Figure 3.4: The sequence of data analysis and their purposes
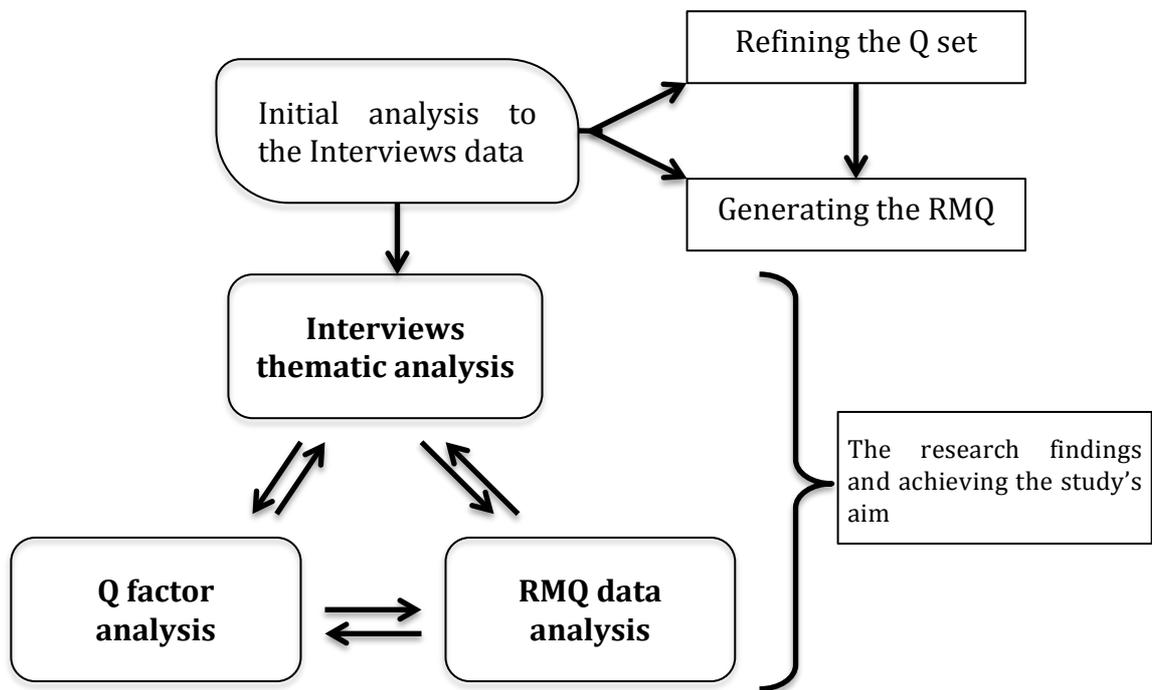
3.4 Research ethics

Research ethical issues seem to be central to research discussion nowadays more than ever before "due to greater sensitivity to ethical issues" (Bryman, 2012, p.131). More and more so "social researchers are expected to approach their task in an ethical manner" (Denscombe, 2014, p.306). Educational research can be unethical in relation to its research design, methods, data analysis, presentation and conclusions (Wellington, 2015). Authors in research ethics appear to be discussing ethical considerations with regard to various principles, which

include: duty, rights, harm and benefits (Alderson and Morrow, 2011). Similarly, the three principles of informed consent, anonymity and confidentiality, are often discussed in the literature on research ethics particularly in relation to research on children (Tisdall et al., 2009).

In the literature, these ethical principles appear to overlap. For example, discussion regarding participants' rights would certainly include their right to informed consent and confidentiality. Additionally, Wellington (2015) compiles eight rules that seem to involve most of the ethical considerations. Therefore, different authors discuss the issue of research ethics differently. However, there is broad consensus regarding the ethical issues that should be taken into account, such as informed consent, avoiding harm, confidentiality and anonymity. Before discussing these ethical principles in my research, the current research ethical review is discussed.

3.4.1   Research ethical review

Greig et al., (2013) emphasise that "any researcher should make sure that all possible ethical issues are considered when planning research" (p.251). Therefore, recent research goes through a formal ethics review processes (Alderson and Morrow, 2011) with an Ethics Committee (Denscombe, 2014). My research required filling out The School of Education Ethics Application Form. This form was then reviewed by the School of Education Ethics Review Panel. The questions in the form helped me to carefully plan how to conduct the research in general and how to manage the ethical principals in particular. I filled out the form, drawing from The University of Sheffield Research Ethics Policy Notes and the BERA Ethical Guidelines for Educational Research (BERA, 2011), explaining how the participants were identified, approached and recruited. I considered how potential harm, physical or psychological, such as discomfort, would be avoided. I also explained in the form that the data would be treated confidentially, with reference to the voice digital recording and the anonymity and confidential storage of the data gained from the research methods. I explained that the participant voice digital recordings for both methods,

interview and Q methodology, would be deleted and destroyed after the final thesis submission. My application was reviewed and approved (Appendix 11).

3.4.2   Gaining access and informed consent

Gaining access to participants in a research project usually involves consulting people known as gatekeepers, "who attempt to safeguard the interests of others and who can give formal or informal permission for research to proceed" (Greig et. al., 2013, p.257). The director of the Directorate of Education in the region, the principals, the Logati teachers and the parents were seen as the gatekeepers for the participants in my research. Informed consent was firstly gained from the general director of the Directorate of Education in the city. As my brother works in a school as an administrator, I asked him to take my letter (Appendix 12) to the general director. My brother followed the correct procedures, and a letter from the general director was subsequently emailed to all boys' primary schools to facilitate my research in those schools. He asked the principals in the letter to "Please cooperate with the researcher, help him to conduct his methods and provide him with the data that he wants for his study". The original Arabic letter can be found in Appendix 13. This letter led to me being welcomed in the schools that I visited, and they happily facilitated my access to participants so that I could conduct the methods interview, Q methodology and RMQ. Out of the 12 targeted schools, none rejected my request or hesitated to allow me to carry out the research with some of their students.

At the schools, I first introduced myself and my research topic to the principals and the Logati teachers, and I explained the research method that I would like to conduct. I then gained verbal consent from the principals and from the Logati teachers as well. The principals were informed that their school was selected based on its geographical location. Due to conducting research in schools being a new experience for me and not knowing what to expect, I decided to make the first school that I visited one where I knew someone working so that he could facilitate the meeting with the principal and Logati teacher. That school was my brother's. He talked to the principal in advance, and that was an encouraging

start. What made it easier to gain the verbal consent of the principals was that as it transpired I actually knew two of the principals in the targeted schools.

I emphasised to the principals that their participation was entirely voluntary and that they had the right to refuse to allow the students to participate in my research. I also made the voluntarily nature of the situation clear to the Logati teachers. Although I conducted the interviews on week five of the first term, most of the Logati teachers were already able to identify participants with different levels of enthusiasm during Logati lessons. However, one of the principals suggested talking to the previous grade teacher as the current teacher had just started working with the targeted grade and was unable to identify students who complied with the research criteria. The rest of the Logati teachers appeared able to identify participants with different levels of enthusiasm during Logati lessons and other criteria presented earlier in sections 3.3.2.2 and 3.3.3.4.

The participants were then selected with the help of the Logati teachers. For the interview participants, the Logati teacher in each of the selected schools identified a student who in his view was enthusiastic during Logati lessons and another student who, in the Logati teacher's view, was less enthusiastic during Logati lessons. I had explained to the teachers that I wanted one student who participated fully and enthusiastically during Logati lessons and another student who was less enthusiastic and participated less in Logati lessons from the same grade. For the Q methodology and RMQ participants, the Logati teacher introduced me to six students from the same grade with varying levels of enthusiasm in Logati lessons, SES and reading engagement at LRR. The six students did not come to me together. Instead, I asked the Logati teacher to invite them in pairs to reduce the length of the discussion about classification between the teacher and myself in front of them.

To avoid the "lack of informed consent" (Bryman, 2012, p.138) when a participant is not fully informed about the research process, I introduced myself to the participants and explained carefully what we were going to do in half an hour or so. I asked them if they voluntarily wanted to participate in the research, explaining confidentiality and anonymity to them. I explained that their

responses would be confidential in that I was not going to let anyone know what they said and no-one could identify them through their responses in the analysis and the report as they would be given a pseudonym and some letters that would be used in any kind of reports. If they gave their permission, as they all did, I carried out the procedures. As the participants in the interview and Q methodology were different students in different schools, I designed different information sheets for them, one for the interviewees (Appendix 14) and one for the P set (Appendix 15). Also, I designed and handed out the passive parental informed consent letter (Appendix 16), discussed later in this section. A day or two later, I returned to the school and conducted the method that was explained to them. Before conducting the research method, whether interviews or Q methodology, with a participant, I gained written informed consent from them too (Appendix 17 and 18).

Written informed consent was preferred over participant assent, as Bryman (2012) points out, it gives "respondents the opportunity to be fully informed of the nature of the research" (p.140). As mentioned earlier, to avoid being seen as an adult holding power, instead of asking the participants to read the consent form, I read it with them. I even simplified its content, referring to the digital recording, voluntarily participation, the right to withdraw and anonymity, also giving them an opportunity to ask me any questions. Then I asked them to sign two copies, one to take home and one for me.

The passive parental informed consent letter (Appendix 16) was designed and signed by the principals and then given to the participants with the information sheet. This appeared to me to be the only way to contact the parents formally. In my experience, there is no regular school letter or equivalent to ask parents through. Having the principals' names and signatures on the letter was mainly to inform the participants' parents that the school consented to allow the researcher to conduct the study at the school. In the passive parental consent letter I stated that if they did not mind their child participating in the research, they did not need to contact the school, but if they did not want their child to participate, they had to contact the school to let us know (Priest et al., 2012). Only a few of the parents refused to give consent for their children to take part in

the research by contacting a school principal. Out of 49 participants overall, the parents of only four from different schools informed the principals that they would not let their children participate. With the Logati teachers' help, those four students were replaced with four others, who were also given passive parental informed consent letters.

I acknowledge that passive parental informed consent is controversial (Priest et al., 2012); however, the decision to obtain parents' consent via a passive informed consent letter instead of an active informed consent form was taken for various reasons. Active parental informed consent has to be gained when the project or questions involve 'sensitive' issues, such as sexual or psychological behaviour (Esbensen et al., 1996) or tobacco, alcohol or drugs (Pokorny et al., 2001). My research methods involve questions about participants' views on reading, which were not considered to be sensitive questions. Another reason was that seeking active informed consent often results in a low response rate as children sometimes forget to return the form to the school or researcher (Priest et al., 2012). Significant time is also required to wait for the forms to be returned, and I had only a short time in Saudi Arabia to conduct my research. Additionally, it has been suggested that "active parental consent relies on parents returning forms, and so the children and young people who participate in such research are generally those who come from families with more advantaged backgrounds" (Priest et al., 2012, p.2). Hence, participants in my study with low SES may not have been involved if I had sought active informed consent.

3.4.3   Avoiding harm

Research that may cause any kind of harm, either physical or psychological, is considered unacceptable (Bryman, 2012). Researchers have an obligation to make sure that the method used is not causing any sort of harm to the children (Alderson and Morrow, 2011). Therefore, the methods were checked during the pilot study with four relatives' boys aged 9, 10 and 11 to ensure they were appropriate for children, and some decisions were made accordingly. I asked the participants in the pilot study to be interviewed as well as do the sorting activity for two Q sets. This appeared to be tiring for them and signs of discomfort were

noticed. Consequently, a decision was taken to modify the methods presented earlier to avoid the participants feeling tired and wanting to finish. This was similar to Alderson and Morrow's (2011) concept of over-research, whereby the child is given too much instruction and may thus experience feelings of embarrassment and emotional distress.

Also, to avoid any kind of negative feelings, I asked the teachers to introduce me to the targeted students without notifying them about the classification. Furthermore, when they came to me, I did not ask the teacher about their classification to avoid any embarrassment or emotional distress. Asking the Logati teachers to select students who were enthusiastic and less enthusiastic during Logati lessons without informing the students why they were being chosen seemed to reduce any negative feelings. If the students had known that I had asked for one with high enthusiasm and another with low enthusiasm in reading, the latter may have seen himself chosen with the high student and thought that he was chosen as he was the worst student in the class, and that may have affected his self esteem. Alderson and Morrow (2011) suggest that many issues should be avoided as they may have an impact on children's self esteem. Therefore, none of the participants knew that they were selected based on the criteria to avoid potential emotional harm.

An ethical issue was encountered with regard to protecting the children from harm as some of the children reported that they had been punished by being hit with a stick by their teachers. It has recently been made illegal to do this in the Saudi education system, and therefore I thought it was better to report the incidents to the relevant authority figure in the Directorate of Education rather than to the schools' principals to maintain respondent confidentiality and protect the children from any kind of harm. He thanked me and said, "Yes, I know that some schools are still punishing students". As a teacher, I know that the educational system has tough regulations to deal with those who are found doing harm to students at schools. However, he did not ask me for the schools' names, and it seemed to me that he did not want to take any action. I have been upset when I have heard of students being punished at school from time to time in the Saudi media and satisfied when those punishing the students were taken to

court. This has led me to take an interest in child protection rules at schools and how they are implemented.

I encountered another ethical issue with the children when they were first introduced to me by their Logati teachers. I deliberately shook their hands; however, I noticed that most of them also tended to give kisses. Being the father of two boys going to school and nursery in the UK for some years, I am aware of the child protection system in my children's schools and that teachers are not allowed to even touch the students. This led me to hesitate to return the kisses while shaking hands despite it being culturally acceptable to do so in the context and even seen as impolite not to do so. In seconds, I thought about the relationship between myself and the student if I just shook hands and refused the culturally acceptable kissing. I decided then to greet all children in the same way that they tended to greet me. So, those who got close enough to give kisses while shaking hands I kissed as I shook their hands since a refusal to do so would have built a barrier between the researcher and the participant. Thus, one of the advantages of being an insider researcher with a full understanding of the context culture was dealing with this shaking hands situation.

3.5 Chapter summary

The research methodology and the research paradigm were discussed at the beginning of this chapter. Different reasons were provided for adapting the pragmatic paradigm and applying the mixed methods approach. Also, the research design was described. Following the methodology discussion, the research methods implemented for the data collection were discussed. The methods used were semi-structured interviews, Q methodology and a Reading Materials Questionnaire. The analysis methods were also discussed in detail. The informants in this study were Saudi boys aged 9 to 11 years. The reasons for selecting this group of children were also presented. The end of this chapter was dedicated to the ethical considerations. In the following chapter, the results of the three methods will be presented.

Chapter Four: Results

4.1 Introduction

This chapter presents the results of the analysis of the data collected. The interviews were analysed alongside the Q study and the RMQ to explore the factors influencing these children's engagement with reading and answer the research questions. What are the factors influencing Saudi primary children's engagement with reading? The findings here also contribute towards answering the sub-research questions: (1) What motivates Saudi primary children to read? (2) To what extent do Saudi primary children read for pleasure? (3) How do both school and out of school environments influence Saudi primary children's engagement with reading? In this chapter, I firstly present the findings from the interviews. Then, the results from the Q study and the RMQ are presented. As indicated before, all findings are brought together to answer the research questions in the discussion chapter.

4.2 Findings from the interviews

4.2.1 Influence of religion on participants' reading engagement

The impact of religion on the participants' engagement with reading was evident in all of the participant interviews. It is important to stress from the outset that I did not mention religious texts in my interview questions; I was simply asking about 'reading'. Nevertheless, all twelve children spoke unprompted about reading religious texts. It can be said, then, that Islamic law seems to have a strong influence on these children's reading engagement.

First, it seems clear that some of the children conceived of the word 'reading' as meaning 'reading Islamic texts', including the Qur'an and other religious works, such as the prophet Mohammed's biography. I asked the participants a particular question in order to explore their perspectives on reading, namely, "If I say the

word 'reading', what comes to mind?" Also, in order to explore this issue more deeply, I added, "Reading what?" Most of the responses were related to reading lessons, the Logati textbook or the Qur'an. Reading the Qur'an or reciting it was mentioned by a number of participants, namely, Tariq, Sultan, Basim and Yusuf. In answer to my question, Tariq and Sultan immediately replied, "The Qur'an". However, Basim at first said, "Logati" but then changed his response to "No, Logati and the Qur'an". Yusuf appeared to understand reading as reading a lesson, and so he said, "reading in reciting", which is the standard way to read the Qur'an. When I asked Jabir who else read at home other than himself and his mother, he replied:

> J: All my family and there is a radio turned on 24 hours a day and read.
> I: Turned on to and read what?
> J: Surah Albaqarah.

Not only does Jabir's definition of reading appear to be associated with reading the Qur'an, he also reported that even the radio at home is a source of recitation of a particular chapter from the Qur'an. Thus, it seems that the children's religion, and particularly reading the Qur'an, greatly influences these children's understanding of reading.

Although I asked the children to talk about their reading or their Logati lessons, most of them talked about memorisation from the Qur'an. For example, Faris replied immediately, "We memorise" in response to my question, "Do you read anything in class if you have spare time?" Then I asked:

> I: What do you memorise?
> F: Logati, any homework with memorisation and we memorise a little and we recite to each other.
> I: Do you recite the Qur'an to each other?
> F: Yes.
> I: Ok. What do you memorise from Logati?
> F: A verse.

Similarly, Jabir reported that he memorised from the Qur'an when I asked him about anyone asking him to read either at home or at school. I asked him:

> I: If you are at school, is there anyone who asks you to read something, or says you have to read this?
> J: Sometimes.

I: They ask you sometimes?

J: They ask us to memorise well and read well at home.

I: At home, what do you read? What do they ask you to read?

J: Like memorising surah Almuddathir.

Like Jabir, Khalid reported memorising from the Qur'an when I asked him about his reading at school and home. Our conversation was as follows:

I: What do teachers ask you to read at school?

K: The Qur'an erm you have to revise or memorise. Logati as well. And only these that I know.

I: What would your parents want you to read? They ask you to read what?

K: On my school subjects like reading the text or memorise the Qur'an or read the Qur'an.

These children mentioned memorisation of some verses from the Qur'an in the Qur'an itself or from the Logati textbook when talking about reading. Furthermore, Basim and Hamid spoke about memorisation generally when I asked them about reading at school. I asked Basim,"At school, are you expected to read in your free time?" Basim reported that he would memorise material, stating, "I memorise or I do my homework". Moreover, I asked Hamid, "Does the teacher (Logati teacher) ask you to read?" He stated that his Logati teacher asked his class to "read this repeatedly and whoever finishes it must read it again to memorise it". Despite that, when I asked these children to talk about their reading, they talked immediately about memorisation, particularly memorising from the Qur'an. It appears, therefore, that reading as reported by these children is heavily associated with memorising from the Qur'an, which may be the result of a religious influence.

I asked Sultan, "In your opinion, why do we learn to read?" Sultan's response was specifically about the direct command in Islamic law to read the Qur'an in order to gain knowledge. He replied:

S: Because Allah distinguishes between forms of knowledge, where ignorance means no knowledge, between those who know and don't.

I: Why do boys and people here learn to read?

S: For the same reason.

I: The same reason?

S: Yes.

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I: Okay.

S: Because Allah commands us.

I: Commands us to what?

S: To gain knowledge.

Riyad and Tariq also mentioned the necessity to acquire knowledge in their responses, but, unlike Sultan, they did not mention the command from Allah. Riyad said that people learned to read so that they would know everything when they grew up. Similarly, Tariq stated that people and children learned to read in order to develop their knowledge and understanding. When asked, "Why do all people here, including children, learn to read?", Tariq stated that it would "help them gain knowledge. If someone comes to them and asks them to tell him such and such and then they don't understand, the school helps them understand." Therefore, as many of the children reported that they learned to read to gain knowledge, which was also a command from Allah, it seems that most of the children believe that responding to the command to gain knowledge is a prime reason for learning to read and engaging in reading activity.

In addition, it seems that the participants' parents are highly influential with regard to reading the Qur'an. Several participants stated that their parents asked them to read the Qur'an at home and had also been seen reading the Qur'an themselves. I asked all the participants what their parents wanted them to read. Five out of twelve replied that one or both of their parents wanted them to read the Qur'an. Jabir responded by saying that "The most important thing is the Qur'an." Khalid, similarly, said that his parents asked him to read from schoolbooks as well as the Qur'an. He said that he had to "read the text or memorise the Qur'an or read the Qur'an". Faris spoke about how his parents also asked him to read the Qur'an but to his little sisters. Ali, however, elaborated and provided a reason, stating what his parents said:

A: You should read the Qur'an because it explains the faith, and if you want to read stories, it is up to you.

I: They tell you that?

A: Yes, they said we are not going to ask you to read stories as we are not interested in them, and reading the Qur'an is better for you, but if you want to read stories too, it is up to you.

Ali appeared to be the most influenced by his parents to read the Qur'an, but his desire to read stories did not come from them. Thus, the command from Allah and then the request and the desire of these children's parents to have their children read the Qur'an all appear to play a major role in these children's reading engagement.

All the participants were asked whether or not their parents liked to read at home and if they had seen their parents reading at home. Five of the children reported that they had not seen their parents reading, but seven said that they had. Khalid's father, Hamid's parents and Basim and Jabir's mothers were reported to often read the Qur'an at home. Khalid stated that his father "always read the Qur'an", and, as follows, Hamid reported exactly which surah from the Qur'an his parents read, as seen in the following section of the transcript:

> I: Does one of your parents like to read?
> K: Both of them.
> I: What do they read?
> K: The Qur'an.
> I: Okay.
> K: And they always read. And they read surah Al Baqarah
> I: Okay. What else?
> K: Surah Yaseen and Aljen.

He additionally reported that "they always read it" and added that "they read to gain good deeds". Further, I asked Basim, "Have you seen your parents or anyone from your family read at home?" He replied, "Yes, my mother reads the Qur'an every day and after each prayer." Jabir also mentioned that his mother read the Qur'an and went to a school to memorise the Qur'an. Therefore, these children seem to be influenced by being asked by parents to read the Qur'an as well as seeing their parents frequently reading the Qur'an in order to gain good deeds.

It was not only the participants' parents who had been seen reading the Qur'an. Some participants reported that they knew that one of their classmates or friends read the Qur'an. I asked the children if they knew that one of their relatives or friends read or liked reading. Ali, Tariq and Faris stated that their friends or relatives read the Qur'an. Ali responded, "Yes, at the mosque when we pray the

mosque greeting prayer. We open the Qur'an and read something." Tariq, similarly, mentioned his classmates, including one other research participant, Sultan, when I asked him if his friends liked to read. Tariq replied:

> T: Only one. His name is Sultan.
>
> I: What does he read?
>
> T: He reads the Qur'an. But my other friends who read are Mesh'al and Badr. Badr is better at reciting.
>
> I: Other than the Qur'an?
>
> T: Akram is good and can read well.

Faris stated that one of his friends had memorisation homework to do, which involved memorisation of the Qur'an, and he described how he immediately memorised the text when he read it. In addition to parents, relatives and friends who read the Qur'an, siblings were also reported as reading it. Hamid's sister was reported to be reading all the assigned verses from the Qur'an for the fourth grade. Khalid also said that his little brother in the second grade read Logati books and the Qur'an. Thus, the children could see parents, siblings, classmates, friends and relatives reading the Qur'an, which may substantially influence the reading engagement of the participants. This may also have an impact on their perceptions of what reading is and how it is defined in connection with the religious readings.

The participants also said that they engaged with and shared Islamic reading materials at home with other people. Faris, for example, mentioned that he read the Qur'an and Logati books to his little sisters. Jabir, similarly, said that he read to his mother as she was at a school for memorising the Qur'an and asked him to read it to her. In addition, Riyad, Ali and Basim reported that they engaged with different reading materials on their mobile phones when at home, including Islamic texts through social networking applications such as BlackBerry Messenger (BBM) and WhatsApp. Basim stated that he liked chatting on his BlackBerry. He spoke about links to funny clips and added that people used BB to share faith messages on Fridays as a reminder of some Islamic practices. He stated:

> "On Fridays most people send *Surat Alkahf* to read and tell people to pray for the prophet Mohammed and say 'may Allah honour him and grant him peace'."

Thus, these children are surrounded by people, such as their parents, siblings, classmates, friends and relatives, who read and share Islam-related texts, including the Qur'an, Islamic practices, reminders and prayers.

It seems that due to the significance of reading the Qur'an, reading and memorising the Qur'an is included in literacy learning lessons, together with Logati textbooks. The participants' responses indicate that Logati lessons largely employ teaching methods that focus on memorisation and repetition, reading silently, solving questions, memorising from the Qur'an, chants and teaching grammar. The memorisation reported by the participants was primarily memorising verses from the Qur'an and chants as well as Qur'an verses from the Logati textbook. After talking with Hamid about the questions and answers that his Logati teacher gave them, I listened to his explanation of the kinds of material that he and his classmates memorised. I asked:

> I: What else does the Logati teacher do? What does he do once he arrives in the classroom?
>
> H: He says '*Assalamu Alykum*' and we reply '*Wa'alykum Assalam*'.
>
> I: And then what does he do?
>
> H: Then he sits down and calls on any one of us to recite if we had memorisation homework. And we recite in order.
>
> I: Recite what?
>
> H: Logati. Memorising or anything.
>
> I: What do you memorise?
>
> H: Verses in the Qur'an
>
> I: Okay. Does each lesson have a verse to memorise?
>
> H: No, just some lessons.

Jabir also reported that he memorised the assigned verses from the Qur'an using an application on his iPad when at home to help him with memorising homework. Therefore, literacy lessons appear to involve reading from the Qur'an and memorising some verses from it.

It appears from this data that these children believe that reading Islamic materials should be prioritised over other reading materials and should even be

included in their daily activities at home. Riyad's responses imply that reading the Qur'an took priority in terms of the home activities that he enjoyed. When I asked him what he liked to do at home, he stated, "I sit and read the Qur'an, erm, and I buy stories and read them." Thus, he mentioned the Qur'an before other reading that he may have engaged in. Moreover, when I asked him what he liked doing most at home. He stated, "Some days I'm on WhatsApp and some days I read the Qur'an. Or I write on Google about stories and read them." It seems that he enjoyed WhatsApp and searching on Google but may have felt that he also had to say something about reading the Qur'an. Similarly, Hamid spoke with excitement about the Minecraft game that he said he always enjoyed playing at home, which involves building villages and a world. Then I asked him what else he liked to do at home, and he replied, "sitting and reading the Qur'an and loving the prophet." This may indicate that he felt that he should say something about reading religious texts. Ali also described his use of a BlackBerry to me and then spoke about the mobile phone inventor. I then returned to his use of his mobile phone by asking:

> I: Or, what do you prefer to use it for?
>
> A: I use it for social networking and Google for information and fun. I couldn't find a link for downloading the Qur'an, as I wanted to complete reading the Qur'an in Ramadan. So I didn't complete reading the Qur'an but my father did.

Thus, this data shows how reading the Qur'an is important for these children; they talked about the most enjoyable activities at home then spoke about reading the Qur'an. When I again asked what they did at home, or similar questions, they mentioned reading the Qur'an. However, because of the influential Islamic culture that they live in, they may have felt that they should say that they read the Qur'an on a daily basis.

In addition, the data revealed that the stories these boys had been told were largely linked to their religion too, including stories about the prophets and others involving Islamic values. For example, I asked Tariq, "Have you heard anyone read, tell or narrate a story?" He replied, "Yes, the teachers, like the prophet stories." Yusuf also reported that his teacher in the previous year told him Islamic stories and stories with Islamic values. He said, "Some of them were

about Islam and about lying." Thus, these children were not only asked to read the Qur'an or had seen people reading the Qur'an at home but had also heard Islamic stories and stories that upheld Islamic values at school.

Enjoyment of the content of narrated Islamic stories or in reading Islamic stories themselves was apparent in my conversations with Ali and Basim. I asked Ali:

> I: Do you have anyone that you listen to stories from, like your father or mother?
>
> A: Yes, like the prophet Jesus or, no, Jonah, no, no, Jesus, who had been thrown out. I only knew that he nearly died and people took him in. They told me that his father loved him and his brother was jealous of him and told him, oh Jesus, let's go around.
>
> I: This was Joseph?
>
> A: No, Jesus.
>
> I: Jesus, okay.
>
> A: His brothers had told him, let's go around, and then they threw him in a well. This is like a summary and they told me other things.

Although Ali was unsure about the exact name of the prophet, he accurately reported the events of the prophet Joseph's story. The stories engaged him and so he was able to relay the events but without recalling the character's name. Similarly, Basim reported that he liked the story of the prophet Jonah that he had read in the school library. He also was unsure about the prophet's name but remembered the events. Our discussion went as follows:

> I: Have you borrowed anything from the school library?
>
> B: Yes, I take a book and read it here and then return it.
>
> I: Like what?
>
> B: As I said, that about the whale.
>
> I: The prophet, erm?
>
> B: Jesus.
>
> I: Jonah.
>
> B: Yes, Jonah.
>
> I: Do you like this story?
>
> B: Yes.

When I asked him why he liked it, he replied, "Because he had been swallowed, and then *SubhanAllah* went out." Saying 'SubhanAllah' may indicate that he was amazed by this event. Therefore, it can be said that the Islamic stories that these

children heard or read involved events that engaged them and that it was the events that held their attention rather than the names of the people in the stories. Nevertheless, it seems they enjoy such stories.

