Translanguaging and Language Maintenance Among Arab Students: Immigrants and Refugees

By

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A Thesis submitted to the Faculty of Graduate Studies of The University of Manitoba

in partial fulfillment of the requirements of the degree of

DOCTOR OF PHILOSOPHY

Faculty of Education

University of Manitoba

Winnipeg

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Acknowledgment

I would like to express my profound gratitude to Distinguished Professor Sandra Kouritzin and Professor Nathalie Piquemal for their invaluable guidance and mentorship throughout my academic journey and the writing of this thesis. Their commitment to my development and confidence in my potential has inspired me to exceed my boundaries and pursue excellence in my research efforts.

I am profoundly grateful to the members of my research committee, Professor Jennifer Dueck and Professor Sreemali Herath, whose constructive feedback, insightful suggestions, and encouragement have contributed significantly to the quality of my work. Their wisdom, experience, and expertise have greatly enriched my understanding and expanded my horizons.

I would like to express my sincerest thanks to the families who participated in this research. Their willingness to share their experiences, stories, and insights has been crucial to the success of this study. Without their invaluable contributions, this research would not have been possible. I am honored to have had the opportunity to learn from their perspectives and to give voice to their experiences.

I am forever indebted to all those who have supported, guided, and inspired me throughout this research journey. Their impact on my life and work is immeasurable, and I am truly grateful for the privilege of having them by my side.

Dedication

This thesis is dedicated to my loving parents, who have always believed in me and provided unwavering support throughout my academic journey. Their love, encouragement, and sacrifice have inspired me to pursue my dreams with passion and determination. I am forever grateful for their strong foundation in my life and for the lessons they have taught me.

To my devoted husband, Ibrahim, whose love, understanding, and patience have been a constant source of strength and motivation. Your unwavering faith in me has carried me through the most challenging moments, and your companionship has brought immeasurable joy and fulfillment to my life.

To my precious children, Bara, Deena, and Dannah, who are my most incredible pride and joy, you have been the driving force behind my efforts, and your love has motivated me to persevere. My journey will inspire you to chase your dreams and overcome any obstacles you may encounter.

Finally, to my dear siblings, whose love, support, and friendship has played a vital role in my life. Your encouragement and guidance, and your shared experiences have made this journey more meaningful and enjoyable. This work is a testament to the love, support, and inspiration you have all provided. Therefore, I dedicate this thesis to you with love and gratitude, symbolizing my appreciation for everything you have done for me.

Abstract

As Canada experiences an influx of immigrants and refugees, K-12 classrooms are becoming increasingly multilingual. Providing educational materials and resources in multiple languages does not guarantee that students new to Canada will become bilingual in their native languages (L1) and Canada's official language (L2). Therefore, it is necessary to re-evaluate best practices from the late 1970s and early 1980s, when using the native language in language-teaching classrooms was deemed unacceptable. This study examines English/Arabic translanguaging and language maintenance practices by Arab immigrant students and those from refugee backgrounds. Using positioning theory, this research focuses on participants' development of positions and translingual identities, and on analyzing the distribution of rights, duties, and obligations through conversations and narratives. This research further examines how Arab students employ their linguistic abilities to acquire knowledge, enhance comprehension, and foster global identities. Using English, Arabic, and translanguaging in different contexts among immigrants and students from refugee backgrounds reveals similarities and differences influenced by their diverse experiences, cultural heritages, and social environments. These students need help communicating in their non-dominant language, and they often encounter stereotypes and misunderstandings regarding their linguistic proficiency. However, both groups recognize the immense value of bilingualism as it offers numerous advantages for personal, social, cognitive, and educational growth.

Keywords: Arabs, immigrants, refugees, translanguaging, positioning, global identity

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Chapter One: Introduction

The chapter begins by describing the researcher's background and positionality. This description is then followed by a presentation of the study's purposes, research questions, and significance.

The Researcher's Background and Positionality

As a researcher originally from Palestine and raised in Kuwait, my personal and academic experiences uniquely position me within the field of translanguaging and language maintenance among Arab student immigrants and refugees. Arabic, particularly the Palestinian dialect, is my native language, and this language has always been my primary mode of expression and a significant part of my identity. This deep connection with Arabic informs my understanding of the linguistic challenges and cultural nuances that Arab immigrants and refugees face, especially in non-Arabic-speaking countries.

My personal journey with the English language, which only began formally in the fifth grade and continued through structured classroom settings until the end of my secondary education, is a testament to the challenges many Arab students face. Upon immigrating to the United States 27 years ago, I quickly realized that classroom English was insufficient for seamless integration into social and professional life in an English-dominant society. My first real-life conversation in English, which occurred during a layover at John F. Kennedy International Airport, highlighted the practical challenges of language use outside an academic environment.

This personal experience of using Arabic to bridge my understanding of English thinking in Arabic to gather suitable vocabulary for English communication mirrors the translanguaging strategies I later observed in my students. As an Arabic language instructor for bilingual students for over two decades, I have witnessed the diverse linguistic capabilities of

Arab students in North America. Some, born and raised in non-Arabic-speaking environments, view Arabic as a second language. In contrast, particularly for recent immigrants and refugees, Arabic remains a dominant language, with these speakers demonstrating greater fluency in Arabic than in English.

These critical observations highlight the varied and complex layers of language maintenance within the Arab immigrant and refugee communities. As someone who has navigated similar linguistic transitions, I empathize with and deeply understand my students' translanguaging practices. This empathy and understanding has driven my research focus, guiding my exploration of how linguistic identities are maintained and transformed in immigrant contexts.

Furthermore, my bilingual teaching experience has enriched my research perspective, offering practical insights into the pedagogical needs and challenges of Arab students navigating multiple languages. This dual perspective, both personal and professional, positions me to contribute valuably to academic discussions on translanguaging, providing a grounded view of the potential educational strategies that can support Arab students in strengthening their bilingual or multilingual capabilities. My commitment to this cause is unwavering, and I am dedicated to making a difference in the lives of these students.

Earlier research in the Arab World (e.g., Alrabai, 2014; Alrashidi & Phan, 2015; Al-Seghayer, 2014; Hamad, 2013; Mahboob & Elyas, 2014) revealed that most Arab students lack the fundamental English language skills that would support them in expressing themselves effortlessly in the classroom. Their struggles in language learning can be linked to cultural and linguistic factors. Cultural factors, such as varying educational values, the emphasis on English learning within their communities, and the linguistic difference in structure and usage between

Arabic and English, significantly impact their language acquisition process. Furthermore, the need for more opportunities for English language experiences increases these challenges, limiting their ability to practice and enhance their English proficiency in real-life contexts. Educators' lack of attentiveness to these factors can affect students' language achievement (Aubrey, 2009; Burt et al., 2003; Miller & Endo, 2004).

My experience with linguistic difficulties was not an isolated incident but a recurring theme throughout my subsequent years of living and teaching in North America. A learning for me was the critical impact of language on social identity and integration, issues that are deeply resonant within the scholarly literature on bilingual education and linguistic studies (e.g., Creese & Blackledge, 2010; Menken & García, 2010). I have personally witnessed and worked with teachers in middle years as well as high school students in the United States and Canada who were stressed about finding ways to include languages other than English in their classrooms. I have become curious to learn more about the role of heritage language in contexts where English is the medium of instruction and about the challenges language teachers face when including students from different language backgrounds.

Purpose of the Study

As Canadian classrooms become increasingly diverse, employing various teaching pedagogies is necessary to accommodate the unique needs of students and assimilate differences among them (Azzahrawi, 2020). Consequently, prioritizing group relations and understanding among culturally and linguistically diverse students is crucial. In response to increasing diversity in schools and society, many educators prioritize expanding educational opportunities for students (Nieto, 2010, p. 98). As a result, best practices have evolved since the late 1970s and early 1980s (Collier & Thomas, 2004; García & Li, 2014; Herrera & Murry, 2014; Ovando & Combs, 2018), when using the mother tongue in language teaching was considered unacceptable.

This research is positioned within the growing bilingual education and linguistic studies field (e.g., Creese & Blackledge, 2010; Menken & García, 2010), focusing on the Arab community. There is a notable gap in the literature regarding how Arab students balance maintaining their native language, Arabic, with learning a new language, English, in multicultural and multilingual settings. By examining translanguaging (García & Wei, 2014), the practice of using multiple languages by bilingual or multilingual speakers, and its impact on language maintenance, this study aims to enrich the discourse on native language preservation within diverse educational contexts. Whether in structured educational institutions or through interactions within communities and extracurricular activities, the study explores how language plays a critical role in enhancing practical language abilities, cultural comprehension, and the application of knowledge to real-world scenarios.

Various researchers (e.g., Baker, 2011; Creese & Blackledge, 2010; García, 2009; García & Wei, 2014) identified translanguaging in education as beneficial and challenging. Translanguaging offers notable advantages to students by integrating students' native languages into second-language classrooms, serving as a dynamic classroom strategy and a critical learning resource (Creese & Blackledge, 2010; Hornberger & Link, 2012; Muller et al., 2019) and a platform for strengthening student voices (Chumak-Horbatsch, 2012; Conteh & Meier, 2014; García & Leiva, 2014; García & Wei, 2014). It also supports educators (Ahmad & Jusoff, 2009; Cook, 2001; Greggio & Gil, 2007; McMillan & Rivers, 2011) in creating inclusive learning environments and encourages parental involvement (García & Wei, 2014). Despite these benefits, translanguaging has challenges (Cenoz & Gorter, 2017), including its broad definition as a term encompassing various linguistic strategies and complicating its application due to the diversity of languages and educational contexts. Additionally, the existing monolingual traditions

within education, the practical difficulties of implementing translanguaging across the curriculum, and a lack of specific teacher training present significant obstacles. This complexity is further compounded when teachers have limited proficiency in the student's first languages (McMillan & Rivers, 2011), affecting the effective adoption of translanguaging practices in classrooms.

This study examines translanguaging and engagement in English and Arabic by Arab immigrant students and those from refugee backgrounds. The focus is on the diverse situations (contexts) in which these individuals use multiple languages and the specific areas of life (domains) that these linguistic practices affect. In this study, "context" discusses the environments or scenarios where translanguaging and engagement in Arabic and English occurs, including informal conversations at home and formal educational settings (Tennant, 2017). "Domain," on the other hand, identifies the aspects or sectors of the students' lives that are influenced by translanguaging English and Arabic, such as in education, social interactions, or cultural expressions, providing a lens through which to examine the phenomenon's impact (Sandelowski, 2000).

Employing positioning theory (Hirvonen, 2016; Kayı-Aydar, 2019) as its analytical framework, this research seeks to offer in-depth insights into the social interactions and identity negotiations of Arab students. This theoretical lens is critical in understanding how these students navigate their social and cultural identities within diverse linguistic landscapes, critically examining the roles they adopt and the labels assigned to them by others in various contexts. This approach is essential in showing the complex connection of identity, power, and social dynamics among multilingual students, emphasizing the negotiation of rights, duties, and obligations. Social positioning in this study influences students' access to learning opportunities,

sense of belonging within the educational system, and overall academic and social success. By analyzing how Arab students are positioned and position themselves in relation to their peers, educators, and the broader educational discourse, this research aims to clarify the significant, yet often overlooked, ways in which power dynamics and social identities shape the educational approach of multilingual learners. This nuanced understanding of social positioning will contribute to the development of more inclusive educational practices and policies that recognize and accommodate the diverse needs and strengths of Arab students, ultimately fostering environments where all students can succeed. In essence, this study aims to deepen the understanding of identity construction within multilingual contexts by analyzing how language serves as a tool for students to assert their social positions. The aim is to illuminate the rich experiences of Arab students within the educational realm and broader society, offering valuable insights into their lived realities.

Research Questions

1. In what contexts/domains and for what reasons do Arabic first language students report that they engage in:
    - Translanguaging between Arabic and English
    - English use only
    - Arabic use only
2. How do Arabic-speaking students describe how they are positioned by others (both English speakers and Arabic speakers) when engaging in:
    - Translanguaging between Arabic and English
    - English use only
    - Arabic use only

3. How do Arabic-speaking students describe how they position themselves (both English speakers and Arabic speakers) when they engage in:
    - Translanguaging between Arabic and English
    - English use only
    - Arabic use only
4. How, from students' perceptions, does translanguaging position them globally? What kinds of storylines are common in English? In Arabic?

Significance of the Study

Resources about Arabic-speaking students, immigrants, and refugees in Canada are limited (Abdalla, 2006; Dweik et al., 2014; Sehlaoui, 2008). Therefore, this research aims to address a gap in the existing body of knowledge about Arab students. A distinct contribution lies in the fact that it is the first to explore the role of translanguaging in fostering academic growth within the literary context of Arab immigrant students and those from refugee backgrounds.

Furthermore, the importance of my study relies on its implications for theory and practice. Theoretically, my findings contribute to linguistics, education, and social sciences by understanding how language functions in constructing social identities and power relations. Practically, there are significant implications for educators, policymakers, and language practitioners. Understanding the positioning dynamics of multilingual students can inform the development of more inclusive and effective educational strategies and policies that acknowledge and leverage the linguistic diversity of students.

Additionally, my study is significant because it sheds light on cultural and linguistic integration (Devlin & Peacock, 2009) by understanding the experiences of Arab students, immigrants, and refugees. This study delves into the challenges and opportunities these students

face as they navigate the complexity of integrating into a new cultural and linguistic environment. My research findings explain the dynamic relationship between language and identity among Arab students. In this research, language is not only a tool for communication; it is entangled with cultural identity and personal experience. For students coming from Arab backgrounds, maintaining their native language, Arabic is often a critical part of preserving their cultural identity (Dweik & Nofal, 2014; Dweik & Qawar, 2014; Hayani, 2014; Sehlaoui, 2008).

However, the necessity of learning and adapting to English, Canada's predominant language, presents challenges and opportunities. My study uncovers how these students balance maintaining their Arabic language and cultural heritage with the need to learn and adapt to the English language and Canadian culture.

The research also examines the cultural adaptation process in the educational context. For various Arab-speaking students, the physical distance from their extended families, often crucial in nurturing their culture and heritage (Dressler, 1985; Jæger, 2012), reflects a unique challenge. Therefore, schools become more than educational institutions; they serve as crucial environments where cultural integration is actively and continually negotiated. This study highlights how these students navigate the complexities of adapting to Canadian educational norms, teaching methods, and social expectations while maintaining their cultural roots.

Furthermore, this study is critical because it highlights the impact of translanguaging on the social and psychological well-being of Arab students. Translanguaging, the practice of using multiple linguistic resources for communication, is not just a linguistic phenomenon but a profound influence on these students' social and emotional lives. The ability to use both Arabic and English allows Arab students to maintain connections with their cultural roots while also engaging effectively in their new educational environment. This bilingual practice can foster a

stronger sense of belonging (de Jong et al., 2023) as students can navigate and relate to their heritage and the new culture surrounding them. When students feel they belong and are understood in both contexts, a positive impact on their self-esteem and overall sense of self-worth results (de Jong et al., 2023, p. 91). Moreover, translanguaging practices can significantly affect the mental health of Arab students. Language barriers often lead to isolation and frustration (Ali et al., 2020), mainly when students cannot express themselves wholly or comprehend their educational material effectively. These students can clear such stress by employing translanguaging, thus reducing anxiety and enhancing their mental health.

Additionally, my research contributes to the pedagogical education of multilingual students. By understanding the nuances of how Arab students use their linguistic repertoire, educators can develop more effective and inclusive teaching methodologies. As shown in this study, translanguaging is a communication tool, a complex cognitive process, and a coping mechanism (Creese & Blackledge, 2010; García & Kleyn, 2016; García & Wei, 2014; Lewis et al., 2012; Wei, 2011 & 2018) that enables students to make holistic sense of their learning. Recognizing this, educators can incorporate translanguaging strategies into their teaching methods. This pedagogical approach involves creating a classroom environment where students are encouraged to use all their linguistic resources, not just the dominant language of instruction. Such an approach would validate students' native languages and cultures, fostering a more inclusive and supportive learning environment.

Moreover, this research assists in guiding educators in designing curriculum and learning materials responsive to multilingual students' linguistic strengths. For instance, incorporating bilingual resources and allowing students to engage with content in their native and second languages can enhance comprehension. This dual-language approach encourages

deeper engagement with the material, as students can connect new information with their existing knowledge and cultural context. The study's findings inform teacher training programs, equipping future educators with practical teaching strategies in linguistically diverse classrooms. Understanding translanguaging and its benefits can empower teachers to adopt more flexible and responsive teaching styles, catering to their students' varied linguistic backgrounds.

Chapter Two: Literature Review

The chapter starts with an overview of the multicultural diversity in Canadian schools, highlighting the prevailing monolingual approach. Then, the focus shifts to Arab immigrants and refugees and their experiences within the Canadian educational system. The chapter later discusses translanguaging as a term, covering its definition, advantages for students and teachers, and challenges. Finally, the chapter explores the importance of fostering and maintaining students' first languages, examining its benefits and associated difficulties.

Diversity in the Canadian Classrooms and The Monolingual Approach

Globalization has transformed societies in the past two decades and significantly increased linguistic diversity worldwide. Globalization, as defined by Wittmann (2014) , is a term for "the social, political, economic, and cultural coalescence of the world. The concept stands as a collective term for many and complex processes in society, economy, politics, and culture" (p. 194). Donaghy and Roussel (2018) recognized that globalization is not just limited to trade and economy; globalization also includes disseminating various ideas, ideologies, the changing environment, migrant populations, communications, social protection, development, and security (p. 254).

Canada is a country that has been dramatically impacted by globalization. A diverse nation, Canada is home to immigrants and refugees from all corners of the world. According to Brosseau and Dewing (2018), Canada's rich history of settlement and colonization has established a multicultural society that comprises various diverse groups, such as Indigenous peoples, French, British, and other racial and ethnic groups (p. 1).

Canadian schools are affected by the country's multicultural diversity. Various students and their families have immigrated to Canada from other countries, seeking a safer environment, better opportunities, medical services, and advanced education (Eid, 2007; Stewart et al., 2019).

Prescott et al. (2018) noted that the increased number of students of color enrolled in public schools is expected to be the majority of high school graduates by 2025. Imagine a typical Canadian classroom where diversity exists among the thirty students. In this environment, it may be possible to encounter students representing various races, socioeconomic backgrounds, genders, ethnicities, languages, and religious beliefs.

Many students coming to Canada may join schools without formal schooling in their countries of origin or with limited and interrupted education, mainly affecting students from refugee backgrounds (DeCapua & Marshall, 2009; Mareng, 2010; McBrien, 2010; Segal, 2005; Stewart et al., 2019). Therefore, learning English becomes an additional burden, particularly if these students have not been exposed to the language (Major, 2022). Based on research (Stewart et al., 2019; Suárez-Orozco & Suárez-Orozco, 1995), learning a second language is a complex process that can psychologically impact students due to the struggle to moderate two cultures (Andrew,2009; Stewart et al., 2019).

Upon examining Canadian schools, researchers such as Baker (2011), Dovidio et al. (2002), Nieto (2017), and Sefa Dei (1996) have asserted that the dominant forms of knowledge and ways of thinking remain evident in school systems' curricula and language teaching. The monolingual principle has impacted language teaching methods used in language classrooms (Cook, 2001; Howatt, 1984). It believes this principle suggests language instruction should use the target language exclusively and avoid using students' first language (L1) in the classroom (Cook, 2001; García, 2011; Howatt, 1984). According to Cummins (2007), the monolingual principle is based on questionable assumptions and, therefore, needs more research support. These assumptions include the belief that instruction should only rely on the target language without incorporating students' L1, that translation has no value in language teaching, and that

bilingual and immersion programs should strictly separate the two languages. Also, Cook (2001) noted that many language teaching approaches assume that students' L1 should be avoided to the extent that even mentioning the topic becomes one to be avoided (p. 404).

Furthermore, code-switching, which involves shifting between different linguistic codes, such as languages or dialects (Morrison, 2023), has unfortunately been subject to negative stigmatization. Creese and Blackledge (2010) stated that it is often labeled as "embarrassing", "wrong", "dilemma-filled", and "bad practice", leading individuals to feel guilty when using both languages, as the two languages are believed to "contaminate" each other (p. 105). Moreover, Baker and Wright (2017) have suggested that some monolingual individuals perceive code-switching as a manifestation of a communication deficit or a lack of mastery in both languages (p.100). Such attitudes not only discourage bilingual students, who naturally engage in code-switching, but also feed into a broader context of white/racial resentment. As Piquemal et al. (2019) argued, this resentment manifests as a struggle for identity integrity through denying others and suppressing non-dominant educational perspectives. This dynamic reinforces racism, intolerance, and the perpetuation of hegemonic discourse, creating an environment where diverse linguistic practices are devalued and marginalized (p. 187).

Therefore, researchers (e.g., Collier & Thomas, 2004; García & Li, 2014; Herrera & Murry, 2014; Ovando & Combs, 2018) have emphasized the importance of bilingual education. Their research has highlighted bilingual education's positive impact on enhancing cognitive skills, fostering linguistic proficiency, and promoting cultural awareness, which frequently results in improved academic performance. This awareness supports students' language development and learning, and emphasizes the broader value of bilingual education (Gumperz, 1967; MacSwan, 2017; Timm, 1975).

Cook (1997) and Grosjean (2010) have argued that acquiring a second language positively impacts the cognitive system, necessitating a shift in perspectives to fully comprehend the unique linguistic competencies of bilingual students. Therefore, scholars such as García and Wei (2014) and Ovando and Combs (2018) have acknowledged the value of bilingualism and multilingualism in education and challenged the misconceptions that bilingual students are deficient or that their languages hinder their academic success. García and Wei (2014) confirmed that engaging students in social and cognitive interactions that foster language and make meaning is crucial (p. 79).

Consequently, several critical questions about the relationship between the languages that immigrants and students from refugee backgrounds bring to school and the experience of academic underachievement among bilingual students have been addressed by numerous researchers. For example, Fasold (1975) found that stigmatized language varieties used by African Americans were as complex and rich as those of more advantaged classes. MacSwan (2017) also argued that language mixing was not indicative of a deficit or a lack of understanding but rather a "rule-governed and systematic" way of speaking. As such, teachers of multilingual students must possess multilingual language awareness (García, 2009), given that language mixing does not hinder academic success.

In recent years, support for English-only policies in educational settings has diminished as researchers and educators advocate for a bilingual approach that uses students' first languages as learning resources. Furthermore, Cummins (2008) emphasized the importance of avoiding rigid language boundaries when discussing a second language. He described the languages as "two solitudes"(p. 73). and argued that no research evidence supports the separation of languages. Cummins (2008) further stated that "If bilingual and second language immersion

programs are to reach their full potential, it is important that we revisit the monolingual instructional orientation that dominates the implementation of many of these programs" (p. 73).

Schweers (1999) took a strong stance, suggesting that using a student's first language in the classroom is beneficial and necessary (p. 6). Additionally, various studies (e.g., Canagarajah, 2012; Cenoz & Gorter, 2011; Soltero-González et al., 2012) asserted how multilingual students use the resources within their linguistic repertoires. These researchers went beyond the analysis of oral language used to examine multilingual students' writing strategies, highlighting how cross-language practice integrates a wide range of symbolic resources drawn from the student's complete language repertoire.

As a result, a growing number of scholars have embraced the translanguaging approach (e.g., Creese & Blackledge, 2010; García, 2009; García & Kleifgen, 2010; García & Leiva, 2014), allowing multilingual students to use their language repertoires to enhance their communicative abilities. Cummins (2007) argued that using students' first language (L1) could support their sense of identity when expressing themselves through both languages. He also stressed that students' (L1) is not the enemy in promoting high levels of second language (L2) proficiency; instead, when students' (L1) is invoked as a cognitive and linguistic resource through bilingual instructional strategies, it can function as a stepping stone to scaffold more accomplished performance in the (L2) (p. 238).

Arab Immigrants and Refugees in Canada

The Arab world comprises twenty-two countries and territories, primarily in the Middle East and North Africa. Despite its varying geography, climate, and natural resources, the Arab people share cultural customs, the Arabic language, and historical identity. They are diverse and come from various ethnic and religious backgrounds. While most Arabs are Muslims, there are also a significant number of Christian, Jewish, and other minority communities (Rinnawi et al.,

2013, pp. 1–2). Multiple scholars (e.g., Abu-Laban, 2016; Hitti, 1924; Naff, 1993; Suleiman, 1999) stated that economic, political, and religious reasons encouraged Arabs, immigrants, and refugees to emigrate to Canada. In addition, the advancements in transportation and communication technologies, including steam navigation, have made travel safer and more efficient (Suleiman, 1999).

The study of Arab communities in Canada has received limited attention compared to other ethnic groups. According to Eid (2007), despite the first comprehensive mapping of Arab Canadians being conducted by Abu-Laban (1980) in his work "An Olive Branch on the Family Tree," scholarly attention devoted to the Arab community, particularly the second generation within these communities, has been limited. Before the late 1980s, there was very little research on developing ethnic or religious identity among the Arab children of immigrants and refugees in Canada (p. ix). Abu-Laban (2016) stated that the early wave of Arab immigrants to Canada originated from Syria and what is now known as Lebanon. These immigrants arrived in Canada in small numbers in 1882. Immigration was limited until 1945; after that time, it increased in the 1960s.. Although most Arabs are Muslims, the Arabs who immigrated to Canada between 1882 to 1945 were Christians from Mount Lebanon (Naff, 1993, p. 3).

Arab identities were shaped by various factors, including their familial connections, affiliations with their place of origin, and religious beliefs. However, in 1882, Canadian officials classified them as Turks due to their emigration from the Ottoman province of Syria (Semaan, 2013, p. 2). Unfortunately, accurate statistical data on this emerging ethnic group was unavailable, as the local authorities similarly categorized Greeks, Albanians, Armenians, and other Eastern groups as Turks (Naber, 2000, pp. 38–39).

In 1899, immigration officials recognized the Arabic-speaking immigrants as “Syrians.” This identification referred to those who migrated from Mount Lebanon and later from other Arab regions (Naff, 1993). In contrast to the earlier Arab arrivals, the post-1948 Arab immigrants were more educated and politicized. They were known collectively as the group of people arriving from the Arab world nations that achieved independence after the Second World War (Naff,1993, p. 3). Abu-Laban (2016) stated that the last five decades saw a marked increase in Arab immigration to Canada as well as noticeable changes in the socioeconomic characteristics and national origins of Arab immigrants.

In this research, an immigrant refers to a person who has moved to a new country voluntarily, usually seeking better economic opportunities, better living conditions, or reunification with family members (Suleiman, 1999). On the other hand, a refugee is someone who was forced to flee their home country due to persecution, conflict, or violence and who seeks safety and protection in another country (Abu-Laban, 2016). Both immigrants and refugees face unique challenges and experiences as they navigate their new lives in unfamiliar environments.

Arab Students in Canadian Schools

Yearly, thousands of people worldwide are forced to flee their homes to save their lives and search for safety and protection (Stewart et al., 2019). According to the United Nations (2019), more than 79.5 million people worldwide are displaced due to armed conflicts or natural disasters. Among them are nearly 30 million refugees, over half of whom are under eighteen. Every year, Canada sponsors the resettlement of thousands of refugees and provides them with a safe place to live (Ayoub & Zhou, 2022). In the last decade, Canada has welcomed many families of refugee backgrounds from Arab countries affected by war or natural disasters, including Somalia, Sudan, Iraq, and, most recently, Syria (Government of Canada, 2019).

While Arab immigrant students and those from refugee backgrounds are settling and integrating into a new culture and school system, the challenges experienced by students from refugee backgrounds are different from those experienced by immigrant students. According to Ehntholt and Yule (2006), families of refugee backgrounds usually come from countries affected by war and conflicts. Upon arrival in their host country, their status protects them from being returned to their country of origin. While families of refugee backgrounds are forced to escape, immigrant families choose to emigrate to other countries, searching for better living conditions. As Kirova (2010) explained, "Unlike most immigrants who had given the decision due consideration, and who had time to physically and emotionally prepare themselves for the resettlement process, refugees had not intended to leave their country of origin" (p. 75).

Immigrant families, including parents and children, usually come together when they immigrate to the country. In contrast, families of refugee backgrounds may resettle in a host country without some family members who were not able to escape the war or conflict zones. I have met several Syrian families of refugee backgrounds in Canada who were forced to leave one or two of their children behind due to the circumstances of war, such as being taken hostage. Some families had children who were killed. Therefore, after resettlement in Canada, students from refugee backgrounds are "likely to experience a higher risk of academic underachievement than immigrant students in part due to untreated psychological trauma and educators' lack of understanding of children of refugee background's premigration experiences and current needs" (Ayoub & Zhou, 2016, p. 2). Ayoub and Zhou (2016) affirmed that even though teachers and social workers have been documenting the needs of children of refugee backgrounds to improve resettlement services, not enough is known about how children of refugee backgrounds are

adapting to the Canadian school system to inform pedagogical approaches and school measures that will benefit these children (Ayoub & Zhou, 2022, p. 2).

Generallyimmigrant children's education in the host country usually continues uninterrupted. However, according to Stewart et al. (2019), "Some [children of refugee backgrounds] have missed more than four years of education due to their displacement, making it challenging for them to start at a much higher level than their last attended class" (p. 64). The Ministry of Education in British Columbia (2009) reported that children of refugee background do not develop the necessary academic basis to perform well in the host country due to learning interruptions and missed school time in the country of origin or refugee camps. As a result, after resettlement, the risk of academic underachievement with students of refugee backgrounds is likely higher than with immigrant students (p. 9). Stewart et al. (2019) reported that:

> Even after resettlement, many children are not permitted to attend school in asylum-seeking countries such as Lebanon or Jordan, and those who do attend often do not encounter success and then leave the system. Language of instruction, discrimination, disruption in schooling, and difficulties with paying school fees all contribute to the difficulties Syrian children encounter when trying to access education. For girls, these challenges are exacerbated as many girls experience further discrimination, isolation, and adversity. Forced marriage and sexual exploitation contribute to the overall level of trauma that girls and women experience, and this makes it more likely that girls will not continue with their education. (p. 59)

Moreover, the psychological effects of war and trauma in students from refugee backgrounds may not necessarily be present in immigrant children. It is common for children of refugee background, especially those escaping from conflicts, to experience unfavorable

conditions before their migration, such as disrupted education, exposure to violence, and lengthy stays in refugee camps. These challenges and post-migration factors can create difficulties for these children regarding accessing education and integrating into society (Hadfield et al., 2017; Kanu, 2008; MacNevin, 2012).

Segal and Mayadas (2005) stated that challenges experienced by refugees in their home country could affect their physical and emotional well-being after spending many years in refugee camps without proper nutrition, shelter, and medical assistance. Besides, this loss and trauma may psychologically impact children of refugee background for long periods, even after resettling in a safe host country (McBrien, 2011; Stewart et al., 2019).

Moreover, Segal and Mayadas (2005) state refugee students are likely to experience a higher risk of academic underachievement after resettlement in Canada than immigrant students due to the challenges they suffer and educators' lack of understanding of children of refugee background experiences and needs. Receiving an education is among the many challenges children of refugee backgrounds face in their country of origin or refugee camps. Due to conflict and lack of resources, they receive little education before resettling in their host country. It is also possible that "many resettled refugee students have no experience with schools" (McBrien, 2010, p. 76).

Therefore, students from refugee backgrounds may have little or no formal school experiences, resulting in innumeracy and illiteracy in their first language and in English. Even if schools exist in refugee camps, they are often poorly constructed and need more resources. In describing schools in refugee camps, Mareng (2010) noted that due to the lack of a conventional school building, students are often sent home due to heavy wind, dust, or rain; the shortage of resources stalls students' education progress and results in poor performance (pp. 474-475).

Similarities Among the Arab Students

The Arab students in Canada come from a diverse range of cultural, ethnic, and religious backgrounds; however, some similarities exist among them, such as (a) cultural values, (b) English language proficiency, and (c) maintenance of the Arabic language.

Cultural Values

Arab immigrant students and those from refugee backgrounds may experience culture shock in their new country, which can negatively impact their school performance. According to Furnham (2002), "culture shock" refers to the experience of encountering or living in a new culture. This experience is a shock because it is unexpected and may lead to a negative evaluation of one's culture (p. 14). Furnham (2002) further explained that culture shock is a stress reaction, causing anxiety and confusion that persists until the individual has sufficient time to adjust and form new cognitive ideas and concepts for understanding and adapting to appropriate behavior in the new culture (p. 16).

Elkord (2019) argued that such challenges had been found to result in personal and social difficulties "including family conflicts, as families' cultural values can hinder Arab students' ability to fit in with the mainstream school culture" (p. 4). The conflict between values emphasized by Arab parents and those promoted at school can cause adverse effects on children (Elkord, 2017, p. 33), not to mention the stereotyping of Arabs in the media and the impact that stereotyping has on young minds. Arab students are often mistakenly connected with the Islamic religion, even though not all Arabs are Muslims. According to Elkord (2017), Arab students are often bullied and teased by other students and classmates about belonging to a "radical" culture since the words "Arab" and "Muslim" have often been used interchangeably (p. 31).

English Language Proficiency

According to Stewart et al. (2019), language barriers are considered one of the main difficulties in integrating newcomers into a country of migration. The linguistic barrier may hinder newcomers' social interactions with peers, teachers, and the community (pp. 62-63). Various studies (e.g., Cammish, 2002; Macrae, 2002; Selvadurai, 1992) have investigated students' experiences regarding foreign language difficulties and showed a lack of language competence as a significant concern among researchers. For example, Trice (2004) believed that weak English language skills may lead to adverse outcomes. Students may be less satisfied with their social and community relations and less engaged in a new culture; furthermore, it can be challenging for students to make friends. Therefore, initial school disengagement, as evidenced by feelings of embarrassment and reluctance to participating in class, is common among newcomer students in general, as shown in the literature (e.g., Anderman, 2002; Mansouri & Trembath, 2005; Roeser et al., 1996; Skinner et al., 1990).

As an Arab immigrant, I noticed that the degree of language proficiency among Arabs upon arrival in Canada varies depending on their prior learning and social background within their countries of origin. Studying in a language unlike the learner's mother tongue can be a challenge that may negatively affect students' academic performance. As a language educator, I have found that while Arab newcomer students' verbal interactions with peers and teachers in Canadian schools appear to improve after one or two years, maintaining academic success and achieving social integration continues to be demanding challenges over extended periods. This finding is supported by Cummins's (2013) study, which found that "conversational aspects of proficiency reached peer-appropriate levels usually within about two years of exposure to

English, but a period of 5-7 years was required, on average, for immigrant students to approach grade norms in academic aspects of English" (p. 11).

Maintaining the Arabic Language

Language is essential to human life, enabling communication, self-expression, and cultural preservation. Maintaining one's native language is a significant and often challenging effort, particularly for those living in foreign countries or multilingual environments. Maintaining and fostering one's linguistic heritage is vital for individuals' identity, connection to their ethnic heritage, and sense of cultural continuity.

Attaining educational success is a primary objective for many immigrant parents when they arrive in Canada (Zhong & Zhou, 2011). In addition, these parents frequently motivate their children to embrace values aligned with their cultural heritage (Berry et al., 2006). For Arab students, researchers (e.g., Abu-saad, 1999; Ajrouch, 2000; Lavenda, 2011; Simmons et al., 1994) have found that education is highly valued among the Arab community. Most Arab parents firmly believe that education plays a significant role in ensuring economic success and enriching the transmission of religious knowledge. For Arab Muslims, the Qur'an (Holy Scripture) strongly emphasizes the importance of education (Al-Khatab, 1999). Furthermore, Statistics Canada's (2007) data shows the importance of education among Arabs. It was documented that:

> Canadians of Arab origin are twice as likely as other Canadians to have a university degree. In 2001, 30% of Canadians of Arab origin had either a bachelor's or postgraduate degree, compared with 15% of the overall adult population. Canadian adults of Arab origin are more than twice as likely as their counterparts in the overall population to have a postgraduate degree. ("Education," para. 1)

Statistics Canada (2007) also reported that:

> Young people of Arab origin are also considerably more likely than other young Canadians to be attending school. In 2001, 74% of young people of Arab origin aged 15 to 24 were enrolled in a full-time educational program, compared with 57% of all Canadians in this age group. ("Education," para. 3)

Arab Canadians have adopted many Canadian norms and values while maintaining their ethnic identity to ensure their values are passed down to the next generation of Arab Canadians., This group of people has established religious and ethnic institutions, such as churches, mosques, secular associations, newspapers, radio, and television programs to connect them with their Arab identity and ancestral heritage (Hayani, 2014).

According to Bale (2010), the Arabic language is the native language of over 300 million people in the Arab world. Religiously practicing Muslims worldwide read the Qur'an and pray in classical Arabic, despite their daily language or dialect (p. 146). Arab families often attend private Arabic schools or weekend programs to keep their Arabic language (Sehlaoui, 2008, p. 280). As an Arabic language educator whose children joined such programs, I noticed that these programs offer various benefits to Arab students, many of which have also been noted by other researchers, including: (1) increasing students' self-confidence to learn and practice the Arabic language; (2) teaching students how to live in a multi-religious, multicultural, and multilingual society; (3) assisting Arab students culturally by developing necessary tools to engage critically with the Arab world; (4) preparing and training the leaders of a new generation; (5) assisting Arab students in building bridges with other communities; (6) opening students' minds to multiculturalism; (7) supporting Arab students in developing social connections with people inside and outside the language community, and in their future career opportunities

(Doerr & Lee, 2009); (8) recognizing that students' heritage languages will benefit their psychological wellbeing, self-esteem, self-confidence, and induce a positive recognition of their ethnicity and multicultural state; (9) nurturing ethnic identities and friendship among children of the same age or beyond through their attendance at weekend Arabic schools (Shibata, 2000).

In Canada, several studies, such as Dweik and Nofal (2014) and Dweik and Qawar (2014), studied Arabic language maintenance among Arabs in Vancouver and Quebec. In Vancouver, Dweik and Nofal (2014) stated that Arabs maintained their Arabic language through multiple domains such as homes, friendships, workplaces, neighborhoods, religious activities, Arabic weekend schools, and Arab media (TV, radio, and newspapers). The results also revealed that the positive attitude held by Arabs towards their Arabic language contributed effectively to its maintenance and transmission to the second generation (pp. 91-94). In Quebec, Dweik and Qawar (2015) confirmed that Arabic was well-maintained. These researchers' results revealed that the connections between Arabic and heritage cultures, such as Arabic food and dance, played a critical role in maintaining the Arabic language and culture. Positive attitudes among Arabs were reflected in ethnic pride in their language and heritage culture (pp. 7-8).

Translanguaging: Origins and Historical Development

Due to the longstanding influence of monolingual ideologies in education systems, the true potential of multilingual students still needs to be explored. The monolingual approach has been widely accepted as a standard language teaching method (Cummins, 2009). However, there has been some debate about using a translanguaging approach in classrooms because this approach values students' first language and challenges monolingual norms. This approach views students' first language as a valuable cognitive tool in learning (Cummins, 2009, p. 320). Several researchers (e.g., Creese & Blackledge, 2010; Menken & García, 2010) have emphasized the importance of students' first language in enhancing their educational experiences. García and

Wei (2014) contended that employing translanguaging is not a simple undertaking; it requires adopting new ways of "being, knowing, and doing" (p. 79). They also asserted that new languages can only be developed based on existing ones, and this development should occur without undermining students' first language practices.

The success of translanguaging as a theory resulted from a new social change that valued bilingualism (Lewis et al., 2012). Cummins' (1979) hypothesis, as an example, suggested that there is "an interaction between the language of instruction and the type of competence the child has developed in his first language before school" (p. 233). García and Kleyn (2016) asserted that Cummins' hypothesis proved that academic learning content, despite the language of instruction, advances students' general knowledge. Cummins' (1979) hypothesis was interpreted as supporting bilingual education. Also, it encouraged the expansion of bilingual education types in the 20th century, especially in North America (p. 11).

The realization of translanguaging went beyond Cummins's (1979) interdependence hypothesis (García & Kleyn, 2016, p. 11). This theory was connected to other language practices that scholars (e.g., Canagarajah, 2011; Jacquemet, 2005; Jørgensen, 2008; Otsuji & Pennycook, 2010) labeled using different terms with a slight difference in meaning. For example, Canagarajah (2011) used "code meshing" to refer to the shuttle between repertoires in writing for linguistic efficiency. Canagarajah (2006) clarified that code meshing is:

> A complex discursive act for students. It is a strategy for including local varieties of standard written English in a move toward gradually pluralizing academic writing and developing multilingual competence for transnational relationships. (p. 602)

Jacquemet (2005) studied "trans idiomatic practices" in reference to the communicative practices among groups that interact using different communicative codes (pp. 264-265).

Jørgensen (2008) referred to the combination of features that are not separated and complete "languages" in themselves as "polylingualism," where "multilingualism is characterized by the knowledge of several separate languages" (p. 161). He also stated that polylingualism occurs when speakers use different features side-by-side, whereas others might separate them according to older norms (p. 169).

Likewise, Otsuji and Pennycook (2010) referred to fluid practices in urban contexts as "metrolingualism." They rejected the idea of separate languages or codes. Instead, they stated,

> Metrolingualism describes how people from different and mixed backgrounds communicate through language. It does not assume connections between language, culture, ethnicity, nationality, or geography, but rather seeks to explore how such relations are produced, resisted, defied, or rearranged; its focus is not on language systems but languages as emergent from contexts of interaction. (p. 246)

Translanguaging was first used by Cen Williams (2002) to describe a pedagogical approach intended to support students' dual-language proficiency (Baker, 2011) that involved Welsh-English bilingual classes. English dominance led to an awakening of the Welsh language at the end of the 20th century (Lewis et al., 2012).

Definition

Translanguaging has been applied to pedagogy, everyday social interaction, cross-modal and multimodal communication, linguistic landscapes, visual arts, music, and transgender discourse (Wei, 2018, p. 9). This concept is used in workplaces, travel, businesses, sports, heritage, and sociological domains (García & Kleyn, 2016, pp. 17–18).

Translanguaging is still a developing term, and scholars have different definitions. They have yet to agree on whether and to what extent translanguaging is a new epistemological theory for individuals and bilingual and multilingual societies (Mazzaferro, 2018, p. 5). Wei and Lin

(2019) believed both the trans-prefix and the-ing suffix in translanguaging are critical (p. 210), while García and Wei (2014) elucidated the idea of "trans": (1) trans-system and trans-spaces that engage diverse students and go beyond socially created language and education systems; (2) trans-formative nature where new language practices are created, and old understandings and structures of language teaching are released, and (3) trans-disciplinary consequences of the languaging and education analysis. At the same time, Wei and Lin (2019) suggest that the"ing" suffix "urges us to focus on the momentariness, instantaneity and the transient nature of human communication, [and] in the present case, the ongoing activities in the classroom setting" (p. 210).

Translanguaging can be viewed as a pedagogical approach and a tool for promoting critical multilingual competencies, linguistic and cultural diversity, and intercultural communicative competence (García & Wei, 2014; Lewis et al., 2012). Some scholars (e.g., Baker, 2011; García & Wei,2014; Lewis et al., 2012) have defined translanguaging through a cognitive lens. They characterize translanguaging as a mental process within bilingualism, where individuals employ and switch between different languages, guided by cognitive functions. Other researchers (e.g., Creese & Blackledge, 2010; García & Kleyn, 2016; García & Wei, 2014; Lewis et al., 2012; Wei, 2011 & 2018) have framed translanguaging within a social context. In this view, translanguaging is a communicative tool and a skill that allows bilinguals to express their histories, experiences, attitudes, values, and ideologies. While Wei (2011) noted that translanguaging involves creativity that applies to breaking the rules and the boundaries between:

> The old and the new, the conventional and the original, and the acceptable and the challenging; it also means the ability to choose between following and flouting the rules and norms of behavior, including the use of language. (p. 1223)

I believe that translanguaging is a coping mechanism bilingual students employ when communicating. This mechanism involves the strategic and natural utilization of their linguistic repertoire to enhance cognitive abilities, facilitate communication, and foster a sense of inclusion within diverse linguistic contexts. Translanguaging is a flexible and dynamic phenomenon among bilinguals, whether intentionally or unintentionally, depending on the context, the individual's language proficiency, and communication goals.