It appears that the children's religion is influential in terms of their reading material choices or preferences. They spoke about the Islamic characteristics of stories that they liked or disliked. For example, Majed talked about Islam related texts when I asked him only about the characteristics of the stories that he liked. He said, "It teaches me about the prophets, teaches me about the companions and their names." Yusuf, similarly, reported that he had read a story, so I asked him what he liked most about the story. He replied, "I learnt about the prophet's battles and the companions." This implies that in addition to a preference for learning about the prophet Mohammed and the companions' battles, learning about Islamic figures and events, such as the prophets and the prophet Mohammed's companions and their battles, is significant for these children.

Moreover, Sultan and Yusuf clearly disliked stories that ran contrary to the tenets of Islam, such as haram or forbidden acts. Sultan replied to my question about the characteristics of stories that he disliked as follows:

> S: Those which are, erm, stories like, erm, do you remember the fish and the fisherman, in which the fish grants the wishes of the fisherman? At the end, the fisherman's wife said, 'I want the sun to set.' May Allah forgive me. Then the fisherman told that to the fish and it replied, 'Return and you are going to find everything old returned to you.' It means he punished her and made her poor again. He had made her a queen before.
>
> I: You dislike this one?
>
> S: Yes.
>
> I: Why?
>
> S: Because it is haram, making the sun set. Also, the magic is haram.

Sultan saying "May Allah forgive me" makes it evident that the fisherman having the sun set was not acceptable to him as this act is one that, according to Islamic law, only Allah can perform. Another participant, Yusuf, stated that he disliked stories "about swearing at the prophet. There is a story... people are swearing at the prophet." This suggests that Islamic law is integral to the characteristics of the stories that these participants dislike. Therefore, religion appears to be highly influential in determining what stories these children like and dislike. They seem

to like eventful stories about the prophets, such as Joseph, but they claimed not to like stories that infract the Islamic law. However, it seems this is not because they do not like the story, as such, but because the story goes against their religion.

Although it appears that most of the participants had only been to the school library a few times, when they did go they had borrowed some Islamic reading materials. Hamid could barely recall the colour or the topic of a book that he had read in the school library; nevertheless, he remembered that it was an Islamic-related text. Our discussion went as follows:

> I: Okay. What kind of books did you borrow and read? Do you remember any book or title you enjoyed reading?
>
> H: … Erm …
>
> I: Like a topic that you read about?
>
> H: Topic about, erm…
>
> I: If you don't remember, that's okay.
>
> H: I don't remember it actually.
>
> I: Its colour or the picture on it… do you remember it?
>
> H: Yes.
>
> I: What was its colour?
>
> H: Green on the top and the sides.
>
> I: Okay. Pictures? Did it have pictures?
>
> H: Yes, pictures.
>
> I: Pictures of what?
>
> H: Of people.
>
> I: Okay. What was it about? Was it talking about war stories or the prophets?
>
> H: About Islam.

Similarly, Basim and Yusuf mentioned that they had read Islam related texts from the school library. Basim said that he had read and liked the prophet Jonah's story in a library book. Yusuf stated that he had read about the prophets' battles. Despite some of the children visiting the school library a few times a year, the reading of Islamic materials is seemingly the dominant trend.

Moreover, the participants' religion had a major influence on the choice of books they borrowed from the school library. When I asked Riyad about the kinds of

books that he would like to see in the school library, he replied, "Islamic stories." Ali also said Islamic stories when I asked him the same question. He wanted stories about the battle of Bader, Khalid ibn Alwaleed, Omar ibn Alkhattab and the companions. Thus, it can be said that the Islamic religion significantly influences the kinds of reading material that the participants' school libraries stock and the books these children report that they want to read in such libraries.

When asked about free choice in selecting reading material, Islamic texts were not only mentioned in relation to the school library but also in relation to bookstores. When I asked the children to recommend a bookstore, most of them spoke of the stationery available in these stores, rather than books. However, Jabir, Hamid and Majed spoke of some Islamic reading materials in the shops. Jabir mentioned that his favourite bookstore had "Notebooks, pens, the Qur'an…" and Hamid talked about newspapers but did not specifically mention books in his bookstore. However, after I questioned him further, he said that there were books "about Islam and faith". I asked Majed to elaborate on this further by asking him what kinds of books were in the bookstore. He replied, "There are children's stories, maths books, stories about the prophet PBUH and lots of stories." Hence, although most of the children go to bookstores for stationery, some of them discussed, albeit after prompting, Islamic reading materials.

The role of religion continued to be of importance even when the children were asked to talk about the more mechanical aspects of reading as opposed to the content. When I asked the children about the characteristics of a good reader, most of them stated that a good reader possesses skills such as reading with diacritics and pausing. For example, Majed spoke specifically about his teacher's reading:

> I: Who is a good reader in your opinion?
> M: From the students or…?
> I: In general, I mean.
> M: I like, erm, my teacher's reading.
> I: Why do you like his reading?
> M: He knows where to stop and continue reading. I like him.

Majed considered his teacher to be a good reader as he knew when to pause and when to continue whilst reading. Similarly, Yusuf named his classmate as a good reader. I asked him, "Why do you think that he is a good reader?" He responded, "He reads with diacritics." It is important to mention at this point that readers of the Qur'an require similar reading skills to those the participants mentioned, such as pausing at specific words and reading with diacritics. It also has to be faultless, meaning that teachers have to stop and correct readers or reciters of the Qur'an at every single mistake. Therefore, the children's views of proficiency in reading appear to have been influenced by the fact that it is important to read the Qur'an without making mistakes.

In Tariq's opinion, the characteristics of a good reader are related to a Qur'an reciter. I asked him, "Who is a good reader? What are the characteristics of a good reader?" In response, he asked me, "Do you mean in the Qur'an, Sheikh in reading the Qur'an?" I said, "Yes, let's say in the Qur'an, for example." Then he named two reciters, saying that they recited the Qur'an with humility. I asked him about the characteristics of a good reader other than in terms of the Qur'an, and he gave some names of Islamic chant performers. Sultan stated that a good teacher needed a good voice for the Qur'an, implying that the Qur'an should be read in a 'good' voice. Similarly, in Basim's opinion, the characteristics of a good reader involved having a nice and loud voice, one appropriate for reciting the Qur'an. Khalid said that he liked reading as it "improves your voice". This might imply improvement in the voice when reciting the Qur'an. Therefore, a good reader from these children's perspective is one who reads correctly with diacritics and knows when to pause, which may be related to the rules for reading the Qur'an.

In short, the participants' religion appears to have a crucial impact on different aspects of their definitions of what reading is as well as their engagement with reading, either at home or at school. At this point it should be noted again that though I did not talk or ask about reading religious texts, asking simply about their 'reading', they all spoke about reading Islamic texts. They conceived, first of all, the word reading as meaning reading Islamic texts. They even claimed that they had learned to read because of Allah's command to gain knowledge. Their

parents also asked the children to read Islamic-related texts and were seen reading the Qur'an themselves. However, not only parents had been observed reading the Qur'an; siblings, classmates, friends and relatives were also mentioned. Additionally, the children said that literacy learning through Logati lessons involved memorising and reading from the Qur'an. As a result, in the opinion of some participants, a good reader was one who read the Qur'an correctly. The stories, moreover, told to participants at school and at home were related to religion. The participants' preferences for reading materials were also Islamic. All the people and events in their lives that influence them to read Islamic related materials might lead to them prioritising the reading of the Qur'an over any other reading materials. However, it should be said that the children mentioned few Islamic reading materials in the school libraries or at their recommended bookstores. In the main, however, the religion of these children has a significant impact on their reading engagement.

4.2.2   Reading reported as learning to read

When talking to the children about different aspects of reading, such as what reading they did at home and whether they liked reading or not, it appeared that reading was viewed as the process of learning to read with the aim of improving this skill rather than as an opportunity for enjoying the activity.

For example, I asked all the participants the question, "Do you like reading?" Most of them replied that they did, and different comments followed their replies. Most of them provided reasons for liking reading, which were mostly associated with the benefits that reading brought and general improvement in literacy skills. When I asked Jabir, for example, why he liked reading, he stated, "I mean you do not make mistakes when talking." Similarly, Ali claimed to like reading because of the spoken fluency gained from reading. He said, "Yes, because my tongue will be fluent." Further to this, Khalid reported that he liked reading because it "improves your voice". Therefore, these participants reported that they liked reading because of its potential to improve their verbal skills.

Some participants stated that they liked to read to someone else and others that they liked to be read to, also for the purpose of learning to read. Majed, for example, said he preferred to read to someone instead of listening to someone

reading. He gave a reason for this, which was "to teach them how to read". Therefore, this confers a benefit to the child who is doing the teaching as he is helping others learn to read. Yusuf, conversely, liked to hear someone reading but for similar reasons. He stated, "I will correct him if he makes a mistake." Hence, these children appear to like to be read to or to hear someone reading, though not for enjoyment; it seems they appreciate it mostly for literacy skill development.

One of the questions that I asked was whether it was better to read aloud or silently. Some of the children favoured reading aloud, reporting that this allowed the teacher or other students to hear them. Khalid and Ali stated that they were in favour of reading aloud in order to get others at school to listen, learn or understand. For example, my discussion with Khalid was as follows:

> I: Is it better to read with a loud voice or silently?
>
> K: No, with a loud voice, a loud voice a little.
>
> I: Why do you like to read with a loud voice?
>
> K: To let the students or the teacher hear.

Letting the teacher hear might indicate that the teacher wanted to hear how good the reader was. Similarly, Ali also reported that he preferred reading aloud, and when I asked why, he stated that whoever was listening to him read would learn. He said:

> A: He will listen and learn.
>
> I: Who will listen?
>
> A: Anyone.

This further suggests that the act of reading is strongly associated with the concept of learning. Regardless of whether these children report that they like reading to others or being read to, their focus seems consistently to be on using the opportunity to develop their skills rather than on enjoying the experience.

Additionally, a number of participants mentioned that they engaged with reading materials at home mostly for reading practice. For example, when I asked Majed and Wafi, "What do you do at home?", both stated that they engaged with what they were interested in. In Majed's case, he reported doing handwriting and reading. Then he explained the type of reading, saying, "A text. For example, the

teacher gives us a text and asks us to read it four or five times at home." It seems that the aim of repeating the text is to ensure it is read correctly. Similarly, Jabir spoke about initially listening to some verses and then reading them from his iPad repeatedly, stating, "I mean I listen and listen and read, read and read (voice increased gradually) until I get it correct." Therefore, these children seem to be saying that reading at home is for the purpose of learning to read and reading correctly.

Some of the children reported that their parents were also concerned about the development of their reading skills, rather than their enjoyment of the activity. When I asked the children whether their parents asked them to read, many said that their parents wanted them to read to improve their reading skills. Majed, Faris and Riyad stated that their parents wanted them to read from the Logati textbook. Faris's response, for example, was as follows:

> I: Do your parents ask you to read?
>
> F: Yes.
>
> I: Read what?
>
> F: Turning, turning and say, read this.
>
> I: Turning what?
>
> F: Logati…

Faris's parents might have been asking him to read to practice his reading or to check how good he was at reading. Two of the other participants, Sultan and Yusuf, stated that their mothers asked them to read a lesson and a long text. Sultan said that his mother says, "Read anything like a long thing to be fast at reading." He added that his mother brought him and his sister Agatha Christie novels for the purpose of improving their reading skills rather than enjoying the books. Similarly, Yusuf stated, "Yes, sometimes my mother wants to see me read a lesson so I know how to read the lesson when I go to school and can avoid making mistakes." It was also clear in Riyad's response that his parents asked him to read so that he would learn to read. I asked:

> I: Do your parents ask you to read, read a specific thing?
>
> R: They say 'learn to read, it is good for you'.

It seems that the kind of reading that the participants' parents ask their children to do is largely for the purpose of learning to read and that the participants thus view the goal of reading as being learning.

To sum up this section, it appears that the children see the act of reading as being important as it helps them learn to read, and indeed to read well, rather than because it is an enjoyable activity in its own right. Some of the children reported that they liked reading because of its potential to improve their verbal skills; reciting the Qur'an required similar skills, including fluency of reading and a good voice. Similarly, because of the importance of developing reading skills, it appears that they like reading to others, being read to or reading aloud. However, they seem to consistently emphasise utilising the opportunities for reading skill improvement rather than being enthusiastic about reading for enjoyment. Furthermore, in addition to some children reporting that reading at home is for the purpose of learning to read and read correctly, their parents appear to be more concerned about the development of reading skills rather than their children enjoying the reading materials, encouraging their children to read anything in order to be a fast reader. It can be said, additionally, that this view of reading as functional and the reported focus on reading skill improvement may come from the perceived importance of reading or reciting the Qur'an with no mistakes and with a 'good voice'.

4.2.3   Stories should be for benefit rather than for enjoyment

Similarly, a number of the participants indicated that reading stories should be for one's benefit rather than for enjoyment. For example, Wafi stated that his older sister, in the eighth grade, told him stories. When I asked him what they were about, he replied, "Stories that I benefit from." Additionally, he spoke about the characteristics of a story that he disliked, stating, "When you read it, you would not benefit from it, nothing." Majed similarly reported that he disliked a story that was of no benefit, saying, "Like a story about playing, it doesn't have any benefit", implying that the stories that he read should be beneficial.

Ali suggested that the school library should be divided into two sections: one section with reading materials for higher graders and the other for lower

graders. He justified this by stating, "We also want to benefit." This suggests that he and his classmates in the higher grades would like to get the benefit from reading the materials at the school library. Similarly, Hamid mentioned the benefits that he could obtain from the materials at the school library. I asked him, "What are the things that you like in the school library?" He responded, "the many books there, I benefit from them." I then asked, "What do you read to get this benefit?" Hamid spoke about a story titled *The Complaining Camel* from the Logati textbook as he felt he would benefit from it.

It might be said, then, that these children think that stories should be beneficial. Whether they listen to them, read them in the school library or from the Logati textbook, they believe that stories should be for one's benefit rather than for enjoyment. The data so far presented suggests that the 'benefit' that these children spoke about might be linked with three aspects: reading religious texts, such as the Qur'an, in order to gain good deeds, the command from Allah to gain knowledge and reading skill improvement.

4.2.4   Home and school reading

As discussed above, the participants' home and school reading engagement appears to be largely influenced by religion, for example, by those parents who asked their children to read the Qur'an and were themselves seen reading it. Similarly, in schools, religion clearly influences their reading, as demonstrated by participants reporting memorisation from the Qur'an when talking about reading in free time at school and in Logati lessons.

Nevertheless, some of these boys reported engagement at home and school with non-religious paper-based reading materials, such as stories and newspapers. For example, Riyad reported that his father brought home stories such as *Kareem and the Ghost* and stories about the prophet's companion. Then he added that his father bought reading materials about "things I do not know", indicating that he read not only religious but different kinds of reading material. Majed reported that he liked *The Small Donkey* story in the school library when the small donkey was in trouble after going out without telling its mother. Some participants also reported that they liked horror and adventure stories and biographies of great

people. This suggests that although the participants' reading material at home and school appears to be heavily influenced by religion, some of them reported engagement with non-religious paper-based reading material. Additionally, school and home culture also seem to influence the children's home reading. Most of the children reported that they read at home largely for their studies at school. Nevertheless, a large number of the participants expressed their enjoyment of reading multimodal texts, such as jokes, social networking and stories on mobile phones and iPads, as is shown in the next sections.

4.2.4.1 Home reading

Reading at home reported as study

Most of the participants mentioned that they engaged with reading material at home mostly for study purposes. I asked Majed and Wafi, "What do you do at home?" Both stated that they engaged with what they were interested in. Majed's response was, "doing handwriting and reading". Then he explained the type of reading, saying, "A text. For example, the teacher gives us a text and asks us to read it four or five times at home." Wafi responded, "I sit and read poetry, memorise it and look at the homework book. If I have something to solve, I will do it." Tariq, Yusuf, Faris and Jabir also mentioned doing homework or studying at home, which may involve engagement in reading. In addition to studying at home, they also discussed other activities, such as having a nap, playing on a PlayStation, visiting relatives, playing football and watching television. Therefore, apart from reading poetry, which interested Wafi, these children clearly engaged with texts at home mostly for educational purposes, such as doing homework.

When I asked some of the children a question about who read at home, they spoke about their siblings' reading as being reading for studying. Khalid and Faris said that their sisters, who were at university level, read or studied from books. Khalid stated, "My sister is always reading her books." He added, "She is at college." It seemed that she was reading her college books, but to clarify this, I asked, "Is she reading things for the college?", and Khalid said, "Yes." He also

mentioned that his little brother read at home from the Logati book. Similarly, Faris described the big university English book that his sister studied, stating, "She cannot carry it." Jabir also mentioned a similar book that his sister had bought; an English book with six or seven hundred pages. Additionally, Yusuf reported that his sister was at university and "sometimes read". Hamid and Tariq's sisters had also been seen reading for school. Hamid reported that his sister in the fourth grade had read all the assigned verses from the Qur'an for her class. Tariq stated that his sister in the seventh grade was eager to read and studied the Logati book. I asked Tariq, "Does your father or mother ask you to read something?" His response was also linked with studying. He stated, "Yes, my father desperately wants me to study." Similarly, Yusuf stated, "Yes, sometimes my mother wants to see me read a lesson." Therefore, it can be said that most of the reading at home reported by these children seems to be for school or study purposes. This indicates that school has an influence on the participants' reading engagement at home. However, this situation seems to be limited to reading for study with no intention of reading for enjoyment.

Reading multimodal reading materials at home

In addition to home engagement with texts related to school subjects, several of the participants said they read different multimodal reading materials at home. They reported engaging with different forms of text on screen-based devices, such as mobile phones, tablets, televisions and computers. WhatsApp and BlackBerry Messenger were the most frequently mentioned applications used to engage with reading materials.

Ali, for example, said that the activity he enjoyed the most at home was "playing on my mobile phone". He stated that he liked BB and WhatsApp, so I asked him what he did with them. He responded, "Social networking." Similarly, Basim said that he liked chatting on BB. I asked him what kind of chat he did on BB. His response was, "Chatting for laughs and joke links. Like a girl drives a car and crashes it." Basim also added that he follows his favourite football team on an application on his mobile phone and people also used BB to share faith messages on Fridays as a reminder of some Islamic practices. Moreover, Riyad spoke about

playing on his mobile phone when I asked him what he liked doing most at home. Then he stated, "Some days I'm on WhatsApp and some days I put on the Qur'an to read. Or I search Google for stories and read them."

The participants reported that some of their siblings also engaged with on-screen texts on their mobile phones. Basim, Tariq and Sultan said that their sisters all read digitally. Basim said that his sisters and brothers read on their mobile phones, saying they "read stories that you need three to four days to complete and they copy the story and paste it on the notes". I then asked him where they downloaded or copied these stories from. He replied, "They send it to each other as a text message on WhatsApp. Some people copy them from the Internet and exchange them with each other." In addition to reading on his mobile phone himself, all his siblings seemed to share and read stories on their mobile phones through applications such as WhatsApp. Tariq reported that his seventh grade sister sometimes read on her mobile phone. Sultan's brothers also read on their mobile phones. Their brothers, in the eleventh grade and at college, respectively, were reported as reading jokes on their mobile phones through BBM.

Some children said that they engaged with similar texts, such as jokes and stories, on their iPads. Yusuf spoke about his iPad and said that he used it generally to play games and watch short videos. When I prompted him to talk more about his engagement with his iPad, he mentioned applications for funny stories, the Qur'an, the prophet's narratives and Qur'an interpretation. I asked him when he last read via these applications. He replied, "When I get bored with a game, I go to another or read." Hence, reading on an iPad only occurs after becoming tired of playing games, but it was still seen to be an enjoyable activity, perhaps because of the device involved. Jabir spoke about his use of WhatsApp on his iPad. He mentioned texts on WhatsApp and BBM about how to deal with an accident happening in front of you and information about fizzy drinks. Basim, further, mentioned that he read jokes and stories on Twitter on his iPad but also said, "The problem is the stories are short and limited to 140 letters."

It seems apparent that these participants *enjoy* reading different screen-based texts at home as well as jokes and stories by means of their portable electronic devices and mostly through social networking. It should be mentioned at this

point that some of these children's parents were also reported to be reading digitally. Faris, Hamid and Ali's fathers and Tariq and Basim's mothers were reported to be reading on their smart phones. Most of the parents who were seen reading at home read WhatsApp, text messages or news on their mobile phones in addition to Islamic-related texts. For example, Basim said, "My mother reads the Qur'an every day and after each prayer. She also reads stories on WhatsApp." I spoke with Faris about his parents' home reading and asked him:

> I: Does your father or mother like to read?
>
> F: Yes.
>
> I: Who?
>
> F: Only my mother.
>
> I: What does she read?
>
> F: I mean, she reads WhatsApp and messages.

Faris later said that his father liked to follow the news and reads the breaking headlines on television. Ali also reported that his parents read on mobile phones, specifically the electronic newspaper *Sabaq*, and on Twitter. Hence, these children might be inspired by seeing one or both of their parents or their younger siblings holding a device like a mobile phone and reading.

Several participants additionally reported some reading at home on computers or laptops but not as much as on mobile phones and iPads. Riyad, for example, said that he played games on his Sony player, but when he wanted to read a story, he would use the computer. Ali talked about his little sister's use of the computer when I asked him who read at home. He responded:

> A: My little sister in the fourth grade. She opens the computer and looks and reads.
>
> I: What does she read?
>
> A: She reads children's stories and watches children's plays.

Basim mentioned that he used the laptop to search for jokes to read. Sultan also spoke about his computer use, saying, "I look for pieces of information. Sometimes I play some smart games." Therefore, these children engage with some sort of screen-based reading not only on smart devices but also on computers or laptops.

Some participants said that they encountered multimodal reading materials while watching television; they talked about their involvement, such as subtitle reading, tweeting and voting. All participants watched television, but they watched different shows and channels, including cartoons, series, horror films, action films, mythical stories, children's channels, the Bedayh Islamic channel, the prophets' stories on DVD and the Saudi sport channel. Literacy interaction while watching the television, such as voting via the channel's website for a favourite cartoon or tweeting about a television programme, were mentioned by two participants, Tariq and Sultan. Additionally, Sultan said that his sister "always watches translated Japanese films. She is learning Japanese and reads the translation". It can, thus, be stated that all the participants watched television, but a small number of them reported reading texts while watching.

Reading for enjoyment

At home, as discussed in the previous section, the most enjoyment gained from reading, as reported by the participants, seems to be on mobile phones and iPads, according to Ali, Basim, Riyad, Yusuf and Jabir. For example, Basim said that he enjoyed reading on his mobile phone. After hesitating initially, Basim made it clear that he did not read from paper-based books but instead read from his own BlackBerry. I asked him:

> I: Okay, have you ever read a story or a book for enjoyment?
>
> B: The... I mean, erm, story.
>
> I: I mean have you ever said I am bored now, let me read this story or that book, or let me turn the BB on and read from it?
>
> B: The BB, yes, but books, no. When I am bored, I read jokes on BB and open links to funny short videos, like falling off a bicycle or pranks.

Some participants reported enjoying reading religious material and poetry as well as reading stories to siblings at home, though they did not enjoy this as much as screen-based texts. Wafi, for example, responded "Yes" to my question, "Have you ever read for enjoyment? Like if you are bored, do you then read to enjoy yourself?" Then I probed further:

> I: What do you read?
>
> W: I read, erm, like poetry.

I: Okay.

W: Yes, poetry. I like it so much.

He also reported that he had looked at poetry books at a bookstore. Majed also enjoyed reading at home. He read about the prophet and responded to my question about whether he has ever read for enjoyment or not:

M: Yes, at home, I read about the prophet … I read it always.

I: Where do you read it?

M: At home.

I: In what form? A book or on a computer?

M: No, a book, I bought it from the _____ .

Hence, of the twelve participants, only Wafi and Majed said they read paper-based books for enjoyment at home. Wafi enjoyed poetry and Majed liked reading about the prophet.

Riyad and Sultan seemed to enjoy reading different materials with other people at home. Sultan, for example, said he liked reading to his younger brothers at home and added, "…like bedtime stories, but I don't read them to my brothers at bedtime; I read them in the afternoon (laughs)". Furthermore, Riyad reported that he read some children's stories from his mobile phone to his brothers and added, "They are entertained." These participants appear to like to read to their younger brothers and sisters, who enjoy being read to, and maybe also to enjoy the act of reading aloud themselves. However, reading on screen-based texts seems to be the most enjoyable medium for these children at home.

In addition, bookstores were seen mostly as shops that sell stationery and not viewed as places to buy paper-based reading material, such as books. The majority of the children said that they went there for stationery rather than for reading material. For example, my discussion with Majed was as follows:

I: Okay, do you go to a bookstore?

M: Yes, when I want something like a pen.

I: A bookstore that sells books?

M: Sells signs. Yesterday I bought a sign for the teacher.

I: What was it about?

M: Class timetable.

I: Have you ever been to a shop that sells books?

M: Yes, last night. I took a sign and taped it on the classroom wall.

Majed's responses indicate that he went to a bookstore for stationery. Additionally, his responses imply that he viewed a shop selling books as a shop for stationery as he gave the same answer to a question that I repeated in order to seek clarification. Similarly, I asked Yusuf, "Have you been to a bookstore, a bookstore that sells books?" He replied, "No. I have only been to a bookstore that sells bags, pens and books. I mean there are books too", indicating that the bookstore did sell books in addition to stationery. Hamid also said, "I go to a bookstore to buy pens and get prepared for school." Most of the children mentioned stationery as the reason for going to a bookstore, which suggests they might not be interested in the reading material there or in reading from paper-based texts, such as stories. On the other hand, it might be due to the lack of reading material that they have been offered.

Bookstores appear to be paying more attention to materials that serve school subjects, such as Logati. Jabir and Tariq stated that they went to bookstores for stationery but also for Logati exercise books and essay books. Jabir said, "Sometimes I buy books and sometimes I get school tools. I mean, I benefit from it somehow." Then I asked him what kind of books he bought, and he replied, "Like some Logati books for learning to write." Similarly, Tariq responded to my question about going to a bookstore by saying that he bought stationery and books for school there. He said, "Yes, sure. I buy book bags. Also, when I was in fourth and third grade, I bought essay books." On the other hand, Riyad named several books that his father bought, for example the *Kareem and the Ghost* story and one about the companions. My conversation with Riyad on this topic was as follows:

I: Have you been to these bookstores?

R: Yes I go, and my father says 'take one' if I tell him that I want a story.

I: Do you find lots of things?

R: I find some stories that I have read before. You can find different kinds.

However, when he got his iPhone, his father asked him to read on it, searching for stories. He reported that he copies and pastes some stories into Notes, such as children's stories and prophets' stories. It can be said, therefore, that most of these children reported enjoying reading digital texts far more than enjoying reading paper-based text.

The data suggests that this reported enjoyment of screen-based texts might be due to a number of different factors. It might be due to the variety of accessible content of screen-based reading material as some of the children reported reading jokes and about sports on their portable devices, whereas paper-based reading material was reported as being mostly Islamic and for school. Another factor that may have impacted positively on their on screen reading engagement is the culture within which the children live. For example, Riyad and Faris saw their parents reading stories on their mobile phones, and Sultan and Basim's siblings engaged with reading material on WhatsApp and BBM. Furthermore, the fact that bookstores are seen more as stationery shops for most participants may suggest that the books available in bookstores are again not viewed as being a source of pleasure. A possible factor could be the view that literacy lessons are tiring because they involve lots of writing and memorisation, which is discussed below.

4.2.4.2 School reading

It appears that schools have a huge impact on the ways in which these children engage with reading; however, it seems that enjoyment of reading is not a priority. The word reading itself was conceived by some of the participants as being purely associated with reading lessons and Logati textbooks. To a lesser extent than those who conceived reading as reading the Qur'an, three participants explicitly mentioned reading Logati, and one of these three also cited the Qur'an. I asked, for example, "Riyad, if I say to you 'reading' or 'the reading', what comes to your mind? Reading what?" He replied, "Like reading Logati." Similarly, Basim responded, "Reading Logati, erm, no, Logati and the Qur'an." Two participants, Majed and Yusuf, mentioned learning, 'taking lessons' and reading lessons. Majed's response was, "Learning, taking lessons and writing."

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Similarly, Yusuf said, "Reading lessons." This might imply that they understand reading as reading lessons in school, which relates to those participants who understand reading as reading Logati.

It appears that schools have an influence on the participants' home reading as most of the participants said that they read for study purposes at home. Almost all the participants' school-based reading appeared to be on school subjects and from Logati textbooks. Although some of the children reported liking Logati lessons at school for different reasons, no one mentioned liking reading the Logati textbook at home. Instead, they talked about enjoying engaging with screen-based texts.

Participants' perspectives on Logati lessons and reading for enjoyment at school

Most of the participants reported that they enjoyed Logati lessons for a variety of reasons. Firstly, one participant spoke of his teacher's techniques. Basim stated that he liked Logati because "It is fun and at the same time the teacher is kind and everything with him is in understanding or harmony." Majed reported his own interest in the lessons. He said, "It has handwriting and practicing handwriting." In addition, some children also mentioned the benefits that they derived from the lessons. Hamid, for example, stated that he liked Logati lessons "because we benefit from them in many ways". Similarly, Wafi said, "I benefit from them." Furthermore, Faris and Yusuf mentioned the thinking activities involved in the lessons. Faris stated, "I am enthusiastic about the subject and ask everything, like where I should put this and where I should take it to." Yusuf also liked Logati lessons most, saying, "I answer and learn. When I don't know anything, I don't like the lesson." Similarly, Sultan reported that he enjoyed Logati lessons because he understood them well. Hence, these children experience success in Logati lessons, which may contribute to their enjoyment of these lessons.