Benefits of Translanguaging Pedagogy and Practice

In the rapidly changing world of global communication, translanguaging has emerged as a powerful and transformative pedagogical approach, fostering inclusivity, understanding, and empowerment in multilingual classrooms. Translanguaging offers various benefits for students and educators. García and Wei (2014) asserted that translanguaging is a transformative pedagogical approach that benefits students, educators, and bilingual education (p. 68). Hornberger (2004) also introduced a theoretical framework where translanguaging can be "conceptualized and contextualized." She highlighted the importance of translanguaging in educational settings, citing recent research validating code-switching and language mixing as reasonable practices in multilingual classrooms. According to Hornberger (2004), these studies have demonstrated that "language mixing frequently aids educators in contextualizing and conveying academic content for multilingual learners, which might otherwise remain unattainable due to language policies, curricula, and materials prescribing instruction in languages that learners do not speak" (p. 163).

Although translanguaging shares connections with other linguistic practices, it possesses distinct characteristics. García and Leiva (2014) maintained that the differentiating aspect of translanguaging is its transformative essence, which values all languages as tools for advancing

social justice. This aspect is particularly relevant when educating students from marginalized communities (p. 200).

Students

Numerous studies have revealed the vital role of translanguaging in instruction, highlighting the benefits of incorporating students' first languages in second-language classrooms (e.g., Baker, 2011; Creese & Blackledge, 2010; García, 2009; García & Wei, 2014). Students benefit from using translanguaging in their learning environment. They apply it as: (a) an engagement strategy in classrooms; (b) a student learning resource; and (c) a way to promote students' voices.

An Engagement Strategy in Classrooms

In translanguaging, students' linguistic and cultural diversity is recognized and valued, enhancing their learning experiences. This approach benefits multilingual students by fostering a more inclusive and supportive classroom environment (García, 2009; García & Wei, 2014). Moreover, researchers such as Conteh and Meier (2014) and García and Wei (2014) have confirmed that using students' first language (L1) in classrooms can increase their second language (L2) acquisition, particularly with respect to vocabulary and academic achievement. In addition there is a positive effect on students' engagement and motivation (Conteh & Meier, 2014; García, 2009; García & Kleyn, 2016; García & Wei, 2014). According to García and Kleyn (2016), translanguaging "develops in bilingual students the capacity to bring their language practices into the classroom, filling these practices with potential for academic and intellectual engagement rather than keeping them in their heads or in their homes" (p. 23).

According to Baker and Wright (2017), translanguaging can be used in different school tasks, such as emphasizing a particular point in a conversation, substituting a word or phrase in a language, assisting with problem-solving, providing clarification, expressing identity, and

reinforcing a request. By using all the resources available in students' linguistic repertoires, bilingual students can make better sense of their schoolwork (pp. 101-103).

Furthermore, García and Kleyn (2016) asserted that the intentional use of translanguaging in classrooms empowers students to access prior knowledge, leveraging the languages within their linguistic repertoires to enrich communication and encourage positive identity development (Dougherty, 2021). This approach grants students flexibility in managing their learning process and adapting language use based on contextual demands (García & Wei, 2014, p. 80).

A Student Learning Resource

Translanguaging plays a crucial role as a valuable learning resource for students in multilingual educational settings. This approach harnesses students' diverse linguistic abilities to facilitate understanding and communication, thereby incorporating their linguistic resources into conversations. This supportive approach also helps multilingual students comprehend their language more effectively (García & Kleifgen, 2010).

Promote Students' Voices

The use of translanguaging in the classroom can be an effective way of promoting students' voices. Studies (e.g., Chumak-Horbatsch, 2012; Conteh & Meier, 2014; García & Leiva, 2014; García & Wei, 2014) have shown that the use of L1 in the classroom can have positive effects on students' acquisition of L2, which creates a more inclusive and supportive learning environment for multilingual students and assists in developing their identity. Translanguaging allows them to express themselves meaningfully based on their cultural and linguistic resources. Furthermore, translanguaging can create opportunities for students to converse with classmates and teachers, encouraging critical thinking, imagination, and teamwork

among students, and fostering the growth of intercultural communication abilities, resulting in a more diverse and rich classroom discourse (García & Wei, 2014).

Giving a voice to Arab immigrant students and those from refugee backgrounds, many of whom are from deprived and traumatized backgrounds (Rutter, 2006), is challenging for teachers and schools. The rapid increase in immigration in different parts of Canada requires implementing teaching strategies and practices that accommodate cultural and linguistic diversity. Muller et al. (2019) stated that "even [in]officially multilingual countries, education systems often value standardization and homogenization. As a result, classrooms may become sites of unbelonging, particularly for migrant students" (p. 177). These researchers also stated that many students struggle with the school system's official instruction policies and monolingual habitus (p. 177).

The importance of activating students' first language to learn English received the attention of various researchers (e.g., Alcón & Safont, 2008; Byram, 2008; Cook, 1999, 2001; García, 2009, &Widdowson, 2003). Alcón and Safont (2008) used the term "interculturality and multilingualism," indicating that "a balance could be found between encouraging language diversity while encouraging English as both a means and an end of instruction" (Alcón & Safont, 2008, pp 1-2). Similarly, Byram (2008) used the term "acting interculturally," believing that "being bicultural" means being born or raised in a particular family or context, and that "acting interculturally" refers "to competence that needs to be formally trained and, in consequence, it entails a specific role for teachers and education systems" (p. 70).

Moreover, Cook (1999, 2001) used the term "multicompetence" to refer to "the compound state of two languages," which includes the awareness of first-language competence and the second-language interlanguage (Cook, 1999, p. 190). García (2009) used the term

"emergent bilingualism" and suggested that the concept of a second language learner in the twenty-first century must be replaced by the bilingual concept, in which communicative practices include translanguaging. She argued that second language learners should be considered "emergent bilinguals", and that educators should recognize that it will be uncomfortable for students to leave their home practices behind if they are to succeed in learning the additional language (García, 2009, p. 60). Also, Widdowson (2003) used the term "compound bilingual nation" and argued that "in teaching English as a foreign language, our business is bilingualism" (p.149). He also stated that educators should get students' first language in contact with the foreign language; however, the opposite has happened (Widdowson, 2003, p. 149).

Various researchers (e.g., Baker (2011), Canagarajah (2011), García & Kleyn (2016), and Greggio 2007) have advocated for the importance of building on students' home linguistic resources. For example, in cognitive psychology, Bransford et al. (2000) argued that effective learning among students occurs when engaging prior understandings and knowledge (p. 10). Prior knowledge not only refers to information previously learned but also to all the experiences that have created the learner's identity (Cummins, 2008).

Therefore, in their attempt to find an effective way to build on the student's home linguistic resources, many educators rely upon translanguaging as a pedagogically transformative strategy (Muller et al., 2019, p.177). Multilingual individuals may mix or switch between languages because they have a lexical gap that needs a word from the other language they know. They may also creatively combine or switch languages to achieve different communicative functions (Cenoz & Gorter, 2011, p. 358).

Educators

Translanguaging offers numerous benefits to educators as they seek to create inclusive, supportive, and effective learning environments for their multilingual students. This approach: (a) is a valuable teaching resource in the classroom; and (b) encourages parental involvement in their children's education.

A Valuable Teaching Resource

Translanguaging is a transformative pedagogy for teachers because it can be used as an educational resource in bilingual classrooms. Researchers such as Creese and Blackledge (2010), Hornberger and Link (2012), and Muller et al. (2019) considered translanguaging as one of the bilingual classrooms' resources. Creese and Blackledge (2010) discussed translanguaging as an intentional choice to create the environment necessary to benefit from all linguistic resources available (p. 112). They believe educators must "go beyond acceptance or tolerance of children's languages, to the cultivation of languages through their use for teaching and learning" (p. 103).

Similarly, Hornberger and Link (2012) stated that using translanguaging assists in creating a learning environment "that recognizes and builds on the language and literacy repertoires students bring to school" (p. 243). Muller et al. (2019)) further asserted that translanguaging is "a good" pedagogy in classrooms. This pedagogical approach builds on the student's home language resources and repertoires while making them aware of the differences between the standard variety and their vernacular language varieties (p. 181).

Also, García and Kleyn (2016) argued that everything changes once educators start approaching language use from the point of view of the bilingual learner. Educators then "teach to discover what, in the student's collection of language features, can be enhanced through interaction with others and texts with different language features" (p. 17).

As a transformative approach in bilingual education, allowing translanguaging in classrooms helps develop a perspective where bilingualism is a valuable resource rather than an issue. Garcia and Kleyn (2016) stated, “Teachers who take up translanguaging must first develop a stance that bilingualism is a resource at all times to learn, think, imagine, and develop commanding performances in two or more languages” (p. 21).

Moreover, researchers (e.g., Ahmad & Jusoff, 2009; Cook, 2001; Greggio & Gil, 2007; McMillan & Rivers, 2011) have suggested that educators can use translanguaging to clarify complex concepts, vocabulary, and grammatical features or structures in their bilingual classrooms. Additionally, translanguaging can explain the meaning of a confusing word or phrase, explain grammar points and task organization, and give praise and discipline; in each instance, the first language ensures that the students understand what is being communicated. They also suggested that translanguaging strategies can assist in reviewing points made or presenting a rule that the instructor wants to clarify.

Encourages Parental Engagement

Translanguaging can provide opportunities for families to engage in dialogue with school staff and other families using different languages and language varieties, which assists in promoting mutual understanding, collaboration, and trust among families, and can support the development of intercultural communication skills (García & Wei, 2014). According to Baker (2001, 2011), translanguaging promotes the connection and cooperation between home and school. Furthermore, scholars (Baker, 2001, 2011; García & Li, 2014; Lewis et al., 2012) suggested that students can use their home language to communicate what they have learned with their family, which assists in reprocessing the content and strengthening comprehension in both languages.

Challenges

Translanguaging has several challenges (Cenoz & Gorter, 2017). The first challenge is with respect to concept and terminology, where the idea of translanguaging is extensive. This challenge can include various terms used for strategies "that go across languages such as code-switching or translation, cross-linguistic pedagogies to develop language awareness and multilingual practices" (p. 318). These researchers also believed that the difficulty in using the same term for different phenomena is connected "to the attractiveness of the term, the diversity of languages and educational settings, and the multidisciplinary nature of studies in multilingual education" (p. 318). The second challenge is that the monolingual tradition is still widespread. The third challenge is the implementation of translanguaging pedagogies as traverses the curriculum and is not limited to one school subject. The fourth challenge is the lack of educator training on implementing translanguaging in teaching, which makes it difficult to expect success in translanguaging (pp. 318-319). According to McMillan and Rivers (2011), educators' limited proficiency in students' first language makes translanguaging implementations in classrooms a challenge.

In summary, translanguaging is a strategy that is widely discussed among researchers. Theories of translanguaging consider a language not as a set of rules or structures but as an instrument to negotiate and construct meaning between individuals (Canagarajah, 2012; García, 2009; García & Wei, 2014).

Activating and Maintaining Students' First Language

During the early stages of settling in host countries, immigrants, refugees, and their children encounter various challenges (Louie, 2012; Sainsbury & Renzaho, 2011). According to Papillon (2002), these challenges include adjustment struggles, language barriers, culture shock, identity conflicts, and lack of cultural, linguistic, and religious acknowledgment. These

challenges are in addition to those of finding a job and housing, accessing public services, and developing a social network for support and cultural expression (p. 4).

Despite English and French being Canada's official languages, more individuals speak other languages. Statistics Canada's 2016 Census data (2017) reveals a growing linguistic diversity in the country. Approximately 7.6 million Canadians reported speaking a language other than English or French at home, an increase of almost 1 million people since (2011) (Statistics Canada, 2017, pp. 1–2).

Between 2011 and 2016, languages like Tagalog, Arabic, Persian, Hindi, and Urdu saw significant growth, each with at least 100,000 speakers (Statistics Canada, 2017, p. 3). Baker (2001) stated that bilingualism and diglossia co-exist in multicultural societies (p. 402). Also, Cummins et al. (2012) argued that despite the positive accomplishment experienced by linguistically diverse students in the Canadian context, there are noticeable gaps in Canadian education concerning linguistically and culturally diverse students and communities (p. 27).

One significant challenge immigrants and refugees face is maintaining their native languages (Borland, 2005, pp. 109–110). Researchers such as Baker (2011), Fishman (1991), King et al. (2008), and Pauwels (2004) referred to language maintenance as a process by which individuals or communities maintain their native language due to their exposure to the dominant language in their new country. Language maintenance ensures the continuation of linguistic and cultural heritage for future generations (Fishman, 1991, p. 3).

The continuous use of one's native language in the face of dominant language pressures is a complex issue known as language maintenance (Benrabah, 2004). Baker (2011) defined it as "Relative language stability in the number and distribution of its speakers, its proficient usage by children and adults, and its retention in specific domains (e.g., home, school, religion)" (p. 72).

Language maintenance is often connected to language shift. This shift is frequently accompanied by identifying domains and situations in which the language is no longer used or is gradually replaced by another language (Pauwels, 2004). Several studies (e.g., Clyne, 2005; Dweik et al., 2014; Gomaa, 2011; Sisamouth & Lah, 2015) have examined maintaining minority languages in multilingual and multicultural societies. These studies intended to protect minority and immigrant languages from an unexpected shift or loss (Garcia, 2003, pp. 22–23).

Gibbson and Ramirez (2006) argued that maintaining one's mother tongue often involves resisting the dominant language's power. Some immigrants and refugees are dedicated to protecting their first language and teaching it to their children, while others adopt the dominant language for social integration into society (Zhang, 2004, p. 35). In her study about first language loss, Kouritzin (1999) showed that over several generations, families and language communities become "progressively more dominant in the majority language, yet each successive generation learns less and less of the minority language spoken by immigrant ancestors" (p. 14). Kouritzin (1999) also stated that "perhaps the most familial consequence of first language loss is the subsequent loss of extended family" (p. 169). Language loss can lead to adverse personal and family consequences, potentially disrupting relationships between children and parents who do not speak the dominant language (Kouritzin, 2006; 1999; Wong Fillmore, 2000).

The language loss effect is observed in children's relationships with their parents who cannot speak the dominant language (Wong Fillmore, 2000; Kouritzin, 1999). Families' values and cultures may lose connection when children and their families cannot communicate. According to Kouritzin (2006;1999), some people who have lost their languages reported feeling ashamed and guilty. Wong Fillmore (2000) argued that power and political forces are critical in

maintaining minority languages. To many, English is more than a societal language; it is an ideology that gives access to participation and acceptance in society (p. 207).

Language maintenance is a complex and multifaceted issue influenced by various factors, such as access to language education and resources (Gorter, 2006). For example, a study byNguyen and Henkin (1982) of Vietnamese refugees in the United States found that those with a strong sense of cultural identity and who had access to Vietnamese-speaking communities were more likely to maintain their native language. In contrast, a study by Creese and Blackledge (2010) found that limited access to language classes and resources significantly contributed to language shifts among Turkish immigrant communities in Germany. The authors noted that most immigrants could not attend language classes, and those who did attend often needed more instructional time and materials.

Cummins and Danesi (1990) argue that language proficiency can decline when access to native language classes and community resources is limited. The authors suggested policies supporting language maintenance and providing language learning resources to help prevent language shifts. Family, friends, and community support can be critical in maintaining one's language. A family's language policy provides valuable insight into the language ideologies of parents and establishes the framework for interactions between the child and the caregiver (King et al., 2008, p. 907). The degree of linguistic and cultural accommodation that immigrants and refugees experience in their new country can play a vital role in maintaining their language (Edwards, 2009). In addition, access to language-specific media, like television, radio programs, newspapers, and websites, can support language maintenance (Baker, 2011).

Challenges

Despite the importance of language maintenance, immigrants and families of refugee backgrounds face challenges in maintaining their children's native languages.

Supporting the L1

Immigrants and refugees often face the challenge of adopting the predominant language in their new country due to pressures from institutions and the larger society (Edwards, 2009). This challenge may complicate their efforts to preserve their native language, particularly when they perceive the language as unvalued or not respected. Worthy et al. (2003) argued that students could feel uneasy using their native language due to social and peer pressures, familial encouragement and influence, and the school environment's impact .). Additionally, the primary language may be devalued within the community, and the dominant community might exhibit a lack of prestige and rejection towards the first language culture (Kouritzin, 1999).

Limited Opportunities

Immigrants and refugees may require support in passing their heritage language onto their children, mainly if they must use the language consistently at home or attend schools where the dominant language is taught. As immigrant students enter Canadian schools, they are expected to use English. For some, English is considered their second or third language within their linguistic repertoire (Young & Tran, 1999). Despite the significant role students' first language plays in learning (Cummins, 2008; Jessner, 1999), the willingness to activate prior language knowledge has often been overlooked, even though it is an integral part of the language learning process (Jessner, 1999, p. 206).

In many communities, the inability to speak English in school is considered "a handicapping condition, "especially when communities lack programs to support students with limited English proficiency. As a result, these students view language as a social barrier, and learning English becomes a means to access the school's social world" (Wong Fillmore, 2000, p.

207). As a result, the language shift to the dominant language often starts with schooling (Kouritzin, 1997; 1999; Wong Fillmore, 2000).

Therefore, activating students' first language has gained attention in teaching English as a second language. Cummins (2008) stated that if students' prior knowledge is encoded in their first language, their first language is inevitably involved in learning a second language (p. 67). Moreover, when students receive education in a second language, instruction should explicitly aim to activate their prior knowledge and build relevant background knowledge as needed (Cummins, 2008, p. 68).

Chapter Three: Research Methodology

This chapter explains the research methodology, starting with an overview of positioning theory. Then, the discussion turns to describing the elements of the positioning triangle and its various components. After that, the chapter reports on the research design, data collection, and analysis methods. Finally, the chapter addresses the ethical considerations considered during the research process.

Introduction

Positioning theory serves as the theoretical framework in this study. This theory is rooted in Wittgenstein's view that language is crucial for social interaction, and it is influenced by Vygotsky's emphasis on creative communication among humans (Phillips et al., 2002; Van Lagenhove & Harré, 1999). In recent decades, positioning theory has found application in various research fields, including studies on classroom discourse, policy documents, media analysis, marketing, intercultural politics, public relations, and business studies (Adams, 2011, 2015; Bisel & Barge, 2010; Hirvonen, 2016; James, 2015; Keller & Halkier, 2014; Montiel & De Guzman, 2011; Slocum-Bradley, 2016; Tirado & Gálvez, 2008).

This theory investigates the creation of different positions for individuals, institutions, social groups, and organizations by examining the distribution of rights, duties, and obligations among speakers or characters during conversations or narratives (Hirvonen, 2016; Kayı-Aydar, 2019). Positioning theory is based on the principle that not everyone involved in a social episode has equal access to rights and duties, leading to varying meaningful actions within specific social contexts (Harré, 2012, p. 193).

The Positioning Triangle

Harré and his colleagues (e.g., Van Langenhove & Harré, 1999; Harré & Moghaddam, 2003) believed a position contains social and individual elements. These elements exist in the context of the positioning triangle: Position, speech and other communicative acts, and storyline.

Position

In social interactions, individuals position themselves and others as characters in different narratives (Jones, 2012, p. 2). The term, position, refers to individuals' rights and duties within a social context, which shapes how they behave (Harré & Moghaddam, 2003). 'Right' often implies privilege or entitlement, while 'duty' involves actions that individuals should undertake, both tied to moral commitments based on their characteristics and moral values (Tan & Moghaddam, 1999; Van Lagenhove & Harré, 1999). According to Bullough and Draper (2004), how people position themselves and others reflects their understanding of the moral order and their place within it (p. 408).

Speech Acts

Speech and other communicative acts are critical in positioning theory, as individuals use them to position themselves and others (Moghaddam & Harré, 2010, pp. 2–3). Through language, people assign rights to themselves, claim these rights, and impose duties on others, leading to moral implications and the categorization of individuals or groups as "trusted," "distrusted," "with us," "against us," "saved," or "wiped out" (Harre & Moghaddam, 2003). These communicative performances are deeply intertwined with the culture and history of the individuals engaging in communication. According to Slocum-Bradley (2010), understanding how language constructs social reality empowers people to consciously shape that reality to promote desired norms (p. 81).

Storyline

Storylines are events or patterns created through speech acts and positions, expressible in narrative conventions (Harre & Moghaddam, 2003). Using storylines in analysis connects individuals' communications with their histories and cultures. Storylines make every conversation a process of jointly telling stories that interact with each other as they develop. Furthermore, storylines serve as resources for participants to make sense of their interactions.

Positioning theory as a theoretical lens and analytical tool can support researchers in understanding this complexity (Kayı-Aydar, 2019, p. 95). This research uses positioning theory to understand the microdynamics of small-group discourse and examines how discourse establishes participant relationships (Winslade, 2006). Also, this research explores alternative ways of interpreting the dynamics of human relationships during conversations within a social context.

Research Design

This section outlines the approach, data collection methods, participant selection, instruments employed for data collection, such as semi-structured interviews and the recording system, and students' identity texts. I adopted a qualitative multiple-case study design to understand, from an insider's perspective, how Arab students, immigrants, and refugees maintain their Arabic language, when and how they translanguage, how students position themselves, and how others position them. I also make reference to the role of translanguaging in positioning students globally.

Case Study Research

A case study serves as a method and an approach, primarily adopting a qualitative perspective that emphasizes the critical role of context in defining social realities (Creswell, 2013; Denzin & Lincoln, 2017; Duff, 2007; Schwandt & Gates, 2017; Van Lier, 2005; Yin,

2018). As a method, a case study emphasizes context's significance in studying a given social experience "within its real-world context, especially when the boundaries between phenomenon and context may not be evident" (Yin, 2018, p. 45). Furthermore, case study includes a comprehensive, empirical description of a phenomenon, employing multiple data sources (Yin, 2018) and an in-depth examination of the cases in question (Hamel et al., 1993, p. 2).

Denzin and Lincoln (2017) characterized case studies by their distinct theoretical frameworks, applications, and challenges. Researchers typically incorporate information about the case's nature, historical context, relationship to other cases, and the informants providing the data. To avoid ethical issues, case study researchers must continuously seek guidance from their conscience, stakeholders, and research community (p. 549).