Additionally, seven out of twelve of the participants mentioned problem-solving or answering questions in Logati lessons. Majed in particular liked to answer the teacher's questions at school. When I asked him why, he replied, "To be a smart and good boy." It can be said that praise and recognition is important to these

children, and they want to please their teachers through engaging with problem-solving activities or, as mentioned earlier, via reading aloud well. Therefore, these children seem to be extrinsically motivated to engage with reading materials at school as they like to be recognised and praised.

However, not all the participants liked Logati lessons. Ali said that the memorisation in Logati lessons, such as memorising chants, was tiring. He also enjoyed being out of the classroom. He said, "It is good to go out of the class, away from reading this and solving that", indicating that reading for any subject or problem solving at school was not particularly appealing to him at times. Tariq enjoyed the prophet's narratives and jurisprudence lessons more than the Logati lessons as he said they contained understanding and less writing.

In summary, most of the participants appeared to enjoy Logati lessons for a range of reasons. Only two out of the twelve children had negative views on the lessons due to the tiring work and the lack of understandable material. The kindness of the teacher and his ability to explain a lesson was important to the participants. Learning handwriting, which one child was interested in, was also reported as a reason for liking Logati lessons. Also, some of the participants stated that they enjoyed the benefits they derived from Logati lessons as well as being recognised for their work in the lessons.

However, when I asked the participants to talk about what they did in their free time at school, only one of these children mentioned reading for enjoyment. Wafi stated that he read a poetry book during his free time at school and that he usually took it to school. Eight participants reported that they chatted during their free time at school. Five participants said that they memorised their homework in their free time at school. In addition, some participants said that they spent their free time at school playing, staying in the class with nothing to do, practicing handwriting, drawing, reading school textbooks like the Logati book, reading compositions and doing competitions.

It can be said that these boys enjoyed Logati lessons for different reasons and that reading in their free time at school is more likely to occur for homework and memorisation purposes. However, only one child stated that he would read

poetry for enjoyment during his free time at school. Therefore, school reading appears not to include reading for enjoyment. Instead, it involves school-related material, while home reading involves school-related material, a little engagement with non-religious paper-based reading material, as reported, and some reading screen-based texts for enjoyment.

School and the perceived value of reading

Reading for enjoyment seems not to be promoted by schools. Some of the school libraries were reported as being used as spare classrooms, thus suggesting that school libraries were not viewed as a space for reading. Moreover, some children reported that they were not happy about the reading material in their school libraries. In addition, the children said that their teachers asked them to read only school textbooks at school.

According to the participants, going to the school library or the LRR fulfilled different purposes in different schools; however, the LRRs or the school libraries seemed not to be valued as spaces for reading. It appears that the school libraries were mainly used as spare classrooms, where Logati and English language lessons took place. However, some participants reported doing different activities there, such as borrowing books and reading stories.

Sultan said that his class studied Logati in the school library and that the teacher sat beside the computer. In conversation with me, he said the following:

> S: I sit here and open the book and study. The teacher sits beside the computer and we study here.
>
> I: What do you study?
>
> S: We study Logati.

His classmate, Tariq, reported a similar reason for visiting the school library. He added that the teachers said, "If you are polite, we are going to show you a film." I then discussed this further with Tariq:

> I: Do your friends go to the library?
>
> T: How, suddenly like this?
>
> I: Yes.
>
> T: No, we don't go until the teacher says that the lesson is there.

Hence, it can be said that the school library in Sultan and Tariq's school, as with others, is used for teaching Logati lessons as well as for rewarding students by showing films.

Ali, however, did mention going to the LRR to borrow books. When I asked him if he had been to the school library, he stated:

> "Yes, they give each student in the school a little piece of paper. If you want to borrow a book, you need to use the paper on which your name, class and signature are printed. And if you want to return the book, you also need to use the little paper."

However, Basim, who is at the same school as Ali, gave a different reason for visiting the school library. When I asked him when he was allowed to go to the school library, he stated:

> B: When the teacher is absent, the computer room is occupied or the sport court is in use.
>
> I: Do your friends go to it?
>
> B: We have to go all together, and no one can go to the school library alone.
>
> I: What about during the breakfast break?
>
> B: We only have our breakfast. Look at today, they asked us to go out of the building to the schoolyard. And how they would let us stay here at the library to read!

Although Ali reported that he had participated in the process of borrowing from the school library, it appears that in Ali and Basim's school the school library was generally not a place that they would be allowed to visit. Basim appeared unhappy about not being allowed to visit the school library during the breakfast break. This also indicates that this school does not value reading in the school library.

Furthermore, Jabir mentioned that they would go to the school library when their classroom had a power cut as a reason for visiting it. He also talked about sitting with nothing to do and studying Logati there as well as copying from a book into the Logati textbook. However, it is not clear which book they copied from. Another participant from the same school and grade reported that he and his classmates went to the school library and read stories or a text from the Logati textbook in addition to doing homework. Therefore, it appears that the

school library in Jabir's school is utilised as a spare classroom when the power is down and reading and writing in the Logati textbook take place there.

Apparently, Faris had never been to the school library on the first floor as he stated, "I am just here; I don't go upstairs." Hamid, from the same school, reported that there was a school library in the old school building and said, "Here it is written 'learning sources'. It might be the library." The library in the temporary building might not have been available to students while the old one was being refurbished. Majed reported that the purpose of going to the LRR was to have English language lessons. However, he stated later that if his classmates visited it, they liked to read and entertain themselves. Riyad, from the same school and grade, reported a similar reason for going to the LRR in the following conversation:

> I: How many times do you visit the school library?
>
> R: If we have a spare class or English.
>
> I: If you have a spare class, what do you do while you are in the school library?
>
> R: We read or play.
>
> I: What do your friends do when they come to the library?
>
> R: Some of them play noughts and crosses and some read.

Riyad also said that he had read a story titled *The Ant and the Boy* from the school library when he was in fifth grade. It appears that these participants, Majed and Riyad, who are from the same school, go to the school library in order to have English lessons and when they have a spare class. They read in their spare classes when in the school library, and some of Riyad's classmates read stories to entertain themselves while others play noughts and crosses.

Wafi and Yusuf said that they visited the school library in order to read poetry and the prophet stories. Yusuf stated that he read about the prophets' battles in order to prepare himself for history lessons. Wafi was interested in poetry. However, Wafi mentioned that he has not visited the library since last year and Yusuf said that he visits it only once a year.

School libraries in the participants' schools are clearly not valued as spaces for reading; rather they tend to be used as spare classrooms. Consequently, few of

the participants engage with reading through borrowing books, reading stories or entertaining themselves with reading. The few visits they do make are mainly for taking lessons, particularly as they visit the LRR at most a few times a year.

It should be noted here, as discussed earlier, that despite religious influence on these children's reading, some of them reported infrequent reading of Islamic material in their school libraries. Additionally, most of the participants were relatively unsatisfied with their school libraries in terms of the different reading material that was available to them as well as the uncleanliness and untidiness. I went into more depth with five participants and asked what they would like to see changed in the school library. Riyad wanted there to be more cultural books and books from which to learn. Similarly, Basim wanted some kind of information books "for learning, like how to memorise the times table. You read this book and learn how to memorise the times table and make it easier for you". Majed said that he did not visit the school library and stated that he wanted stories in general. Ali said, "Honestly, I don't like anything here. All the story titles are for children." Then he added, "The school library should be divided into a library for students in the higher grades and another one for those in the lower grades." Hamid reported that he disliked only one thing in the school library, which was the dust on the library walls. Similarly, although Sultan liked the way the school library was organised, he said that he disliked the mess at the top of the shelves, indicating that the school had been using those areas for storage. In all, these participants generally wanted more from their school libraries than they were being offered, yet the libraries did not appear to be encouraging spaces for reading.

Teachers at schools were said to be asking students to read only school-related texts. Therefore, as discussed earlier, not one of these students said that they read for enjoyment at school, except for Wafi's poetry reading.

I asked the children "Are you expected to read at school?" They told me that teachers expected their students to:

- Read two pages from a school textbook.

- Read text and verses from the Qur'an.

- Read, for example, a long text or a poem that they had chosen.

- Be seen by the principal reading a lesson or paragraph from the Logati textbook.

- Revise a long lesson entitled *Mosa'ab ibn Omair* over three pages.

Additionally, according to Sultan, their teachers would not expect him and his classmates to read at school. Instead, teachers would select any student to read, for example, a question or a lesson for the sake of developing reading skills. Similarly, Ali reported that he and his classmates did not read until the teacher asked one of them to do so. Tariq talked about reading in the morning broadcast since he was in the first grade, when I asked him, "Does your teacher want you to read?" This implies that his teacher asked him to read only for morning broadcast. In such a broadcast children often present or read short texts in front of all the school's students in morning assembly, and usually start with a recitation of some verses from the Qur'an, one of the prophet Mohammed PBUH narratives, and then present a talk on any topic. Each part is presented by a different student. The only reading practice that came to Tariq's mind was that of the morning broadcast when I asked him what his teacher wanted him to read.

Thus, it can be said that most of the participants' teachers expect them to read school-based texts from the Logati book or the Qur'an or poems. Teachers' expectations appear to also have an influence on children's home reading, as discussed above, in that most of the participants mentioned that they engaged with reading material at home mostly for study purposes.

Overall, reading for enjoyment appears to be undervalued by schools as most of the participants' teachers were reported as expecting children to read school-based texts for the purpose of practicing and developing a skill. Additionally, some of the school libraries were reported as being used as spare classrooms, and unsatisfying reading material and untidiness in their school library was also reported by some of the children.

4.3 Conclusion

A key finding from the interviews of the twelve children is that their religion seems to have a significant impact on their reading engagement. For these children, the word 'reading' seems to mean reading Islamic texts, and they claimed that they had learned to read because of Allah's command to gain knowledge. Parents at home also asked their children to read Islamic texts and were seen reading religious texts, such as the Qur'an, themselves. Siblings, classmates, friends and relatives were also reported to be reading the Qur'an. In addition, the participants stated that Logati lessons involved memorising and reading from the Qur'an and Islamic related texts, such as *The Complaining Camel* story. Some children also reported that stories that were told at school and home were religious too. Furthermore, the children's reading material preferences were reported to be Islamic. The Islamic culture that informs these children's lives may have impacted on some of them as they reported reading the Qur'an after I repeated a question about their daily activities at home.

It appears that the act of reading is conceived of as being important by the participants because it helps them learn to read and read well rather than it being an enjoyable activity. Some of the children reported that they liked reading for certain reasons; however, the point of reading seems consistently to be utilising the opportunities for reading skill improvement rather than deriving enjoyment. Some of the children liked reading because of its potential to improve their verbal skills. Similarly, it appears that they liked reading to others, being read to or reading aloud because of the importance of developing their reading skills. Furthermore, the participants' parents appeared to be more concerned about the development of reading skills rather than the enjoyment of reading, encouraging their children to read anything in order to be a fluent reader. This view of reading as functional and the reported attention to reading skill improvement may emanate from the perceived importance of reading or reciting the Qur'an with no mistakes and with a 'good voice' as in the opinion of some participants, a good reader is one who reads the Qur'an correctly.

The data also suggest that stories should be beneficial to children, whether they listen to them or read them. The children believe that stories should be for one's benefit rather than for enjoyment. The benefits that they spoke about might be linked with gaining good deeds from reading Islamic texts, such as the Qur'an, following the command from Allah to gain knowledge from reading or reading skills improvement.

It appears that schools influence the participants' reading engagement at home; yet this influence appears to be limited to reading for study. Reading at home was reported by most of the participants as being for school and study purposes, such as doing homework and memorisation. However, the most enjoyment gained from reading at home seemed to be derived from different multimodal reading material on screen-based devices, such as mobile phones, tablets and computers, with the multimodal texts most often mentioned as being read on WhatsApp and BlackBerry Messenger.

At school, reading for enjoyment seems not to be valued. The participants enjoy Logati lessons for different reasons, such as the kindness of the teacher and problem solving and receiving recognition. Reading in the participants' free time at school is more likely to be done for homework and memorisation purposes. However, one child stated that he would read poetry for enjoyment during his free time at school. Moreover, school libraries in the participants' schools are clearly not valued as spaces for reading; rather, they tend to be used as spare classrooms. Additionally, most of the participants' teachers expect them to read school-related texts, such as those from the Logati book, the Qur'an or poems. In all, home reading involves school-based material in addition to reading screen-based texts for enjoyment, while school reading seems not to include reading for enjoyment.

This section has presented the findings from interviewing 12 children at different school levels from grade four, five and six. The next section will present the findings from both the Q study and the reading materials questionnaire.

4.4 Findings from Q methodology

This section presents the findings from the Q methodology, via which the research questions will be explored further. The findings from the Q study complement the findings from the interviews in order to accomplish the aim of the study, which is to understand the factors influencing Saudi primary children's engagement with reading.

From the factor Q-sort values for each statement (Table 3.6 above, page 75) and the crib sheet created for each factor as well as the distinguishing and consensus statements (see Appendix 10) generated by the PQMethod programme, all four interpreted factors (based on 35 Q-sorts) appear to be in agreement regarding the reading of Islamic texts with no significant variations. Therefore, the similarity between the four factors is presented first, and then the four different viewpoints on reading for these boys (the interpretation of the four factors) are presented along with demographic information for each factor's Q-sorts. Statistical information for each factor can be found in Appendix 9.

As mentioned earlier, in order to reduce the number of items in the Q-set and make the Q sorting activity take less time and effort, the RMQ was created. This is a multiple choice questionnaire with 18 answer modes representing the type of reading material generated from both the related literature and the 12 interviews of the participants in the Q study, who were asked to select what they like to read. It also contains a space for allowing participants to add any other reading materials (Appendix 4). All 37 children who participated in the Q sorting activity took part in the RMQ just after completing the Q sorting activity. Microsoft Excel was used to analyse the RMQ data. Data from each set of participants loading onto a factor were analysed separately. The results of this analysis are presented in this section after each factor interpretation to contribute towards an understanding of the four different viewpoints on reading.

The RMQ data generally shows that all the participants selected a variety of reading materials that they liked to read, but the texts most preferred were about sports and jokes (see Figure 4.1 below). 81% of the participants selected sports

and 76% of them chose jokes. 70% of the participants indicated that they liked to read horror stories, 60% liked to read about their favourite hobby and 60% liked to read comics. The data also shows that these children were not interested in reading materials that appeared not to be designed for their age. It seems that childish stories, newspapers, magazines and the news were a less popular choice as read material.

Figure 4.1: P-set's Reading Materials Preferences to read in per cent
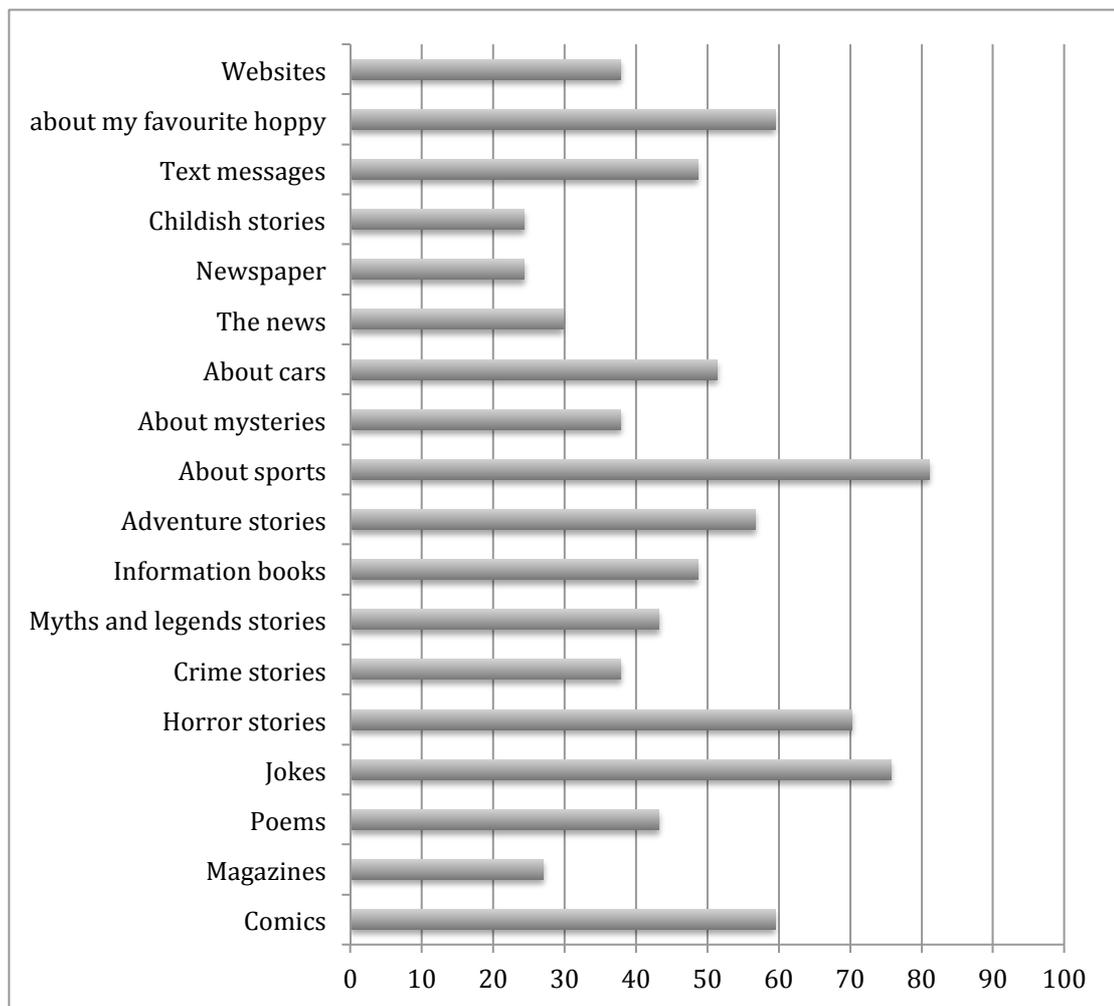
4.4.1   One view on reading Islamic texts

It seems clear that most of the P-set agreed with the statements concerning the reading of Islamic texts. This supports the findings from the interviews that the participants' religion seems to play a major role in their motivation to read. Table 4.1, below, shows the degree of agreement that participants loaded on each factor in relation to Islamic statements.

Table 4.1: Items related to reading Islamic texts and factor Q-sort values for each statement

Items	Factor 1	Factor 2	Factor 3	Factor 4
7. I like reading Islamic stories like prophets' and companions' stories	+4	+4	+4	+3
9. I like reciting the Qur'an	+4	+4	+4	+4
10. I like to read the Qur'an with spiritual enjoyment.	+3	+3	+3	+3
37. I like reading the Qur'an at mosque	+4	+3	+4	+4

It appeared that all the P-set agreed most that they liked reciting the Qur'an (9: +4). Additionally, they almost all agreed most that they liked reading the Qur'an at the mosque (37: +4 and +3). It seems that they liked reading Islamic stories, (item 7), more than stories in general as most of the participants loaded on the factors agreed less on item 8 "I like reading stories". They all appeared to be in agreement that they liked to read the Qur'an with spiritual enjoyment (10: +3).

A possible justification for why most of the P-set agreed on item 10 less than on other Islamic items was the significance of the process of reading the Qur'an as reading the Qur'an with spiritual enjoyment may be seen as an advanced form of worship. This is supported by the fact that while he was sorting the item, one of the P-set stated that he was not old enough to gain spiritual enjoyment while reading the Qur'an. Although the P-set agreement was less on item 10 (10: +3) than the agreement on other Islamic statements, spiritual enjoyment while reading the Qur'an may still be important to them.

It is apparent from the interview data and the Q study that the children's religion significantly influences their motivation to read. In the following, four different views on reading that emanated from the Q study are presented.

4.4.2   Factor interpretation

The factor Q-sort values for each statement (Table 3.6 above, page 78) and the crib sheet created for each factor as well as the distinguishing and consensus statements in Appendix 10 were used for the interpretations of the following four factors.

4.4.2.1 Factor One: I like reading to be challenging, but I do not read for enjoyment

Demographic information for participants representing this factor

Twenty-one participants are significantly associated with this factor. Just over one third of the participants were from grade six, aged 11, another third were from the fifth grade, aged 10, and just under a third were fourth graders, aged 9. Six out of twenty-one were of high SES and seven were of low SES. Four participants reported not reading in the school library, whereas four reported that they did. Eight of them claimed they were enthusiastic about reading, whereas another five said they felt less so.

Full viewpoint

Students with this viewpoint tend not to agree that reading can be fun (4: 0), and they do not say that they read for fun (3: -2) or that they read for fun at school (12: -3). They do not read for enjoyment on a smart phone or tablet (13: -3), although they might read more on smart devices if the applications used for reading were cheaper (42: -1). Those around them have not really influenced their reading habits (28: -2; 33: -2).

These students clearly believe that they are good at reading (19: +1) and prefer texts that are intellectually challenging, particularly texts that are in English (11: +3), long (24: +1), new (17: +3), interesting (21: +1) or complicated (25: -3). Reading long texts is preferred to short ones (24: +1), and the greater challenge of reading books without pictures in them is also preferred (27: 0). Being the best is important to these students (18: +3).

The students with this viewpoint do not mind being asked about what they have read (38: -1) as they like demonstrating how well they have understood a text. It does not matter to them whether the teacher recognises how well they read or not (23: +2) as they do not need others to tell them how good at reading they are. It is easy for them to read aloud (30: -4), and they do not feel that they read because they have to (15: -4), although reading is important to them (22: +2).

Like other students, they like reading stories (8: +2), and they feel that reading from Logati textbooks can be fun (31: +2) probably because it enables them to demonstrate their skills to others. They like having their own bookshelves at home (39: +2) as this is another way of showing how clever they are.

That said, one of their daily activities is reading for pleasure (2: 0), and they will read in their spare time if they find interesting reading materials (40: +1). They disagree that girls like to read for fun more than boys (26: -4) perhaps because they associate reading so strongly with an intellectual exercise that, in their view, boys particularly should excel at.

Reading material preferences for Factor 1

Twenty-one of the P-set selected what they like to read from 18 types of reading materials in the RMQ following the Q sorting activity. Some of the participants selected half of the 18 reading materials, whereas others selected more. Other participants chose less than half of the 18 types of reading materials. In other words, different participants selected a different number of reading materials that they like to read. The bar chart below shows participants who loaded onto this factor and their choice of reading material expressed as a percentage. In addition to a consensus on liking reading Islamic texts, discussed above, it appears that these children like to read about sports, as 85% of the participants loaded onto this factor chose this. 70% of them chose reading jokes and horror stories. 66% like to read about their favourite hobbies, which might be doing a type of sport. More than half of them selected reading information books and adventure stories. All these types of reading material may be associated with the challenge that they like reading to provide, as factor one indicates. On the other hand, most of the participants who loaded onto this factor did not choose childish

stories. These sorts of stories may not present them with as much of a challenge as the other types of reading material.

In addition, at the end of the RMQ, they specified that they like to read some Islamic reading texts. Three of them added that they like to read prophets' and companions' stories. Also, another three participants added that they like to read sports news. One participant mentioned that he likes to read magazines in the English language too.

Figure 4.2: Reading materials preferences for factor 1 Q-sorts
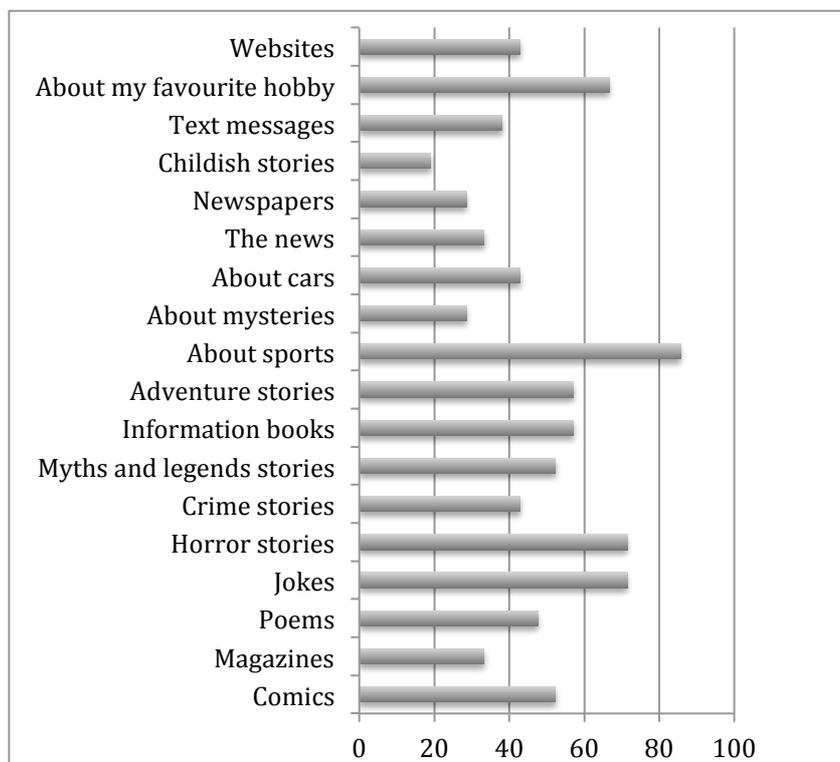
4.4.2.2 Factor Two: I like reading on screens, and reading a text or a story is much better than listening to them being read.

Demographic information for participants representing this factor

Four participants are significantly associated with this factor. Two participants were from a high SES and were less enthusiastic about reading. They were from

grade six, aged 11, and grade five, aged 10. The other two participants reported not reading at the school library or in the learning resources room. These two participants were fourth graders, aged 9. With regard to the type of school that these participants were from, three of them were from state schools and one was from a private school.

Full viewpoint

Students who have this viewpoint like to read multimodal texts on-screen, particularly on social networking applications (14: +3), and they find it more interesting to read on-screen texts rather than paper-based texts (41: +2). They disagree less than some other students that they read for enjoyment on a smart phone or tablet (13: -1). As they read more on social networking applications, such as WhatsApp, BBM, Twitter and Facebook (14: +3), it seems that the amount of reading they do on their smart devices does not depend on whether the applications used for reading are cheap or expensive (42: -3).

They would be very happy if they received a book as a present (5: +2), and, to some extent, they like going to bookstores (6: +1). Additionally, they seem to borrow reading material from the school library (34: +1). However, reading generally at home and for enjoyment is not something that they do on a daily basis (2: -3; 1: -3). This might be due to a lack of discussion about reading and books at home influencing them (29: -4), so reading new material does not appeal to them (17: -2).

Reading digitally seems to have an impact on their reading activity preferences. They find that reading a story is more fun than listening to one being read (32: +3), and they prefer to read a text or a story rather than listen to someone else reading it (36: -4). They prefer to read a short text rather than a long one (24: -4). Also, they do not like to select the text that they are going to read themselves (35: -2) because they do not have a favourite subject that they like to read about (16: -2). So they appear to like reading random topics on their digital devices or on social network applications.

They do not like to be asked about what they have read (38: -3), and they are unlikely to be asked about what they have read on their own smart phones.

Reading from the Logati textbook is not fun for them (31: -1) as it involves a lot of questions being asked about a text they have read, which they do not like.

Being the best at reading is not a significant issue for them (18: +1), but what seems to be important is being praised by their teacher when reading well (23: +4).

Reading material preferences for factor 2

Four participants selected what they like to read from 18 types of reading material in the reading material questionnaire following the Q sorting activity. All four participants indicated that they like to read text messages and horror stories. Three of them, additionally, selected jokes, about sports, comics and about mysteries. None, however, selected news, newspaper or magazines.

Figure 4.3: Reading materials preferences for factor 2 Q-sorts
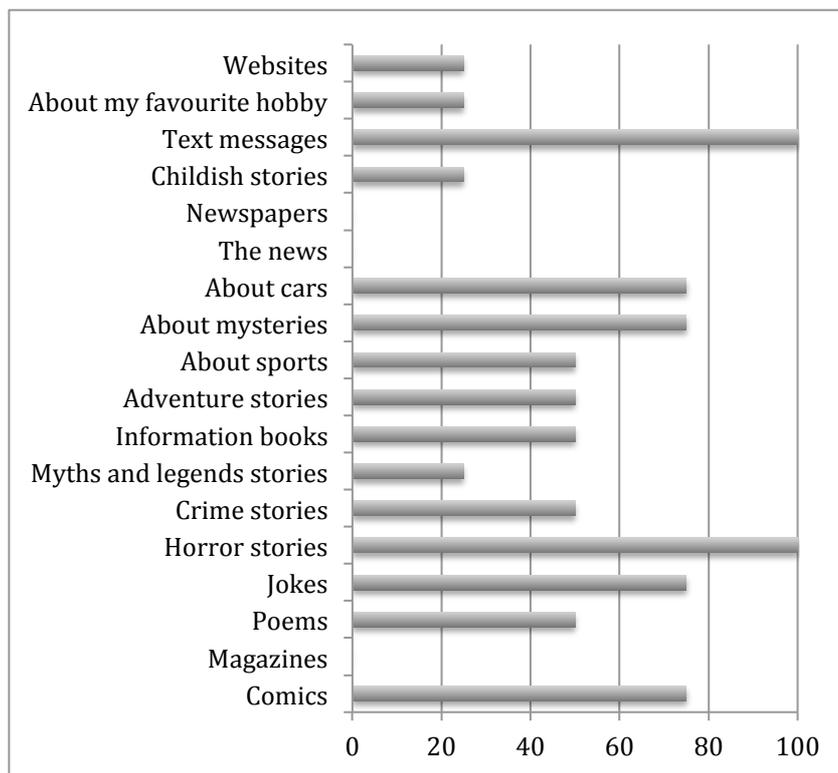
4.4.2.3 Factor Three: I like reading books with pictures in them and listening to a text being read

Demographic information for participants representing this factor

Six participants are significantly associated with this factor. Four participants were from state schools and two from private schools. Three participants loading onto this factor from the fifth grade, aged 10, were reported to be less enthusiastic about reading. Two of the participants from grades six and four, aged 11 and 9, reported being enthusiastic about reading. Two of the participants were of high SES and three of low SES. One of the participants asked me if he could take part rather than be chosen. I know only that he was from grade six.

Full viewpoint

The students with the factor three viewpoint appear to read for enjoyment generally as well as at school (3: +3; 12: +2), and they think that reading can be fun (4: +2) but not from a Logati textbook (31: -1). They think that they like to read more than girls (26: -4) and might read stories (8: +1). In particular, they like to read books with pictures in them (27: +3) and to select a text that they would like to read themselves (35: +2) as they favour certain reading materials (16: +1), perhaps reading materials that are full of images. Although they think that they are good at reading (19: +1), they seem to view complicated stories as being no fun to read (25: 0), therefore they appear to not like reading all kinds of stories (8: +1).

They do not like reading on social networking applications (14: -3) perhaps because the text dominates such applications and there are few images, but they may read for fun on their smart phones (13: -1). Thus, they would probably read more in screen when the application used for reading is cheap (42: -1).

They like to listen to a story being read by a grown-up (36: +2), which is perhaps because others at home seem to talk about reading (29: -1).

They would read more if they were rewarded when reading a particular type of reading material (20: +1) and their Logati teacher seems to read during their free

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time (33: 0). However, they appear not to like going to bookstores (6: -4) or borrowing from the school library (34: -4). Nor do they wish to have their own bookshelves at home (39: -3).

## Reading material preferences for factor 3

Six participants selected what they like to read from 18 types of reading material in the RMQ after sorting the Q set. Most of them indicated that they like to read comics, jokes and adventure stories. Two-thirds of them also like to read horror stories and about sports. Additionally, half of the participants loaded onto this factor indicated that they like to read childish stories, about their favourite hobbies, about cars, about mysteries, information books and crime stories. On the other hand, most of them do not like to read poems, the news and newspapers. One participant added that he liked to read about maths and the prophet's narratives.

Figure 4.4: Reading materials preferences for factor 3 Q-sorts

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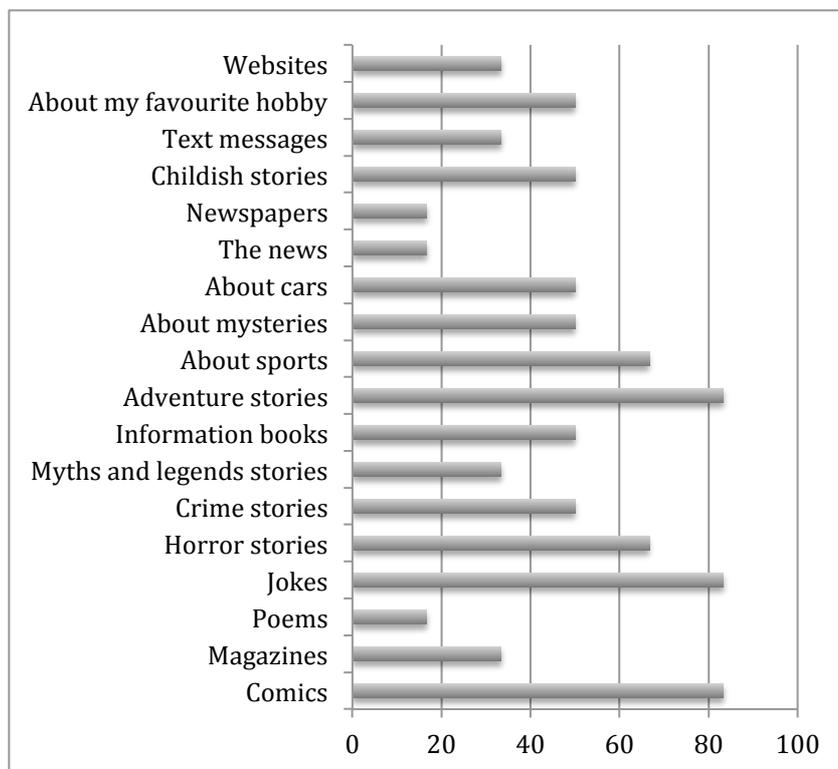
4.4.2.4 Factor Four: Reading is challenging for me, but I have to read so I read at home but not on screens

Demographic information for participants representing this factor

Four participants are significantly associated with this factor. Three participants were from state schools and one from private school. Two of them were of low SES in grade six, aged 11, and one was of high SES in grade four, aged nine. Two of them reported being less enthusiastic about reading, but one was more so. The fourth participant loaded on this factor was from grade four and aged nine. He stated that he read at the school library.

Full viewpoint

Reading seems to be challenging for students loading onto factor four. They believe they are not good at reading (19: 0), and it is hard for them to read out loud (30: +2). They would be concerned about the difficulty of a text even if the text was interesting (21: -1), and listening to a story is preferable to reading it (32: -3). It appears that reading is even harder when the text is in English (11: -4).

Because of the struggle these students have with reading, they would not read more even if they were rewarded for reading (20: -4). Nor would they read in their free time if the reading materials were interesting (40: 0), and they would be unhappy if given a book as a present (5: -2). They feel that reading is not really important for them (22: 0) but that they have to read (15: -1). They read at home (1: +4) but not on-screen (41: -4; 13: -2) even if the reading applications are cheap (42: -3). They also feel that girls read more than boys (26: -1).

Nevertheless, they would like to be the best at reading (18: +3), and they prefer to read long texts rather short ones (24: +1). They would also like to have their own bookshelves at home (39: +2), and they may borrow reading materials from the school library (34: +1). This is perhaps because of the influence of their reading models, those family members at home who like to read for enjoyment

(28: +2) and their Logati teachers, who appear to like reading in their free time (33: 0).

Reading material preferences for factor 4

The P-set selected what they like to read from 18 types of reading materials in the RMQ after sorting the Q set. All four participants loading onto this factor like to read about cars and sports. Three of them also like to read the news, jokes and poems. Two out of four of the participants like to read comics, newspapers, text messages and about their hobbies. None of the participants, however, indicated that they like to read crime stories.

Figure 4.5: Reading materials preferences for factor 4 Q-sorts
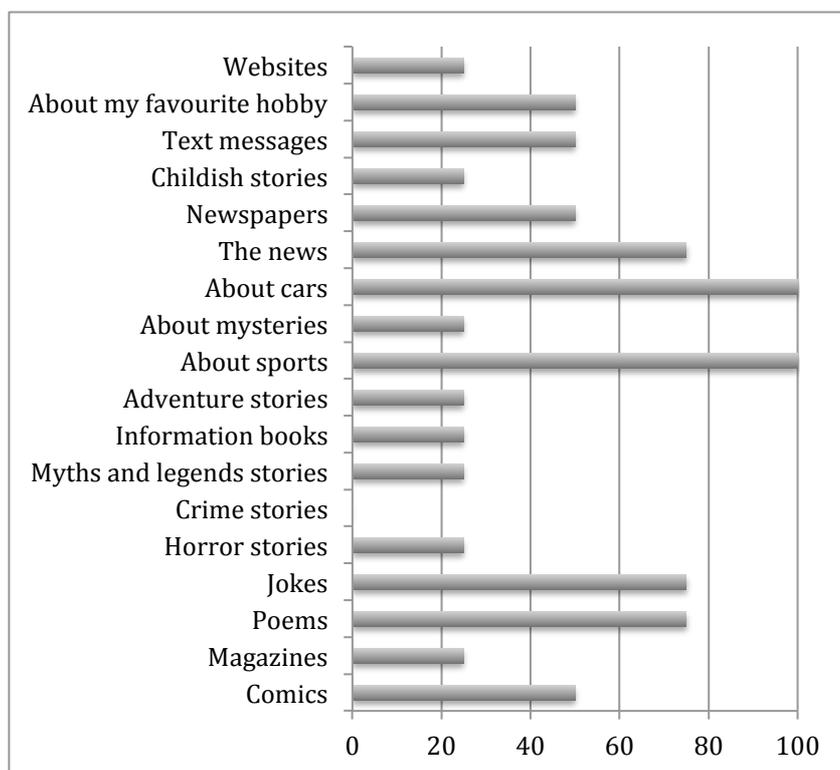
4.5 Chapter conclusion

This chapter has presented the findings from interviewing twelve children and conducting the Q study and the RMQ with 37 children. All of the participants were boys aged between 9 and 11 years. The major influence on these children's

reading engagement appears to be their religion, Islam. This can be found in the data from both methods, interviews and Q methodology. Further influences on these children's reading have been presented in this chapter and are summarised at the beginning of the next chapter in order to introduce the discussion chapter and to minimise repetition. Also, in the next chapter, all of the findings from the methods are brought together in order to answer the research questions.

Chapter Five: Discussion

5.1 Introduction

This study aimed to understand the factors that influence Saudi primary students' reading engagement. The study's main research question was: What factors influence Saudi primary children's engagement with reading? The sub-research questions were: (1) What motivates Saudi primary children to read?; (2) To what extent do Saudi primary children read for pleasure?; and (3) How do both school and out of school environments influence Saudi primary children's engagement with reading? This chapter begins with a brief recap of what I learnt from analysing the data from the interviews and from the Q study, including the post-sorting questionnaire, RMQ. Then, the findings from the interviews are discussed. This is followed by a discussion on the four views on reading that emanated from the Q study, which added more insights to the debate. Next, the data from the RMQ is discussed in relation to some of the findings from the interviews and the Q study. I conclude the chapter by showing how these findings have answered the research questions.

In the main, the interview data reveals that the participants' religion has a significant impact on their engagement with reading both in and out of school. The participants spoke unprompted about reading Islamic texts at school and in their homes. The data from the interviews additionally suggests that the children perceive the purpose of reading to be to learn how to read well. The data also suggests that these children believe that stories, whether read or listened to, should be beneficial to children. The benefits could be gaining good deeds through reading religious texts, obtaining knowledge or improving reading skills. It appears that home reading involves school-based material in addition to reading screen-based texts for enjoyment, while school reading seems not to involve reading for enjoyment.

The factors interpreted from the Q study complement the findings from the interviews in that the participants' religion has a significant impact on their reading engagement. It appears that all of the four views on reading, i.e. the four factors, share the same positive view on reading Islamic texts. All four viewpoints placed item 9 at +4 (see table 4.1), indicating that they like reciting the Qur'an. Therefore, within the four factors, reading Islamic texts was the most significant reading activity; however, the four factors differ in the following ways, discussed later in this chapter.

Four different viewpoints were revealed by the children participating in the Q study. Children who hold Viewpoint One like reading and see it as a challenging activity, but they do not read for enjoyment generally and particularly not at school. Children who hold Viewpoint Two like reading multimodal texts on screens, especially on social networks. They prefer reading themselves rather than listening to someone reading but with no questions about what they have read. They like short texts and reading material recommended by others. Those with Viewpoint Three read for enjoyment and particularly like to read books with pictures in them. There are some discussions about reading in their homes, and they will read more if they are rewarded, yet they do not like going to bookstores or having bookshelves at home. Children who hold Viewpoint Four feel that reading is a challenging or difficult task to do, but they feel that they have to read, so they read at home. However, they would like to be the best at reading and to own some books on shelves at home.

Findings from the RMQ strongly suggest that most of the children who participated in the Q study like to read about sports and jokes. Some of the interviewees reported that they read these two reading materials digitally. In addition, the RMQ data strengthens the four views on reading. For example, those who hold a factor three viewpoint appear to like reading books with pictures, and their RMQ data shows a similar response, with all of them stating that they like to read comics.

In the following section, the findings gained from the interviews are discussed. Then, in the next section, I discuss what the Q study has added and how it has

helped in terms of exploring the different reading views and motivations of Saudi children.

5.2 Discussion on the findings gained from interviews

The data reveals that religion plays a substantial role in motivating these children to read and, therefore, this theme will be discussed first. Further motivators for reading include factors such as the desire to develop skills in reading and the benefits associated with reading, such as acquiring knowledge. What is immediately apparent, however, is that the motivators for reading rarely include reading for pleasure.

5.2.1 Reading Islamic Texts

Research on reading for children shows that different factors influence children's reading engagement. Logan and Johnston (2009), for example, list a number of factors that influence children's reading, such as motivation, competency beliefs, self-esteem, peer influences and relationships, interest and attitude toward reading, family history, home literacy environment, school and reading curriculum and school resources. Similarly, through conversation with children, Edmunds and Bauserman (2006) identified six factors that motivate children to read. One of these factors is children referring to the sources of the reading material, such as school library, teachers and family members.

Few studies have been carried out on the reading engagement and motivation of children within the Saudi context. However, Almjallah Alarabia (2012) conducted a wide scale survey exploring Saudi adults' reading, involving 10,000 participants from all 13 regions of Saudi Arabia. This study found that more than half of the sample read regularly for ten minutes every day and that they tended to read digital texts more frequently than paper-based texts. In a recent study with a similar sample, the KACWC (2014) discovered that 93% of parents care about their children developing independent reading. They found that all the children read for specific practical purposes, such as fulfilling a task or searching for

information, but that only 4% of the sample read in order to satisfy literary interests. My study builds on this research in two significant ways. Firstly, the KACWC (2014) study collected data from parents and carers, while in my study data was collected from the children themselves. Both studies support the view that reading is largely seen as a 'functional' activity rather than something that is carried out for pleasure, thus indicating that children and adults share this view. However, the findings from my study strongly suggest that religion plays a major role within this construction of reading. Findings from the interviews and the Q study indicate that these Saudi primary students are motivated to read largely due to factors associated with their immersion in the Islamic religion.

In the interviews, the participants spoke unprompted about reading religious texts, and the entire P-set shared the same view regarding the importance of reading Islamic texts. These children's motivation to read Islamic texts appears to be reinforced at school and at home. At school, in addition to the everyday Qur'an lesson, literacy lessons, or Logati lessons, involve reading, reciting and memorising Islamic texts. Some of the interviewees talked about memorising some verses of the Qur'an during their spare time at school. For example, Faris, Jabir and Khalid reported that they would practice some of their memorisation homework from the Qur'an. Additionally, some participants in the interviews reported that they had encountered Islamic texts in the school library even though they had only been there a few times. Basim, for example, reported that he had read the Prophet Jonah's story from a book in the school library. What is more, some of the participants reported that their teachers at school had told them Islamic related stories. Yusuf said that his teacher told them stories about Islamic values.

However, the participants appeared to interact with Islamic reading materials at home more than at school and were encouraged to read them, explicitly and implicitly. The children reported that their parents read Islamic texts, mainly the Qur'an, at home, although parents were also reported to be reading non-religious materials digitally. When asked what their parents read at home, many of the participants reported that at least one parent, if not both, read the Qur'an. It should be noted that these responses were all unprompted in that I did not

mention Islamic texts in my questioning. Different studies on the socio-cultural factors that have an impact on children's literacy development have strongly suggested that home, family, community and religion have an influence on children's engagement with reading (Rumsey, 2010, Brooker, 2002; Minns, 1997; Heath, 1983). The current study builds on the literature by adding that Saudi children's Islamic faith appears to play a significant role in reading motivation at home and at school. Children in this study appear to be not only extrinsically motivated to engage with Islamic texts but also believe that reading Islam related materials affords benefits.

The children were influenced by the fact that their parents read Islamic related texts and, thus, acted as role models. However, their parents also directly asked the children to read these texts. Five of the participants reported that their parents asked them to read the Qur'an when I asked, "What would your parents want you to read?" For instance, Jaber stated, "The most important thing is the Qur'an." Moreover, some of the participants had also observed siblings, friends and relatives reading the Qur'an. In addition, the stories told to the children at home were reported to be Islamic too. Even though bookstores were visited largely for the purpose of purchasing stationary rather than books, when books were mentioned, they tended to be Islamic in nature. What is more, Basim and Ali reported that they shared Islamic related texts via their smart phones. Thus, it can be said that the school and home environments seem to be influential in promoting the view that the main purpose of reading is to read Islamic texts.

These participants were highly motivated to read Islamic material both at school and at home. The results from the wide-scale PIRLS 2011 study suggest that three quarters of the Saudi participants were motivated to read, and yet less than a quarter of them actually liked reading (Mullis et al., 2012). The current study adds to the PIRLS study by providing a possible reason for its findings with regard to children being motivated to read but not enjoying reading. From the findings of my study, it can be argued that the results of the PIRLS study may be due to the students being encouraged to read Islamic texts as well as the religious command to read and pursue knowledge. My study suggests that most of the participants like to read for a specific purpose or 'benefit', such as gaining

knowledge and good deeds. Hence, it is possible that those in the PIRLS study who liked to read might not have been reading for enjoyment but rather for a specific purposes or 'benefit', and those in the PIRLS study who were motivated to read were influenced by the Islamic religion.

The influence of Islamic religion on reading motivation appears to be related to both intrinsic and extrinsic features. The direct command in Islamic law to read the Qur'an and to acquire knowledge as well as earning a reward for doing good deeds can be considered an extrinsically motivating factor. According to Wigfield et al. (2004), when children are extrinsically motivated to perform activities, they do so in order "to receive some benefit, such as a reward." (p. 301) On the other hand, Wigfield and Guthrie (1997) consider a reader recognising the value of reading certain material as intrinsic motivation. Some of these children seem to be motivated to read Islamic texts because of the command to do so, while others seem motivated because they recognise the value of reading such a text. Therefore, it can be said that in addition to being extrinsically motivated to read Islamic texts, the children may also be intrinsically motivated. Ryan and Deci (2000) suggest that intrinsic motivation refers to engagement in an activity for inherent satisfaction. Some of these children spoke about the Islamic characteristics of stories that they liked or disliked, such as their dislike of stories involving haram actions.

In summary, for many of these children, the word 'reading' was strongly associated with the action of reading the Qur'an, though reading other Islamic texts also appeared to feature in this definition. Thus, they appear to value reading Islamic texts and so are intrinsically motivated to read. They appear to be highly motivated by the Islamic culture, which promotes their reading extrinsically as well as intrinsically.

5.2.2 Reading in order to read well

The data indicates that for many of these participants the motivation to read seems to originate from a desire to be 'good at' reading and have well developed skills. Some participants talked about reading in terms of developing their reading skills when I asked about the different aspects of the reading they

undertook. For example, one participant reported repeatedly reading a text in order to read it well. Another participant said that at home he read a lesson from Logati or a long text so as to become faster at reading. Some children reported different forms of reading activity, such as reading aloud. However, the decision to read was consistently related to the reading skill development rather than pleasure. This indicates how important it is to most of these children to read well; they appear to be motivated to utilise opportunities for reading to practice and develop their reading skills rather than enjoy the text. Therefore, it may be appropriate to consider the children's desire to read well when attempting to engage them with reading.

Wanting to be good at reading and reading well again seem to be related to Wigfield and Guthrie's (1997) concept of intrinsic motivation. Children who want to be good readers tend to practice reading in order to outperform other students in the skill. Such competitive reading can be considered a form of intrinsic motivation. Students might also want to be good at reading to achieve a good grade and make academic progress, which is a form of extrinsic motivation. Reading to achieve good grades relates to "the desire to be favourably evaluated by the teacher" (Wigfield, 1997, p.23). Some of the participants reported a preference for reading aloud to let their teachers hear how well they read. In addition to reading competitively and in order to achieve good grades, they might value being good at reading and, thus, try to improve their skills by practicing due to the importance of reading the Qur'an correctly, making no mistakes. All three motivating factors may play a role in wanting to learn to read well and be good at reading.

5.2.3   Reading to gain benefits

Additionally, the data strongly suggests that children are also motivated to read by the possibility they will benefit from reading texts with 'beneficial stories'. It appears that many of these children think the aim of reading is to benefit in one way or another. The children in the interviews reported that the stories that they engage with are beneficial and that these are what they like to read. Majed, for example, reported that he dislikes stories that do not provide a benefit, such as a

story about playing, saying, "It doesn't have any benefit". In the interviews, some of the participants talked unprompted about what the benefits could be; for example, the children spoke about gaining knowledge and good deeds through reading Islamic texts. Many children also liked reading because of its potential to improve their reading skills. Therefore, for most of the children participating in the interviews, reading a text in order to acquire benefits seems to be a factor motivating them to read. This might be the reason for most of the P-set appearing to prefer reading Islamic stories rather than stories in general. Reading Islamic stories is regarded not only as a means of improving reading skills but also as a way to acquire religious knowledge and even as an opportunity to gain good deeds. These aims, or 'benefits' to use the participants' own word, seem to be one of their reading motivations. These benefits appear to be, as Conradi et al. (2014) state, "The drive to read resulting from a comprehensive set of an individual's beliefs about, attitudes toward, and goals for reading." (p.154) For Saudi children, these are clearly complex and nuanced. Reading for benefits can be considered a comprehensive reason for reading that involves the above mentioned three aims. It involves, similarly, as KACWC (2014) reported, children reading to search for information. When the participants in my study spoke about the benefits, they added that they may read to gain knowledge and good deeds as well as to improve their reading skills.

5.2.4   Reading to be praised

Being praised for reading well and having their reading expertise recognised appears to be a factor motivating these Saudi children to engage with reading. Many participants in the interviews spoke about problem solving during Logati lessons, in which they are asked to answer some questions based on what they have read in those Logati lessons. One of the participants in particular seemed to like it when the teacher said, "You are smart" or "Good boy" if he answered one of the questions, whilst another participant said "It enthuses me". It can be said, therefore, that for many of these children, one of the motivations for reading is to receive praise. So, wanting to learn to read well is related to wanting to be praised by others. This is supported by a study conducted with slightly older primary students, which suggested that receiving praise from teachers increases

students' motivation to learn (Lepper and Cordova, 1992). Thus, praise and not only having the ability to read the Qur'an but read it well motivates these children to engage with reading for the purpose of improving their reading skills.

In summary, these children reported that their motivation for reading pertained to a whole variety of factors that were not directly associated with reading for pleasure. These factors were:

- Religious influence at home, including parental influence
- Religious influence at school, including teachers and curriculum
- The desire to learn to read well
- The desire to gain particular benefits
- The desire to receive praise and have their reading prowess recognised

5.2.5   Reading for pleasure

The data from the interviews suggests that some participants did gain enjoyment from reading. The data suggests that reading to younger siblings is an enjoyable activity for some of the children. Sultan, for example, likes reading to his younger brothers, and Riyad reported that he reads some children's stories on his mobile phone to his brothers, stating, "They are entertained." The children reading and their siblings being read to all appear to enjoy such reading. Sultan and Riyad reported that they read at home but mostly for reading skill improvement. The data suggests that children prefer to engage with reading multimodal reading materials for pleasure via their screen-based devices. Multimodal home reading materials appear to motivate some of these children to read for enjoyment. Basim, Ali and Jabir, for example, clearly stated that they read for enjoyment from their smart phones, especially on social networking applications, such as WhatsApp and BBM, while Yusuf reported that he enjoys reading on his ipad. Some participants also reported enjoying reading multimodal materials, including jokes, stories and safety instructions. Therefore, the interview data suggests that multimodal texts are enjoyable to read, and this is further strengthened by the Q data as children loading onto factor two like to read screen-based texts. The literature strongly supports this finding in the Saudi context by suggesting that more and more children are engaging with screen-

based texts (Clark and Douglas, 2011; Formby, 2014 and Scholastic and YouGov, 2015). This is more the case at home from an early age than at school or in a preschool setting (Picton, 2014, Levy, 2011 and Marsh, 2003).

Family members were also reported to be engaging with different sorts of multimodal reading materials, mostly for pleasure. Faris, Hamid and Ali's fathers and Tariq and Basim's mothers were reported to be reading on their screen-based devices. Most of the parents who were seen reading at home read WhatsApp, text messages or news on their mobile phones. This is supported by the study conducted by Almjallah Alarabia (2012), which found that Saudi readers spend more time reading digitally than they do reading paper-based materials and that reading the latter is in decline. Jama and Dugdale (2010) reported that children say that their parents are their most important role models for reading. Therefore, as the parents of the children in the study were reported to gain pleasure from screen-based reading, the children may also enjoy reading these screen-based texts. Not only were parents reported by the boys as engaging with multimodal reading materials but also siblings. Sultan spoke about his younger brothers holding their BlackBerries and laughing with each beep sound, indicating that they had read some funny texts. Also, Basim reported that his brothers share long stories on their phones.

Moreover, these multimodal reading materials might appeal to these children because bookstores and schools are not associated with reading for pleasure. Bookstores were seen as shops that sell stationery and not interesting paper-based reading materials. Most of the participants reported that they went to a bookstore for stationery rather than, for example, fictional reading material. Their desire to read multimodal texts may also be due to most of the teachers expecting students to read school-based texts for skills development, rather than to read for enjoyment in class, as reported by the students. It can be said that these children, as a result of various influences, like to engage with such devices and read texts on them for enjoyment.

Some of the participants reported, as mentioned earlier, that people share different Islamic screen-based texts, such as *SuratAlkahaf* and prayers. These

might be enjoyable to read on such devices and share with other people. The enjoyment derived from this sort of text sharing may be due to the form in which it comes. In my experience, these worship reminders could be photos with Islamic ornaments or a sentence of a prayer. They might be short stories upholding Islamic values or short videos with, for example, ten seconds of Islamic prayer and texts. This multimodal form of text along with other sorts of multimodal texts, such as jokes, were seen as enjoyable to read and share in addition to providing the opportunity to gain good deeds, as in Islamic law when you remind a person to do a kind of worship, you gain the same reward.

Thus, the data suggests that a combination of four factors influence children to engage with and share multimodal reading material. Firstly, adults close to these children might act as role models in relation to reading and sharing multimodal reading materials. Secondly, the new digital texts that combine images, text and sound can be experienced by children as engaging and interesting. Thirdly, it is a convenient way of reminding others to worship, whether that involves praying or reading a surah from the Qur'an. Finally, when children share these kinds of texts with others, they are socialising with them. The applications used to send the Islamic multimodal texts appear to be for social networking on features such as WhatsApp and BlackBerry messenger. Studies such as the one conducted by Picton (2014) show that children are more likely to read on screens out of school, supporting the findings of this study too. Furthermore, this study on Saudi children reveals that religion plays a role in engaging with such multimodal reading materials as the children in the study engaged electronically with Islamic texts via their handheld devices.

What also engages these children with reading is experiencing success in reading. Experiencing success in reading appears to have a positive impact on the children's attitude to reading. Several participants reported enjoyment of Logati lessons that involve reading from a Logati book. For example, Faris, Yusuf and Sultan spoke about the activities in Logati lessons and Sultan reported that he enjoyed the lessons as he understood them well. These children appear to enjoy reading if they have good reading skills. It can be said that for some of these children there is a relationship between self-efficacy in reading and reading

engagement. Research shows that self-efficacy in reading is linked positively with reading achievement (Smith et al., 2012), more engagement with reading (Wigfield and Guthrie, 1997) and the amount of reading done for pleasure (De Naeghel et al., 2012).

Reading for enjoyment, according to the literature (e.g. Clark and Ronould, 2006) appears to refer to gaining pleasure mostly from the content of a text. This view of reading for pleasure is clearly presented by Pullman (2004 cited in Clark and Ronould, 2006). He explains, "Consider the nature of what happens when we read a book.... It isn't like a lecture: it's like a conversation. There's a back-and-forthness about it. The book proposes, the reader questions, the book responds, the reader considers." (p.5) The Reading Agency (2015) defines reading for pleasure similarly in term of gaining entertainment from a text as "Non-goal oriented transactions with texts as a way to spend time and for entertainment". However, it appears that most of these Saudi children are not reading for enjoyment according to this western view. It seems that they are instead gaining pleasure in a way not anticipated by western scholars. Some of the children, for example, appear to derive enjoyment from experiencing success as a skilled reader rather than from the content that they are reading. Other children enjoy reading lessons because of the activities in the lessons and also because their teachers praised them, saying 'good boy'.