The multiple-case study, referred to as the collective case study (Mills et al., 2010), is a method used for examining a variety of carefully selected cases to develop an understanding of a specific issue or to shed light on broader contexts (Mills et al., 2010; Yin, 2018). Several researchers (e.g., Duff, 2007; Mills et al., 2010; Voss et al., 2002; Yin, 2018) confirmed that the results are more comprehensive than those from a single case and demonstrate the issues across a broader spectrum of situations than they would in a single case (Mills et al., 2010, p. 583). Multiple case studies offer advantages such as providing compelling evidence, validating single-case findings (Yin, 2018), and generating new hypotheses and knowledge (Duff, 2007; Voss et al., 2002). This type of case study allows for comprehensive and in-depth research, examining the impact of different environments on individual cases (p.583).

This study uses a multiple-case study approach for several reasons. First, I am investigating a group of cases to understand a phenomenon when the focus is on more than a single case (Stake, 2006). Second, I am conducting comparative analyses of six case studies

involving immigrants and families of refugee backgrounds (e.g., Kouritzin 1997; 1999). Third, this approach enables the examination of differences and similarities between cases among immigrants and students from refugee backgrounds and within the immigrant population (Mills et al., 2010; Stake, 2006).

Participant Selection

Participants were purposefully selected (Patton, 1990): Three Arab immigrant families and three Arab families of refugee backgrounds, all of whom had children attending Canadian high schools in Winnipeg, Manitoba, Canada. This decision was informed by my familiarity with the community as an Arab who resides in Winnipeg. According to several studies (e.g., Stewart et al., 2019) focusing on educating immigrants and students from refugee backgrounds from diverse ethnic backgrounds, these students often encounter many challenges, including emotional difficulties, lower socioeconomic status, and limited English language proficiency. The participants share several similarities with students previously identified in the literature while possessing unique characteristics that affect how they position themselves in society and how others position them that are specific to their immigration status. The participants have shared cultural values and the Arabic language and differ in immigrant and refugee status.

Data Collection

Data collection in this study was conducted employing a multi-faceted approach, including: (1) semi-structured interviews with parents and students that were recorded and transcribed; (2) an analysis of students' identity texts; and (3) a reflective researcher journal as described below.

Semi-Structured Interviews

The primary data collection method for this study was semi-structured interviews. Parents' interviews explored their roles in maintaining their children's first language and

supporting their second language learning. The students' interviews centered on the contexts and domains in which they use Arabic, English, and translanguaging as well as how the students positioned themselves and others during these language interactions and how translanguaging influenced their global positioning. Each interview was conducted remotely and lasted fifty to eighty minutes for each student and parent. The interview protocols for my research were designed to answer the research questions, guided by Positioning Theory. This theoretical framework underscores the fluid dynamics of how individuals are positioned and position themselves in social interactions, which is crucial for examining how identities are shaped through language practices.

To achieve a deeper insight, I designed the interviews to be semi-structured, allowing flexibility to explore in-depth participants' linguistic behaviors. For example, to explore the contexts and domains behind participants' translanguaging with English and Arabic, I asked specific questions such as, "When do you speak only Arabic with your family? Only English? When do you mix both languages in the same sentence?" To understand the influence of social interactions on language choices, I inquired, "Do you speak English, Arabic, or both with your teachers and classmates? Are you comfortable speaking English in class?" Furthermore, to assess the broader implications of translanguaging, I asked, "How does translanguaging position you globally?"(Appendix 2 & 3). Although the interview protocols were specifically designed for this study and have not been previously used, their validity and reliability are supported by their grounding in a well-established theoretical framework. The consistency of data across different interviews and the alignment of emergent themes also strengthens their reliability and validity.

According to the ethical review guidelines, parental consent was obtained before recording interviews and conversations involving children. The participants were interviewed in

English or Arabic as they preferred to ensure effective communication. For Arabic interviews, I transcribed the responses into Arabic and then translated them into English, allowing for frequent cross-checking of transcripts and translations during analysis. Transcribing the audio recordings before translating them ensured the transparency and accessibility of the data in my research. Being proficient in Arabic and English, I managed both the transcription and translation processes. I recorded the interviews using my iPhone voice memo. I reviewed the recorded data multiple times, which was crucial for positioning analysis.

Students' Identity Texts

According to Cummins and Early (2011), identity texts describe students' creative work or performances. Students reflect their identities through the creation of these texts. I explained to the students that their identity text could take various forms, including written, spoken, visual, musical, dramatic, or even a combination in a metamodern style (Cummins & Early, 2011, p. 3).

The data collection occurred during the COVID-19 pandemic, which limited my ability to acquire diverse identity texts. Despite providing the participants with various alternative strategies to encourage submissions, including an option to drop their texts in their mailboxes for me to collect, an invitation to send photographs of their texts, and flexibility for them to choose their preferred submission method, the pandemic's regulations impacted the variety and quantity of texts collected. As a result, I only managed to gather three pieces: Two poems and a cross-stitch piece. After obtaining permission from parents and students, I used students' identity texts to examine the connection between identity affirmation, societal power relations, and literacy engagement (Cummins & Early, 2011). I examined how students use the identity texts in Arabic and English and in which context they use both (Appendix 3).

Reflection Research Journal

During my data collection, I kept a research journal. I created the research journal as a Word document on my computer desktop. This document included the setting, the participants, their nonverbal behaviors, and any thoughts, feelings, or reactions I experienced. Additionally, the journal contained notes on the participants, my ongoing analyses, personal observations, and doodles. I used the journal to reflect on the research process, gain a deeper understanding of the topic, and document the research journey for future review.

Methods of Data Analysis

Data is analyzed case by case through thematic analysis and later by cross-case analysis (e.g., Stake, 2006), allowing me to examine themes, similarities, and differences across cases (Stake, 2006, p. 46). I followed the steps outlined by Creswell and Creswell (2018), Leedy and Ormrod (2018), and Stake (2006). These steps included: (1) become familiar with the data; (2) generate initial codes; (3) read each transcript thoroughly to immerse myself in the data; (4) find and review themes; (5) define and name themes; (6) connect themes to positioning theory; (7) interpret the data in light of the research questions; and (8) write the research findings.

Using positioning theory as a methodological lens, I identified various positions, including orders, moral, and tacit/intentional positions. These positions were determined based on how students positioned themselves and how they were positioned by others. The analysis involved cross-case comparison, examination of speech acts, categorization of positions, analysis of discursive practices, and exploration of participants' discursive positioning using: (a) conversation analysis; (b) critical discourse analysis; and (c) ethnography of communication methods to answer the research questions.

Conversation Analysis

Conversation analysis (CA) is a powerful methodology for studying social interaction, including sociology, anthropology, communication, information, computer sciences, and applied linguistics (Kasper & Wagner, 2014, p. 1). CA is based on analyzing live or ongoing interactions (Kasper & Wagner, 2014; Kayi-Aydar, 2019; Tirado & Gálvez, 2008). This methodology aims to understand "the momentary construction of reality the participants create. It focuses on linguistic resources in understanding how local events unfold and how local knowledge is produced" (Kayi-Aydar, 2019, pp. 31-32).

The use of this methodology allowed me to examine: (1) the way in which the students and their parents interact (e.g., who dominates the conversation, who is positioned as a facilitator, who remains silent, and so on); (2) the role of the family in maintaining students' first language (e.g., evidence of corrective feedback, evidence of encouraging L1 use); (3) the language they use to communicate among themselves (topic language mapping, for example); (4) the manner in which participants position themselves in conversation (e.g., family translator, Arabic language speaker, English language speaker); and (5) the way they position themselves and others within "naturally occurring data" (Seedhouse, 2004, p. 15). Furthermore, using CA allowed me to compare the immigrant family and the refugee family in terms of using Arabic or English.

Critical Discourse Analysis

According to Kayi-Aydar (2019), most positioning acts are accomplished by linguistic action. People use language to act, behave, and speak to take specific positions by others (p. 29). Several scholars (e.g., Fairclough, 2001; Gee, 2014; Kayi-Aydar, 2019) have defined discourse analysis (DA) as the study of "language-in-use." DA analyzes the use of written and spoken

language beyond the mechanical parts, such as words and sentences. DA studies the content of the language used and the themes or issues discussed in a conversation or an article. Moreover, DA analyzes the grammatical structure of language and how this structure functions to make meaning in specific contexts (Gee, 2014, p. 1). Furthermore, DA involves "the analysis of the patterns people's speeches follow when they take part in different domains of social life" (Jørgensen & Phillips, 2012, p. 1).

Critical discourse analysis (CDA) concerns how agency, power, and control influence social relationships and discursive practices. According to Kayi-Aydar (2019), CDA involves the microlevel use of patterned linguistic features to understand how power, hegemony, privilege, status, and gender could be at work, marginalizing certain groups or individuals. He also believes that CDA and positioning analysis are strongly interested in "inequality" as well as why specific individuals are denied certain rights in a particular storyline (pp. 32-33).

This research used CDA to inform the analysis and position of identity as discursive performance (Bucholtz & Hall, 2005; Gee, 2015; Harré & Langenhove, 1991). According to Van Lagenhove and Harré (1999), how people tell stories about themselves differs according to how they present themselves (p. 25). Therefore, when applying discourse analysis, I investigated the uses and meanings of the participants' narratives and identity texts, and how language constructs social practices and context.

I used CDA, as Kumaravadivelu (1999) suggested, to "shed light on the way power relations work [...] through a close linguistic analysis of texts within a particular sociopolitical context" (p. 466), viewing discourse as a tool to create social identities, human relationships, and knowledge (Fairclough, 1992). CDA allowed me to study participants' identities and to assess how they construct their identities through language use. CDA also allowed me to answer several

questions: (1) how the students position themselves and how others position them as language learners; (2) how students position themselves and how they are positioned by others as immigrants and refugees; and (3) what factors may account for the students' "reflexive and interactive" (Davies & Harré, 1990) positioning.

Ethnography of Communication

Ethnography of communication refers to how people in a community interact with each other (Hymes, 1974). Using formal linguistics to completely understand language is insufficient because analysis needs to include how language is used in everyday communication (Hymes, 1974). In the Arab region, various forms of Arabic exist, with the classical Arabic of the Quran regarded as the highest language (Almaney & Alwan, 1982). Additionally, Modern Standard Arabic (Fusha) is used in formal contexts, while colloquial Arabic dialects are employed in everyday interactions, potentially leading to misunderstandings among Arabs from different regions (Feghali, 1997, p. 357). I considered participants' dialectical variations and shared interpretations and codes during data analysis.

As suggested by Hymes (1974), I examined the following points when analyzing the data. First, I looked at the setting, including the time, place, and physical aspects of the situation. Examining the setting and scene of the translanguaging practice allowed me to explore two aspects of context: one, the physical setting in which translanguaging takes place; and two, the scene (i.e., the participants' sense of what is going on when translanguaging practice is active). Analyzing the setting and scenic qualities of translanguaging allowed me to connect the analyses to specific contexts of social life (Carbaugh, 2015, p. 4). The second analysis point involved investigating the participant's identity, including personal characteristics (e.g., age, sex, social status, and relationship with each other). This analysis point helped me compare immigrants'

and refugees' use of translanguaging. A third analysis point included examiningthe purpose of the event. This approach was a benefit by allowing me to know the goals participants may achieve when practicing translanguaging and the outcomes they achieved (Carbaugh, 2007, p. 4). A fourth analysis point included studying the genre or type of event, such as lecture, poem, or letter (Farah, 2008, p. 126), which allowed me to examine the communication genre of which translanguaging is an instance. Also, to identify how students are positioned by others and how they position themselves, I studied: (a) speech acts (e.g., vocabulary, pronouns in conversations and contexts); (b) language and another sign system (e.g., multifaceted discourse such as happiness, sadness, anger, surprise, and excitements); (c) metaphors; and (d) rights and duties.

Ethical Considerations

To protect participants' privacy, I used the following measures to ensure that others do not identify participants: (1) all names are pseudonyms; (2) all identifying characteristics, such as occupation and background, are changed in descriptions of participants' responses; and, (3) informed consent in writing was attained from all participants before any data was collected (see Appendix 5 and 6).

Additionally, I conducted member checks directly with the participants. This activity involved presenting my initial findings to the participants to confirm that my interpretations accurately reflected their intended meanings and experiences. Their direct feedback was essential for ensuring the interpretations aligned with their experiences and perspectives. During these member checks, I allowed each participant to affirm or revise my interpretations through follow-up discussions. These discussions allowed participants to further elaborate on or clarify their views. Their input was crucial in refining the analysis, ensuring that the final interpretations were both grounded in my initial understanding and validated by the participants. Notably, when I asked participants to review my interpretations, none suggested any changes.

Participants had the right to refuse to answer questions without explanation. I listened to emotionally moving stories from participating families. Some stories were full of pain, resilience, and challenges. When participants shared these stories, I immediately offered to change the topic, and I avoided asking specific questions when I noticed any sign of pressure or stress.

Chapter Four: Findings (Demographic and Life History)

The research findings are presented in two chapters, Chapters 4 and 5. Chapter 4 focuses on the participants' demographic information and life histories (Kouritzin, 2000). This chapter highlights critical events that influenced participants' translanguaging, English, and Arabic use. Chapter 5 presents the findings from participant interviews, focusing on the themes and patterns in translanguaging practices and the use of English and Arabic among immigrants and students from refugee backgrounds. Then, I examine the similarities and differences in how Arab immigrant students and those from refugee backgrounds navigate translanguaging and language engagement.

Participants' Demographic and Life History

In this chapter, I have provided a demographic overview of each family in this research, along with the individual life histories of all student participants (Abu Bakar & Abdullah, 2008).

Due to COVID-19 pandemic restrictions and the need for physical distancing, I contacted the Canadian Arab Association in Winnipeg to seek potential participants for the study. I specified that those who wished to participate should be immigrants or families of refugee backgrounds, either married or single-parent, of Arab origin, with children currently attending Canadian high schools in grades 9-12, and be bilingual (English and Arabic) or not proficient in English (see Appendix 1).

I selected three immigrants and three families of refugee backgrounds on a first-come, first-served basis. Among the immigrant families I interviewed: (1) Mohammad and Reema's family with their three high school children, Adam, Salma, and Mariam; (2) Omar and Mona's family with their high school son, Salman; and (3) Leena and her daughter, Suad. Among the families of refugee backgrounds, I interviewed: (1) Mazen and Fatima's family and their two

high school children, Batool and Yazan; (2) Jamal and Sahar's family and their high school son, Saleh; and (3) Ali and Amani's family and their son, Mahmood (see Table 1).

Table 1

Overview of the family structure, origin, and primary language used in Arab immigrants and families of refugee backgrounds.

	Immigrant families				
	Family	**Children Names**	**Grade**	**Origin**	**Language used**
1	Mohammad and Reema	Adam Salma Mariam	12 11 9	Jordan	Arabic(Jordanian dialect)
2	Omar and Mona	Salman	12	Egypt	Arabic (Egyptian dialect)
3	Leena	Suad	12	Palestine	Arabic (Palestinian dialect)
	Families of refugee background				
4	Mazen and Fatima	Batool Yazan	9 11	Syria	Arabic (Syrian dialect)
5	Jamal and Sahar	Saleh	10	Iraq	Arabic (Iraqi dialect)
6	Ali and Amani	Mahmood	11	Syria	Arabic (Syrian dialect)

My primary data sources were a personal journal, interviews, and students' identity texts. I used the journal to record my observations and reflections during and after the interviews. The data in this journal captured translanguaging and the use of English and Arabic among the students and their families. The journal detailed the setting, and participant behaviors as well as my thoughts, emotions, and reactions. I also included notes about the participants and aboutmy ongoing analysis and personal observations.

Interviews with immigrants and families of refugee backgrounds provided in-depth narratives about their life experiences and language practices. The students' identity texts were also a key source encompassing their written poems and, in one case, cross-stitch pieces learned from a grandmother. These texts were vital for exploring the links between identity affirmation, societal power dynamics, and literacy engagement (Cummins & Early, 2011). In this chapter, I have selected life histories representing the students' experiences with translanguaging and engagement in English and Arabic. This selection contains narratives that reflect the challenges, successes, or viewpoints on their bilingual language use.

A thematic analysis informed the organization of the chapters on findings. The data was grouped into themes to contextualize language usage. Further, these themes were broken down into more specific sub-themes, reflecting the students' positioning by others and themselves.

The interview transcriptions were first done word-for-word to separate narrative segments relevant to my research. After multiple readings of these transcripts, I highlighted parts where language usage was discussed. These segments were then coded and categorized based on content, allowing me to separate insights and narratives about the students' translanguaging and their use of English and Arabic.

To ensure the accuracy and reliability of the qualitative analysis, I conducted member checks with all participants. This process involved sharing the findings and the interpretations of each participant's contributions. Each participant was provided passages from the draft manuscript that included references to their data. They were asked to verify the accuracy of those passages and provide any additional comments or corrections. All participants confirmed that the transcription accurately represented their views and experiences. The member check process not

only enhanced the validity of the research but also deepened my understanding of the nuances in participant responses, contributing significantly to the strength of the study's conclusions.

In this research, the interviews are presented in the following order: first, Mohammad and Reema's family, then Omar and Mona's family, and finally, Leena and her daughter, Suad. Subsequently, the chapter shifts its focus to the refugee participants, starting with Mazen and Fatima's family, including their two high school children, Batool and Yazan. Next, the interviews feature Jamal and Sahar's family and their high school son, Saleh. Lastly, the chapter covers Ali and Amani's family, including their son, Mahmood. Despite the similarities among these families as Arabs, each family differed in background, years in Canada, number of children, and parental attitudes towards using Arabic, English, and translanguaging.

Mohammad and Reema's Family

After relocating from Jordan to the United States of America (USA) and later to Canada, Mohammad and Reema enrolled their children in an Arabic weekend school to preserve their cultural heritage and language. As a teacher and parent at the school, I had the opportunity to meet their family, and they became the first participants in my research. Reema and Mohammad preferred to use Arabic, while their children chose English. Adam stated that English is more accessible and allows him to express himself comfortably. However, the participants occasionally used Arabic sentences to provide clarity, share jokes, or explain cultural practices to me.

Reema and Mohammad pursued their dream of a better life by studying in the United States of America (USA) and later immigrating to Canada. They faced challenges and worked hard to preserve and instill their Jordanian culture in their children. While embracing the diversity represented by their Canadian home, they navigated the complexities of maintaining their cultural identity. Their efforts were successful as their children developed pride in their

Jordanian roots and appreciation for their rich heritage. The journey brought significant change and growth, which had a lasting impact on Reema, Mohammad, and their children.

Adam, Salma, and Mariam were raised in a multicultural and multilingual environment in which they wereexposed to both Middle Eastern and Western cultures and used both English and Arabic. This language experience influencedtheir Canadian-Arabic identityas they had been exposed to English and Arabic in various aspects of their lives. They encountered English at school and the Jordanian dialect of Arabic at home through reading, television, music, and heritage language classes during weekend school. Furthermore, their exposure to Arabic extended to food, cultural values, celebrations, traditions, and connections with Jordanians and extended family members. Mohammad encouraged his children to read about Arabic history and often discuss historical events with them (Mohammad, personal interview, February 12, 2021, p. 1).

On the other hand, Reema supported her children's Arabic language learning through various activities and resources, driven by her concern for the potential loss of language and heritage (Reema, personal interview, February 12, 2021, p.3). While Reema insisted on using only Arabic when speaking to her children, Mohammad felt more comfortable mixing Arabic and English (Mohammad, personal interview, February 12, 2021, p.1). Despite their differing views, Mohammad and Reema felt a sense of pride when their children conversed in Arabic with relatives in Jordan.

As parents, they faced challenges in fully accepting and integrating into Western society despite their fluency in both Arabic and English. Mohammad acknowledged his struggle with social integration, leading to confusion for their children, who were expected to balance their Arab and Canadian identities outside the home. He explained, "We want them to act like Arabs

at home and like Canadians outside the home" (Mohammad, personal interview, February 12, 2021, p. 1).

The following subsection explores critical moments when translanguaging, English, and Arabic intersect in the children's lives, as well as how others position them and how they position themselves.

Interviewing Adam

When I interviewed Adam, he was in twelfth grade and seemed relaxed, humorous, and enthusiastic. I have known Adam since he was in second grade, attending Saturday school to study Arabic and Islamic studies. During the interview, Adam used Arabic words and phrases and laughed about how his Jordanian dialect differed from other Arabic dialects or the English language.

Adam was born in the USA and later moved to Canada. He experienced a gradual improvement in his English proficiency after attending preschool; however, he developed a stuttering issue during this period (Reema, personal interview, February 12, 2021). While in Canada, Adam's exposure to various cultures, faiths, and languages through interactions with neighbors, classmates, and sports activities allowed him to communicate effectively with Arabic and non-Arabic speakers. Despite his parents' efforts to maintain his Arabic language, Adam became more assertive about using English, which he felt led to a weakening his Arabic proficiency. He identified as having a multinational identity, encompassing Jordanian, American, and Canadian aspects, which presented challenges in his sense of belonging to any of them (Adam, personal interview, January 24, 2021).

School was academically manageable. He had friends from diverse backgrounds, spoke fluent English, and was familiar with Western culture and norms. Adam's identity was

influenced by his exposure to diverse languages and cultures, evident in his translanguaging, English proficiency, and Arabic. Although Adam excelled academically and socially in his school environment, he often felt caught between his Arab and Western identities, experiencing stereotypes and a sense of being different (Adam, personal interview, January 24, 2021). He also found himself educating his classmates about his culture, such as his family's respectful greetings, and his religious practices, such as his prayers and Eid celebrations (Adam, personal interview, January 24, 2021).

Translanguaging.

Adam's identity was shaped through exposure to various languages and cultures, with translanguaging playing a crucial role. He used English and Arabic interchangeably, with each language serving a specific role in mediating his conversations. However, translanguaging was the norm for Adam, and he felt comfortable using it in various settings. For example, he employed translanguaging when communicating with his sisters and Arab friends in Canada. He used the language with which he felt most comfortable to complete his sentences. For example, when talking about his school day, it is common to say, "أخدنا a new novel and it is called….", which means: "We took a new novel, and it is called…" or "في gymال we did twenty push-ups كانت صعبه"which means "in the gym, we did twenty push-ups, and they were difficult" (Adam, personal interview, January 24, 2021, p. 3).