Following on from the previous point, it is unclear whether the children enjoy reading the Qur'an or not. They may derive enjoyment from reading it in a way that does not comply with the western idea of enjoyment. As the culture of the community, home and family have a significant impact on children's literacy practices (Rumsey, 2010; Minns, 1997; and Heath, 1983) the children in this study may derive pleasure from following the command from Allah and fulfilling their Islamic duties as the whole community and culture around them is Islamic and their reading engagement seems to be highly influenced by this culture. Therefore, reading this kind of text might be enjoyable for them due to its links with their culture and community rather than its content. They might also enjoy performing when reciting some verses from the Qur'an, again experiencing success in reading or reciting from the Qur'an properly. Another aspect may be

the good feeling that comes from pleasing their parents or teachers when reciting or reading the Qur'an. Enjoyment of reciting the Qur'an might depend in part upon the 'good voice' of the person reciting it. Some of the participants spoke about the importance of a good voice when reading the Qur'an and admired a teacher because of his good voice when reciting the Qur'an.

Similarly, the interview data indicates that some of the children enjoy the events or actions in the Islamic stories that they have been told about. These stories and the events within the stories attract the children's attention. Some of the participants also enjoy reading Islamic stories, such as the prophets' stories and those telling of the prophet Mohammed's battles. What engages them most in such stories seems to be the events and actions. This genre of story serves the Islamic culture the children are embedded in and plays an influential role in engaging them with such a story, so again their enjoyment of reading such a story might be due to religious compliance and fulfilling the Islamic teachings.

To summarise, these children appear to be reading multimodal reading materials for different reasons, such as their parents being seen as a role model when engaging with screen-based devices. However, their engagement with these kind of reading materials is wide, including not only stories, jokes and social networking texts but also the sharing and sending of prayers and reminding others about Islamic worship. Some of the children seem to be also enjoying reading with their siblings and reciting the Qur'an with a 'good voice'. Additionally, most of the children appear to gain pleasure from experiencing success in reading and pleasing parents and teachers. This is an important finding because it challenges the traditional, and indeed Western view of 'reading for pleasure', whereby readers choose to read for entertainment purposes and to enjoy the content (The Reading Agency, 2015), rather than enjoying the experience of attaining a goal, as reported by the boys in this study. These boys appear to *enjoy* the act of reading because they are enjoying becoming more skilful in reading.

This section discusses the interview data, which will be compiled with the findings from the Q study and the RMQ in this chapter's conclusion. The following

section discusses the findings gleaned from the Q study, wherein the elements discussed above combine as four separate and distinct narratives.

5.3 Discussion about the four views on reading

In this section, the data gained from the Q study will be discussed. Although the P-set was from the same age group (9 to 11) as those who participated in the interviews and from a variety of similar schools (i.e. state and private) in the same city, I found additional views and influences on reading for these Saudi children by virtue of the Q study. Moreover, the Q study also firmly supports some of the findings from the interviews, as mentioned earlier in this chapter, but provides a more detailed understanding of how these findings are linked in each of the four interpreted factors or viewpoints.

5.3.1   Factor 1

Children loading onto factor one viewed reading as a challenging intellectual activity that they like to do. It appears that they like it when a text is challenging to read, for example, a long text rather than a short one (24: +1). They would also read new things (17: +3) and text that was in English (11: +3). They also do not care about a text's difficulty if the text is interesting to read, and it seems easy for them to read aloud in class. Some of these aspects of reading appear to be hard for the children who loaded onto factor four; however, the children in factor one appear to like it when, for example, a text is long. Those children loading onto factor one who view reading as a challenging task that they want to do reported that they do not generally read for fun and certainly not at school, but reading from a Logati textbook appears to be fun for them. This might lead us to say that they may enjoy the challenge of reading a Logati textbook, so they might feel the challenge together with success in their reading skills. Together with the data from the interviews, this suggests that experiencing success in reading impacts positively on some Saudi boys' views on reading. This also supports my earlier argument regarding the way these Saudi children appear to gain pleasure from a text being different to the western concept of reading for pleasure. Gambrell (2011) maintains that "Success with challenging reading tasks provides students

with evidence of accomplishment, resulting in increased feelings of competence and increased motivation." Therefore, it can be said that reading a challenging text with a feeling of success may influence some Saudi children to engage with reading and possibly provide a kind of enjoyment.

Research shows how important a positive role model is with regard to children reading for enjoyment (Clark, 2012; Jama and Dugdale, 2010; Mullan, 2010). It seems that children loading onto factor one have no reading for enjoyment role models either at school or at home (28 and 33: -2). They seem to be enjoying the challenging texts at school and having some success in their reading. The data from the interviews also suggests that reading for enjoyment is not valued at school. It can be argued, therefore, that the children find themselves enjoying the challenge from textbooks at school despite the absence of reading role models at home and school and the reported dearth of attention on reading for enjoyment at school. These apparently good readers seem to resiliently strive to improve further despite the absence of role models. These findings add to the claim in the literature that a feeling of success when reading a challenging text provides the reader with reading enjoyment and encourages him or her to further engage with reading despite the absence of role models.

Studies suggest that a feeling of self-efficacy when reading is positively linked to more reading engagement (Wigfield and Guthrie, 1997) and the amount of reading for pleasure that is completed (De Naeghel et al., 2012). Yet, for these children it is not the case. They appear to be similar to those children in Moss's (2000) study who can read but do not actually read for themselves in their free time. Although children loading onto factor one think that they are good at reading, they reported that they do not read for enjoyment. They seem to have reading self-efficacy, but they do not read for enjoyment. Their reading enjoyment, as discussed earlier, may be derived from the feeling of success that comes with reading a challenging text well, for example, from their Logati textbooks.

Children's engagement with on-screen texts seems to be well documented (Formby, 2014; Jones and Brown, 2011; Picton, 2014; Hutchison, Beschorner and

Schmidt-Crawford, 2012). However, the effect of the cost of the applications used for on-screen reading engagement seems not to have been well studied, unlike the effect of the cost of paper books, which appears to limit how much children read for enjoyment (Clark and Foster, 2005). For children loading onto factor one, the high cost of applications for smart devices might be a determinant to reading digitally for enjoyment. The children reported that they do not generally read for fun, especially at school. However, they would read more for enjoyment if they could find cheap reading applications for their smart devices. However, perhaps this type of reading material would need to be more challenging to engage them more.

5.3.2   Factor 2

Children loading onto factor two appear to be motivated to read digitally and are influenced by the way that they like to read. They like reading on screens, finding it more interesting to read text on screen-based devices, such as computers and tablets, than paper-based texts. However, they reported that they do not read for pleasure. They do not recognise reading on-screen as reading for pleasure by themselves when they spend time on social network applications, for example, WhatsApp, engaging with different kind of topics. This might be due to their lack of understanding of what 'reading for pleasure' actually means.

The nature of their engagement with screen-based reading materials may have an effect on the way in which they engage with paper-based texts. They reported that they like to go to bookstores and like borrowing from the school library but also stated that they prefer others to select a text for them to read. Selecting a text for them to read seems similar to sending them a text message in that someone else is involved in choosing a text for them to read. What is more, they appear to not like listening to a story being read. Thus, reading a text themselves seems more preferable, perhaps due to them reading digitally, such as on their own devices, on their own Facebook page or WhatsApp account.

Moreover, the material read digitally on a social network might have no specific topic that people share and talk about, which may be why the participants loading onto factor two reported that they have no favourite subject that they want to read about. Additionally, text messages and broadcasts in WhatsApp, for

example, are usually short in length, perhaps leading to most of these children disagreeing with the statement that they prefer to read a long text over a short one, which again seems associated with the way that they engage with screen-based texts. It can be said that for children loading onto factor two, the reading of paper-based text is highly influenced by their digital reading engagement.

Moreover, these children seem not to want anyone to ask them about what they have read. They do not see reading from a Logati textbook as fun, perhaps as it involves questions being asked about the text that has been read. Therefore, they may consider reading from Logati to be boring because of the questions asked about the texts. They seem to prefer reading digitally on their own devices because no-one can ask them about their reading. Krashen's (2004) definition of reading for pleasure concentrates on the freedom to choose reading materials with no reports, questions or looking up words while reading; it is simply "putting down a book you don't like and choosing another one instead." (p. X)

5.3.3   Factor 3

Texts with pictures seem to be appealing to children loading onto factor three. KACWC's study (2014) shows that Saudi children like to read 15 different reading materials, but the most favoured, the one at the top of the list, is stories with pictures or comics. This was based on the views of publishers and librarians. In the current study, however, the children themselves indicated that they like reading books with pictures. The participants loading onto factor three agreed that they like reading books with pictures in them more than the other participants loading onto other factors. They appear to be reading for enjoyment, and they think that reading can be fun. This, therefore, supports KACWC's study, which found that some Saudi children prefer books with pictures.

Moreover, it seems that due to their interest in reading books with pictures in them, the children reported that they have a favourite subject to read about and want to select the texts that they are going to read themselves, perhaps as they want to choose a text that contains pictures. It can be said that when a child wants to select what he is going to read, this child may have his own interest in a specific topic or type of reading material. Therefore, factors motivating children

to read more for enjoyment seem to be reading a text or a book with pictures and also having the freedom to choose what they want to read. Also, having a favourite subject to read about appears to motivate the children loading onto factor three.

These children seem to be similar to children in Moss's (2000) study who can read and do read for themselves in free time. The children who loaded onto factor three seem to like to read and, furthermore, to read for enjoyment, and they also have favourite reading material. However, they reported that they do not like going to bookstores or borrowing from the school library. This seems to be contradictory, but the reason for this can be understood by considering the interview data. The data from the interviews suggests that bookstores are seen as places to buy stationery, with some of them being reported as offering some literacy-related activity books and Islamic books. The children's school library is often used as a spare classroom, as the interview data suggests, and may not be a place offering different reading materials. These findings from the interviews indicate why the children loading onto factor three do not go to bookstores to buy books nor borrow books from the school library. A study conducted by Clark (2010) in the UK supports this finding. She found that many students do not go to the school library because it does not have reading material that interests them. The current study found that some Saudi pupils also do not like going to their school library because it does not provide texts that they find interesting. In addition, those who like to read for enjoyment do not like going to bookstores for the same reason.

The possibility of rewards seems to be associated with being motivated to read more for enjoyment for some participants in the Q study. Among other factors, participants loading onto factor three appear to enjoy reading more if they are rewarded. Therefore, the data indicates that providing incentives to those who like reading greatly encourages some of them to read more of what they are interested in. For example, the participants loading onto factor three may read even more texts containing pictures if they are rewarded for doing so. It can also be said that offering a reward to those who are already interested in reading or have a particular reading interest seems to be more effective than offering one to

those who are not interested in reading. A number of studies maintain that carefully selected reading-related rewards appear to be effective in developing reading motivation (Clark and Rumbold, 2006; Marinak and Gambrell, 2008). However, other studies cited in Gambrell (2011) suggest that providing pupils with tangible rewards, such as prizes and money, for performing an intrinsically motivating activity results in a decrease in intrinsic motivation.

Not all children who like to read on screen like reading only on social network apps. These children appear to prefer reading on other applications on their smart phones for enjoyment, as there are more pictures than on applications designed for texting and social network, such as WhattsApp and BBM. Based on their RMQ data, they might read comics, adventure stories, jokes and about sports on their devices, particularly if the reading material contains pictures.

Disagreement might be noticeable in the children who loaded onto factors two and three regarding hearing a story being read. Children loading onto factor two do not like listening to a story being read, whilst those children loading onto factor three do enjoy this. As discussed above, the children loading onto factor two appear to be influenced by what they like to read, which is screen-based, so they like to read by themselves on their devices. This might have an impact on their view of listening to a text being read. The children loading onto factor three, however, reported that they prefer listening to a story. Additionally, they seem to be reading for enjoyment and particularly like books with pictures in them. It can be said that the way these children like to engage with reading has an effect on whether they prefer to hear someone reading a story or not. Those who like reading digitally may not enjoy listening to stories and those who enjoy paper-based texts with pictures in them may enjoy listening.

5.3.4   Factor 4

Children who loaded onto factor four seem to find reading difficult and have poor self-perceptions of themselves as readers. They find it hard to read aloud and care about the difficulty of texts. They also prefer to listen to a story rather than to read it. This may be due to their poor perception of themselves as readers. It may also be because of the genuine difficulty that reading holds for them; it is a

struggle, one perhaps to be avoided. Additionally, they reported that they do not read digitally. This is supported by different studies, such as Clark, Osborne and Akerman (2008), in which self-perception is associated with all aspects of reading behaviour and attitudes and determines whether reading is sought or avoided. These boys loading in factor four appear to be similar to those children who cannot yet/do not readers identified by Moss (2000). However, despite these children loading onto factor four having poor self-perception, they would like to be 'the best' at reading and have bookshelves at home. This might be considered to contradict what other research has suggested and be difficult to explain based on their whole view, but when we look at two aspects of their Q sort, then it is possible to make a suggestion. These children seem to be exposed to reading role models at home and school. They reported that their family members read for enjoyment and that their Logati teachers also read in their free time. Furthermore, these children feel that they have to read, perhaps because of religious influences. Therefore, having reading role models at home and school as well as the feeling that reading is important may lead to them wanting to be the best at reading and own bookshelves even though developing the skill of reading is a challenging task. The findings of this study, that boys in particular like to collect reading materials and use them as an object for social competition with their peers, is similar to those of Moss (2000). Therefore, these children loading onto factor four seemed to like owning bookshelves for the purpose of competing with other boys in terms of the number of books owned rather than reading, as they find reading a difficult activity.

Some of the children are good at reading and like reading challenging texts despite the absence of reading role models at home and school, such as those loading onto factor one. Others, such as those loading onto factor four, struggle with reading, but it seems that reading role models at home and school inspire them to want to be 'the best' at reading and to own their own bookshelves at home, not for the enjoyment of reading, but perhaps to be a competent reader.

5.4 Discussion about reading materials preferences

In this section, the data from the RMQ will be discussed with regard to the findings from the interview data and the Q study as well as some of the relevant literature. For clarity's sake, the P-set who participated in the Q study took part in filling out the post-sorting RMQ. The interviewees did not take part. However, the results of the RMQ clearly support the four views found in the Q study. The results of the RMQ also strongly support the suggestions arising from the interview data with regard to reading material preferences and build on the research conducted in the Saudi context.

Research has shown that there is no absolute understanding of children's reading interests (Clark and Rumbold, 2006). It seems that different children like to read different reading materials. In general, the RMQ's data clearly shows that these children are interested in reading about sports and jokes (see figure 4.1). This is strengthened by some of the interviewees, who spoke about reading jokes and about sports on their screen-based devises. Basim, for example, reported that he read news about a Saudi football club in an application on his screen-based device. Also, it is apparent from the RMQ data that most of the P-set appear to like reading about sports. Thus, sports, and particularly football clubs news, appear to be a favourite reading topic for many of the children participating in this study. Similarly, Ali, Sultan and Basim spoke about reading jokes, mainly on screen-based devices. Moreover, three quarters of the P-set indicated that they like to read jokes in the RMQ. Thus, the data clearly suggests that many children participating in this study appear to be interested in reading about sports and jokes.

KACWC's (2014) study shows that from the parents' and carers' perspectives texts about sports are one of the most preferable reading materials. However, it seems unlikely that publishers and librarians will be of the same opinion. What my RMQ data revealed, which seems to support the parents' and carers' perspective in the KACWC's study, is that children seem to be more interested in

reading texts about sports than other reading materials. However, few of the parents and carers reported that their children like reading jokes, and the librarians and publishers did not mention that children like to read jokes at all. This might be because the jokes and sports reading materials the children reported they enjoyed reading are in digital form, which the librarians and publishers may not offer. However, data from the RMQ in conjunction with the interview data revealed that from the children's perspective, the most preferable reading materials were those that involve sports and jokes, and as the interview data suggests, come in digital form.

About two third of the children chose the option that stated they like to read about their favourite hobby. Most of the interviewees reported that they like sports and PE at school when I initially had an introductory conversation with them. Also most of the RMQ participants responded that they like reading about sports. Thus, the data suggests that their favourite hobby could be sports.

Although all of the children holding the four viewpoints selected different reading materials that they like to read, none of them appear to be reading for pleasure according to the Western perspective that the reader enjoys reading due to the content, except perhaps the children loading onto factor three, who said they like texts with pictures. Furthermore, the interview data shows that reading for pleasure appears to be unvalued at school as the school libraries were reported as being used as spare classrooms and the teachers were reported as expecting students to read only materials on their school subjects and not other reading materials for enjoyment. Also, the bookstores were seen as merely shops that sell stationery. It can be said, therefore, that most of the p-set would read the variety of reading materials presented in the RMQ if they were presented with different choices. As discussed earlier, reading for pleasure for these children appears to be obtained via different reading activities, such as reading challenging texts to experience reading success or fulfilling the Islamic command to read the Qur'an.

That said, the reading material choices of some of the children loading onto the four factors support their views on reading. The children loading onto factor one,

as discussed earlier, appear to like to read challenging texts. When we look at the P-set loading onto factor one RMQ data, very few of them chose the option stating that they like to read childish stories; hence, they are less likely to read this kind of reading materials, which is targeted, as the data indicated, at children who are first graders. These sorts of stories may not be as challenging to them as other types of reading materials. Moreover, the P-set loading onto factor two prefers screen-based reading. As a result, they all selected the option stating that they like to read text messages. The RMQ data for those who loaded onto factor three also seems to be associated with their view on reading as most of them like to read comics. Additionally, those factor four children who find reading to be a challenging activity appear to be avoiding the reading materials listed in the RMQ that may sound harder to read, such as crime stories. Most of them selected the option that stated that they like to read about sports, jokes and cars as well as poems, which might all be considered easy to read texts for them.

In short, by virtue of both the interview and RMQ data, it can be said that many children who participated in this research appear to like reading about sports and jokes, particularly in digital form. This adds to the KACWC (2014) study's findings that children prefer to read most about sports and jokes, perhaps in digital form. The data from the children loading onto the four different factors suggests that only children who hold viewpoint three read for enjoyment. However, the RMQ data indicates that all the children may want to read other reading materials for pleasure when they are presented with different choices. Furthermore, the RMQ data clearly strengthens the notion of there being four views on reading, encompassing those who like to read books with pictures on them, screen-based texts and challenging reading materials.

5.5 Chapter conclusion

This chapter has discussed the findings from the three research methods: interviews, the Q study and the RMQ, which was the post-sorting reading materials questionnaire. It began with a summary of the findings from all the data gathered by the various tools. Then the findings from the interviews were discussed, with support from the Q study findings in terms of the Islamic factor.

Following that, the four different views on reading engagement that arose from the Q study were discussed, with some corroboration from the interview data. Lastly, the data gained from the RMQ was discussed. Overall, the findings from the three methods greatly enhance the understanding of the factors influencing Saudi children's reading engagement. Very few studies have been conducted in the Saudi context investigating Saudi people's independent reading, and little attention has been paid to Saudi children's reading engagement (e.g. KACWC, 2014 and Almjallah Alarabia, 2012). The KACWC study appears to be a well organised investigation into the reading of Saudi people. However, it does not provide an understanding of what motivates children to read. Moreover, its findings are based on the views of children's parents, carers, publishers and librarians rather than children themselves. Thus, my study appears to be the first to provide information on the motivation of Saudi primary school children to engage with reading based on their own views. I would argue, therefore, that most of the influences on Saudi children identified by this research have not been addressed before.

The discussed findings will be summarised here in relation to the three research questions. The first research question explored Saudi primary school children's reading motivators. The data from both the interviews and the Q methodology strongly suggests that religion plays an extremely important and influential role in Saudi children reading engagement. Much of the data strongly indicates that the Islamic religion motivates the children to read in many different ways, both in school and out of school. The teachers, curriculum and school subjects appear to play a significant role in encouraging children to read Islamic texts. The children's parents, siblings and home culture are also involved in encouraging them to read Islamic related reading materials. This study revealed that the main motivator to read for Saudi primary students is clearly related to the Islamic religion. This has important implications for the body of literature on reading for pleasure, as this study strongly suggests that religion, and Islam in particular, can be a hugely influential factor in motivating children' to read. This may also explain why findings from the PIRLS study (Mullis et al., 2012) reported that Saudi children are motivated to read, but are less likely to report that they like

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reading. This motivation appears to be directly related to the children's engagement with their religion. However, as already discussed, findings from this study indicate that these children do in fact also *enjoy* reading, but their enjoyment does not necessarily fit with traditional constructions of 'reading for pleasure'.

Another motivator to read for these children seems to be the desire to read well. They appear to be keen to utilise opportunities for reading in order to practice and develop their reading skills. This is especially reinforced by the views of the children loading onto factor four, who are keen to read well and be the 'best at reading' even if they find reading a challenge and struggle with it. This aspect of motivation to read well might be due to the influence of religion too. Wanting to read well appears to be connected to the way in which the children are required to read the Qur'an. Another motivating factor, identified from the Q study in conjunction with the interview data, is the feeling of success gained when reading a challenging text. The Q data shows that some of the children are interested in reading a challenging text, and the interview data indicates the good feeling that some of the children experience when they read well and are subsequently praised by their teachers. Being recognised or praised for reading well or reading a text also appears to be a factor motivating the children to engage with reading. Children also often appear to be reading only for the associated benefits, such as learning how to perform good deeds, obtaining knowledge and developing their reading skills, rather than for enjoyment of the content of a text.

The second research question was related to the extent to which Saudi children read for enjoyment and the factors that are associated with their reading for pleasure. It can be said that children who participated in this study via both methods are motivated to read, but there is little indication that they want to read for enjoyment. Motivators to read for enjoyment appear to be small in number. The interview data and the viewpoint of the children loading onto factor two in the Q study indicate that multimodal reading materials are the most enjoyable reading activity for the children. Also, the findings from the Q study suggest that lower cost reading apps would encourage some of the children to

read more. Although some of the participants reported different reading enjoyment, reading from screen-based devises was reported to be most enjoyable. The interview data shows that they read on social networking applications, such as WhatsApp and BBM. Different factors were found to be involved in influencing these children to read for enjoyment on screen-based devises.

Several factors seem to be associated with reading for enjoyment for some of the children loading onto factor three. Having a favourite subject to read about and being rewarded for reading appear to be associated with reading for enjoyment. Only the children who hold viewpoint three reported that they read materials such as books with pictures for enjoyment, have a favourite subject to read about and would read more if they were rewarded. Thus, rewards may encourage some Saudi children to read more if they already like to read.

Although various Islamic reading materials were reported as being read and memorised, Islamic stories among Islamic texts appeared to be the most enjoyable. The interview data suggests that some of the children enjoy reading Islamic stories, such as the prophets' stories, particularly the events and actions therein. The Q data also indicates that most of the participants like to read Islamic stories more than stories in general.

Data from the interviews suggests that reading to younger siblings is an enjoyable activity for some of the children, with both the reader and the listener enjoying the activity. The Q study provides a deep understanding of this kind of reading engagement, that is reading a text to others or listening to a text being read. The ways that the children who hold viewpoints two and three like to engage with reading may have an effect on whether they prefer to hear someone reading a story or not. Children who like pictures in books prefer listening to stories rather than reading them. Conversely, those who like reading from screen-based devices like to read rather than listen. This also suggests that different preferences for reading activities may have an impact on other sorts of reading activities. Similarly, there seems to be a relationship between children wanting to select reading materials and the way that they engage with reading.

Children who like pictures in books do not like others to select a text for them. In contrast, those who prefer reading digitally like others to select a text for them to read. It can be suggested, therefore, that different reading activity preferences may have an impact on other sorts of reading activities.

According to the results of the research methods, children appear to like reading about sports and jokes, perhaps in digital form. Both methods applied, interviews and the RMQ, contributed differently to this particular result. The interview data suggests that some of the children like to read about sports and jokes particularly on their screen-based devices, with the RMQ data supporting this finding with similar results. This finding builds on those of the KACWC study, in which parents and carers identified reading about sports as one of the most popular reading activities but stated that reading about jokes was not common.

To sum up the exploration of the second research question, it appears that Saudi children are not likely to read for pleasure according to traditional Western conceptualisations of reading for pleasure. However, these children do gain enjoyment from reading in the sense that they enjoying 'reading well', and fulfilling the expectations of their religion that they should read and read with fluency. Children reported in both methods that they like reading lessons because of the engaging activities that are involved and the feeling of success they get when reading a challenging piece well and getting praised by their teachers. The children may also take pleasure in carrying out the command from Allah to read and thus perform their Islamic duty. The whole community and culture around them is Islamic and their reading engagement seems to be highly influenced by this culture. Furthermore, having a beautiful voice when reciting the Qur'an is something they may take pride in and, thus, derive enjoyment from. It may also be enjoyable to listen to another reciting the Qur'an in a beautiful voice. Thus, many of the children who reported that they enjoy reading in this study appear to take pleasure from the activity itself rather than from the content of a text, in contrast to the western view on reading for pleasure. Reading for pleasure from a western perspective appears to focus on enjoyment of the content of the text that is being read. This study has shown that reading enjoyment can be also derived in other ways.

The last question in my research was related to the influence of the home and school environments on children's engagements with reading. There is no doubt that both environments were reported to be highly influential, especially with regard to Islamic reading materials. At school, Logati lessons include reciting, memorising and reading Islamic texts, and some of the participants utilise their school free time to memorise Qur'anic verses. Furthermore, some of the children had encountered Islamic texts in the school library even though they had only visited it a few times, and stories told by the children's teachers were reported to be Islamic too. The participants were motivated to engage with Islamic texts at home or out of school more than in school. In addition to them seeing parents reading Islamic texts, siblings, friends and relatives were also observed reading the Qur'an by some of the participants. Although bookstores were visited for stationery rather than books, when books were mentioned, they tended to be Islamic. Moreover, texts shared via on-screen devices were sometime reported to be religious. Therefore, school and out of school influences play a significant role in Islamic reading engagement for these children.

Reading for enjoyment at home and, especially, in school seems not to be valued. Children's engagement with screen-based texts at home indicates that they are more likely to engage with reading for enjoyment at home than in school. The role played by schools in encouraging children to read for enjoyment seems to be minor, apart from engaging some students with reading lessons. Reading for pleasure seems not to be valued by teachers, school libraries and the literacy curriculum. Teachers were reported to be asking pupils to read only from school textbooks, with no reading for pleasure role models at school, and school libraries were often used as spare classrooms. However, some of the children did report that Logati textbooks include activities that they enjoy, and they also derive pleasure from reading well in Logati lessons. Therefore, it seems that the schools' main focus is on literacy skills development, with barely any attention being paid to reading for pleasure. This could mean that these children are deprived of many educational and personal advantages.

In the concluding chapter that follows, the implications of this research will be discussed, some recommendations will be made and the limitations of this research will be addressed.

Chapter Six: Conclusion

6.1 Introduction

The significance of engagement with reading or reading for pleasure in children's lives in terms of their educational and personal development is unarguably immense. Different studies indicate the important role that reading for pleasure plays in promoting children's literacy skills (OECD, 2011; Clark and Rumbold, 2006; Krashen, 2004). However, a few studies and authors have suggested that most Saudi children do not like to read (Mullis et al., 2012; Gareeb, 2009; Yaseen, 2009; Alharthi, 2004). Thus, I chose to conduct a study into Saudi children's reading for pleasure, specifically asking: 'What are the factors influencing Saudi primary children's engagement with reading?'. To explore this main research question, I asked three sub-questions: (1) What motivates Saudi primary children to read?; (2) To what extent do Saudi primary children read for pleasure and what factors are associated with it?; and (3) How do the school and out of school environments influence Saudi primary children's engagement with reading? Mixed methods research techniques, in an exploratory sequential mixed methods design, were applied to explore the research questions. Semi-structured interviews, Q methodology and a reading materials questionnaire were employed with male primary students, aged nine to eleven.

The sixth and final chapter concludes this study by firstly summarising the main findings in order to achieve the aim of the study. Based on the findings, the research recommendations and implications are then provided. Some limitations as well as strengths of the study are also presented, including a reflection on the overall research.

6.2 Summary of the study

A detailed discussion on the results derived from the research methods employed addressing the research questions, was presented at the end of

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chapter five. I will reiterate the results in this section in order to answer the research questions.

Different motivators that influence Saudi children's reading engagement were found, and a complex and culturally specific view on reading for enjoyment has been identified. The overall results suggest that religion plays an influential role in Saudi primary students' reading engagement and that both school and out of school environments are highly influential, particularly with regard to reading Islamic materials. Additionally, reading for pleasure in the Saudi context appears not to be valued either at school or at home. On the whole, these children did not read for pleasure and indeed were not encouraged to do so. They appear to be unlikely to read for pleasure in accordance with the Western view of reading for pleasure. Their reasons for engaging with reading might involve an alternative kind of enjoyment, for example, the enjoyment derived from an engaging activity during a reading lesson and the feeling of success when praised by teachers for reading challenging reading materials well. Additionally, the data suggests that the children gain some pleasure from fulfilling the command from Allah to read the Qur'an and, hence, fulfil their faith duty. Listening to a recitation by someone with a beautiful voice or reciting it themselves might also be engaging for some of the children.

Reading for enjoyment in order to enjoy the content of a text appears not to be promoted at home or in school. The data shows that schools mainly focus on reading skills development, and it appears that reading for enjoyment is not valued by school libraries, teachers or the literacy curriculum. Overall, children are motivated to read for different purposes, mostly to read Islamic reading materials. When it comes to enjoying reading, apart from some children reporting that they like reading electronically and some enjoying books with pictures, their main enjoyment from the experience appeared to come from reading well or meeting requirements. The data strongly suggests that reading for pleasure according to the Western concept appears not to be promoted at home or at school. Saudi children do not seem to be offered opportunities to read for enjoyment at home or in school, which may deprive them of the significant advantages associated with reading for pleasure.

6.3 Research recommendations

The above section summarises the key research findings. This section makes recommendations based on those research findings.

Reading for pleasure has a significant impact on children's development. The research presented earlier suggests that reading for pleasure has a positive influence not only on aspects of children's educational development but also on their social and personal development (Billington, 2016; Clark and Rumbold, 2006). In the current study, most of the children appear not to be reading for pleasure; instead, they seem to be gaining pleasure from reading well and the feeling of success when they do, mostly due to the influence of their religion as reading the Qur'an requires reading with no mistakes. These children also seem to be reading in order to gain benefits, including wider knowledge, literacy skills improvement and good deeds. This appears to be related to Islamic law, which commands us to read in order to acquire wider knowledge.

The literature suggests that there are numerous benefits to be had from reading for pleasure (The Reading Agency, 2015; Clark and Rumbold, 2006), and one is that children who read for pleasure are more likely to develop proficiency in literacy skills as well as to acquire wider general knowledge (Clark, 2015; Smith et al., 2012; Mullis et al., 2007; Clark and Rumbold, 2006). Therefore, when these Saudi children read for pleasure, in addition to developing their literacy skills, they will be following one of the commands of their religion to gain knowledge as in the Qur'an Allah commands Muslims to read and acquire different kinds of knowledge that are beneficial to humankind (Alserjani, 2006). The findings of this study suggest that home and school appear to concentrate largely on reading skills development; therefore, children are actually discouraged from reading in order to simply gain pleasure from the activity. Additionally, given that the Saudi children scored significantly below the expected average score in the PIRLS study (Mullis et al., 2012) and teachers in middle schools reported that students who came from primary schools had very low literacy levels (Alali, 2009), promoting reading for pleasure in Saudi

children's environments would not only support the Islamic teachings but also significantly improve their literacy development.

In the Saudi context, reading appears to be practised and taught in order to improve reading skills and read Islamic texts at both home and at school. Some of the children in this study gain enjoyment from the feeling of success when they read well. Islamic law, as previously mentioned, commands followers of Islam to broaden their knowledge, and reading for pleasure at school and out of school is one way of doing this, thus fulfilling that command. When children acknowledge that reading is required by Islamic law, as they do now, as well as a source of pleasure, they will be more enthusiastic about engaging with reading. This is not to suggest that the Saudi educational system should replace its construction of reading for enjoyment with the one dominant in the West, but rather that it should build on that construction, acknowledging alternate viewpoints in order to enhance children's experience of reading for pleasure. This will facilitate the teaching of reading much more than focusing only on teaching to grasp the skill and then using it mainly for religious purposes, which leads to weak outcomes. Therefore, Saudi children at school and at home must be introduced to the concept of reading for pleasure from an early age via a variety of strategies which the reading curriculum should be influenced by. I will discuss a variety of implications for practice in the Saudi context based on this study's findings that can be considered for use in school and out of school environments.

School and out of school environments appear not to value or acknowledge reading for pleasure for these children. Therefore, the first big step would be people around these children, including the literacy curriculum developers, principals, teachers and parents, recognising that reading can be a pleasurable activity as well as understanding the significance of reading simply to enjoy the content and the activity as a whole. It seems likely that parents in Saudi would appreciate this concept of reading for pleasure as most of them (93%) who participated in the KACWC (2014) study stated that they would like their children to develop their independent reading. Additionally, parents and teachers should praise children carefully, especially when they are reading a text they are interested in, such as a story or instructions in a digital form. They

should complement and accept any kind of reading and try not to imply that reading is restricted to reading skill improvement, religious requirements or studying from printed books.

Islamic stories appear to be engaging, and indeed this study indicated that many of the children appeared to enjoy the Islamic stories that they have been told. These stories and the events within them attract the children's attention and should be utilised to promote the joy of reading, especially as they have the potential to provide the 'benefits' that the children hope to gain from reading. By reading these stories, the children can practice and improve their reading skills as well as follow the Islamic teachings by reading Islamic texts. So, to engage Saudi children more with reading, this study suggests that they should be introduced to different Islamic stories, such as the Prophet Mohammed PBUH and his Companions' stories. This could include their biographies and battles. Stories of other prophets PBUT, such as Moses, Jonah and Jesus, whose stories involve dramatic events, also appear to engage children so should be told to students in school and at home. I personally clearly remember my feelings of excitement when I was in the seventh grade and my history teacher told us a story about the Prophet Mohammed's childhood PBUH. He was an enthusiastic storyteller, changing the pitch and tone of his voice as well as using body language and hand gestures to communicate the story in an entertaining way, for example he used his hand and fingers to mimic riding a donkey.

As some of the children like to read electronically, Islamic stories could also be offered in a screen-based as well as a paper-based format. Additionally, the findings, particularly from the RMQ, suggest that children appear to like to read different kinds of reading materials, with most of them enjoying reading jokes and about sports; however, the findings from the interviews suggest that Islamic law has a significant influence on what these children dislike, such as reading materials that contradict Islamic beliefs. Thus, different reading materials must be offered to Saudi children, paying more attention to Islamic stories, jokes and texts about sports, but materials containing contradictions to Islamic law must be avoided.

Again, the role of Islam plays in the reading engagement of these children is very evident. Some children reported the importance of reading the Qur'an in a nicely preformed recitation with a good voice. Hence, children should read and be read to the Qur'an in a good voice. A beautiful recitation engages them more with the Qur'anic texts, and they take advantage of the opportunity to earn more good deeds when preforming the recitation in a nice way. Some children reported that their siblings were entertained when they were read to, which appears to have additional implications for parents and teachers. Teachers should read aloud to children to enable them to enjoy listening to all manner of stories. Parents should also be encouraged to read with their children, partly so that the children understand that it is acceptable to read simply for the pleasure of reading.

It is important to provide children with reading materials that offer challenging but not too difficult texts. This, of course, means assessing the child's reading ability and choosing something that is appropriate for them as an individual. Saudi schools may find this approach difficult to adopt as they use a single textbook, which is Logati, to teach literacy at each level. So, some students may find the texts in their Logati textbook easy to read and not challenging. Children who hold viewpoint one like reading to be challenging and, consequently, they may disengage if the text is too easy. On the other hand, students who loaded onto factor four may find the texts too hard, and they too may disengage. Therefore, students in the same grade should be provided with reading materials that match their reading ability to avoid a situation where reading is too difficult or too easy and to push those students who like a text to be a challenge through providing them with reading materials other than Logati textbooks. This would also promote wider reading and reading for enjoyment. In addition to this, as mentioned earlier, there is a need for reading for pleasure to be valued throughout the school, and this has implications for the LRRs.

Schools' libraries or LRRs must be a welcoming place for students to read for enjoyment. Teachers should make use of the school library as a place where their students can enjoy different reading materials. As the RMQ suggests, Saudi children appear to like reading different sorts of reading materials. Therefore, school libraries should be stocked according to students' interests and different

reading ability. The school library should also be open for students at all times and should be easily accessed. Students appear to like going to school libraries or LRRs, and therefore, LRRs should be welcoming spaces for them to spend their free time engaging with reading materials. The procedures that schools should follow to activate the LRRs are available in the Procedural Manual for Saudi Schools in General Education (Ministry of Education and Tatweer, 2015) on page 52. This also explains how schools can ask for new reading materials. However, the school libraries in the schools that I visited appeared not to be well stocked. Some of the participants spoke about unsatisfactory reading materials of the wrong reading level being the only resources available in their school libraries. Other participants reported that their school library was mostly used for storage. I met most of the participants in their school libraries, and it was apparent that most of the libraries were not being actively used for reading and lacked reading materials. Moreover, the data suggests that children are more likely to engage with reading digitally, and the cost of reading applications appears to be a factor. Therefore, LRRs must also recognise this kind of reading. One way to promote this kind of reading is schools carefully selecting some reading apps and providing students with codes to download them for free to encourage them to read in different forms.

Those people in Saudi Arabia who are responsible for children's reading material production, such as writers, publishers and apps designers, should take into account that some readers like to see pictures in reading material and that these would encourage them to read more. Additionally, they should consider the fact that children like to read stories and funny texts, such as jokes, especially in digital form. Therefore, there is a need to include more reading materials other than religious texts and to encourage the children to read these texts for pleasure, as long as the texts do not contradict Islamic law.

The view of a bookstore as merely a place to purchase stationery cannot be changed overnight since it has been established over many years. It has to be mentioned that in my experience there are very few stores that specialise in only printed books. Most of the bookstores available opened as stationery shops with, as some participants reported, a few bookshelves containing books on school

subjects as well as Islamic reading materials. Bookstores, parents, schools and the entire society should be involved in changing the current perception of bookstores to them being seen as places to obtain a range of different reading materials. This can only happen when home and school promote the concept of reading for pleasure. Therefore, changing how bookstores are viewed appears to be complex. Bookstores should increase the advertising of reading materials in different forms, electronic and paper-based, via, for example, leaflets and street advertisements. I would also stress that the people most able to affect this change are parents, who could send implicit messages to their children and show them how bookstores are used by visiting them for the main purpose of browsing through books or to buy reading materials for reading for enjoyment. Teachers could also talk to children about bookstores and encourage them to visit them for the purpose of reading for pleasure.

Reading role models seem to be essential in terms of children wanting to develop good reading skills and having their own reading materials at home, seemingly having a positive impact on the reading engagement of those who find reading challenging. Moreover, the literature suggests that reading role models have a critical influence on children's reading engagement and that children are largely encouraged to read for enjoyment by role models who clearly enjoy reading for pleasure. Therefore, when parents and teachers recognise the concept of reading for pleasure, reading role models in school and out of school must read for pleasure in front of children to model the pleasure of the experience. The data suggests that children like to read the Qur'an and are keen to read it at home and school because they are surrounded by people who appreciate the activity. Thus, if we want children to read in their free time and for pleasure, parents and teachers should show that they view reading as a pleasurable activity and read for pleasure constantly.

Given that some children in the study who find reading challenging and arduous like to have texts read to them, teachers and parents should read materials that the children like, to them. Reading to children has a positive impact on their reading skills and engagement (Krashen, 2004). When a child listens to an engaging story, their interest in a topic could be triggered and they are more

likely to value the skill of reading for enjoyment. Parents should read to their children from a young age as this will have a significant impact on their literacy development and instil the concept of reading for pleasure from an early age due to them enjoying the reading activity as well as the content. Schools play a role in encouraging parents to read to and with their children.

Data suggest that the form of the material children like to read, for example digital or texts with pictures in them, may have an impact on their reading activities. Children loading onto factor two and three appear to be influenced by the way that they like to read. So, the way in which a child reads or the contents that a child likes to read may have an impact on other reading activities. For example, those who enjoy reading digitally reported that they like short texts, so they should be provided with short paper-based and screen-based texts to read. Also, texts, whether in digital form or in print, should be offered to and selected for those who like reading digitally and, more importantly, they should be allowed to read the texts themselves and not be read to. Conversely, those who have a preference for reading texts with pictures should be allowed to select the texts that they are going to read, and they may enjoy a text being read to them. Overall, this suggests that what these children really need is access to a wide range of texts in all forms. As well as having access to these texts, they need to see their school and home environments promoting reading for pleasure and more importantly recognise reading for pleasure as an acceptable rationale for reading.

6.4 The contributions of this research

This study has contributed to the existing literature regarding children's reading engagement both empirical and methodologically. One theoretical contribution of this study is the finding that Saudi children's faith has a major impact on their reading engagement, explaining the PIRLS study's finding that most Saudi children are motivated to read but did not report that they like reading (Mullis et al., 2012). They are largely motivated to read by their faith, yet most of them do not read for pleasure. Therefore, faith can be considered to be a factor motivating Saudi children to engage with reading. This adds to the socio-cultural literature

(Rumsey, 2010; Brooker, 2002; Minns, 1997; Heath, 1983) that Saudi children's Islamic faith seems to play a significant role in reading motivation at home and at school.

The other empirical contribution this study makes is the discovery that enjoyment of reading is not necessarily associated with the traditional Western view of reading for pleasure according to which readers derive pleasure from the content (The Reading Agency, 2015; Clark and Ronould, 2006). The enjoyment these children get from reading is related to experiencing a feeling of success when praised for reading well by teachers or from the actual reading activities in literacy lessons, rather than enjoying sustained immersion in content.

The current study extends the Saudi KACWC (2014) study to provide an understanding of what motivates children to read, particularly from the children's own perspective. The KACWC study's findings reveal that like the children in this study the adult participants viewed reading as a functional activity rather than a pleasurable one. However, the results of my study strongly suggest that religion plays a significant role within this construction of reading.

The data suggest that many Saudi children appear to like reading about sports and jokes, particularly in digital form. This adds to the KACWC (2014) study's findings that children prefer to read most about sports and jokes, perhaps in digital form. This finding also builds on the KACWC study, wherein parents and carers identified sports as one of the most popular reading materials but stated that reading about jokes was not common.

In terms of this study's methodological contribution, this appears to be the first time Q methodology has been employed with children using their native Arabic language in order to ascertain their views on a topic, though it has recently been employed with Saudi adults. Hence, this research paves the way for researchers who also want to gain an insight into the world of children in Saudi Arabia or, indeed, other Arabic speaking countries. For this contribution, it was possible that the 31st Q conference had allowed me to present the results of the Q methodology of this study.

There have been several other positive outcomes of this research. Firstly, it will be published in the Saudi electronic library so that parents, teachers, policy makers and publishers can access it and, hopefully, benefit from it. Secondly, one of the Saudi PhD students here in Sheffield was in contact with a policy maker for schools in Saudi, and he heard about my research area. He asked me to propose some methods for encouraging children to read for pleasure in order that they could be considered when the curriculum policy for a large private schools company in Saudi Arabia is designed. Thirdly, some parents in Sheffield who missed my workshop in developing reading for pleasure in children have asked me several times to repeat the workshop as they have heard that it was useful. I intend to repeat and improve upon this workshop for a different audience, such as parents and teachers. Finally, the principals at two of the schools that I visited were interested in conducting some sort of activity for students or teachers related to the topic of reading for pleasure, such as a workshop or a reading aloud group. Regretfully, I was unable to meet this request as my stay there was scheduled and short. All these requests indicate that my research field is very important. I feel I have a responsibility to make a difference, at least in the city I work in. I also intend to publish this work in Arabic as well as English.

6.5 Limitations of the study

All research is imperfect and subject to limitations. Some of the limitations of this research are identified here. This research explored the factors that influence Saudi children's reading engagement. The informants in this research were only Saudi male primary students aged 9 to 11, which can be considered to be the main limitation of the study. The results gained, however, are useful in terms of understanding the general picture of Saudi young people's reading engagement and some of the influences that appear not to have been well investigated before.

I was new to the methods that I applied, so I spent a huge amount of time, far more than expected, analysing the data, which might be considered to be a limitation. However, as a result of investing so much time in the data analysis process, I gained a much better understanding of the data.

This study employed different methods and identified a number of views in relation to reading engagement. As each method led to different insights on the topic, it can be surmised that should further methods be employed or a different sample size, perhaps from a different city, be investigated, even more views might come to light.

The literature suggests that there are very few studies on children's reading engagement in Saudi Arabia. Therefore, this study is pertinent in that it makes a valuable contribution to the understanding of this topic. However, this study was restricted to a mere 49 nine to eleven year old boys in a single city from twelve schools. Therefore, the results of this study may not be generalised to children in Saudi Arabia.

All of this research data was collected in Arabic and then self translated into English. There are some concerns about translation in cross-language research. For example, it has been argued that "there is no single correct translation for a text. Meaning is constructed through a discourse between texts" (Temple and Young, 2004). Also, Wong and Poon's (2010) study found that although different researchers generated different translated texts depending on their interpretation of the original texts, omitting some phrases, the meaning of the texts was always captured. Although I translated the research materials myself and these issues were taken into account, the translation, particularly of the interviews, might have involved some interpretation, which may be considered to have affected the quality of the data. However, it should be remembered that all qualitative data is open to interpretation, whether translated or not. Of course, I tried my best to include everything the participants said, with no omissions, to accurately capture the meaning of their utterances. Also, sometimes while thematically analysing the data, I had to go back to the voice record of the interviews to make sure that what I understood from the translated and transcribed text matched my understanding of the original Arabic voice record.

One of the items in the Q study, item 25, was poorly worded. It contains a double negative that made it hard to sort. Once I realised this while in the field, I kept an

eye on this particular item and explained it further to the participants, some of whom replace it.

Some of the participants in grade four in state school struggled to read the statements in the Q study, though those in grade four in private school did not. Thus, I read the statements to most of the Q set. Although I tried my best to read in a flat voice, it is possible that sometimes when reading the statements to some of them my voice may have led them to make a decision. However, they did appear to make their own decisions as to where they placed the items in the three piles or thereafter in the distribution grid.

Some of the P set used around two third of the columns for statements that they agreed with. In other words, two thirds of the Q set was agreed with. As a result, some of the 'agreed with' statements were placed on, for example, the -2 or -1 columns, indicating on the final analysis that they 'disagreed with', whereas originally they had 'agreed with'. However, in interpreting the four viewpoints, in some cases, a statement sorted in -1, for example, was considered as intending to agree when compared with other factors, in which the statement was placed in -4, -3 or -2.

6.6 Recommendations for future research

The findings of this study appear to offer a valid insight into all children's reading engagement in Saudi. This study identified what motivates Saudi boys aged 9-11 to read and their views on reading, but there is definitely a need to conduct similar research with girls and perhaps different age groups in order to get a broader view of the reading habits and attitudes to reading of all Saudi children.

Bookstores have been identified as places that are recognised for selling stationery but not different reading materials. Although after probing, some of the participants reported that some kinds of reading materials are available there, exploring what reading materials are available for children in these bookstores would be beneficial. I recently visited newly opened Saudi big brand bookstore in the same city in which I conducted this study. I saw eight double-sided rows of shelves that were five metres long, each side consisting of six

shelves, all full of children's paper-based reading materials. What surprised me was that between these rows was one dedicated to and labelled 'children's religious books', which supports the main finding of this study that Islam plays a significant role in reading engagement. The contents of other rows should be explored to find out whether the offered reading materials serve the children's reading materials preferences.

The findings from the interviews suggest that Islamic law has a significant influence on what these children do not want to read, such as reading materials that contradict Islamic law. Some children suggested that they do not like these sorts of stories as they contain haram actions. However, the same children reported that they have read some of these sorts of stories, for example, Sultan had read a story containing actions that only Allah can do. This raises a complex issue that needs further investigation. The children claim they do not want to read materials that do not comply with their religion and yet they appear to be doing exactly that. I performed minimal research regarding reading stories that in some way contradict Islamic teachings and found that this issue is controversial. Thus, a specific exploration into this issue is absolutely crucial.

The LRRs in schools appear not to be places for reading; instead, they are used as spare classrooms. This lead to further research, exploring why teachers, principals and those in charge of LRRs in the Directorate of Education are not using LRRs to encourage reading engagement despite children visiting their school libraries several times a year and the Procedural Manual for Saudi Schools in General Education (Ministry of Education and Tatweer, 2015) requiring schools to activate the LRRs.

This finding of this research lead to a recommendation that reading for pleasure should be encouraged in Saudi schools and out of school, suggesting, for example, that teachers and parents offer different reading materials and read with children for enjoyment. The question here that needs to be investigated is how willing teachers and policy makers really are to promote the concept of reading for pleasure to encourage students to engage with reading materials.

6.7 Reflections on the overall research and final conclusion

Research requires reflection on its ideas and the decisions made throughout all its stages (Wellington, 2015). Some specific reflections were highlighted earlier while designing the methods, for example. In this final section, some of my thoughts on the overall research design and methods will be given.

Using three different methods to explore Saudi children's reading engagement reaped rewards. Each method provided a different perspective to enhance understanding of the issue. The interview data, for example, reveals the children's rational for reading, that is 'benefits'. The Q methodology findings suggest that a number of factors influence children to engage with reading, such as enjoying the pictures in a text. The RMQ data shows that children want to read a variety of reading materials, particularly those containing jokes and about sports. Using mixed methods, therefore, helped to provide more insights into the area researched. Additionally, some of the findings of one method aided understanding of the findings of another method, such as those viewpoint three participants who like to read for enjoyment but do not like to visit the school library or bookstores.

I was initially not totally convinced with regard to using interviews as a method of research. However, hearing the boys who participated in the pilot study responding to the questions in the interview guide changed my opinion of this method. Being an effective first time interviewer was challenging, but different guides in the literature and my experience teaching the participants' age group gave me confidence.

I really appreciated Q methodology when first introduced to it due to its ability to elicit different participants' views on a topic. I explored this method and then designed the two Q sets. However, at one point, before merging the two Q sets into one, I felt the Q sets would not be beneficial to this research as they appeared to overlap. Combining the two Q sets into one Q set appeared to change

this. What I have taken out of this is that Q methodology requires very careful design of the Q set.

I admit that the data from the RMQ was not seen as being really useful in the early stages of the data analysis, and thus, I considered abandoning it. I changed my mind about this during the final stages of the analysis. I learned that a researcher must think carefully before making any quick decision, particularly regarding the data analysis. Researchers should allow reasonable time to conduct their research so that they can leave it for some time and then return to it later. Taking this approach has allowed me to critically revise my previous decisions throughout the research process.

I would like to conclude this thesis by mentioning a very positive comment on the research area that I have explored here made by the head of the Saudi teachers' training and scholarship. This comment impacted positively on me, increasing my enthusiasm and motivating me to carry on with this research since he highlighted its significance. Initially, most of my scholarship was from the Ministry of Higher Education, but I applied to switch the scholarship to the Ministry of Education, where I work, to enhance my professional standing in the future. My application involved an interview, in which I was asked about my research area. Once I had explained the research aim, the head said that they could not wait to read my research findings. Then he ended the interview as an indication of his appreciation. Thankfully, my application was successful. This positive experience gave me the additional motivation I needed to complete this specific study. The head clearly felt that my research area was important, and as I reach the end of this thesis, I am convinced he was right. I believe that all the hard work and all the sacrifices have been worthwhile since, hopefully, this research will make a significant difference and affect positive changes.

Appendices

Appendix 1: Interview Guide

- Conversation about football, for example, and my study in the UK.

- Informing the participant about digital recording.

- Introducing the purpose of the interview. This statement or similar will be said to the interviewee. "We are going to talk about your school?"

- ***Introductory questions***

  - Can you tell me about your school?

Probe: What do you do?

What do you enjoy best?

What do you dislike about school?

  - What do you do in your free time?

Probe: What do you enjoy best? When? & Where?

Would you ever read? What? Why? Where & when?

- ***Reading at school questions***

  - Tell me about your teachers?

Probe: Who is the teacher you like most? Why?

What kind of teachers don't you like? What makes a good/bad teacher?

What about Logati teachers? What does he do?

Do you enjoy lessons with your Logati teacher?

  - Are you expected to read when you are at school?

Probe: What kind of reading?

Where? & When?

  - Why do you learn to read? **(Added 2)**

  - What would your teacher want you to read?

Probe: Why?

Do you like reading it? Why?

  - What do you read at school?

Probe: Why? Do you enjoy reading it?

- What do you do in your spare time at school?

Probe: Tell me about your school library

      Have you ever visited it? How many times? What did you do?

      What do you enjoy there?

      What do you dislike there?

      Do your classmates go there? What do they do?

- *Reading at home questions*
  - What do you do at home?

Probe: What do you enjoy most? Why? When?

      Would you ever read? What? Where? When?

  - What would your parents want you to read? Why?
  - What would you like to read? Why?
  - Who reads at home? What? Where? When?
  - What are your favorite shops?

Probe: Why?

      Would you ever go to a bookstore? Why

      Can you recommend any bookstore? **(Added 1)**

- *Direct questions about reading*
  - If I say to you 'reading' or 'the reading' what comes to your mind?
    (Added 2)
  - Do you like reading? Why? What?
  - Do you like to read to someone? Or someone reading to you? Why?
    (Added 2)
  - Is it better to read at home or at school? Why?

Probe: Name a book or story that you have read **(Added 1)**

  - What are the characteristics of a story that you like? And dislike? **(Added 2)**
  - Do you read for enjoyment? When? What? Why? **(Added 2)**
  - Do you ever read when you don't really want to?

Probe: What? Why?

  - Who is a good reader? The characteristics of a good reader? **(Added 2)**
  - What do you prefer, reading aloud or silently? Why?
  - Do your parents or one of them like reading? Why? What? Where?

When?

- Do your friends like reading?

Probe: What do they read?

Do you like to read the same kind of readings?

What do they like to do? Why?

- Have you ever listened to someone tell a story? **(Added 2)**

Probe: Who?

What was it about?

What do you like most about it? Why

- *Popular culture questions*

  - Do you like watching TV?

Probe: What do you like to watch on TV? Have you ever read about it?

Where?

- What are your favourite videogames? Why?

Probe: When do you play them? Where?

- Do you like electronic devices like computers and tablets?

Probe: What are your favourite devices? Why?

What can you do on them?

What do you enjoy doing?

Would you ever read on them? What? Why?

Appendix 2: Profile of each interview

Date	Duration	Place of interview	Codes	Pseudonym	Demographic information about participants	
Wednesday 25/9/2013	01:05:00	Students Adviser's room	SAP1	Ali	State school A	In grade six, aged eleven. Enthusiastic about reading in his Logati teacher's perspective.
Wednesday 25/9/2013	00:33:07	Learning Resources Room	SAP2	Basim		In grade six, aged eleven. Less enthusiastic about reading in his Logati teacher's perspective.
Monday 23/9/2013	00:24:39	Students Adviser's room	SBP1	Faris	State school B	In grade five, aged ten. Enthusiastic about reading in his Logati teacher's perspective.
Monday 23/9/2013	00:29:53	Students Adviser's room	SBP2	Hamid		In grade five, aged ten. Less enthusiastic about reading in his Logati teacher's perspective.
Tuesday 24/9/2013	00:25:46	School deputy principal room	SCP1	Jabir	State school C	In grade four, aged nine. Enthusiastic about reading in his Logati teacher's perspective.
Tuesday 24/9/2013	00:22:46	School deputy principal room	SCP2	Khalid		In grade four, aged nine. Less enthusiastic about reading in his Logati teacher's perspective.
Monday 30/9/2013	00:25:20	Learning Resources Room	PAP1	Majed	Private School A	In grade six, aged eleven. Enthusiastic about reading in his Logati teacher's perspective.
Monday 30/9/2013	00:27:25	Learning Resources Room	PAP2	Riyad		In grade six, aged eleven. Less enthusiastic about reading in his Logati teacher's perspective.
Tuesday 1/10/2013	00:31:24	Learning Resources Room	PBP1	Sultan	Private school B	In grade five, aged ten. Enthusiastic about reading in his Logati teacher's perspective.
Tuesday 1/10/2013	00:31:45	Learning Resources Room	PBP2	Tariq		In grade five, aged ten. Less enthusiastic about reading in his Logati teacher's perspective.

Sunday 29/9/2013	00:26:20	Spare small room	PCP1	Wafi	Private school C	In grade four, aged nine. Enthusiastic about reading in his Logati teacher's perspective.
Sunday 29/9/2013	00:26:19	Spare small room	PCP2	Yusuf		In grade four, aged nine. Less enthusiastic about reading in his Logati teacher's perspective.

Appendix 3: Q set

Category 1 Items representing students' Attitude toward reading and their extent of reading for pleasure.
1. I read at home
2. One of my daily activities is reading for pleasure
3. I read for fun
4. Reading can be fun
5. I'll be very happy if I get a book for a present
6. I like going to bookstores
7. I like reading Islamic stories like prophets and companions stories
8. I like reading stories
9. I like reciting the Quran
10. I like to read the Quran with spiritual enjoyment.
11. It is interesting to read in English language
12. I read for fun at school
13. I read for enjoyment on smart phone or tablet.
14. I like to read on social networking apps (like WatsApp, BBM, Twitter or Facebook)
Category 2 Items representing some reading motivation factors
15. I read because I have to.
16. I have a favorite subject that I like to read about

17. I like reading about new things
18. I like being the best at reading
19. I am excellent at reading
20. I'll read more if I have been rewarded when I read something or part of it.
21. I don't care how difficult the text is to read if the topic is interesting
22. I think reading is important for me
23. I like hearing the teacher say I read well
24. I like having long texts rather than short ones to read
25. Complicated stories are no fun to read
Category 3 Home and school factors
26. Girls like to read for fun more than boys
27. I like reading books with pictures on them
28. At home, others like to read for enjoyment
29. Others in my family talk about books
30. It is hard for me to read out loud in class
31. Reading from Logati book is fun
32. Reading a story is more fun than listening to it
33. My Logati teacher likes to read in his free time
34. I borrow reading materials from the school library
35. I like to select by myself a text that I am going to read

36. I like having a grown-up reads to me a text that I like
37. I like reading the Qur'an at mosque
38. I like to be asked about what I've read
39. I like having my own bookshelves at home
40. I'll read in my spare time if I find interesting reading materials
41. It is more interesting to read from screen like computer, laptop or smart devices than reading from real book.
42. I'll read more on a smart device if the apps used for reading are cheap

Appendix 4: Reading Materials Questionnaire (RMQ)

English Version

The Reading Materials Questionnaire

Please tick ✓reading materials that you like to read.