Although his parents found his translanguaging humerous at times, Adam identified himself as an Arab Canadian, stating, "It felt right." He believed using both languages in the same sentence allowed him to express himself accurately (Adam, personal interview, January 24, 2021, p. 4).

The English Language.

Adam's fluency in English did not pose an academic challenge because he was born and raised in North America, where English is the predominant language. He used English in various settings, such as at school, in online games, and when commenting on football and soccer games. His parents expected him to speak English and were not concerned. However, his mother became irritated when he spoke English at home (Reema, personal interview, February 12, 2021, p. 2). Adam's mastery of English was perceived as a source of power and expertise among his relatives. His relatives frequently requested that he speak English, believing he sounded professional and had better pronunciation than they had. Adam commented that his grandparents also enjoyed listening to him speak English due to his fluency. Furthermore, Adam used English when discussing schoolwork with his parents and sisters, as some terms and vocabulary could not be easily translated into Arabic (Adam, personal interview, January 24, 2021, pp. 2–3).

The Arabic Language.

Adam's parents made a significant effort to ensure their children learned and used Arabic. Adam attended Arabic weekend schools as an extracurricular activity for several years to study Arabic and Islamic subjects. He became proficient in formal Arabic and the Jordanian dialect at home. Reema, his mother, spent an hour every day teaching him Arabic language and Islamic studies using the Jordanian curriculum, which he found challenging since it was designed for native Arabic speakers living in Jordan (Adam, personal interview, January 24, 2021, p. 3).

Although weekend school helped him improve his Arabic, he found it mentally exhausting to speak only Arabic at the weekend school while constantly trying to avoid mistakes (Adam, personal interview, January 24, 2021, p. 4). Adam used Arabic at home and with his relatives in Jordan, who did not speak English. He also spoke Arabic with his family in public to maintain privacy. He took pride in introducing Arabic to his classmates during cultural

projectssaying, “Whenever we have cultural projects at school, I take pride in introducing Arabic to my classmates. It is a great opportunity to share my culture and language with others” (Adam, personal interview, January 24, 2021, p. 3). His teachers valued his knowledge of Arabic and frequently requested that he write their names in Arabic or teach the class Arabic words, which brought him joy.

Interviewing Salma

During our interview, Salma, a second child growing up in a multicultural and multilingual community in Canada, discussed her experiences of maintaining proficiency in Arabic and English, and the significance of translanguaging in her daily interactions. Despite her ability to communicate in Arabic, Salma chose to use English as her preferred language for speaking, reading, and writing (Salma, personal interview, February 2, 2021, p. 1).

Salma, who had attended Canadian schools since preschool, achieved fluency in English and Arabic through various influences in her life. She attended Arabic weekend schools alongside her brother, Adam, engaging with other Arab students to learn modern standard Arabic.Embracing social practices involving both languages, Salma recognized that her bilingualism in English and Arabic had granted her access to education and the multicultural communities of Canada and the Arab world. Her journey highlighted the dedication and time required to become bilingual, allowing her to form connections, navigate her environment, and strengthen her identity as an Arab Canadian through translanguaging and engaging in English and Arabic.

Translanguaging.

Salma’s parents continuously encouraged her to speak Arabic, but she often found herself translanguaging with her family and felt comfortable doing so (Salma, personal interview, February 2, 2021, p.3). When she struggled to find the right word in Arabic, Salma

switched to English during conversations. However, she sometimes felt embarrassed speaking English in the presence of fluent Arabs and relatives (Salma, personal interview, February 2, 2021, p.3). Discussing subjects like science in Arabic presented challenges for Salma as she needed to translate specific scientific terminology, often borrowing words from English. Her mother, Reema, often corrected her and replaced English words with Arabic, although Salma lost interest when this happened (Salma, personal interview, February 2, 2021, p. 3). She frequently translanguaged with her Arab Canadian friends, as it served as their shared language and primary means of communication (Salma, personal interview, February 2, 2021, p. 4).

The English Language.

Salma felt most comfortable using English as her primary means of daily communication, having used it since childhood at school and with her Arab Canadian friends. She switched to English outside of her home, attributing her confidence and ease with the language to her familiarity and frequent use (Salma, personal interview, February 2, 2021, p. 3).

Her proficiency in English allowed her to make valuable contributions to her community. For instance, she taught English to Arabic-speaking students in a summer teaching camp in Jordan, helping them improve their pronunciation, grammar, and spelling. Additionally, she volunteered at a hospital in Jordan, using her Arabic and English skills to communicate and label slides with the lab technicians. Salma took pride in her bilingual abilities and appreciated how they have facilitated her volunteer work (Salma, personal interview, February 2, 2021, p. 4). Furthermore, she demonstrated sensitivity toward her friends who did not speak or understand Arabic by conversing with them in English, considering her surroundings and the people with which she interacts.

The Arabic Language.

Salma appeared uncertain when discussing her dedication to using Arabic. She often struggled to find the appropriate word or phrase in Arabic to replace her English words. She spoke Arabic with her grandparents, relatives, and Arab friends and followed the rules of the Arabic weekend school. At her Canadian school, she used Arabic for humor and to impress her classmates; however, despite her efforts, she could not speak the language as fluently as her parents and relatives. Therefore, she sometimes felt self-conscious and hesitant before speaking due to the judgment she received from native Arabic speakers. In addition, her relatives often wondered if she could discuss complex subjects in Arabic. She was occasionally forced to use the language, particularly with relatives who did not speak English (Salma, personal interview, February 2, 2021, p. 4).

Over time, Salma participated in volunteer work incorporating her expertise in Arabic and English and drawing on her familiarity with Arab and Western cultures. For example, one of her teachers approached her to act as a translator for Syrian refugee mothers who had recently arrived in Canada. This experience enabled her to connect two distinct cultures: Arabic-speaking Syrian refugees and English-speaking organizers who facilitated their arrival. Throughout the experience, Salma felt a sense of pride. When the Syrian mothers arrived, they appeared nervous and reserved due to their limited English. However, when Salma began speaking to them in Arabic and translating, she saw the happiness on their faces. The most memorable moment for her was when a mother approached her and thanked her for making her feel more at ease about relocating to Canada (Salma, personal interview, February 2, 2021, p. 5).

Salma's volunteer experiences impacted her identity and led to a greater appreciation for her fluency in the two languages. However, she faced challenges in embracing her Arab and Muslim identities. Despite her academic excellence and strong relationships with others, she felt

inferior when people became aware of her background, saying, “Sometimes I feel like a stranger, especially when we discuss certain topics related to Arabs” (Salma, personal interview, February 2, 2021, p. 5). Despite these challenges, she connected positively with her favorite English teacher, who appreciated and encouraged her Arab culture. The teacher invited Salma to share her knowledge of Arabic cuisine, clothing, and traditions with the class. This experience impacted Salma, making her feel more included in the class and society (Salma, personal interview, February 2, 2021, p. 6). She frequently expressed her Arab Canadian identity in her writing and was proud to communicate in the two languages. When her school hosted a cultural day, she enthusiastically showcased her Arabic culture (Salma, personal interview, February 2, 2021, p. 8).

Interviewing Mariam

Mariam is the third child in this family. During our interview, I noted a mixture of hesitance and niceness in her behavior, evidenced by her continued but uncertain smile. Throughout the interview, I was particularly mindful of this hesitance, understanding that it might stem from discomfort or uncertainty about the interview process. To address this, I clarified that her participation was completely within her control, and she was free to withdraw at any point without any consequences. This assurance was crucial in creating a safe and respectful space for her to share her thoughts and experiences.

Mariam was raised in Canada in a multicultural, bilingual, and multireligious community. During our meeting, I noticed a hidden aspect of her identity resulting from the conflict between not wanting to be judged for her Arab Muslim Canadian identity and feeling comfortable embracing her mixed identity as an Arab Canadian (Mariam, personal interview, February 20, 2021, p. 3). The noticeable changes in Mariam’s speech, like the occasional

lowering of pitch and volume and speaking softly and quietly, mirrored her inner struggle. These vocal fluctuations presented a sense of hesitation or uncertainty when expressing her Arab Canadian identity. Her conflicted feelings further presented when on the one hand, she feared judgment for her Arab Muslim heritage, while on the other, she comfortably embraced her mixed Arab Canadian identity. These shifts in her voice mirrored her hesitation or uncertainty in expressing who she is.

When I listened to the recording after we finished the interview and read the reflection I wrote in my journal, I believed that the variations in her vocal expression hid layers to her identity and feelings that she might not fully express or even be fully aware. This hidden aspect could point to deeper, internalized struggles with identity, acceptance, and belonging, which are not clearly stated but are revealed through her speech patterns and the internal conflict she described.

Mariam chose to be interviewed in English for ease of communication and explanation (Mariam, personal interview, February 20, 2021, p. 1). At the time of the interview, Mariam was in grade nine. She seemed curious and intelligent, with eyes full of questions and comments. After introducing herself, Mariam asked if it was appropriate to use both languages when necessary. I reassured her that she could express herself in whichever language she felt most comfortable.

Arabic was the language of Mariam's culture and religion. It helped her maintain her connection to her roots and ethnicity. On the other hand, she felt most comfortable using English, the language of her Canadian identity. Mariam's bilingualism and ability to translanguage between Arabic and English allowed her to navigate her multicultural and multilingual

community easily, communicate with different people, and express her unique identity in various contexts. Both languages and cultures have played a significant role in shaping her identity.

Translanguaging.

Translanguaging had become the norm for Mariam, despite her efforts to use only Arabic at home. She found maintaining the boundaries between the two languages challenging and often mixed Arabic and English. For instance, during dinner, Mariam and her siblings translanguaged to share their school and friends' daily events, which kept the conversation flowing smoothly and without disruptions (Mariam, personal interview, February 20, 2021, p. 4). In addition, when texting her mother, Mariam used Arabic with English letters and translanguaged to complete her sentences and to please her mother, who insisted on using Arabic. She noteds that her mother was relieved they had not lost their Arabic language (Mariam, personal interview, February 20, 2021, p. 4).

The English Language.

Mariam entered her comfort zone when she used English. She communicated in English outside her home and with her siblings without their parents. Mariam communicated in English with her siblings, at school, and with non-Arab friends. English was the language of everyday communication at school, grocery store, and friends. Although speaking Arabic was essential to Mariam and her siblings, their relatives in Jordan considered them unique because they could speak English fluently. On various occasions, she was asked to speak in English to her relatives, who were impressed with her fluency in English and considered it different and Western (Mariam, personal interview, February 20, 2021, p. 7).

Mariam felt comfortable using English with her siblings as they understood each other better, including jokes and school issues (Mariam, personal interview, February 20, 2021, p. 7). She also used English at school, giving her a sense of belonging to the school community since it

is the language of instruction. She believed that her classmates fould it easier to understand her when she used English, which helped to dispel any stereotypes or prejudices that some people may hold towards Arabs (Mariam, personal interview, February 20, 2021, p. 2).

The Arabic Language.

At home, Mariam used Arabic out of respect for her family's language tradition (Mariam, personal interview, February 20, 2021, p. 3). She also used Arabic when communicating with relatives and Arab friends and reading the Quran. At school, Mariam used Arabic with Arab students who were not fluent in English. She had new Arab immigrant friends in school who spoke fluent Arabic and preferred to communicate with her in Arabic. When she didn't understand or mixed up her words, she switched to English to overcome her struggles expressing herself in Arabic (Mariam, personal interview, February 20, 2021, p. 6). Sometimes, Mariam considered using Arabic an obligation and commitment to please her mother and connect with the Arab community. She also used Arabic for volunteering overseas in Jordan to teach Arabic-speaking students basic English (e.g., pronunciation, spelling) in summer camps.

Furthermore, Mariam worked with her school's English as an Additional Language (EAL) team and participated in their professional development days. She engaged in simulation exercises to increase awareness of the difficulties that new Arab students might encounter in North American schools, where English is the predominant language.

Mariam struggled to define herself as an Arab Canadian Muslim student who speaks two languages at home and school. She expressed her worries and concerns about the various identities she must adopt when switching between languages. She wanted to express her Muslim beliefs without fear of criticism. However, she found herself torn between different identities. As an Arab and Muslim student, she was anxious about what her classmates thought, as she was aware that Muslim Canadians are often stigmatized and face adverse outcomes. This negative

portrayal impacted her self-esteem, self-consciousness, and ability to express her true self without conforming to social stereotypes (Mariam, personal interview, February 20, 2021, p. 7).

Omar and Mona's Family

Omar, Mona, and their four children, Ali, Fatima, Salman, and Adel, migrated from Qatar to Canada eight years ago. I met them when I dined at their restaurant, where Mona worked as a chef. They were the second family to agree to participate in my research. At the time of the interviews, two of their children, Ali and Fatima, attended university; Salman was in twelfth grade, and Adel was in seventh grade. I interviewed Omar, Mona, and their high school son, Salman, for my research.

Omar and Mona, originally from Egypt, spent fifteen years in Qatar, where their children were born. However, due to Qatari citizenship legislation, their children were only eligible for Qatari citizenship if they had been born to Qatari parents, particularly the father (Omar, personal interview, March 12, 2021, pp.1-2). Seeking new opportunities and a backup plan for their family's future, the parents decided to move to Canada. Omar stated that Canadian citizenship provided peace of mind and benefitted his children's education (Omar, personal interview, March 12, 2021, p.1). In Canada, Omar and Mona owned an Arabic restaurant, with the family involved in working in it. Also, Omar took English classes to enhance his limited proficiency in the language and to be able to communicate with his customers (Omar, personal interview, March 12, 2021, p. 9).

Omar and Mona raised their children following Islamic values and Arabic culture, prioritizing Quran reading and recitation. Omar would take his children to the mosque three times a week in Qatar for Quranic teachings. At the same time, Mona emphasized their Arabic reading, writing, and speaking skills (Mona, personal interview, March 12, 2021, p. 6). Arabic was commonly used at home, particularly for Quranic activities, prayers, and communication

with extended family. The children also used English due to their enrollment in international schools in preparation for immigration to Canada, allowing them to understand when and where to use each language (Omar, personal interview, March 12, 2021, p. 8).

When Salman's family relocated from Qatar to Canada, there was a significant change in his educational environment. In Qatar, Arabic was the primary language he used. Even though Salman attended international schools in Qatar, where English was widely used, he would always return to an environment predominantly influenced by Arabic culture and language (Omar, personal interview, March 12, 2021, p. 9).

Despite Omar and Mona's efforts to maintain Salman's connection to the Arabic language, culture, and religion, his English proficiency grew stronger. In contrast, his Arabic skills weakened as he became more involved in the Canadian community. Salman used English frequently, which became his preferred language, particularly when discussing school subjects and events. Despite their efforts to maintain their children's Arabic language, Mona worried about her children's weakening Arabic proficiency.

Interviewing Salman

Due to Salman's busy school and family business schedule, it took multiple email exchanges to arrange an interview time that worked for both of us. However, Salman was enthusiastic about sharing his story and appeared confident with a good sense of humor. During the interview, Salman opted to communicate in English. He spoke and understood the language fluently, making conveying his experiences easier without needing transcription. Salman was a gracious and engaging interviewee, sharing his experiences enthusiastically and humorously.

Salman, the third child in his family, grew up in a multicultural community in Qatar. He attended international schools where he became proficient in English alongside Arabic, which he

considered his mother tongue (Salman, personal interview, February 16, 2021, p. 4). While English was primarily used within the school, Arabic was also extensively taught. Salman often used a mix of Arabic and English when discussing school topics with family and friends. Upon enrolling in fifth grade in Canada, Salman already had a strong English proficiency but faced challenges adapting to the new school's culture and diversity. However, he made new friends, including Arab students with whom he communicated in Arabic and English.

Translanguaging.

Salman grew up using both Arabic and English for studying and communication. In Qatar, he used these languages separately, with English being the language of instruction in school and Arabic being used outside of school. He was not familiar with the concept of translanguaging at the time. However, after moving to Canada, Salman became more exposed to English in various aspects of his life, except at home. As a result, he gradually began to use both languages interchangeably, especially as English became his dominant language.

He frequently used translanguaging when conversing with his Arab immigrant friends, which had become a common form of communication for them. For example, when messaging his Lebanese friend Saif, his sentences were a mixture of Arabic and English with a blend of Egyptian and Lebanese dialects (Salman, personal interview, February 16, 2021, p. 3). Salman's use of translanguaging was common among his Arab immigrant friends. His parents were concerned that he might lose his Arabic language skills. He struggled to use each language in its appropriate context and frequently mixed the two. He explained that it is easier to translanguage when discussing school, business, essential issues, or watching sports. He also had Arab friends at school, who often communicated in a mixed language of Arabic and English when they met (Salman, personal interview, February 16, 2021, p. 4).

The English Language.

English is the predominant language used in Canada, and Salman used it everywhere, whether at his parent's restaurant, while playing online games, or when communicating with his Arab friends. He also used English around non-Arabic speakers, including at school, supermarkets, and elsewhere. Salman even noticed that when he spoke English, he was perceived by others as just another "white Canadian" (Salman, personal interview, February 16, 2021, p. 5).

Furthermore, despite not having attended school in Canada at an early age, Salman impressed his classmates with his fluency in English (Salman, personal interview, February 16, 2021, p. 5). In addition, Salman's family in Egypt was amazed by his Canadian accent and considered him "Westernized" (Salman, personal interview, February 16, 2021, p. 5). However, Salman's parents worried that he may gradually lose his Arabic language skills, and they often reminded him to speak Arabic at home.

The Arabic Language.

Salman's parents emphasized the importance of speaking Arabic at home, believing it to be a vital part of their cultural identity and heritage. He attended an Islamic school where he studied Arabic language and Islamic studies. He also used Arabic with his family and Arab friends, and his fluency in Arabic made his family proud. Salman also conversed in Arabic with his relatives in Egypt and Qatar. Although he occasionally made mistakes while reading his friends' social media posts and texts, he relied on them to make corrections (Salman, personal interview, February 16, 2021, p. 24). Some of Salman's teachers,who were knowledgeable about Arab culture, showed interest in his Arabic background and even requested his help to assist other Arab students with language barriers.

Despite his efforts to maintain his Arabic skills, Salman felt anxious when he needed help expressing himself in Arabic, particularly when discussing unfamiliar topics. Also, he felt self-conscious when his fluent Arab classmates criticized him for mispronouncing words or struggling to comprehend some Arabic sentences. Nevertheless, when requested, Salman felt proud to teach his art teacher the Arabic name of his country's flag (Salman, personal interview, February 16, 2021, p. 2). Although Salman tried to strengthen his Arabic, he gradually used English more frequently, eventually making it his dominant language.

Leena's Family

During my interviews with immigrant families, I spoke with Leena's family, who were known for actively participating in planning and coordinating activities for young people in Manitoba to Arab and non-Arab members. Leena, married to a college professor, and their four children, all born and raised in Canada, were deeply involved in their community. I interviewed Leena and her high school daughter, Suad, with Leena preferring Arabic and her daughter choosing English, which she uses more frequently (Suad, personal interview, March 30, 2021, p. 1).

Leena's family migrated from Palestine to Canada when her husband secured a job here. They actively engaged in volunteer work and charitable activities, valuing English language proficiency and maintaining Arabic skills. Leena used English to communicate with her children when needed, ensuring they can effectively interact with English-speaking individuals. They also prioritized their cultural identity by reading Arabic books, attending Arabic weekend schools, and actively participating in the Arab community's events and celebrations.

Interviewing Suad

During my interview with Suad, a multilingual Palestinian and Canadian high school student, she showed confidence and enthusiasm. At the time of the interview, Suad, in grade twelve, was eager to discuss her cultural connections, languages she had learned, and volunteering experiences. Her confident and well-spoken attitude showcased her leadership qualities, and she displayed a calm and enthusiastic manner while discussing her story. As someone who was actively involved in her community from a young age, Suad's passion for cultural exchange and language learning shone through in her energetic personality.

Suad, Leena's oldest daughter, was a 17-year-old Canadian young woman who has grown up in a multilingual home where Arabic, English, and French are spoken. She had a strong understanding of all three languages and recognized their significance in her life. Suad actively volunteered, using her language skills to assist at youth camps, school activities, community centers, and football games, where she translated for newcomers (Suad, personal interview, March 30, 2021, p. 3).

Suad's desire for knowledge and passion for learning was evident, as she constantly sought new opportunities to broaden her understanding of the world (Suad, personal interview, March 30, 2021, p. 4). She was well-liked by her peers and known for her sociable nature and confidence, which shone through her style and words even though she wore a hijab, a head scarf (Suad, personal interview, March 30, 2021, p. 4).

Languages impacted Suad's life, shaping her communication abilities and playing a significant role in her growth and social interactions. She took pride in using English and French to connect with others, which allowed her to effectively communicate with individuals from

diverse backgrounds and embrace different cultures (Suad, personal interview, March 30, 2021, p. 4).

Translanguaging.

Suad had a diverse group of friends, including Arab friends who grew up in Canada, and they found it more comfortable to use translanguaging, mixing Arabic with English or French. Suad borrowed words from one language to complete sentences in another when she was at a loss (Suad, personal interview, March 30, 2021, p. 3). Translanguaging gave her a sense of power and freedom, allowing her to create her unique language and expand her range of choices (Suad, personal interview, March 30, 2021, p. 3). She believed her knowledge of multiple languages solidified her identity as an Arab Canadian. She used translanguaging when teaching coding to Arab students, which was found to be effective and appreciated by both students and their parents (Suad, personal interview, March 30, 2021, p. 4).

The English Language.

English was significant in Suad's life. She used English at home, around English language speakers, at school, with siblings, and when teaching coding. She was highly proficient in English and had no concerns about losing the language. According to her mother, Leena, Suad used English to discuss school subjects like math, science, and biology with her father. Sometimes, they also used French (Leena, personal interview, March 31, 2021, p. 3). When excited, Suad used English to express her thoughts without hesitation. She explained, "When I'm excited, I speak in English, and the words come out easily. I lose my enthusiasm when I have to think of each word before speaking" (Suad, personal interview, March 30, 2021, p. 4). Suad's fluency in three languages, Arabic, English, and French, often impressed her teachers and classmates. On several occasions, she overheard doubtful comments from them, leading her to

conclude that her classmates doubted her ability to know multiple languages due to stereotypes about Arabs (Leena, personal interview, March 31, 2021, p. 3).