I like to read:

☐ Comics   ☐ Magazines   ☐ Poems

☐ Jokes   ☐ Horror stories   ☐ Crime stories

☐ Myths and legends stories ☐ Information books   ☐ Adventure stories

☐ About sports   ☐ About mysteries   ☐ About cars

☐ The news   ☐ Newspaper   ☐ Childish stories

☐ Text messages   ☐ about my favourite hoppy ☐ Websites

☐ Others, please specify...

Name: .... Grade: .... School: ....

Arabic version

إستبانة المواد القرائية

✔اخي المشارك الرجاء اختيار المادة القرائية التي تحب قرائتها بوضع علامة

أنا أحب أن أقرأ :

الشعر ☐	☐ المجلات	القصص المصورة الكرتونية ☐
النكت ☐	☐ القصص المرعبة	كتب المعلومات ☐
عن الرياضة ☐	☐ قصص الجرائم	قصص الخرافة والاساطير ☐
الأخبار ☐	☐ عن السيارات	قصص المغامرات ☐
الجرائد ☐	☐ القصص الطفولية	رسائل الجوال ☐
عن الأسرار ☐	☐ مواقع الكترونية	عن هوايتي المفضلة ☐

غير ذلك ،اذكره : .... ☐

اسم المشارك .... المدرسة .... الصف ....

Appendix 5: Example of translated Q set in cards

أنا أقرأ في المنزل

١

القراءة للمُتعة هي إحدى نَشَاطاتي اليومية

٢

أنا أقرأ للمُتعة

٣

القراءة ممكن أن تكون مُمتعة

٤

Appendix 6: Profile of each participant in Q methodology and RMQ

Date	Approximate Duration in minutes	Place of Q sorting	Codes	Demographic information about participants	
4/12/2013	30	Learning Resources Room	SA.HSES-E	**State school A**	In grade six, aged eleven. Enthusiastic about reading and from high SES in his Logati teacher's perspective.
2/12/2013	42	Learning Resources Room	SA.HSES-LE		In grade six, aged eleven. Less enthusiastic about reading and from high SES in his Logati teacher's perspective.
2/12/2013	25	Learning Resources Room	SA.LSES-E		In grade six, aged eleven. Enthusiastic about reading and from low SES in his Logati teacher's perspective.
2/12/2013	32	Learning Resources Room	SA.LSES-LE		In grade six, aged eleven. Less enthusiastic about reading and from low SES in his Logati teacher's perspective.
4/12/2013	21	Learning Resources Room	SA.R@LRR		In grade six, aged eleven. Read at learning resources room in his Logati teacher's perspective.
4/12/2013	26	Learning Resources Room	SA.DnR@LRR		In grade six, aged eleven. Do not read at learning resources room in his Logati teacher's perspective.
4/12/2013	37	Training room	SA.Volunt		In grade six, aged eleven.
9/12/2013	33	Learning Resources Room	SB.HSES-E	**State school B**	In grade five, aged ten. Enthusiastic about reading and from high SES in his Logati teacher's perspective.
9/12/2013	27	Learning Resources Room	SB.HSES-LE		In grade five, aged ten. Less enthusiastic about reading and from high SES in his Logati teacher's perspective.
9/12/2013	45	Learning Resources Room	SB.LSES-E		In grade five, aged ten. Enthusiastic about reading and from low SES in his Logati teacher's perspective.
10/12/2013	39	Learning Resources Room	SB.LSES-LE		In grade five, aged ten. Less enthusiastic about reading and from low SES in his Logati teacher's perspective.
10/12/2013	33	Learning Resources Room	SB.R@LRR		In grade five, aged ten. Read at learning resources room in his Logati teacher's perspective.

10/12/2013	43	Learning Resources Room	SB.DnR@LRR		In grade five, aged ten. Do not read at learning resources room in his Logati teacher's perspective.
15/12/2013	53	Students Adviser's room	SC.HSES-E	State school C	In grade four, aged nine. Enthusiastic about reading and from high SES in his Logati teacher's perspective.
18/12/2013	30	Students Adviser's room	SC.HSES-LE		In grade four, aged nine. Less enthusiastic about reading and from high SES in his Logati teacher's perspective.
15/12/2013	40	Students Adviser's room	SC.LSES-E		In grade four, aged nine. Enthusiastic about reading and from low SES in his Logati teacher's perspective.
16/12/2013	46	Students Adviser's room	SC.LSES-LE		In grade four, aged nine. Less enthusiastic about reading and from low SES in his Logati teacher's perspective.
15/12/2013	37	Students Adviser's room	SC.R@LRR		In grade four, aged nine. Read at learning resources room in his Logati teacher's perspective.
18/12/2013	32	Students Adviser's room	SC.DnR@LRR		In grade four, aged nine. Do not read at learning resources room in his Logati teacher's perspective.
5/12/2013	34	Students Adviser's room	PA.HSES-E	Private School A	In grade six, aged eleven. Enthusiastic about reading and from high SES in his Logati teacher's perspective.
8/12/2013	35	Students Adviser's room	PA.HSES-LE		In grade six, aged eleven. Less enthusiastic about reading and from high SES in his Logati teacher's perspective.
12/12/2013	29	Students Adviser's room	PA.LSES-E		In grade six, aged eleven. Enthusiastic about reading and from low SES in his Logati teacher's perspective.
5/12/2013	28	Students Adviser's room	PA.LSES-LE		In grade six, aged eleven. Less enthusiastic about reading and from low SES in his Logati teacher's perspective.
8/12/2013	30	Students Adviser's room	PA.R@LRR		In grade six, aged eleven. Read at learning resources room in his Logati teacher's perspective.
5/12/2013	37	Students Adviser's room	PA.DnR@LRR		In grade six, aged eleven. Do not read at learning resources room in his Logati teacher's perspective.
11/12/2013	37	Meeting room	PB.HSES-E	Private school B	In grade five, aged ten. Enthusiastic about reading and from high SES in his Logati teacher's perspective.

11/12/2013	27	Meeting room	PB.HSES-LE		In grade five, aged ten. Less enthusiastic about reading and from high SES in his Logati teacher's perspective.
16/12/2013	37	Meeting room	PB.LSES-E		In grade five, aged ten. Enthusiastic about reading and from low SES in his Logati teacher's perspective.
12/12/2013	29	Meeting room	PB.LSES-LE		In grade five, aged ten. Less enthusiastic about reading and from low SES in his Logati teacher's perspective.
11/12/2013	27	Meeting room	PB.R@LRR		In grade five, aged ten. Read at learning resources room in his Logati teacher's perspective.
12/12/2013	30	Meeting room	PB.DnR@LRR		In grade five, aged ten. Do not read at learning resources room in his Logati teacher's perspective.
18/12/2013	33	Learning Resources Room	PC.HSES-E	**Private school C**	In grade four, aged nine. Enthusiastic about reading and from high SES in his Logati teacher's perspective.
17/12/2013	41	Principal's room	PC.HSES-LE		In grade four, aged nine. Less enthusiastic about reading and from high SES in his Logati teacher's perspective.
17/12/2013	24	Principal's room	PC.LSES-E		In grade four, aged nine. Enthusiastic about reading and from low SES in his Logati teacher's perspective.
17/12/2013	38	Principal's room	PC.LSES-LE		In grade four, aged nine. Less enthusiastic about reading and from low SES in his Logati teacher's perspective.
18/12/2013	34	Learning Resources Room	PC.R@LRR		In grade four, aged nine. Read at learning resources room in his Logati teacher's perspective.
17/12/2013	31	Principal's room	PC.DnR@LRR		In grade four, aged nine. Do not read at learning resources room in his Logati teacher's perspective.

Appendix 7: The translated and used distribution grid

-٤	-٣	-٢	-١	٠	+١	+٢	+٣	+٤
٣								٣
	٤						٤	
		٥				٥		
			٦	٦	٦			

تخالفه أكثر ←   ➔ تتفق معه أكثر

Appendix 8: The unrotated factor Matrix

Q SORTS		Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
1	SAHSES-E	0.6076	0.1640	-0.2617	0.0685	0.2057
2	SAHSES-L	0.2380	-0.4451	0.2430	0.1117	0.0370
3	SALSES-E	0.2671	-0.3752	0.3242	0.1010	-0.3615
4	SALSES-L	0.5322	0.0199	0.3988	0.0560	-0.3665
5	SAR@SL	0.6467	0.2222	-0.1939	0.0605	-0.0732
6	SADnR@SL	0.4301	-0.3105	0.0823	0.0421	-0.1928
7	SAvolunt	0.6118	0.2901	0.3225	0.0809	0.1402
8	PAHSES-E	0.2702	0.2117	0.0400	0.0240	0.2511
9	PAHSES-L	0.4108	0.1066	-0.0846	0.0162	-0.1173
10	PALSES-E	0.6345	-0.2203	-0.1316	0.0382	0.0504
11	PALSES-L	0.4110	0.1437	-0.1738	0.0390	0.2048
12	PAR@SL	0.4973	-0.2996	-0.2225	0.0816	0.0635
13	PADnR@SL	0.4659	-0.0817	-0.3597	0.0930	-0.0573
14	SBHSES-E	0.7404	-0.2460	0.2045	0.0348	0.1724
15	SBHSES-L	0.5519	0.0887	0.2189	0.0155	0.2218
16	SBLSES-E	0.6708	0.1603	-0.1950	0.0474	-0.2148
17	SBLSES-L	0.4576	0.1667	0.6812	0.2298	0.0680
18	SBR@SL	0.4358	-0.0926	-0.1634	0.0266	-0.2082
19	SBDnR@SL	0.3853	-0.4099	0.0638	0.0781	0.4051
20	PBHSES-E	0.6387	0.4227	-0.2900	0.1690	0.1017
21	PBHSES-L	0.5432	-0.0420	-0.0090	0.0008	0.1304
22	PBLSES-E	0.4392	0.1333	-0.1494	0.0318	-0.0666
23	PBLSES-L	0.6844	0.3264	0.1951	0.0668	0.1332
24	PBR@SL	0.5702	0.2427	0.0088	0.0330	-0.2973
25	PBDnR@SL	0.6929	0.1802	-0.0459	0.0231	0.1184
26	SCHSES-E	0.7073	-0.0031	-0.1005	0.0114	-0.1320
27	SCHSES-L	0.3951	-0.3738	0.1583	0.0684	0.1222
28	SCLSES-E	0.4128	0.2169	-0.0507	0.0316	0.2264
29	SCLSES-L	0.6891	-0.1437	-0.1337	0.0256	-0.0104
30	SCR@SL	0.3287	0.1028	0.1917	0.0131	-0.4625
31	SCDnR@SL	0.4832	0.3572	-0.0499	0.0760	-0.0187
32	PCHSES-E	0.6621	-0.2334	-0.1416	0.0432	-0.1555
33	PCHSES-L	0.3193	-0.2303	0.1662	0.0264	-0.1487
34	PCLSES-E	0.6110	-0.0981	0.0471	0.0014	0.0642
35	PCLSES-L	0.4500	0.0732	-0.2221	0.0430	-0.1873
36	PCR@SL	0.1077	0.2180	-0.2430	0.0741	0.1380
37	PCDnR@SL	0.4581	-0.2728	0.0018	0.0331	0.1808
Eigenvalues		**10.0363**	**2.1026**	**1.7976**	**0.1840**	**1.4238**
% expl.Var.		**27**	**6**	**5**	**0**	**4**

Appendix 9: Statistical information for each factor

Factor One

Factor 1 has an eigenvalue of 10.03 and explains 27% of the study variance. 21 participants are significantly associated with this factor.

Q sort	Participant code	Loading
1	SAHSES-E	0.5854X
5	SAR@SL	0.6590X
6	SADnR@SL	0.4063X
9	PAHSES-L	0.4200X
10	PALSES-E	0.6069X
11	PALSES-L	0.3764X
12	PAR@SL	0.5275X
13	PADnR@SL	0.5787X
16	SBLSES-E	0.7171X
18	SBR@SL	0.5051X
20	PBHSES-E	0.6496X
21	PBHSES-L	0.4472X

22	PBLSES-E	0.4588X
24	PBR@SL	0.5629X
25	PBDnR@SL	0.5896X
26	SCHSES-E	0.6928X
29	SCLSES-L	0.6666X
31	SCDnR@SL	0.4406X
32	PCHSES-E	0.6875X
34	PCLSES-E	0.5025X
35	PCLSES-L	0.5313X

Factor Two

Factor 2 has an eigenvalue of 2.1 and explains 6% of the study variance. Four participants are significantly associated with this factor.

Q sort	Participant code	Loading
2	SAHSES-L	0.4577X
19	SBDnR@SL	0.6413X

27	SCHSES-L	0.4666X
37	PCDnR@SL	0.4081X

Factor Three

Factor 3 has an eigenvalue of 1.79 and explains 5% of the study variance. Six participants are significantly associated with this factor.

Q sort	Participant code	Loading
7	SAvolunt	0.6424X
8	PAHSES-E	0.3805X
15	SBHSES-L	0.4905X
17	SBLSES-L	0.6536X
23	PBLSES-L	0.6261X
28	SCLSES-E	0.3832X

Factor Four

Factor 4 has an eigenvalue of 1.42 and explains 4% of the study variance. Four participants are significantly associated with this factor.

Q sort	Participant code	Loading
3	SALSES-E	0.5936X
4	SALSES-L	0.6048X
30	SCR@SL	0.4473X
33	PCHSES-L	0.3221X

Appendix 10: Consensus statements and crib sheets with distinguishing statements for each factor

Consensus statements

```
 8* I like reading stories                              8     2  0.51    2  1.01    1  0.69    2  0.74
10* I like to read the Quran with spiritual enjoyment. 10     3  1.30    3  1.10    3  1.12    3  1.54
13* I read for enjoyment on smart phone or tablet.     13    -2 -0.78   -1 -0.48   -1 -0.59   -2 -0.69
19  I am excellent at reading                          19     1  0.20    1  0.55    1  0.19    0 -0.12
38  I like to be asked about what I've read            38    -1 -0.53   -3 -0.98   -2 -1.04   -2 -0.73
```

Crib sheet for Factor One

Items ranked +4

7. I like reading Islamic stories like prophets and companions stories

9. I like reciting the Qur'an

37. I like reading the Qur'an at the mosque

Items ranked higher in Factor 1 array than in other factor arrays

2. One of my daily activities is reading for pleasure 0

8. I like reading stories 2

10. I like to read the Qur'an with spiritual enjoyment +3

11. It is interesting to read in the English language 3

17. I like reading about new things 3

18. I like being the best at reading 3

19. I am excellent at reading 1

21. I don't care how difficult the text is to read if the topic is interesting 1

22. I think reading is important for me 2

24. I like having long texts rather than short ones to read 1

31. Reading from Logati books is fun 2

38. I like to be asked about what I've read -1

39. I like having my own bookshelves at home 2

40. I'll read in my spare time if I find interesting reading materials 1

42. I'll read more on a smart device if the apps used for read… -1

Items ranked lower in Factor 1 array than in other factor arrays

3. I read for fun -2

4. Reading can be fun 0

12. I read for fun at school -3

13. I read for enjoyment on a smart phone or tablet. -3

23. I like hearing the teacher say I read well 2

25. Complicated stories are no fun to read -3

27. I like reading books with pictures in them 0

28. At home, others like to read for enjoyment -2

33. My Logati teacher likes to read in his free time -2

Items ranked -4

15. I read because I have to

26. Girls like to read for fun more than boys

30. It is hard for me to read out loud in class

Distinguishing statements for Factor One

```
11 It is interesting to read in English language          11    3  1.57*   -1 -0.27   -1 -0.45   -4 -2.35
17 I like reading about new things                        17    3  1.20*   -2 -0.87    1  0.18    0  0.06
35 I like to select by myself a text that I am going to read  35    1  0.32   -2 -0.80    2  0.90   -1 -0.51
14 I like to read on social networking apps (like WatsApp, BBM,  14    0 -0.05*    3  1.32   -3 -1.15   -2 -0.76
32 Reading a story is more fun than listening to it       32    0 -0.09*    3  1.37   -2 -1.03   -3 -0.92
 6 I like going to bookstores                              6   -1 -0.38*    1  0.41   -4 -1.92    1  0.38
20 I'll read more if I have been rewarded when I read something 20   -1 -0.56*    0  0.14    1  0.57   -4 -1.46
12 I read for fun at school                               12   -3 -1.21*    2  0.74    2  0.74    1  0.48
```

Crib sheet for Factor Two

Items ranked +4

7. I like reading Islamic stories like the prophet and companion stories

9. I like reciting the Qur'an

23. I like hearing the teacher say I read well

Items ranked higher in Factor 2 array than in other factor arrays

5. I'd be very happy if I got a book as a present +2

6. I like going to bookstores +1

8. I like reading stories +2

10. I like to read the Qur'an for spiritual enjoyment +3

12. I read for fun at school +2

13. I read for enjoyment on a smart phone or tablet -1

14. I like to read on social networking apps (like WhatsApp, BBM, Twitter or Facebook) +3

19. I am excellent at reading +1

21. I don't care how difficult the text is to read if the topic is interesting +1

22. I think reading is important for me +2

26. Girls like to read for fun more than boys -1

32. Reading a story is more fun than listening to it +3

34. I borrow reading materials from the school library +1

41. It is more interesting to read from a screen like a computer, laptop or smart device than it is to read a real book +2

Items ranked lower in Factor 2 array than in other factor arrays

1. I read at home -3

2. One of my daily activities is reading for pleasure -3

4. Reading can be fun 0

16. I have a favourite subject that I like to read about -2

17. I like reading about new things -2

18. I like being the best at reading +1

27. I like reading books with pictures in them 0

31. Reading from Logati books is fun -1

35. I like to select by myself the text that I am going to read -2

37. I like reading the Qur'an at the mosque +3

38. I like to be asked about what I've read -3

40. I'll read in my spare time if I find interesting reading materials 0

42. I'll read more on a smart device if the apps used for reading are cheap -3

Items ranked -4

24. I like having long texts rather than short ones to read

29. Others in my family talk about books

36. I like having a grown-up read to me a text that I like

Distinguishing statements for Factor Two

```
                                                              1            2            3            4
No. Statement                                    No.   Q-SV Z-SCR   Q-SV Z-SCR   Q-SV Z-SCR   Q-SV Z-SCR

 32 Reading a story is more fun than listening to it      32    0 -0.09    3  1.37*  -2 -1.03   -3 -0.92
 14 I like to read on social networking apps (like WatsApp, BBM,  14    0 -0.05    3  1.32*  -3 -1.15   -2 -0.76
 41 It is more interesting to read from screen like computer, la  41   -3 -0.90    2  0.82*  -3 -1.18   -4 -1.42
  3 I read for fun                                          3   -2 -0.79    0  0.14    3  1.32   -1 -0.62
 30 It is hard for me to read out loud in class            30   -4 -1.59   -1 -0.54   -3 -1.23    2  0.59
 17 I like reading about new things                        17    3  1.20   -2 -0.87*   1  0.18    0  0.06
  1 I read at home                                          1   -1 -0.44   -3 -1.35*   0 -0.08    4  1.55
 36 I like having a grown-up reads to me a text that I like 36   -1 -0.55   -4 -1.85*   2  0.84   -3 -0.94
 29 Others in my family talk about books                   29   -2 -0.73   -4 -2.17*  -1 -0.74   -3 -0.95
```

Crib sheet for Factor Three

Items ranked +4

7. I like reading Islamic stories like the prophet and companion stories

9. I like reciting the Qur'an

37. I like reading the Qur'an at the mosque

Items ranked higher in Factor 3 array than in other factor arrays

3. I read for fun +3

4. Reading can be fun +2

10. I like to read the Qur'an for spiritual enjoyment. +3

12. I read for fun at school +2

13. I read on smart phones for enjoyment -1

16. I have a favourite subject that I like to read about +1

19. I am excellent at reading +1

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20. I'll read more if I have been rewarded when I read something or part of it +1

25. Complicated stories are no fun to read 0

27. I like reading books with pictures in them +3

29. Others in my family talk about books -1

33. My Logati teacher likes to read in his free time 0

35. I like to select by myself a text that I am going to read +2

36. I like having a grown-up reads to me a text that I like +2

42. I'll read more on a smart device if the apps used for reading are cheap -1

Items Ranked Lower in Factor 3 Array than in Other Factor Arrays

8. I like reading stories +1

14. I like to read on social networking apps (like WhatsApp, BBM, Twitter or Facebook) -3

31. Reading from Logati books is fun -1

39. I like having my own bookshelves at home -2

40. I'll read in my spare time if I find interesting reading materials 0

Items ranked -4

6. I like going to bookstores

26. Girls like to read for fun more than boys

34. I borrow reading materials from the school library

Distinguishing statements for Factor Three

```
                                                            1            2            3            4
No. Statement                                 No.   Q-SV Z-SCR   Q-SV Z-SCR   Q-SV Z-SCR   Q-SV Z-SCR

 27 I like reading books with pictures on them  27     0 -0.06      0 -0.17      3  1.41*     1  0.38
  3 I read for fun                               3    -2 -0.79      0  0.14      3  1.32*    -1 -0.62
 35 I like to select by myself a text that I am going to read  35     1  0.32     -2 -0.80      2  0.90     -1 -0.51
 36 I like having a grown-up reads to me a text that I like  36    -1 -0.55     -4 -1.85      2  0.84*    -3 -0.94
  6 I like going to bookstores                   6    -1 -0.38      1  0.41     -4 -1.92*     1  0.38
```

Crib sheet for Factor Four

Items ranked +4

1. I read at home

9. I like reciting the Qur'an

37. I like reading the Qur'an at the mosque

Items ranked higher in Factor 4 array than in other factor arrays

2. One of my daily activities is reading for pleasure 0

6. I like going to bookstores +1

8. I like reading stories +2

15. I read because I have to -1

18. I like being the best at reading +3

24. I like having long texts rather than short ones to read +1

26. Girls like to read for fun more than boys -1

28. At home, others like to read for enjoyment +2

30. It is hard for me to read out loud in class +2

31. Reading from Logati books is fun +2

33. My Logati teacher likes to read in his free time 0

34. I borrow reading materials from the school library +1

39. I like having my own bookshelves at home +2

Items ranked lower in Factor 4 array than in other factor arrays

5. I'll be very happy if I get a book for a present -2

7. I like reading Islamic stories like the prophet and companion stories +3

13. I read for enjoyment on a smart phone or tablet. -2

19. I am excellent at reading 0

21. I don't care how difficult the text is to read if the topic is interesting -1

22. I think reading is important for me 0

32. Reading a story is more fun than listening to it -3

40. I'll read in my spare time if I find interesting reading materials 0

42. I'll read more on a smart device if the apps used for reading are cheap -3

Items ranked -4

11. It is interesting to read in the English language

20. I'll read more if I have been rewarded when I read something or part of it

41. It is more interesting to read from a screen like a computer, laptop or smart devices than reading from a real book

Distinguishing statements for Factor Four

			1		2		3		4	
No.	Statement	No.	Q-SV	Z-SCR	Q-SV	Z-SCR	Q-SV	Z-SCR	Q-SV	Z-SCR
1	I read at home	1	−1	−0.44	−3	−1.35	0	−0.08	4	1.55*
30	It is hard for me to read out loud in class	30	−4	−1.59	−1	−0.54	−3	−1.23	2	0.59*
21	I don't care how difficult the text is to read if the topic	21	1	0.20	1	0.24	0	0.09	−1	−0.53
5	I'll be very happy if I get a book for a present	5	1	0.17	2	0.69	0	0.12	−2	−0.77*
20	I'll read more if I have been rewarded when I read something	20	−1	−0.56	0	0.14	1	0.57	−4	−1.46*
11	It is interesting to read in English language	11	3	1.57	−1	−0.27	−1	−0.45	−4	−2.35*

Appendix 11: The research ethics approval letter

The University Of Sheffield.

THE SCHOOL OF EDUCATION.

ZIYAD ALATEEQ
PHD

HEAD OF SCHOOL
PROFESSOR CATHY NUTBROWN

SCHOOL OF EDUCATION
388 GLOSSOP ROAD
SHEFFIELD
S10 2JA

19 SEPTEMBER 2013

TELEPHONE: +44 (0)114 222 8180
EMAIL: mphil-phd@sheffield.ac.uk

DEAR ZIYAD,

ETHICAL APPROVAL LETTER
UNDERSTANDING THE FACTORS INFLUENCING SAUDI PRIMARY STUDENTS' READING ENGAGEMENT: A MIXED METHODS APPROACH

THANK YOU FOR SUBMITTING YOUR ETHICS APPLICATION. I AM WRITING TO CONFIRM THAT YOUR APPLICATION HAS NOW BEEN APPROVED.

WE RECOMMEND YOU REFER TO THE REVIEWERS' ADDITIONAL COMMENTS (PLEASE SEE ATTACHED). YOU SHOULD DISCUSS HOW YOU ARE GOING TO RESPOND TO THESE COMMENTS WITH YOUR SUPERVISOR **BEFORE** YOU PROCEED WITH YOUR RESEARCH.

THIS LETTER IS EVIDENCE THAT YOUR APPLICATION HAS BEEN APPROVED AND SHOULD BE INCLUDED AS AN APPENDIX IN YOUR FINAL SUBMISSION.

GOOD LUCK WITH YOUR RESEARCH.

YOURS SINCERELY

PROFESSOR DAN GOODLEY
CHAIR OF THE SCHOOL OF EDUCATION ETHICS REVIEW PANEL

CC   MARTIN HUGHES, RACHAEL LEVY, DAVY HEYMANN (RIS)
ENC   ETHICAL REVIEW FEEDBACK SHEET(S)

Appendix 12: A consent letter to the Directorate of Education

Dear Abdulaziz Almisned the general director of the Directorate of Education in Hail region,

I am a PhD student at the University of Sheffield in the United Kingdom sponsored by the Ministry of Higher Education. My research title will be 'understanding the factors influencing Saudi primary students' reading engagement'

I would like to conduct my research in 12 schools, six state and six private in this region, Hail. I will select these schools based on their geographical locations. I am going to apply mixed methods approach: interviews and Q methodology with students aged nine, ten and eleven. Approximately 12 students will participate in the interviews and 40 students in the Q methodology. Q methodology involves sorting statements on cards into agree, disagree and unsure in a grid which will take approximately 25 minutes for each participant. Post sorting interviews also will be conducted to discuss the statements on the grid.

Therefore I would like you to allow me to conduct this research in some schools and write for me a letter to inform principals that I have been permitted to conduct the research in some schools in the city.

Yours sincerely,
Ziyad Alateeq

Appendix 13: Facilitating letter to schools in Arabic

The general director of the Directorate of Education in the Hail region's letter to all the primary boys schools.

Appendix 14: Information sheet for interviewees

English version

Information Sheet

You can keep this copy

Date: 27 / 08 / 2013

1.   Research Project Title

Understanding the factors influencing Saudi primary students' reading engagement.

2.   Who is organising and funding the research?

I am a doctoral degree student at The University of Sheffield in the UK sponsored by the Saudi Ministry of Higher Education, and I worked originally as a primary school teacher.

3.   Invitation paragraph

You are being invited to take part in a research project. Before you decide, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and to discuss it with others if you wish. Ask me if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part. Thank you for reading this.

4.   What is the research's purpose?

This research aims to understand the factors influencing reading engagement or reading for pleasure in Saudi primary students. This research will take approximately three years for a Doctoral degree. I expect to fulfill the research in summer 2015.

5.   Why have I been chosen?

You have been chosen based on your age and grade.

6.   Do I have to take part?

It is up to you to decide whether or not to take part. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a consent form, and you can still withdraw at any time without giving a reason.

7.   What will happen to me if I take part?

The researcher will interview you and ask some questions about what you do at school and home and what you like doing the most. Although it is an interview, we will talk about these things in a friendly way. Our talk will be recorded.

8.   How will the recorded media be used?

Recordings made during the interview will be transcribed, and the transcriptions will be used only for analysis and for illustration in my thesis, conference presentations and lectures. No other use will be made of the recordings without your permission, and no one outside the research will be allowed access to the original recordings. The records will be deleted at the end of the PhD research.

9.   What are the possible disadvantages and risks of taking part?

I might ask some questions that you do not want to answer or you do not know the answer to. Do not worry. There are no correct or wrong answers to my questions. Just talk to me as you like, and you can say I don't know. You might think that you are going to miss some parts of a lesson while you are taking part in the research with me. Your Logati teacher will consider this when he lets you do this.

10.   What are the possible benefits of taking part?

Whilst there are no immediate benefits for those people participating in this research, it is hoped that this work will assist in understanding the factors influencing Saudi primary students' reading engagement or reading for pleasure. The participants may enjoy talking to the researcher about the things that they like most and enjoy giving their opinions about school and other things.

11.   What if something goes wrong?

If something goes wrong and you want to complain, you can talk to me first to discuss your complaint. Also, you can contact my supervisors directly: Dr Rachael Levy on +44114222 8154 and email: R.Levy@Sheffield.ac.uk or Dr Martin Hughes on 0114222 8165 and email: M.J.hughes@Sheffield.ac.uk. If you feel your complaint has not been handled to your satisfaction by my

supervisors, you can contact the University's Registrar and Secretary via Telephone: +44114 222 1100, Fax: +44114 222 1103 or email: registrar@sheffield.ac.uk

12. Will my taking part in this project be kept confidential?

All the information that I collect about you during your participation in the research will be kept strictly confidential. You will not be able to be identified in any reports, publications or presentations as you will be given a pseudonym and some letters to be used in any kind of report.