The Arabic Language.

Suad had always had a solid connection to Arabic, as she grew up speaking it alongside English and French. Her parents emphasized the importance of practicing and using Arabic at home, and she attended an Arabic weekend school to learn standard Arabic. She frequently used Arabic when communicating with her family, relatives, and grandparents who did not understand English. Suad took pride in her Arabic language skills, reading Arabic novels and writing notes to herself in both Arabic and English. While some people may not have fully appreciated the value of Arabic, she had friends at school who admired her Arabic writing and enjoyed learning about her Arabic culture.

Suad showcased her culture and the Arabic language through her cross-stitch pieces. As her identity texts, these pieces often carried deep cultural and personal significance. She expressed her cultural heritage, beliefs, and experiences through these pieces' patterns, colors, and designs. These pieces represented her identity, reflecting her connection to her roots, values, and skills that had been passed down through generations. Suad showcased artistic talent and symbolized a sense of belonging, pride, and preservation of cultural traditions (Suad, personal interview, March 30, 2021, p. 3).

Mazen and Fatima's Family

Mazen and Fatima's family was the first refugee family I interviewed. They have five children who were born and raised in Syria. For research purposes, I interviewed Mazen, Fatima, and their high school children, Yazan and Batool. The parents and their son,Yazan, chose to be interviewed in Arabic, while their daughter, Batool, opted for English to practice her language skills. I first met the family at a community dinner organized to welcome newly arrived families

to Manitoba, who had refugee backgrounds. Through interviewing Mazen and Fatima's family, I gained valuable insights into the challenges faced by families of refugee backgrounds when adapting to a new culture and language.

Mazen and Fatima's family, originally from Syria, became refugees and sought refuge in Lebanon before moving to Canada. While in Lebanon, their children faced challenges accessing regular classes, resulting in shorter class times and negative impacts on their academic performance. Fatima and Mazen had limited English proficiency but were making efforts to improve. They mainly conversed in Arabic at home, yet they acknowledged the significance of their children becoming proficient in English. Fatima had been actively learning English and encouraged her children to practice the language. Despite their efforts, Arabic remained their primary language of comfort and expression.

Interviewing Yazan

Yazan, the oldest child in his family, was in grade eleven during the interviews. Yazan was introverted and hesitant to share his experiences, likely due to a fear of judgment. However, I reassured him that the interview was voluntary and that he could decline if he felt uncomfortable. Gradually, trust was built, and Yazan opened up about his struggles as a refugee and English as a second language (ESL) student, which affected his participation in school and at home. Despite conducting the interview remotely, I was pleased to observe Yazan occasionally smiling and was impressed by the depth of emotions he expressed as he navigated a new language and culture in Canada.

In my journal, I documented my insights and observations regarding Yazan. I was particularly impressed by the depth of emotion Yazan expressed while discussing his journey of navigating a new language and culture in Canada. It was impressive to witness his ability to

articulate these complex experiences, which provided a profound insight into the emotional landscape of young refugees adapting to a new environment. This interaction highlighted the importance of patience and empathy in research, especially when dealing with young participants from diverse backgrounds. My reflections in the journal also underscored the value of creating a safe space where participants could express themselves freely, which would be essential for gaining a deeper understanding of their experiences.

Yazan completed his elementary education in Syria with formal Arabic language instruction, but he had to relocate to Lebanon due to the ongoing conflict. In Lebanon, he faced challenges attending afternoon classes in junior high school, as his education needed to be improved, and he could only attend briefly each day. Despite the curriculum being in Arabic, his limited time in school made it difficult for him to comprehend specific topics such as science and math. After moving to Canada, Yazan encountered significant difficulties with language and the interruption in his education, leading to fear, anxiety, and nervousness. English proved to be a challenging language for him, as his exposure to it in Syria and Lebanon was limited to short periods in English class. However, he recognized the importance of mastering English for communication in a Western country.

Yazan formed friendships with Arab peers, including both Canadian-born individuals and refugees from Syria. He learned to be responsible and independent in Canada, striving to work hard and blend in with his peers. Yazan's exposure to multiple languages, such as Arabic and English, influenced his communication style. He incorporated translanguaging into his daily life, recognizing that each language has its unique context and purpose.

Translanguaging.

Yazan's experience of moving to Canada significantly impacted his language learning and identity positioning. As a non-native English speaker, he faced challenges in learning

English; he said, “People speak fast, and there are words and sentences I have no clue what they mean” (Yazan, personal interview, March 31, 2021, p. 3). Gradually, he started to put in the effort needed to master the language. Despite this effort, Arabic remained his “comfort zone,” and he used it to support his English learning journey.

When communicating with other Arab students born and raised in Canada, Yazan translanguaged using Arabic and English. He needed to speak like “them” and sometimes struggled to communicate entirely in English. He also practiced English at home with his sister, Batool, by choosing a topic and discussing it in English. However, when Yazan used Arabic to complete an English sentence, he felt embarrassed and ashamed, as he perceived his errors to be a weakness, especially in front of his father (Yazan, personal interview, March 31, 2021, p. 4).

Furthermore, during his English language learning and practice, Yazen experienced stuttering, which hindered his willingness to participate. However, he found that translanguaging and relying on Arabic at times to formulate his English sentences helped reduce his stuttering issue. He said, “I had this issue, the stuttering, in Canada when I needed to use English at school. I was very embarrassed and worried. I have worked with a speech therapist, which helped a bit” (Yazan, personal interview, March 31, 2021, p. 4).

The English Language.

Yazan worked hard to master English, and as an ESL student, he faced many challenges that left him feeling like an outsider. One such experience was when his English as a Second Language (ESL) teacher came to his class and took him and other ESL students to their designated class. This experience made Yazan feel embarrassed and ashamed because he was being separated from the rest of his peers and seen as less intelligent or capable than they were. These feelings of inadequacy and fear of being judged by his classmates weighed heavily on

Yazan. He stated, “Going to the ESL class was so heavy on my heart. I disliked attending the class” (Yazan, personal interview, March 31, 2021, p. 4).

Despite these challenges, Yazan was determined to improve his English. He used strategies like reading stories, schoolwork, and watching English programs to practice the language daily. However, English was primarily used outside his home, and his parents frequently asked him to speak English with his younger sister, Batool. This request made Yazan feel uncomfortable. He said, “I felt less than Batool, who was more proficient in English” (Yazan, personal interview, March 31, 2021, p. 4).

Despite the challenges of using English to communicate, his parents were happy and relieved that their children knew how to live in their new country. Moreover, when his teacher commented positively on his progress in English in front of the class, Yazan felt happy and encouraged. Despite the challenges, he remained determined to master English and worked hard to improve his skills.

The Arabic Language.

Yazan’s primary language at home was Arabic, which he used with his siblings, Arab friends, and relatives in Syria and Lebanon. At school, he used Arabic to help understand the subjects better. He mentioned that sometimes when he struggled to comprehend a topic, he used Arabic (Yazan, personal interview, March 31, 2021, p. 3). With his Arab friends who were not born and raised in Canada, he felt comfortable conversing in Arabic without forcing his brain to think of each word before speaking.

Yazan faced challenges as a refugee in Lebanon and as an Arabic student in Canada. He expressed that people tend to have a negative perception of Arabs and that they are not perceived as friendly or hardworking. In Syria, Yazan was part of the drama team. In Canada, he joined a Syrian drama team organized by the Syrian community to showcase their culture and raise

awareness about their struggles and needs. The drama team presented shows in both Arabic and English to the community. Yazan emphasized the importance of raising awareness about their issues and "showing the world that they are good people seeking acceptance" (Yazan, personal interview, March 31, 2021, p. 4). The shows covered various topics, including problems faced by women, teenagers, and the community. The drama team had to work hard during rehearsals to correct their English pronunciations (Yazan, personal interview, March 31, 2021, p. 4).

Interviewing Batool

During our interview, Batool, the second child in her family, was in ninth grade. She appeared confident, and her voice tone was firm. She chose to speak in English to challenge herself, to try new things, and to prove that she could do it, although she used many Arabic words and sentences (Batool, personal interview, March 3, 2021, p. 1). Batool sounded cheerful and grateful for the opportunity to live and thrive in her new environment.

Batool spent her early years in Syria where she completed grade three, using formal Arabic in school and the Syrian dialect outside. Before leaving Syria, Batool had already acquired essential reading and writing skills in Arabic. After moving to Lebanon, she attended afternoon elementary classes, as did her brother,Yazan, but she struggled with reading, grammar, science, and math in Arabic. When her family decided to move to Canada, Batool had mixed emotions. On the one hand, she looked forward to a safer life as a child, but on the other hand, she had grown accustomed to living in Lebanon, where she had many friends and was comfortable communicating in Arabic.

Moving to Canada presented new challenges, particularly with the English language, with which Batool was unfamiliar and so needed to learn (Batool, personal interview, March 3, 2021, p. 2). After fleeing the conflicts in Syria and leaving the rest of her family behind, Batool

considered it a blessing to have attended interrupted schooling in Lebanon and then to have moved to Canada. She felt safe and happy upon her arrival, although the harsh winter posed a challenge. Starting school was a mix of excitement and fear for her, as she had concerns about her teachers, making friends, and adjusting to a new life in Canada. Fortunately, with support from school administrators, teachers, ESL classes, and friends, Batool gradually became more assertive in English and felt welcome in her new environment (Batool, personal interview, March 3, 2021, p. 3).

Despite lacking family support, English language skills, and prior experience, Batool began school in Canada during her second week of arrival. She admitted that she was not mentally prepared for school and only spoke Arabic in Syria, using the Syrian dialect (Batool, personal interview, March 3, 2021, p. 3). Batool came to Canada wearing a hijab. Her classmates asked her several questions, such as whether she was forced to wear it and what her hair looked like underneath. At first, she felt uncomfortable answering these questions, but over time, she explained her choice to wear the hijab and answered her classmates' inquiries (Batool, personal interview, March 3, 2021, p. 3).

Languages profoundly impacted Batool's life, as various linguistic environments molded her experiences. She encountered formal Arabic in her academic settings, used the Syrian dialect in casual interactions, and learned English as a second language in Canada. This diversity in language use significantly influenced both her educational and social life. Proficiency in Arabic enabled Batool to connect with her family and friends, while her ability to learn and employ English facilitated her integration into a new environment.

Translanguaging.

Various factors influenced Batool's translanguaging skills. These factors included the challenges she faced in learning formal Arabic previously, joining Canadian schools with limited

English proficiency, and growing up in a household where Arabic was the primary language. However, the family regularly practiced English to help with their adjustment. Batool often used Arabic and English to communicate her messageeffectively. She used to feel inferior to Canadians who spoke English fluently, even though she found her accent funny (Batool, personal interview, March 3, 2021, p. 3). However, having an Arab friend who spoke both languages and taught her various English phrases helped her gain more confidence in her language abilities (Batool, personal interview, March 3, 2021, p. 3).

At home, Batool and her siblings often engaged in translanguaging to communicate more effectively when playing video games or discussing their day. For example, they used Arabic to describe a game strategy or a family event and then switched to English to explain a particular game feature or ask for clarification.

Also, sometimes Batool used English to teach her siblings new words or concepts they learned in school. For instance, she explained a complicated math problem using English terms or helped her brother learn new English vocabulary using pictures and illustrations. Furthermore, Batool used a mixture of Arabic and English when telling stories or recounting events from school. For example, she may start a story in Arabic and then switch to English to describe a particular detail or action. In addition, when studying together, Batool and her siblings used a combination of Arabic and English to help each other understand complex school concepts.

Batool also employed translanguaging with her Arab friends, particularly those more proficient in English than Arabic. According to Batool, this is the language they used when communicating. While she tried to use English as much as possible, she sometimes relied on Arabic for the conversation's flow. Batool was proud of her achievements in translanguaging because it helped her develop a global identity that could connect with others saying, " Mixing

Arabic and English allows me to connect with my Arab and Canadian cultures. And it also helps me feel more confident and comfortable when communicating with people from different backgrounds" (Batool, personal interview, March 3, 2021, p. 4).

Furthermore, her friends, who spoke both languages, helped her gain more confidence in her English proficiency by teaching her various English phrases. They also helped Batool overcome her feelings of inferiority and improve her English skills. She said, "Whenever I rely on Arabic while speaking English (translanguage), my friends correct me after they laugh at my sentence" (Batool, personal interview, March 3, 2021, p.4).

Also, when Batool had to do a presentation in school and was nervous about using terms with which she was not familiar, she used some Arabic words "unintentionally" to explain those terms in English. This technique made her feel more comfortable while presenting, and it helped her connect with her audience. For example, during a science class, Batool needed to explain a concept related to electricity, but she needed help describing it in English. She used the Arabic word الشحنات الكهربائية, which means electric charges, and then explained the process in English using simple terms (Batool, personal interview, March 3, 2021, p.4). Batool's use of translanguaging in everyday conversations with her friends and family helped her develop a multilingual identity and feel more comfortable navigating cultural differences.

The English Language.

Throughout the interview, Batool emphasized the importance of learning and using English despite her challenges; she said, "Despite my limited proficiency in English. I solved a math problem successfully. The teacher praised me. However, the other students looked at me strangely. I needed to explain that my language proficiency did not reflect my intelligence" (Batool, personal interview, March 3, 2021, p. 3).

As she was more proficient in English than her family, she booked appointments, accompanied them to the bank and doctor's appointments, and prepared them for what to say and expect (Batool, personal interview, March 3, 2021, pp. 2-3). She used her English proficiency to prepare her family for situations where they were required to communicate in English. For example, she would train her brother to introduce himself in English or practice ordering food in a restaurant. Her family was proud of her language skills and appreciated her efforts to help them improve their own.

To ensure her family understood her explanation, Batool used drawings and written sentences. For instance, she illustrated and wrote a story to help her brother prepare for a dentist appointment. She also used English when studying with her siblings and discussing school-related topics with teachers and classmates. According to Batool, her love for music helped her develop strong English skills (Batool, personal interview, March 3, 2021, p.5). However, Batool's improved English skills caused some Arab friends to question her Arabic identity by commenting on her communication, saying, " You become Westernized" (Batool, personal interview, March 3, 2021, p. 3). Batool remained committed to her religion, culture, and traditions, including wearing the hijab and practicing Arabic (Batool, personal interview, March 3, 2021, pp. 2-3).

The Arabic Language.

In her interview, Batool affirmed her Syrian identity in several responses. She expressed that making friends as a newcomer was initially challenging due to language barriers. Arabic was primarily spoken at home due to her parents limited English proficiency. She used her Arabic to babysit for an Arab family's five-year-old boy who struggles with Arabic. Batool saw the value of multilingualism and enjoyed teaching a young boy Arabic. She said, "It's always good to know more than one language. I had to babysit an Arab family's boy who cannot speak Arabic

well. I was a teacher (she laughed)" (Batool, personal interview, March 3, 2021, p. 2). Batool used games and activities to teach the boy Arabic words and phrases. For instance, she played memory games where they matched Arabic words with pictures or use flashcards to practice vocabulary. She also read Arabic stories to the boy, helping him learn new words and phrases. She also asked him questions about the story in Arabic to reinforce his understanding (Batool, personal interview, March 3, 2021, p. 4).

Additionally, Batool communicated in Arabic with her extended family in Lebanon and Syria. Still, they sometimes asked her to speak English with them for fun, reflecting their perception of Westernization. Batool's family viewed speaking English as a symbol of modernity and progress. They also believed that speaking English was a way to connect with Canadian culture and integrate more fully into Canadian society. On the other hand, Batool felt that speaking Arabic was essential to her identity and cultural heritage (Batool, personal interview, March 3, 2021, p. 4).

Jamal and Sahar's Family

Jamal and Sahar's family, from Iraq, is the second refugee family I interviewed. I met them during Eid, a Muslim holiday carnival, where their Iraqi dialect caught my attention; since I was born and raised in the Gulf area, I have encountered various Gulf dialects, including Iraqi, visited Iraq several times, made Iraqi friends, and had professors from Iraq during my bachelor's degree, so I am familiar with the dialect. The family consists of Jamal, Sahar, and their three children: Asma and Hend, who were attending university during the time of the interviews, and Saleh, who was in high school. Due to political conflicts, the family had to frequently move within Iraq before eventually fleeing to Jordan, where they started their life as refugees. They needed help adjusting to the new country and faced limited job opportunities and educational

options for their children. Saleh and his older sisters attended Jordanian schools and followed the same curriculum as Jordanian students.

For my research, I interviewed Saleh, who was in high school, and his parents. The family agreed to be interviewed in Arabic, which they preferred. Sahar says while laughing, “It is the language we use without having to worry about pronunciation and grammar mistakes” (Sahar, personal interview, April 12, 2021, p. 1).

Jamal, Sahar, and their children moved from Iraq to Jordan to Canada, seeking better opportunities. In Jordan, Jamal worked as a mechanical engineer, while Sahar worked as a hairstylist. As religious parents, they enrolled Saleh and his older sisters in Quran memorization centers. There, they learned to read and write Arabic and understand the Quran. Arabic remained the primary language spoken at home, but the family also took English classes to improve their language skills.

Over time, the family started adding more English vocabulary into their conversations, especially when discussing schoolwork and science terminology. Although Arabic remained the primary language spoken at home, Saleh and his sisters began to use more English words and phrases. Their parents considered it a sign of their children’s progress and ability to communicate effectively in multiple languages. Jamal stated, “I feel happy when I listen to my kids speak in English. Sometimes, I ask myself if we made the right decision to move to Canada” (Jamal, personal interview, May 22, 2021, p.3). Sahar stated that learning to communicate in English was initially challenging, but she practiced daily with her children to improve her language skills. Jamal and Sahar were proud of their children’s ability to communicate in Arabic and English and were happy to see their language abilities expand.

Overall, the family placed a high value on their Arabic language and religious studies while also recognizing the importance of English in their new home country. In the meantime, Jamal and Sahar placed great importance on preserving their cultural heritage and passing it on to their children. In Canada, they continued to practice their cultural customs and traditions at home, such as celebrating Eid and other religious festivals. They also prepared traditional Iraqi dishes and taught their children how to cook them. According to Sahar, "I like to cook "Dolma" an Iraqi dish, and I ask my kids to help me in the kitchen. I like to teach them what I learned from my mom and grandma" (Sahar, personal interview, April 12, 2021, p. 3).

As a family, they connected with local community centers and mosques to connect with other Iraqi families and participate in cultural events. They wanted their children to remain connected to their Iraqi roots, so they encouraged them to participate in Iraqi cultural events and learn about their heritage. According to Jamal, "My wife and I needed to create a balance between our cultural traditions and the new life in Canada. It is not an easy journey; sometimes we feel scared that the kids will become confused"(Jamal, personal interview, May 22, 2021, p.3).

Interviewing Saleh

I interviewed Saleh on April 12, 2021. He chose to be interviewed in Arabic because it is his first language. Overall, he felt most comfortable communicating in Arabic. During my interview with Saleh, I could not help but notice his confidence and his fluency in Arabic. He spoke clearly and robustly, and his Arabic leaned more towards formal Arabic than the Iraqi dialect. Whenever I asked him a question, he took his time to answer and showed a talent for organizing his thoughts. Saleh's face brightened with curiosity when he learned that I had lived in Jordan before moving to Canada, particularly when we discovered that we had both lived in

the same city, Irbid. Throughout our conversation, Saleh was friendly and personable, which made the interview flow effortlessly. He was thoughtful and reflective, often taking his time to think before responding.

During the first few years of his childhood, Saleh resided in Iraq, where he attended school from pre-kindergarten until he completed third grade. Alongside his school studies, he also enrolled in Quranic centers, where he developed skills in Arabic reading and memorization of Quranic verses. This early exposure gave him a strong foundation in Arabic and set him apart from his peers with his proficiency in basic Arabic grammar. Due to the instability in Iraq, Saleh's parents hesitated to let him participate in many activities outside of school and the Quranic center due to the risk of kidnapping (Jamal, personal interview, May 22, 2021, p.3). Eventually, the situation in Iraq became too critical, and Saleh's parents decided to leave their jobs and flee the country for a safer place to live. Saleh's entire schooling experience in Iraq had been conducted in Arabic. He was used to everything around him being in the same language, including his neighbors, teachers, classmates, stores, dreams, and memories.

During the interview, Saleh shared his challenges when moving to Jordan. He was worried about joining a new school, making new friends, and adapting to a new environment. He said, "Adjusting to the school system there was different. The classes were structured differently, and the teaching style was also different. It took me a while to get used to it" (Saleh, personal interview, April 12, 2021, p.3). He also mentioned that "At first it was tough. I didn't know anyone there, and the cultural differences made it hard to connect with people. But eventually, I started to make friends and adjust to the new environment" (Saleh, personal interview, April 12, 2021, p.3).

Saleh's fluency in speaking and writing Arabic was crucial in his interactions with his classmates, teachers, and neighbors in Jordan. He frequently used words or phrases from the Iraqi dialect, enhancing his classmates' understanding. His ability to read and write Arabic at an advanced level distinguished him from his peers, marking him a talented student. This proficiency extended to his social life, enabling him to participate in conversations and form solid friendships. In essence, Saleh's Arabic language skills were crucial to his popularity and greatly assisted him in adapting to life in a new country.

Despite learning basic English in elementary and middle schools, he believed it would be sufficient to communicate with people in Canada. However, he soon realized that it was not enough. Saleh started attending Canadian schools in grade eight, which presented him with the challenge of learning to live in a new country. Learning English not only enabled him to make new friends but also allowed him to communicate with people and express himself more confidently. At first, he was worried because he used "different English" than what was spoken in his class because of his strong accent and mispronunciation of certain words (Saleh, personal interview, April 12, 2021, p. 4).

Saleh's evolving identity was significantly influenced by Arabic and English, which he used in different contexts and for various purposes. However, he sometimes encountered difficulties in expressing himself and found himself at a loss for words, leading him to incorporate words from one language into another sentence.

Translanguaging.

Salah used translanguaging to improve his English language skills. He used Arabic in various instances to assist in his learning and communication. For instance, he would create small drawings next to the English words he needed to memorize to better connect the visual representation with their meanings. When reading a novel or short story, he would draw pictures

to illustrate unfamiliar words and concepts to memorize their meanings (Saleh, personal interview, April 12, 2021, p.3). Also, he would mix Arabic and English when playing with his Arabic-speaking friends, which felt more natural and comfortable (Saleh, personal interview, April 12, 2021, p.4).

In addition, Salah and his siblings often used translanguaging to communicate, especially when discussing school and sports. Translanguaging was employed when Salah explained his schoolwork to his parents to describe concepts in science and geography. He found it challenging to communicate certain school subjects in Arabic only, so he relied on translanguaging as a coping mechanism to describe concepts in science and math (Saleh, personal interview, April 12, 2021, p. 4).

While Saleh's classmates found it interesting when he used Arabic words to finish his English sentences, he sometimes felt embarrassed by it. Nonetheless, translanguaging was essential to his language journey and helped him improve his English skills and global identity. He said, "The mix of Arabic and English has helped me connect with others. It changed my personality and helped me to accept and communicate with others" (Saleh, personal interview, April 12, 2021, p. 4).

The English Language.

Despite learning basic English in elementary and middle schools in Jordan, Saleh quickly realized that he needed to improve his English skills to communicate effectively in Canada. Saleh shared, "I felt embarrassed and frustrated when I couldn't pronounce certain words and letters correctly in class (e.g., P and B)" (Saleh, personal interview, April 12, 2021, p. 4). Additionally, his limited understanding of specific phrases made it hard for him to participate in class discussions. Saleh explained, "It was hard for me to make friends when I couldn't understand everything they were saying" (Saleh, personal interview, April 12, 2021, p. 4).

He shared that English was predominantly used in school, where he listens, writes, and speaks English. He also used English when replying to his classmates' comments on social media platforms such as Snapchat and Instagram, as it was the language they understood (Saleh, personal interview, April 12, 2021, p.4). Saleh improved his English language skills over time by participating in various sports activities in school. For instance, he joined the school's soccer team and communicated more confidently in English with his teammates during practices and games. He also used different methods to practice and improve his English, such as watching TV shows and movies and reading English books.

At home, Saleh's sisters also communicated with him in English with a mix of Arabic when needed. However, his parents were impressed when they heard him speaking fluently in English, especially when he participated in his school exhibition and talked about Iraq in English with visitors.

The Arabic Language.

Saleh's early exposure to Quranic centers and Arabic reading and writing in Iraq made him proficient in Arabic, and he became a popular individual among his friends. He said, "In Jordan, my friends asked to speak in the Iraqi dialect, which is different than the Jordanian dialect. This helped us to communicate better and enabled us to laugh together about these differences" (Saleh, personal interview, April 12, 2021, p.3). Saleh's proficiency in reading the Quran made him the top student in formal Arabic among the Muslim community in Manitoba. In addition, he used his Arabic language skills to teach Arabic in weekend schools to preschool children at the mosque, where he volunteered to read Arabic stories.

Saleh also volunteered to help new Arab students in his school by welcoming them and assisting staff in explaining school subjects in Arabic. He said, "I feel happy when the teachers

ask me to talk in Arabic to a new Arabic student. This makes the student feel welcome and not feel lonely" (Saleh, personal interview, April 12, 2021, p.4).

In Canada, Saleh felt unique in school, especially when his classmates asked him about the Arabic language. For instance, he recalled when his classmates asked him to teach them how to write their names in Arabic. This experience filled him with pride about his culture and heritage (Saleh, personal interview, April 12, 2021, p.3). At home, Arabic was the language that Saleh primarily used to communicate with his parents, except when they were in the presence of others who do not understand the language.

Ali and Amani's Family

Ali and Amani's family, originally from Syria, are the third refugee family I interviewed. The family includes the parents, three elementary and middle school-aged daughters, and one son in grade eleven. I first met the family in the summer of 2018 while shopping at a grocery store in Winnipeg. Hearing me speak Arabic to my daughter, the mother asked me about the "Tahini paste" in the store. After a brief conversation, I pointed out where she could find it. A few weeks later, I saw Amani and her children at an Arabic community event organized for children and youth. Amani reminded me of our previous encounter, and we had a more extended conversation, during which I listened to her story.

The family fled Syria and spent four years in a refugee camp in Jordan before settling in Canada. Before COVID-19, I ran into the mother and her children at various community events. Despite their many challenges, I was amazed by Amani's enthusiasm and sense of humor. I interviewed the mother, father, and high school son, Mahmood, who opted to speak in Arabic. Each interview was unique, as their experiences were filled with emotions ranging from sorrow to gratitude.

Ali and Amani fled with their children from Syria to a refugee camp in Jordan after their house was bombed in 2015, escaping from the war and actual harm to their family. In the beginning, they lived in a large tent with other people. They took some time to adjust to the new life (Ali, personal interview, May 17, 2021, p. 1). According to Amani, "Inside the camp, people vary on their age, education, and Syrian background. Some are very young while others are old" (Amani, personal interview, March 20, 2021, p. 1). Learning and educational resources were limited and depended on donors' generosity. Despite these challenges, Ali and Amani walked their children to schools that were opened in the camp. Ali stated, "The classes run for a short time, about 30-35 minutes. No time for the children to eat or play or experience a regular school day. Also, the teachers did not receive any teaching training" (Ali, personal interview, May 17, 2021, p. 2).

Mahmood lived in the camp for four years and showed clear signs of trauma. His mother informed me that "His personality changed, and it was challenging to deal with it, especially after his cousin and best friend were killed in an attack. He no longer wanted to go to school" (Amani, personal interview, March 20, 2021, p. 3). After receiving psychosocial support, Mahmood joined the school in the camp with new experiences that shaped and affected his education for years to come.

Interviewing Mahmood

On March 20th, 2021, I interviewed Mahmood, an eleventh-grade student who requested to speak in Arabic to express himself more comfortably (Mahmood, personal interview, March 20th, 2021, p. 1). I dedicated a section in my journal discussing Mahmood's behavior during our interview. I observed that he often showed shyness and hesitancancy, which was noticeable in his body language and limited verbal responses. Therefore, I took extra care in

my communication, creating a welcoming environment to help him feel more comfortable and open. I carefully chose my words, tone, and conversation pace to accommodate his hesitance. Also, I emphasized his right to decline any questions that made him uncomfortable. This approach not only aided in gaining Mahmood's trust but also gave me valuable insights into how individual characteristics can influence interaction dynamics. In my journal, I reflected on the effectiveness of these adjustments and how they impacted our communication.

Mahmood is the oldest child in his family. He completed his elementary education in Syria before the war shattered his world. Arabic was the primary language of instruction, with English being taught once or twice a week for just forty minutes. Mahmood knew the basics of the English language, including letters, numbers, and simple vocabulary and sentences. Due to the conflict in Syria, his family fled to Jordan, along with many others. Mahmood recalled feeling overwhelmed, saying, "Sometimes I cannot believe what happened and why. I feel angry and sad. I was a happy kid, feeling safe and confident. Then, my life changed forever. My biggest challenge was adjusting to the new place" (Mahmood, personal interview, March 20, 2021, p. 2).

Arabic was the language Mahmood used and heard most often in the camp. However, while he continued to learn basic English, practicing opportunities were limited, and he always returned to using Arabic after class. Eventually, his family moved to Canada when he was in grade nine. Making friends and adjusting to a new culture and language was difficult. Consequently, his parents enrolled him in English classes at the mosque every Tuesday and Thursday, in addition to the support he received in school.

Despite his efforts to succeed in school, Mahmood found himself needing help. He often did not understand what his teachers and classmates were discussing and would go home

during lunch or pretend to be sick to avoid communicating with anyone. His mom, Amani, stated, “Mahmood has been in situations where he did not know how to answer because he did not understand what the teacher and students were discussing” (Amani, personal interview, March 20, 2021, p. 3).

Mahmood also faced stereotypes and misconceptions about refugees and Arabs, making him uncomfortable. He said, “There are many wrong ideas about refugees, which hurt me. For example, I am often asked if we have cars in Syria. There are many misconceptions about Arabs in general and refugees in particular. They thought I came from nowhere” (Mahmood, personal interview, March 20, 2021, p. 3). Mahmood came to Canada with minimal knowledge of English, as Arabic was spoken at home. Therefore, his identity was influenced by his experience attending school and learning English.

Translanguaging.

Translanguaging was necessary for Mahmood to learn English, as he relied on Arabic to communicate. When communicating with his classmates, Mahmood engaged in translanguaging by adding a word or two in Arabic to finish a sentence in English. He admitted, “Sometimes when I speak to my ESL teacher, I feel stuck, and I need to finish the sentence, so I rely on Arabic” (Mahmood, personal interview, March 20, 2021, p. 4). Mahmood also engaged in translanguaging with his Arab friends and his sisters at home while practicing his English skills. For instance, when discussing soccer and his favorite team with his Arab friends, Mahmood often used English vocabulary in Arabic sentences, “as specific soccer terms are commonly expressed in English such as goal, offside, and other words” (Mahmood, personal interview, March 20, 2021, p. 4).

Engaging in translanguaging, Mahmood’s friends sometimes teased him about it, making him cautious about what he says (Mahmood, personal interview, March 20, 2021, p. 4).

Translanguaging played a critical role in shaping Mahmood's global identity. He mentioned, "Speaking both languages has helped me make friends with people who speak different languages. When we play soccer with Arab and Canadian friends, we mix Arabic and English when discussing the game. It helps us understand each other better" (Mahmood, personal interview, March 20, 2021, p. 4).

The English Language.

Despite being assigned to ESL pull-out classes by the school, Mahmood found it uncomfortable to leave his regular classes to attend them. Learning to speak English required a lot of effort and courage. After hard and continued practice, Mahmood learned to communicate, make friends, and complete schoolwork in English. (Mahmood, personal interview, March 20, 2021, p. 3).

Although most of his friends are Arab students and he was able to converse with them in Arabic, Mahmood enjoyed playing soccer with his classmates as it allows him to communicate without feeling different, as if soccer has a universal language. He explained, "I do not need to speak much English. I am good at playing soccer, and this way, I can communicate with them" (Mahmood, personal interview, March 20, 2021, p. 3). According to Mahmood, he felt different and tended to be quiet as he struggled to find friends who understood his experiences. In addition, speaking English at school and Arabic at home required him to switch between two languages and personalities, causing much cognitive stress (Mahmood, personal interview, March 20, 2021, p. 2).

Mahmood's parents were proud of his English-speaking ability and encouraged him to speak English at home so they could learn from him. He believed that being able to speak both Arabic and English changed his personality; he said, "Knowing the two languages made me more understanding of other cultures and more welcoming to make new friends" (Mahmood,

personal interview, March 20th, 2021, p. 4). He practiced English at school, with his Arab immigrant friends, in the community, and at home. Even his relatives in Syria were impressed by his English skills and asked him to say a few sentences like a Canadian, which made his parents proud of him.

The Arabic Language.

Mahmood was most comfortable communicating in Arabic, which he spoke at home with his family, including his parents, sisters, and other relatives. To his family, Arabic was the common language he used since birth. At school, he had mixed feelings about his ability to speak Arabic. However, when others recognized his background and asked him about Arabic language and culture, he felt happy and included in the conversation. For instance, his ESL teacher was excited to learn about Arabic food and language and even added Arabic greeting signs on the classroom door. Mahmood helped her write the signs, including "أهلاً و سهلاً," which means "welcome" in English (Mahmood, personal interview, March 20, 2021, p. 4).

At school, Mahmood recognized that while some people hold stereotypes about Arabs, others are impressed with his Arabic language ability. He mentioned, "Some friends ask me to teach them Arabic words and phrases, and they show genuine interest in my culture and heritage. However, some friends make fun of my accent or my name" (Mahmood, personal interview, March 20, 2021, p. 4). Despite the negative experiences, Mahmood valued the positive relationships he has formed through his language abilities and cultural knowledge.

Chapter 5: Findings (Contexts of Language Use)

In analyzing the data for this study, I reviewed all collected materials, which included interview transcripts, journal entries, and identity texts. This step was critical for understanding the context, domains, and reasons behind students' translanguaging and engagement in English and Arabic. Then, I focused on identifying recurring themes and concepts, especially those that concerned the interchangeable use of English and Arabic, a process I found critical in finding the patterns of translanguaging.

Also, I analyzed contrasts in language usage among participants, considering factors such as their immigration status, parents' encouragement, and duration of residence in Canada. This analysis helped highlight the diversity of translanguaging, English, and Arabic practices and with understanding influential factors. Furthermore, the data was categorized into themes around identifying the context, domains, and reasons for translanguaging, and engaging in English and Arabic guided by the identified patterns and contrasts. Throughout the process, I cross-referenced the findings with existing literature on translanguaging and bilingualism, ensuring that the interpretations were connected to well-established research.

In this study, several dimensions were considered for the contextual analysis of language use. The students' experiences, personal histories, and migration stories were examined to understand how these elements influenced their language choices and practices. The impact of cultural backgrounds was also a significant element of the analysis, as these backgrounds shed light on how cultural norms and traditions dictated language use in varying contexts. The social environments, such as family engagement, peer relationships, and educational settings, provided a context to observe how students modified their language use in different social interactions. An essential part of the analysis explored how students navigated the combination of English and

Arabic in their daily lives, particularly noting the contexts that encouraged a preference for one language or the use of both languages interchangeably.

The findings in the study highlighted the various ways immigrants and refugees use language. An analysis of the context for language use, discussed by context, shows similarities and differences in translanguaging, English, and Arabic use depending on their experiences, cultural background, and social contexts. The students had challenges and vulnerabilities when communicating in their non-dominant language and encountered stereotypes and misconceptions about their language abilities. However, both groups valued and considered bilingualism a privilege, as it offered numerous benefits for personal, social, cognitive, and educational development. The following section presents the context, domains, and reasons in which Arab student immigrants and refugees in the study engaged in translanguaging in English and Arabic.

Translanguaging

The study showed that Arab immigrant students and those from refugee backgrounds engaged in translanguaging in various contexts and domains driven by different reasons within and outside their homes. Kvale and Brinkmann (2009) and Sellers (2014) highlighted the importance of considering the context and domain in research to comprehensively understand the phenomenon being investigated. Context refers to the circumstances constituting an event, statement, or idea and is essential for its complete comprehension (Tennant, 2017). Conversely, the domain refers to the specific area or aspect of the phenomenon under study (Sandelowski, 2000). This research illuminated the context where translanguaging occurred, especially: (1) in home environments; (2) in workplace settings; and (3) during interactions with Arab friends.

Home Environments

Translanguaging was used at home on different occasions, such as when: (1) commenting on sports; (2) discussing school days; (3) playing video games; and (4) interacting with siblings.

Sports Commentary

Translanguaging was used at home when commenting on sports. In this study, Salman mentioned that he engaged in translanguaging when he watched sports with his father and Arab friends. They commented on the game and players using both languages, making it more comfortable and enjoyable for them as they did not need to focus on each word (Salman, personal interview, February 16, 2021, p. 4). They often used English and Arabic vocabulary intentionally and unintentionally in the same sentence, such as "touchdown حلو" (meaning "beautiful touchdown") and "goal مش محسوب" (meaning "false goal") when watching football or soccer. Using both languages added a level of fun to the game. It kept the conversation flowing; as Mohammad noted, changing English expressions in football to Arabic altered the meaning and reduced excitement (Mohammad, personal interview, February 12, 2021, p.2).

Discussing School Work

Students often used translanguaging when discussing their school day with family members, including parents, siblings, and relatives. Using a combination of Arabic and English helped them communicate information about their school subjects, teachers, classmates, homework, and other school-related issues more efficiently. For example, Salma stated that it was simpler to discuss her day at school by translanguaging between Arabic and English, as it could be challenging to find the right word in Arabic, and switching to English helped to keep the story going (Salma, personal interview, February 2, 2021, p. 10).

Additionally, Reema encouraged her children to use Arabic when discussing their school day. However, she acknowledged that they sometimes found it challenging, and translanguaging helped them to communicate their message (Reema, personal interview, February 12, 2021, p. 4). Also, Mohammad's children used translanguaging when discussing their school day, such as saying, "The science teacher gave us back the امتحان" (meaning "the science teacher gave us back the test"), "أكلت lunch مع Sami في cafeteria المدرسة" (meaning "I ate lunch with Sami in the school's cafeteria"), and "عنا field trip" (meaning "we have a field trip") (Mohammad, personal interview, February 12, 2021, p.2). Saleh clarified that he used Arabic and English in the same sentence, especially when describing to his parents what they studied in science and math. He said, "There are certain words that I do not know how to say in Arabic. I did not study this before" (Saleh, personal interview, April 12, 2021, p.4). Similarly, Mahmood stated that he translanguages when he talks about his geography class to his family because he does not know all the vocabulary in Arabic (Mahmood, personal interview, March 20, 2021, p. 4).

Playing Video Games

Students reported that they engaged in translanguaging while playing video games with Arab friends or online games like FIFA, as many of these games are in English. They used sentences such as "move, اتحرك" to keep the flow of conversation, particularly with words they commonly use in their daily activities (Salman, personal interview, February 16, 2021, p. 4).

Siblings

Translanguaging among siblings was a common and practical way of communication, especially when encountering complex or new words; they needed to learn their meaning in Arabic. Using a combination of Arabic and English helped to keep the conversation flowing and

made it easier for siblings to understand each other. Through translanguaging, siblings could also discuss topics such as schoolwork, planning events, or watching television. Mariam shared during her interview that "It is a common way to communicate, especially when mom is not around" (Mariam, personal interview, February 20, 2021, p. 6).

Similarly, Suad explained that she and her siblings used translanguaging when playing, watching television, discussing an issue, or planning events, particularly when encountering new and complex words for which they did not know the meaning in Arabic (Suad, personal interview, March 30, 2021, p. 3). Saleh also mentioned that a conversation with his sisters could be a mix of both languages, especially when discussing schoolwork. He said that phrases and sentences such as "Mrs. Nicole عطتنا اليوم quiz في decimals," which means Mrs. Nicole gave us a quiz in decimals, or (في gym), which means at the gym; or (عندي assignment),which means I have an assignment is "a common way of our conversation" (Saleh, personal interview, April 12, 2021, p.3).

Workplace Settings

Several students in the study reported using translanguaging when interacting with Arabs in work settings. For example, Salman used translanguaging while working at his parent's restaurant to ensure smooth customer communication (Salman, personal interview, February 16, 2021, p. 5). Additionally, Suad mentioned that she used translanguaging when teaching coding to Arabic-speaking students, per the parents' request to use Arabic. However, she found it challenging to use Arabic only, as she sometimes needed help finding the correct technical vocabulary in Arabic (Suad, personal interview, March 30, 2021, p. 4).

Interactions with Arab Friends

The study showed that translanguaging is a common practice among Arab friends, regardless of their level of proficiency in Arabic or English. Translanguaging was used as a

means of communication to improve comprehension, convey complete messages, and facilitate inclusion. All participants confirmed that translanguaging is a natural, expected, and regular practice among Arab friends, regardless of whether they are fluent in Arabic, English, or both. For instance, Salman mentioned that they used a combination of Arabic and English when playing soccer or video games, as using both languages made communication more accessible and natural for them. (Salman, personal interview, February 16, 2021, p. 5).

They also used both languages when sending text messages, watching movies, and exchanging greetings for birthdays and Eid. During the interviews, several participants expressed that this is how they communicated and that using only one language would feel strange or unnatural. Phrases like "It is our language," "This is how we speak with each other," and "I sound different if I do not mix both languages" were repeated by multiple participants (e.g., Adam, Salman, Mariam). Moreover, when communicating with their Arab friends, Batool and Saleh's translanguage facilitated inclusion and kept the conversation going. Batool explained that using the two languages together helped her to be included and allowed her to overcome difficulties with specific words in either language" (Batool, personal interview, March 3, 2021, p. 4). Similarly, Saleh engaged in translanguaging with his friends, calling it "our language" (Saleh, personal interview, April 12, 2021, p. 4).

While there were commonalities in the translanguaging practices of immigrants and students from refugee backgrounds, differences arose in their language proficiency levels and cultural backgrounds. Due to their experiences of displacement and resettlement, refugees may have faced additional language acquisition challenges. In contrast, immigrants may have faced greater exposure to the English language due to their lived experiences in the host country.

Additionally, immigrant students often depended on English to complete sentences in Arabic, whereas refugees relied on Arabic to finish sentences in English.

Engaging in English

Arab immigrant students and those from refugee backgrounds in Canada faced unique challenges in learning and speaking English. While their parents may have worked hard to maintain their Arabic language and culture, it was critical for these students to master English, as it is the language of instruction in Canadian schools and the key to success in their new home country (Abukhattala, 2013; Hanlon, 2020). Parents often recognized the importance of English and encouraged their children to learn the language. They understood that proficiency in English opened doors for their children regarding education, employment, and socialization (Sekharan Nair et al., 2014). They also recognized that mastering English allowed their children to navigate society quickly. Despite these challenges, the students who participated in the study used English in various contexts and domains, such as: (1) at home; (2) when discussing critical issues; and (3) when learning Islamic topics.

Home

Students spoke English with their parents and siblings at home, listened to English music, and engaged in daily conversations. As Batool stated, “I listen to English music with my brother, repeat the words. I do not understand what they are saying, but the beat kind of reminds me of the words they are saying, so you know I remember the beats” (Batool, personal interview, March 3, 2021, p. 4). Furthermore, students used English to play video games and discuss day-to-day experiences with their siblings. As Salman noted, conversing with his siblings in English had a different feeling as he did not need to carefully select his words or translate them into Arabic (Salman, personal interview, February 16, 2021, p. 4).

Also, students in this research used English when discussing school-related topics with family and friends, including Arab and non-Arab individuals, due to the challenges of translating specific educational terminologies into their native language. Adam stated, “Certain words are challenging to translate into Arabic, so I prefer using English” (Adam, personal interview, January 24, 2021, p. 2). Also, translation problems could arise due to a need for equivalent terms or meanings and context variations (see also Simon et al., 2018). In addition, students who had higher English language proficiency tended to prefer using English educational terms, as suggested by Kola Aina et al. (2017) and Racca and Lasaten (2016).