13. What will happen to the results of the research project?

The results of this research will be ready in approximately 18 months from now, and these will be kept in the University's library. It is hoped that they will also be published in an educational journal. So, if you would like to know the results or have a copy of them, please contact me. My contact details are below.

14. Who has ethically reviewed the project?

This project has been ethically approved via the Education department's ethics review procedure at The University of Sheffield.

15. Contact for further information

If you want further information, you can contact myself on edp11za@Sheffield.ac.uk and mobile: 050466436. You can also contact my supervisors: Dr Rachael Levy on +44114222 8154 and email: R.Levy@Sheffield.ac.uk and Dr Martin Hughes on 0114222 8165 and email: M.J.hughes@Sheffield.ac.uk

Finally

I would like to thank you for your time reading this information, and it would be great if you could participate in this study.

Arabic version

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★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★
★                                                      ★
★                  معلومات عن البحث                     ★
★                                                      ★
★                                                      ★
★   ✔ عنوان البحث                                       ★
★                                                      ★
★   فهم العوامل المؤثرة في الاندماج وحب القراءة           ★
★                                                      ★
★   ✔ من هو المنظم والداعم لهذا البحث                   ★
★                                                      ★
★   أنا طالب دكتوراة في جامعة شفيلد في بريطانيا ومبتعث من وزارة التعليم العالي السعودية وأساسا معلم مرحلة   ★
★   ابتدائية                                            ★
★                                                      ★
★   ✔ دعوة                                              ★
★                                                      ★
★   أنت مدعوا للمشاركة في مشروع بحث ومن المهم ان تعرف سبب اجراء هذا البحث وعلى ماذا سيشتمل. لطفا   ★
★   منك أتمنى أن تقرأ المعلومات التالية بدقة وناقشها مع من تريد إذا أحببت. إذا كان هناك أي شيء غير واضح أو   ★
★   تريد معلومات اضافية عنه فأنا مستعد وسأكون سعيدا لاجابتك. كما أتمنى ان لاتستعجل بالقرار كما اشكرك   ★
★   على اقتطاع وقتك لقراءة هذه الورقة                    ★
★                                                      ★
★   ✔ ما هو هدف البحث ؟                                 ★
★                                                      ★
★   البحث يهدف لفهم العوامل المؤثرة في حب القراءة والتفاعل معها لطلاب المرحلة الابتدائية في المملكة العربية   ★
★   السعودية. سيستغرق هذا البحث حوالي ثلاث سنوات للحصول على درجة الدكتوراة. من المتوقع أن أنجز هذا   ★
★   البحث في صيف عام ١٤٣٦هـ الموافق ٢٠١٥م.               ★
★                                                      ★
★   ✔ لماذا تم اختياري ؟                                 ★
★                                                      ★
★   تم اختيارك بناءا على عمرك والصف الذي تدرس فيه.        ★
★                                                      ★
★   ✔ هل يجب علي أن أشارك؟                              ★
★                                                      ★
★   أنت من يقرر ما إذا أردت المشاركة في البحث أم لا. فإذاوافقت و قررت المشاركة سوف تعطى هذه الورقة   ★
★   للاحتفاظ بها بالاضافة الى ورقة موافقة لكي توقعها كما يحق لك الانسحاب من المشاركة في أي وقت وبدون   ★
★   اعطاء أي سبب.                                        ★
★                                                      ★
★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★
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✔ **ماذا يجب علي أن أفعل إذا قررت المشاركة ؟**

سأقوم بمقابلتك وسؤالك بعض الأسئلة عن المدرسة والمنزل وماهي الاعمال المفضلة لديك والتي تحب ان تؤديها. بالرغم انها مقابلة لكن سنتحدث سويا عن هذه الامور وكأننا أصدقاء. كما سأقوم بتسجيل محادثتنا.

✔ **كيف سيستخدم التسجيل الصوتي ؟**

التسجيل الصوتي أثناء اجراء البحث سيتم تفريغه كتابيا وسيستخدم للتحليل والتوضيح في رسالة الدكتوراة واي محاضرة أو مؤتمر أو دورة. لن يستخدم الكلام المفرغ كتابيا لغير ماذكر الا باذن منك ولن يصل التسجيل الصوتي الى أي أحد غير المسؤولين في البحث وسيتم اتلافة في نهاية البحث.

✔ **ما هي الصعوبات والمساوئ المحتملة من المشاركة في هذا البحث ؟**

بالامكان أن تواجه بعض الأسئلة الصعبة او الاسئلة التي لاتعلم لها اجابه لذا لا تهتم لذلك لانه اثناء المقابلة لايوجد جواب صحيح وجواب خاطئ. بإمكانك ان ترد على أي سؤال بـلا أدري واتمنى ان تتحدث كما تشاء. بمشاركتك معي من المتوقع ان يفوتك شيئا من الدرس لذا استاذ لغتي سيسمح لك بالمشاركة معي في الوقت المناسب اثناء الدرس مراعيا عدم فوات الشرح عليك.

✔ **ما هي الفوائد المحتملة من المشاركة في هذا البحث؟**

لايوجد فائدة مباشرة لمن يشارك في هذا البحث انما المأمول من هذا العمل انه سيساعد في فهم العوامل المؤثرة في الاندماج والتفاعل مع القراءة. كما ان المشارك ربما يستمتع بالحديث عن افضل الاشياء التي يحب ان يعملها ويتفاعل مع اعطاء الرأي عن المدرسة وغيرها.

✔ **مالعمل اذا حدث خطأ ما؟**

اذا حدث شيء ما ولم يعجبك وأردت أن تتقدم بشكوى فتستطيع ذلك عن طريق التحدث الي أولا. كما انك تستطيع التواصل مع المشرف الدراسي في الجامعة د. راتشل ليفي على الرقم ٤٤١١٤٢٢٢٨١٥٤+ وعلى البريد الالكتروني R.Levy@Sheffield.ac.uk ود. مارتن هيوز على الرقم ٤٤١١٤٢٢٢٨١٦٥+ وعلى البريد الالكتروني M.j.hughes@Sheffield.ac.uk واذا لم يتم التعامل مع شكواك كما يرضيك فتستطيع ان تتواصل من قسم التسجيل والسكرتاريه في الجامعة على الهاتف رقم ٤٤١١٤٢٢٢١١٠٠+ والفاكس ٤٤١١٤٢٢٢١١٠٣+ وعلى البريد الالكتروني registrar@sheffield.ac.uk

✔ **هل مشاركتي في هذا البحث ستكون سرية؟**

جميع المعلومات التي سأجمعها أثناء مشاركتك سوف أحفظها في سرية تامة ولن يستطيع أحد أن يتعرف عليك في أي تقرير منشور أو محاضرة. سوف أرمز لك باسم مستعار ولمدرستك بأحرف.

✔ **ماذا سيحدث لنتائج هذا البحث؟**

من المتوقع أن تكون نتائج هذا البحث جاهزة بعد سنة ونصف من الان وستحفظ في مكتبة الجامعة. وأتوقع ان أقوم بنشر النتائج في مجلة علمية متخصصة في التربة والتعليم.إذا أردت أن تعرف النتائج فتستطيع أن تتواصل معي على بيانات الاتصال في الاسفل.

✔ **من راجع هذا البحث أخلاقيا؟**

هذا البحث وافق عليه وراجعه لجنة أخلاقيات البحث في كلية التربية في جامعة شفيلد.

✔ **لمزيد من المعلومات هذه بيانات التواصل**

لمزيد من المعلومات بالامكان التواصل معي على البريد الالكتروني edp11za@Sheffield.auk.c وعلى الجوال ٠٥٠٤٦٦٤٢٣٦. كما تستطيع التواصل مع مشرفي البحث د. ريتشل ليفي على الرقم ٤٤١١٤٢٢٢٨١٥٤+ وعلى البريد الالكتروني R.Levy@Sheffield.ac.uk ود. مارتن هيوز على الرقم ٤٤١١٤٢٢٢٨١٦٥+ وعلى البريد الالكتروني M.j.hughes@Sheffield.ac.uk

✔ **في الختام**

أتقدم اليك بخالص شكري على الأخذ من وقتك وقراءة هذه الورقة وسأكون ممتنا لك اذا وافقت وشاركت في هذه الدراسة.

تم اعداد هذه الورقة في ١٤٣٤/١٠/٢٠هـ

Appendix 15: Information sheet for P set

English version

Information Sheet

You can keep this copy

Date: 27 / 08 / 2013

1.   Research Project Title:

Understanding the factors influencing Saudi primary students' reading engagement.

2.   Who is organising and funding the research?

I am a doctoral degree student at The University of Sheffield in the UK sponsored by the Saudi Ministry of Higher Education.

3.   Invitation paragraph

You are being invited to take part in a research project. Before you decide, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and to discuss it with others if you wish. Ask me if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part. Thank you for reading this.

4.   What is the research's purpose?

This research aims to understand the factors influencing reading engagement or reading for pleasure in Saudi primary students. This research will take approximately three years for a Doctoral degree. I expect to fulfill the research in summer 2016.

5.   Why have I been chosen?

You have been chosen based on your age and grade.

6.   Do I have to take part?

It is up to you to decide whether or not to take part. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a consent form, and you can still withdraw at any time without giving a reason.

7.   What will happen to me if I take part?

You will be asked to read about 40 short statements on cards and sort them firstly into three categories: agree, disagree and unsure. Then you will be asked to place them in the distribution grid (see below). For example, you will place two items you have agreed with the most in the first two cells on the right. Then you will place the three statements you have agreed with the least in the second column of the distribution grid and so on. When you have finished sorting the agreed items, you will then sort the disagreed items in the same way as you have sorted the agreed items starting from the first column on the left of the distribution grid. Finally, you will place the unsure about statements in the middle of the distribution grid.

-4	-3	-2	-1	0	+1	+2	+3	+4
2								2
	3						3	
		5				5		
			6		6			
				8				

← Most disagree   Most agree →
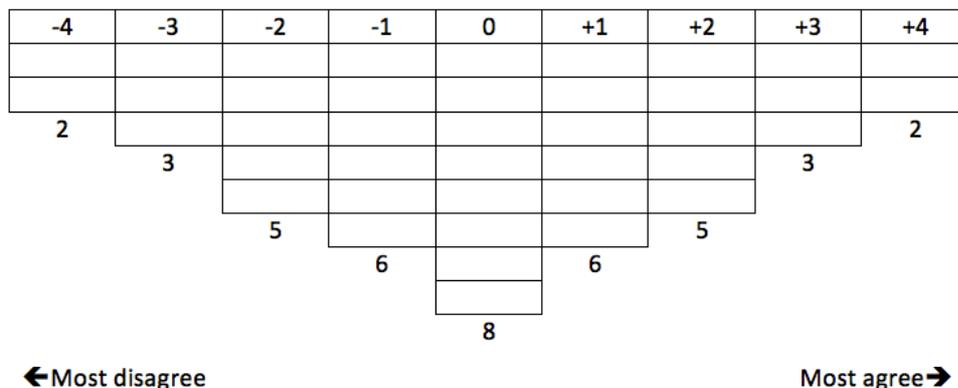
Then we will talk about some statements in the distribution grid. Then you will be asked to choose what you like to read between 18 types of reading materials in a one question questionnaire. Our discussion from the beginning of the activity will be recorded via a small digital recorder. I will take some notes when you are sorting the cards and copy your distribution on a small distribution grid for analysis purposes. Participating in these activities take approximately 25 minutes.

8.   How will the recorded media be used?

Recordings made during sorting the cards will be transcribed, and the transcriptions will be used only for analysis and illustration in my thesis, conference presentations and lectures. No other use will be made of the recordings without your permission, and no one outside the research will be allowed access to the original recordings.

9.   What are the possible disadvantages and risks of taking part?

The statements on cards are designed in a simple and clear way so that you and students your age should be able to read and understand them. However,

if you do struggle with some of the words and do not understand some statements, do not worry. I will help you at any point when needed. So, just tell me when you need help or have any question as it is very important to understand the statements before sorting them.

10.   What are the possible benefits of taking part?

Some participants in such a method reported an enjoyment of sorting cards and would like to do such an activity again. Whilst there are no immediate benefits for those people participating in the project, it is hoped that this work will assist in understanding the factors influencing Saudi primary students' reading for pleasure.

11.   What if something goes wrong?

If something goes wrong and you want to complain, you can talk to me first to discuss your complaint. Also, you can contact my supervisors directly: Dr Rachael Levy on +44114222 8154 and email: R.Levy@Sheffield.ac.uk or Dr Martin Hughes on 0114222 8165 and email: M.J.hughes@Sheffield.ac.uk. If you feel your complaint has not been handled to your satisfaction by my supervisors, you can contact the University's Registrar and Secretary via Telephone: +44114   222   1100,   Fax: +44114   222   1103   or email: registrar@sheffield.ac.uk

12.   Will my taking part in this project be kept confidential?

All the information that I collect about you during your participation in the research will be kept strictly confidential. You will not be able to be identified in any reports, publications or presentations, as you will be given a number and a letter to be identified by.

13.   What will happen to the results of the research project?

The result of this research will be ready after approximately 18 months from now and kept in the University's library. It is hoped that it will be published in an educational journal. So, if you would like to know the results or obtain a copy of them, please contact me. My contact details are below.

14.   Who has ethically reviewed the project?

This project has been ethically approved via the Education department's ethics review procedure at The University of Sheffield.

15.   Contact for further information

If you want further information, you can contact myself on edp11za@Sheffield.ac.uk and mobile: 050466436. You can also contact my supervisors: Dr Rachael Levy on +44114222 8154 and email: R.Levy@Sheffield.ac.uk, and Dr Martin Hughes on 0114222 8165 and email: M.J.hughes@Sheffield.ac.uk

Finally

I would like to thank you for your time reading this information, and it would be great if you could participate in this study.

Arabic version

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معلومات عن البحث

✔ عنوان البحث

فهم العوامل المؤثرة في الاندماج وحب القراءة

✔ من هو المنظم والداعم لهذا البحث

أنا طالب دكتوراة في جامعة شفيلد في بريطانيا ومبتعث من وزارة التعليم العالي السعودية وأساسا معلم مرحلة ابتدائية في منطقة حائل

✔ دعوة

أنت مدعوا للمشاركة في مشروع بحث ومن المهم ان تعرف سبب اجراء هذا البحث وعلى ماذا سيشتمل. لطفا منك أتمنى أن تقرأ المعلومات التالية بدقة وناقشها مع من تريد إذا أحببت. إذا كان هناك أي شيء غير واضح أو تريد معلومات اضافية عنه فأنا مستعد وسأكون سعيدا لاجابتك. كما أتمنى ان لاتستعجل بالقرار كما اشكرك على اقتطاع وقتك لقراءة هذه الورقة

✔ ما هو هدف البحث ؟

البحث يهدف لفهم العوامل المؤثرة في حب القراءة والتفاعل معها لطلاب المرحلة الابتدائية في المملكة العربية السعودية. سيستغرق هذا البحث حوالي ثلاث سنوات للحصول على درجة الدكتوراة. من المتوقع أن أنجز هذا البحث في صيف عام ١٤٣٦هـ الموافق ٢٠١٥م.

✔ لماذا تم اختياري ؟

تم اختيارك بناءا على عمرك والصف الذي تدرس فيه.

✔ هل يجب علي أن أشارك؟

أنت من يقرر ما إذا أردت المشاركة في البحث أم لا. فإذاوافقت و قررت المشاركة سوف تعطى هذه الورقة للاحتفاظ بها بالاضافة الى ورقة موافقة لكي توقعها كما يحق لك الانسحاب من المشاركة في أي وقت وبدون اعطاء أي سبب.

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✔ ماذا يجب علي أن أفعل إذا قررت المشاركة ؟

ستستغرق مشاركتك قرابة النصف ساعة وسوف أعطيك ٤٢ بطاقة تقريبا كل بطاقة فيها جملة قصيرة مثل الموضحة في الأسفل

<table>
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أنا أحب قراءة القصص

١</td></tr>
</table>

والمطلوب منك أن تقرأ كل جملة وبناءا على رأيك تصنفها (موافق ، غير موافق ، لست متأكدا) أي انه تضع البطاقات التي تتفق معها في جهة والتي لاتتفق معها في جهة اخرى والجمل التي تكون لست متأكدا منها في الوسط. بعد ذلك ستقوم وبمساعدتي بتوزيعها في الجدول كما هو موضح بالاسفل. فالجمل التي تتفق معها أكثر من غيرها يجب ان تضعها في المربعات في أقصى اليمين وكذلك التي لاتتفق معها أكثر من غيرها تضعها في أقصى اليسار . وتبقى المربعات في الوسط للجمل التي لست متأكدا منها.

-٤	-٣	-٢	-١	٠	+١	+٢	+٣	+٤

٣   ٣

٤   ٤

٥   ٥

تخالفه اكثر   ٦   ٦   ٦   تتفق معه أكثر

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وفي آخر خطوة لك سنتكلم عن بعض الجمل في الجدول. ومن ثم ستعطي ورقة فيها انواع من المواد القرائية تختار مايعجبك منها. سوف اقوم بالتسجيل الصوتي بجهاز صغير من بداية كلامنا واثناء توزيع الجمل وحتى النهاية. سوف اقوم بتدوين بعض الملاحظات اثناء توزيعك للجمل وثم نسخ ارقام الجمل التي قمت بتوزيعها في جدول صغير لكي أحتفظ فيه لغرض البحث.

✔ كيف سيستخدم التسجيل الصوتي ؟

التسجيل الصوتي أثناء اجراء البحث سيتم تفريغ ما احتاجة كتابيا وسيستخدم للتحليل والتوضيح في رسالة البحث واي محاضرة أو مؤتمر أو دورة. لن يستخدم التسجيل الصوتي لغير ماذكر الا باذن منك ولن يصل التسجيل الصوتي الى أي أحد غير المسؤولين في البحث وسيتم اتلافة في نهاية البحث.

✔ ما هي الصعوبات والمساوئ المحتملة من المشاركة في هذا البحث ؟

لايوجد صعوبات بالغة أو مساوئ واضحة انما صممت الجمل بالبطاقات بطريقة سهلة القراءة والفهم على أي طالب في عمرك ولكن اذا مررت على كلمة لاتستطيع قراءتها أو جملة لم تفهمها بوضوح فقط اسألني عنها وسأكون على استعداد لشرح الجملة أو قراءة كلمة لك وذلك لأنه من الضروري فهم الجمل فهم تام قبل تصنيفها.

✔ ما هي الفوائد المحتملة من المشاركة في هذا البحث؟

لايوجد فائدة مباشرة لمن يشارك في هذا البحث انما المأمول من هذا العمل انه سيساعد في فهم العوامل المؤثرة في الاندماج والتفاعل مع القراءة. كما قال بعض المشاركين في مثل هذه الطريقة من البحث (تصنيف البطاقات) انهم استمتعوا بالمشاركة وتصنيف الجمل وأنهم يودون انهم يشاركون مرة أخرى.

✔ مالعمل اذا حدث خطأ ما؟

اذا حدث شيء ما ولم يعجبك وأردت أن تتقدم بشكوى فتستطيع ذلك عن طريق التحدث الي أولا. كما انك تستطيع التواصل مع المشرف الدراسي في الجامعة د. راتشل ليفي على الرقم ٤٤١١٤٢٢٢٨١٥٤+ وعلى البريد الالكتروني R.Levy@Sheffield.ac.uk ود. مارتن هيوز على الرقم ٤٤١١٤٢٢٢٨١٦٥+ وعلى البريد الالكتروني M.j.hughes@Sheffield.ac.uk وإذا لم يتم التعامل مع شكواك كما يرضيك فتستطيع ان تتواصل من قسم التسجيل والسكرتاريه في الجامعة علي الهاتف رقم ٤٤١١٤٢٢٢١١٠٠+ والفاكس ٤٤١١٤٢٢٢١١٠٣+ وعلى البريد الالكتروني registrar@sheffield.ac.uk

✔ **هل مشاركتي في هذا البحث ستكون سرية؟**

جميع المعلومات التي سأجمعها أثناء مشاركتك سوف أحفظها في سرية تامة ولن يستطيع أحد أن يتعرف عليك في أي تقرير منشور أو محاضرة. سوف أرمز لك برقم ولمدرستك بحرف.

✔ **ماذا سيحدث لنتائج هذا البحث؟**

من المتوقع أن تكون نتائج هذا البحث جاهزة بعد سنة ونصف من الان وستحفظ في مكتبة الجامعة. وأتوقع ان أقوم بنشر النتائج مي مجلة علمية متخصصة في التربة والتعليم.إذا أردت أن تعرف النتائج فتستطيع أن تتواصل معي على بيانات الاتصال في الاسفل.

✔ **من راجع هذا البحث أخلاقيا؟**

هذا البحث وافق عليه وراجعه لجنة أخلاقيات البحث في كلية التربية في جامعة شفيلد.

✔ **لمزيد من المعلومات هذه بيانات التواصل**

لمزيد من المعلومات بالامكان التواصل معي على البريد الالكتروني edp11za@Sheffield.auk.c وعلى الجوال ٠٥٠٤٦٦٤٢٣٦ . كما تستطيع التواصل مع مشرفي البحث د. ريتشل ليفي على الرقم ٤٤١١٤٢٢٢٨١٥٤+ وعلى البريد الالكتروني R.Levy@Sheffield.ac.uk ود. مارتن هيوز على الرقم ٤٤١١٤٢٢٢٨١٦٥+ وعلى البريد الالكتروني M.j.hughes@Sheffield.ac.uk

✔ **في الختام**

أتقدم اليك بخالص شكري على الأخذ من وقتك وقراءة هذه الورقة وسأكون ممتنا لك اذا وافقت وشاركت في هذه الدراسة.

تم اعداد هذه الورقة في ١٤٣٤/١٠/٢٠هـ

Appendix 16: Passive parental informed consent letter

English version

In the Name of Allah, the Most Gracious, the Most Merciful

Dear parents of the student \ ………………………………

Assalmu alykum wa rahmatoAllah wa barakatoh,

As you may be aware, educational research significantly enhances education, and our school has been chosen to participate in research conducted by Ziyad Alateeq. Mr Alateeq is a doctoral student at the University of Sheffield in the UK and a scholarship holder from the Saudi Ministry of Higher Education. His research details and what he is going to do at our school and with your child are on the attached information sheet. Please read them carefully, and if you do not want your child to participate, please inform us by contacting the school tomorrow on (School phone number) or by any means you prefer. If you consent to let your child participate in the research, you do not have to contact us. For more information you can contact Mr Alateeq on 0504664236 or via his email address: edp11za@Sheffield.ac.uk .

Best regards,

The School Principal

Arabic version

بسم الله الرحمن الرحيم

المكرم ولي أمر الطالب /   سلمه الله

السلام عليكم ورحمة الله وبركاته ، وبعد

لا يخفاكم ما للبحث العلمي من أهمية في تطوير التعليم ، فقد تم اختيار مدرستنا في المشاركة ببحث يقوم به الباحث زياد عبد العزيز العتيق وهو طالب دكتوراه في جامعة شفيلد في بريطانيا والمبتعث من وزاة التعليم العالي. تجدون في المرفق تفاصيل كاملة عن البحث وما سيقوم به الباحث داخل مدرستنا ومع ابنكم ، لذا أتمنى منكم قراءة تفاصيل البحث كاملا وإذا **لم ترغبوا** في مشاركة ابنكم في هذا البحث نتمنى **ابلاغنا غدا** بالاتصال على هاتف المدرسة رقم: (رقم هاتف المدرسة   ) أو بأي وسيلة تناسبكم أما إذا كان ليس لديكم مانع في مشاركة ابنكم في البحث فلا يجب التواصل مع المدرسة.

وإذا كان لديكم أي استفسار من الباحث مباشرة فيمكنكم الاتصال على ٠٥٠٤٦٦٤٢٣٦ أو ارسال بريد الكتروني إلى **edp11za@Sheffield.ac.uk**.

والله يحفظكم ويرعاكم

مدير المدرسة :

Appendix 17: Interviewees informed consent

This is the Arabic version that I gave the interviewees. This is a child friendly design created after receiving the ethical application reviewers' comment. It is the same as the previous English version except it has a three line introduction at the beginning. As mentioned above, the introduction informs the participant that we are going to talk about the school and what he likes most.

أوافق أو لا أوافق بمقابلتي

أنا زياد أدرس في بريطانيا دكتوراة وأنا هنا في مدرستكم أريد أن أعرف رأيك بالمدرسة

وبعض الأشياء التي تتعلمونها عن طريق جلسة نتحدث فيها أنا وأنت سويا عن المدرسة وهذا

سيساعدني كثيرا في كتابة بحث الدكتوراة.

فضلا منك ياصديقي اقرأ التالي وضع علامة صح أمام كل جملة توافق عليها ثم وقع بالاسفل

١ ـ فهمت جميع مايتعلق بالمشاركة في المقابلة وتم اعطائي فرصة لطرح أي سؤال.

٢ ـ مشاركتي هي تطوعية واستطيع الانسحاب من المقابلة بأي وقت وبدون إعطاء أي سبب

٣ ـ أوافق على التسجيل الصوتي للمقابلة.

٤ ـ سرية التسجيل الصوتي واسمي واسم المدرسة تم شرحها لي.

٥ ـ كلامي في المقابلة أجوبتي ستكون سرية قبل تحليلها. كما انني اسمح لفريق البحث الوصول الى اجوبتي مجهولة الاسم.

٦ ـ أوافق على المشاركة في المقابلة

التوقيع   التاريخ   اكتب اسمك هنا

اسم الباحث
يوقع ويؤرخ بحضور المشارك
التوقيع   التاريخ

رمز المدرسة (حرف) :ـــــــــــ   رمزالمشارك (رقم) : ـــــــــــ

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This is the original version.

Participant consent form in the interview

Title of Project: Understanding the factors influencing Saudi primary students' reading engagement

Name of Researcher: Ziyad Alateeq

School Identification letter for this research:

Participant Identification number for this research:

   Please initial box

1.   I confirm that I have understand the information about my participating in this interview and have had the opportunity to ask questions.

2.   I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason.

3.   I agree to voice record the interview.

1.   The procedures regarding confidentiality have been clearly explained (using the digital recording and anonymising my name and school) to me.

2.   I understand that my responses will be anonymised before analysis. I give permission for members of the research team to have access to my anonymised responses.

6.   I agree to take part in the above research project.

_____   _____   _____
Name of Participant   Date   Signature

_____   _____   _____
Name of person taking consent   Date   Signature
(*if different from lead researcher*)
To be signed and dated in presence of the participant

_____   _____   _____
 Lead Researcher   Date   Signature
To be signed and dated in presence of the participant

Appendix 18: P set informed consent

This is the Arabic version that I gave the P set. This is a child friendly design created after receiving the ethical application reviewers' comment.

أوافق أو لا أوافق بالمشاركة

أنا زياد أدرس في بريطانيا دكتوراة وأنا هنا في مدرستكم أريد أن تشارك في تصنيف البطاقات على حسب رأيك الشخصي وكذلك تختار في النهاية ما تحب من المواد القرائية وهذا سيساعدني كثيرا في كتابة بحث الدكتوراه.

فضلا منك ياصديقي اقرأ التالي وضع علامة صح أمام كل جملة توافق عليها ثم وقع بالاسفل

١ ـ فهمت جميع مايتعلق و يوجد في ورقة معلومات البحث المؤرخة ١٤٣٤/١٠/٢٠ وتم اعطائي فرصة لطرح أي سؤال.

٢ ـ مشاركتي هي تطوعية واستطيع الانسحاب من المقابلة بأي وقت وبدون إعطاء أي سبب

٣ ـ أوافق على التسجيل الصوتي.

٤ ـ سرية التسجيل الصوتي واسمي واسم المدرسة تم شرحها لي.

٥ ـ كلامي في المقابلة أجوبتي ستكون سرية قبل تحليلها. كما انني اسمح لفريق البحث الوصول الى اجوبتي مجهولة الاسم.

٦ ـ أوافق على المشاركة في المقابلة

التوقيع   التاريخ   اكتب اسمك هنا

اسم الباحث _____
يوقع ويؤرخ بحضور المشارك   التاريخ _____   التوقيع _____

رمز المدرسة (حرف) : _____   رمزالمشارك (رقم) : _____

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This is the original version.

Participant consent form in the Q study

Title of Project: Understanding the factors influencing Saudi primary students' reading engagement

Name of Researcher: Ziyad Alateeq

School Identification letter for this research:

Participant Identification number for this research:

Please initial box

1. I confirm that I have understand the information about my participating in the cards activity and have had the opportunity to ask questions. ☐

2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason. ☐

3. I agree to voice record while I am sorting the cards . ☐

1. The procedures regarding confidentiality have been clearly explained (using the digital recording and anonymising my name and school) to me. ☐

2. I understand that my Q sort will be anonymised before analysis. I give permission for members of the research team to have access to my Q sort responses. ☐

6. I agree to take part in the above research project. ☐

_____   _____   _____
Name of Participant   Date   Signature

_____   _____   _____
Name of person taking consent   Date   Signature
(*if different from lead researcher*)
To be signed and dated in presence of the participant

_____   _____   _____
 Lead Researcher   Date   Signature
To be signed and dated in presence of the participant

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