Discussing Critical Issues

When discussing critical issues with family, immigrant students used English to accurately convey all the necessary details and maintain the excitement and texture of the message. As Mariam stated, “Translating the message into Arabic could cause the excitement and texture of the message to be lost” (Mariam, personal interview, February 20, 2021, p. 4). On the other hand, Arab students of refugee backgrounds preferred to use Arabic when communicating critical issues as it was their more robust language, and they felt more comfortable using it. As Yazan asserted, “Using Arabic allows me to reflect on how I feel and what I need to say” (Yazan, personal interview, March 31, 2021, p. 5).

Learning Islamic Topics

Several students preferred using English when learning Islamic topics as they found the Arabic vocabulary and content challenging to comprehend. For example, Salma required assistance understanding and translating the content despite being able to read the Quran and pray in Arabic. She said, “English is a more accessible language for studying Islamic Studies, especially when reading new terms” (Salma, personal interview, February 2, 2021, p. 4).

Similarities between immigrants and refugees in using English included using English to communicate daily with family and friends, such as playing video games or discussing day-to-day experiences with siblings. Differences included the preference of Arab students of refugee background to use Arabic when communicating critical issues as it was their more powerful language, and they felt more comfortable using it. In contrast, some immigrant students preferred using English when learning Islamic topics because they found the Arabic vocabulary and content challenging to comprehend.

Engaging in Arabic

The use of Arabic by Arab immigrant students and those from refugee backgrounds was multifaceted and depended on various factors, such as personal preferences, cultural backgrounds, and social contexts. When speaking Arabic, students used the dialect of their family's origin, such as Jordanian, Egyptian, Syrian, or Palestinian. However, Standard Arabic was used in academic and religious settings. The participants reported using Arabic in different contexts and domains, such as at home, practicing Islamic rituals, in public places, Arabic weekend schools, and volunteering.

Home

According to Zhang (2004), some immigrants prioritized maintaining their native language and passing it down to their children. Others opted to learn and use the dominant language to assimilate into society. In this study, Arabic was used at home for various reasons, including parental preference, limited English proficiency of parents, and the necessity to communicate with extended family members of the students. This study found that some families strongly value speaking Arabic at home, as seen in the cases of Adam, Salma, and Mariam's mother, who insisted on using Arabic as the primary language. Mariam also mentioned that she spoke and texted her mother in Arabic to make her happy (Mariam, personal interview, February

20, 2021, p. 7). Salma also mentioned that when visiting relatives who only spoke Arabic, she and her family used Arabic out of respect (Salma, personal interview, February 2, 2021, p. 1). Additionally, Salman's parents wanted him to master Arabic so that he could read and comprehend the Quran (Salman, personal interview, 2021).

Furthermore, children sometimes spoke Arabic at home out of respect for parents who could not speak English well. For example, Salman and his father communicated in Arabic because of his father's limited English proficiency. Mona explained that sometimes she needed to remind her children to speak in Arabic at home, saying, "I must remind them to speak in Arabic, especially around their dad, who cannot understand English well. It feels so bad when they speak a language, and their dad cannot communicate with them" (Mona, personal interview, March 12, 2021, p. 4).

Practicing Islamic Rituals

Classical Arabic is a significant aspect of Islamic rituals, with Muslims worldwide engaging in religious practices and reading the Qur'an in this language regardless of their daily language use. According to Omar, a parent participant in the study, it was crucial to dedicate time to teaching children how to read the Qur'an proficiently in Arabic, as he explained in his interview: "I dedicate time every week to practice with my kids how to read the Qur'an, so the kids need to know Arabic very well" (Omar, personal interview, March 12, 2021, p. 4). Students' participants, immigrants, and refugees (e.g., Salma, Adam, Mariam, Saleh, Batool) also confirmed the importance of using Arabic for Qur'an recitation and prayers and participating in their Arabic weekend schools.

Public Places

In public places, some Arab students used Arabic as a means of privacy when discussing something they did not want others to understand. For instance, Salma enjoyed speaking Arabic with her mother or sister in stores, supermarkets, or malls, particularly when she needed to communicate something privately, as she noted: “I like to speak Arabic with my mom or sister, especially if I need to say something and I do not want anyone to understand” (Salma, personal interview, February 2, 2021, p. 6). Similarly, Salman used Arabic at school to pass messages to his Arab friends without others noticing what they were discussing, as he explained: “I like to speak in Arabic sometimes at school to pass a message to my Arab friends without anyone noticing what we are talking about” (Salman, personal interview, February 16, 2021, p. 4). In his interview, Saleh also confirmed using Arabic for privacy in public places (Saleh, personal interview, 2021, p. 3).

The Arabic Weekend Schools

The role of Arabic weekend schools in maintaining students’ Arabic language skills and recognizing their Arabic identity was critical. According to Bradunas and Topping (1988) and Musharraf (2015), motivations for studying heritage languages included preserving and improving the home language, understanding and developing cultural values, exploring self-identity, becoming bilingual, and belonging to a community. For practicing Muslims worldwide, reading the Qur'an and praying in classical Arabic is expected, regardless of their everyday language. While religious texts have been translated into many languages, classical Arabic remains the primary language of worship, prayer, and Islamic study.

Arabic weekend schools not only helped maintain language but also protected the identity of Arab Canadians. Mariam expressed her enjoyment of celebrating Arabic culture

despite difficulties in grammar (Mariam, personal interview, February 20, 2021, p. 5). Also, such events made students feel connected to their roots, as shared by Adam, who also expressed his excitement when celebrating with his Arab friends despite formal Arabic being challenging for him (Adam, personal interview, January 24, 2021, p. 4).

Volunteering

Immigrant and refugee Arabic-speaking students often helped new Arab students transition smoothly and communicate with their peers.Saleh's interview noted that new Arab students are often assisting immigrant and refugee Arabic-speaking students to smoothly transition and communicate with their peers (Saleh, personal interview, 2021, p. 3). Therefore, Arab students helped translate English into Arabic and vice versa, as evidenced by the volunteering experiences of Salma, Mariam, and Suad when helping new students feel welcome into their new environment.

Chapter Six: Discussion

In this chapter, I examine two crucial elements. First, I discuss the positioning of Arab students, immigrants, and refugees by others and themselves, drawing upon the insights gained from the research findings. Second, I delve into the perspectives of these students regarding the impact of translanguaging on the development of their global identities.

In my analysis, I used the interviews, the journal entries, and the student's identity texts to explain how positioning theory guides the data interpretation and discussion. I employed detailed coding techniques in thematic analysis, linking instances of positioning with broader themes, such as identity, stereotypes, and self-perception. In this chapter, this methodical categorization of data into themes and patterns centers on how participants narrated their experiences and the labels or stereotypes they encountered.

To ensure the validity of the research findings and discussion, I conducted member checks, allowing participants to review and validate the thematic interpretations I proposed. For example, Yazan expressed concerns about how others react when he speaks Arabic: "They judge me when I speak Arabic; some laugh, others seem worried" (Yazan, personal interview, March 31, 2021, p. 5). When I associated this observation with the theme of "Language Suspicion and Stereotypes," Yazan confirmed this interpretation by adding, "I am wearing a heavy jacket. I wish I could throw it at the borders," which symbolized his desire to shed the oppressive weight of judgment and stereotypes associated with his language use.

Similarly, Mariam, often perceived by her Jordanian friends as more Canadian than Arab, endorsed the theme of "Westernization" after I categorized her comments accordingly. She clarified, "They think I am a mix of both; however, they always call me الكندية, which means the Canadian" (Mariam, personal interview, February 20, 2021, p. 2), reflecting the complexity of her cultural identity as seen by her peers. Salma's experiences also aligned with the theme of

Westernization. She frequently encountered comments, such as “You speak different Arabic,” “You sound American”, and “This is not how we say it”, during interactions with her relatives in Jordan, underscoring her perceived Westernization (Salma, personal interview, February 2, 2021, p. 8). These examples further solidify the accuracy of the identified themes, demonstrating that the final interpretations were firmly rooted in the participants' validated experiences and insights, ensuring a robust and reliable conclusion to the study.

As defined by Van Langenhove and Harré, 1999, positioning theory emphasized that identities and roles are dynamic and constantly negotiated through discourse. Positioning theory was instrumental in interpreting the interviews, the journal entries, and the identity texts. It facilitated analyzing how participants conveyed their experiences and interactions within various social contexts. This analysis focused on the language participants used to describe themselves and others, thereby illuminating their self and social positioning. The identity texts examined how participants expressed their identities through language. This examination allowed me to link their narrative styles and language choices to broader identity themes, thus showing a better understanding of self-expression.

Positions of Arab Students by Others

Positioning theory allowed me to comprehend the complexities of social interactions and the influence of language, culture, and power in shaping participant relationships. According to Harré (2012), positioning theory focuses on how individuals position themselves and how these positions shape their understanding of reality.

The concept of “Othering,” a process Cherry (2023) described, involves the marginalization and labeling of specific individuals or groups as deviating from the norms of a specific social group, which is significant in understanding the dynamics of social interactions. This process affects how people perceive and interact with others, depending on whether they are

part of the “in-group” or the “out-group,” meaning another group. Consequently, it can lead to attitudes and behaviors that exclude or discriminate against those perceived as different from oneself or the dominant group in society.

In many societies, Arabs often face Othering due to various factors, such as ethnicity, religion, language, and cultural practices (Silva, 2017). This Othering appears in different forms, from stereotyping and cultural misunderstandings to discrimination and social exclusion (Bhugra et al., 2023). Arab students, immigrants, and refugees might be recognized as different from the dominant group, leading to their marginalization.

Understanding Othering helps interpret how Arab students, especially the refugees, negotiate their identities in new cultural settings. The experience of being Othered can affect how Arab students, immigrants, and refugees understand themselves, often tackling a sense of dual identity or feeling caught between cultures (e.g., Adam).

When engaging in translanguaging, English and Arabic, Othering can clarify how language use is seen and judged. Arab students might change their language practices to adapt to (e.g., Batool) or resist the dominant linguistic norms (e.g., the way Arab friends speak among themselves), a decision often influenced by experiences of Othering. Understanding this experience provides insight into the complex relationship between language, identity, and social dynamics.

Furthermore, it is essential to understand that Othering can significantly impact Arab students’ social life and education. This phenomenon can influence their access to opportunities and fair treatment. Recognizing the impact of Othering is key to understanding the broader effects of my research, particularly the challenges and inequalities these communities face.

The research findings revealed that participants held diverse positions by themselves and others. The following section discusses how Arab students were positioned by others when engaging in translanguaging, English and Arabic. The "Other" in this research refers to a wide range of individuals, such as parents, siblings, relatives, teachers, and friends (Arabs and non-Arabs).

Translanguaging

The findings of this study are consistent with previous research (e.g., Chumak-Horbatsch, 2012; Creese & Blackledge, 2010; García, 2011; García & Kleifgen, 2018; García & Wei, 2014; Lewis et al., 2012; Weber et al., 2019) that highlights the prevalence of translanguaging (e.g., Adam and his sisters) in everyday social interactions among bilingual individuals and communities. Also, this study aligns with previous research (e.g., Conteh & Meier, 2014; García, 2009; García & Kleyn, 2016; García & Wei, 2014) that highlights the use of translanguaging to fill language gaps and overcome communication barriers, navigate multilingual identities, and fostering a sense of belonging within families and communities.

When translanguaging, immigrants and students of refugee backgrounds shared similarities and differences with respect to how others had positioned them. While immigrant students used English to enhance their Arabic language proficiency, children of refugee backgrounds used Arabic to improve their English language skills. However, translanguaging occurred in both cases, regardless of the language used for support. The Arab students' positionality when translanguaging varied from being viewed as Westernized and mistaken to being thought of as funny, flexible, typical, and the norm.

Westernized

Westernization is a global phenomenon where non-Western societies adopt Western cultural, economic, and political systems. According to researchers (Dahmani, 2023; Laue, 1987;

Mohammed & Nouh, 2018; Patai, 1955), this process often leads to significant shifts in traditional lifestyles, values, and social norms, including adopting Western technologies, fashion, and English. While it facilitates modernization and global connectivity, Westernization raises concerns about cultural homogenization (Kumpoh, 2023) and the loss of unique cultural identities. It challenges traditional values and societal norms, blending old and new practices and creating potential conflicts between these values.

One aspect of Westernization is the introduction of dominant Western languages, mainly English, across various global regions. This aspect is noticeable in Arab countries, where English usage has significantly increased in business, education, technology, and culture (Dahmani, 2023). According to Dahmani (2023), throughout history, the Arabic language has encountered numerous challenges and invasions, including efforts to diminish its influence. A significant challenge has been Western colonization, which sought to undermine Arab identity partly by targeting the Arabic language. Recognizing language as a critical component of cultural identity and strength, colonial powers attempted to weaken Arab unity by undermining the Arabic language along with other fundamental aspects of Arab culture (p. 97).

This linguistic shift is evident in translanguaging, where individuals frequently blend Arabic with English daily. Translanguaging is the flexible use of linguistic resources, in which individuals use their multilingual and multicultural experiences to communicate effectively in various social contexts (Creese & Blackledge, 2010; García, 2009, 2011; García & Kleifgen, 2010; Otheguy, 2016). In this research, immigrant students who used English and sometimes had difficulty with Arabic were often seen as Westernized because they were comfortable using English more than Arabic. For instance, Adam was viewed as Westernized because he switched between Arabic and English in certain situations and sometimes found it challenging to speak in

Arabic. The way he used English and Arabic made him “the American” to his relatives (Adam, personal interview, 2021, p. 5). Also, participants agreed that specific terms in English or Arabic could not be accurately translated when discussing sports, resulting in a loss of meaning in the sentence. Therefore, using English vocabulary in sports commentary among Arabs was common. English has become a global language (Murray, 2006), especially in sports, due to its widespread popularity worldwide. As a result, it is often more accessible and efficient for commentators to use English vocabulary (e.g., goal, touch down) rather than translate them into Arabic.

Furthermore, participants were considered Westernized because of how they pronounced certain vocabulary. According to Arafa et al. (2018), pronunciation has been seen as critical in establishing a foundation for people’s communication (p. 31). For example, Salma’s pronunciation of Arabic letters was affected by English, making her relatives consider her a “Westernized Arab.” Sentences, such as “You speak different Arabic”, “You sound American”, and “This is not how we say it”, were common when she communicated with her relatives in Jordan (Salma, personal interview, February 2, 2021, p.8). Her mother, Reema, also discussed Salma’s difficulties in pronouncing certain letters, “such as (ط) ,(ق), and (ظ) like Arab native speakers, which often leads to mispronouncing these letters” (Reema, personal interview, February 12, 2021, p.4) and mixing them with English letters and vocabulary.

The findings in this research study align with Kara's (1976) and Alshalaan's (2020) studies. Those studies focused on Arabic language learners’ challenges when acquiring Arabic proficiency. The researchers investigated the differences between Arabic and English phonological systems. Their findings showed that only a few phonetic elements in one language correspond precisely to those of the other. Specifically, Arabic and English consonant systems differ, with some Arabic consonants absent in English. Nevertheless, both languages share

fourteen consonants, including /d/, /b/, /t/, /j/, /f/, /z/, /ʃ/, /h/, /l/, /m/, /n/, /w/, /r/, and /y/ (Kara, 1976; Sabir & Alsaeed, 2014).

The production of these shared consonants involves creating friction between the tongue and the lips, teeth, or roof of the mouth, with the nature of the sound determining the location of the friction. However, it is essential to note that each language possesses its unique phonetic system. Alshalaan (2020) explained that the Arabic sound system lacks the /p/ sound, which is present in English and is pronounced as "pit" /pɪt/. Conversely, the /b/ sound is similar in both languages and is pronounced as "bit" /bɪt/ in English and as "بالغ" /balɪɣ/ (adult) in Arabic (Sabir & Alsaeed, 2014, p. 187). Therefore, Mariam, an Arab Canadian, was often viewed by her Jordanian friends as more Canadian than Arab. She said, "They think I am a mix of both; however, they always call me الكندية, which means the Canadian" (Mariam, personal interview, February 20, 2021, p. 2).

Furthermore, Salman was not fully considered an Arab or an Egyptian due to the differences in language use. Moreover, among the refugees, Batool's translanguaging caused her Arab friends to position her as "Westernized and different." Sentences such as "You are acting like a white kid" are common when she communicated in Arabic and found specific English vocabulary easier and more familiar to her. Therefore, she sometimes found it challenging to fit in with her Arab friend group (Batool, personal interview, March 3, 2021, p. 2).

Vulnerable

The experience of vulnerability is a common thread among students engaging in translanguaging (Cenoz & Gorter, 2017; Van Viegen, 2020). In this research study, Arab immigrant students and those from refugee backgrounds often grappled with a sense of

vulnerability when communicating in either Arabic or English. This vulnerability stemmed from the complex interplay between their desired identity and their parents' expectations.

For immigrant students, using English was sometimes seen as an indicator of their Westernization, marking them as different from their cultural roots. This difference occasionally resulted in criticism from their Arab relatives, who perceived it to be a departure from their cultural and linguistic norms. The clash between what these students wanted to be, often striving to blend their heritage and Western influences, and what their parents expected them to be, namely adhering strictly to their cultural roots, left them vulnerable Arabs.

Similarly, students of refugee backgrounds faced vulnerability when grappling with English pronunciation difficulties. For example, Yazan's father had strong expectations that his children should quickly learn English, and he expressed disappointment when Yazan spoke Arabic while communicating in English. This scenario further highlighted the challenging position these students found themselves in, caught between their desire to adapt to a new environment and the pressure to maintain their cultural and linguistic heritage.

Engaging in translanguaging positioned these students in a vulnerable space, as parental and relatives' expectations often conflicted with their desire for what they wanted to be. Some parents, like Reema, insisted on the exclusive use of Arabic in communication, while others believed their children should prioritize English. This conflicting environment left the students uncertain, navigating the complexities of their multilingual and multicultural identities while trying to meet their family's expectations. As Yazan put it, "I can sense my dad's disappointment when I use Arabic because he wants us to learn English quickly" (Yazan, personal interview, March 31, 2021, p. 4). This quote underscores the emotional and psychological tension

experienced by students as they grappled with their identities, striving to find a balance between their aspirations and other's desires.

Inventors and Flexible

According to various researchers (e.g., Chumak-Horbatsch, 2012; Creese & Blackledge, 2010; García, 2011; García & Kleifgen, 2018; García & Wei, 2014; Lewis et al., 2012; Weber et al., 2019), translanguaging is a conversational norm among bilingual individuals, families, and communities. The findings in this research study suggested that students who engaged in translanguaging as a way of communication created a new language that combined Arabic and English. This language positioned the students as flexible and humorous, sometimes. For example, Salma was positioned by her family as an inventor who spoke "a new language" when she used both Arabic and English in her speech (Mohammad, personal interview, February 12, 2021, p.1). Mariam's friends also found translanguaging to be a "funny," "new," and "interesting" way of conveying her message. In addition, they saw it as a means of being flexible when she could not express herself using a single language. She said, "My friends think that is funny and cool, and I am flexible when I cannot express myself using one of the languages" (Mariam, personal interview, February 20, 2021, p. 3).

The matter is the same among students of refugee backgrounds. For example, Mahmood's translanguaging was a safe and effective way to learn English. However, he sometimes faced criticism from friends who viewed his use of translanguaging as humorous. As Mahmood notes, "Sometimes when I translanguage, my friends comment funnily about it. They say, "We cannot take you seriously"; and "This is funny" (Mahmood, personal interview, June 8, 2021, p. 6). Mahmood's experience, in which some friends viewed his translanguaging as humorous and not to be taken seriously, challenged his identity as a communicator. This

positioning may have led to self-doubt and uncertainty in his language use, making him question whether he should prioritize more conventional language practices to be taken seriously. This challenge to his identity may result in a struggle to balance the desire for effective communication with the need for social acceptance.

On the other hand, Reema viewed translanguaging as a natural way of communication. She praised its ability to facilitate conversation flow despite being annoyed sometimes when her children cannot use Arabic only in specific conversations (Reema, personal interview, February 12, 2021, p.3). Additionally, Adam's use of translanguaging was seen as inventive and humorous. For example, his mom, Reema, said, "The other day I heard Adam saying " انا hungry" (Reema, personal interview, February 12, 2021, p.3), which means, "I am hungry." Also, Sahar, Saleh's mom, commented on his translanguaging, saying "sometimes he uses sentences that I do not know what he means" (Sahar, personal interview, April 12, 2021, p. 3). Reema's mixed feelings about translanguaging challenged her children in navigating their identity. They must negotiate their multilingual identity with their parent's expectations, which may prioritize Arabic exclusively in specific contexts. This challenge forced them to negotiate their identity as individuals who can communicate effectively in various languages while respecting their family's cultural values and expectations.

The positions created when translanguaging can reinforce aspects of the student's identity, such as their multilingualism and creativity, or challenge them by raising questions about seriousness and social acceptance. These experiences emphasize the dynamic nature of identity formation in multicultural and multilingual contexts, where individuals must navigate the expectations and perceptions of others while staying true to their sense of self.

English and Arabic Learners

García and Kleifgen (2010) emphasized the significance of integrating an individual's linguistic abilities into communication. They argued that translanguaging is vital in helping multilingual individuals navigate their diverse linguistic environments. They also asserted that educators are encouraged to support students' native languages to gain insights and enhance their teaching strategies rather than suppress or disregard them (p. 3).

Translanguaging is a valuable learning tool for multilingual students (García & Kleifgen, 2018; García & Wei, 2014). This tool assists language learners in communicating, transferring messages, and making communication comprehensible (Cenoz & Gorter, 2017). In this research study, some students who engaged in translanguaging were considered learners aiming to achieve proficiency in both languages. Immigrant students needed to master Arabic, while students of refugee backgrounds needed to master English. These students engaged in translanguaging to practice their language skills and communicate more effectively. For example, Suad's parents noted that translanguaging was used when one language is more robust. Suad's mother used phrases, such as "expected," "it is easier", "I do not want to interrupt her", and "I do not want to cut the excitement", to describe her daughter's translanguaging practices (Leena, personal interview, March 15, 2021, p. 2). Similarly, Yazan engaged in translanguaging to practice his English language skills with his sister at home. Despite his father's disappointment when Yazan failed to communicate fully in English, he sometimes considered it a learning phase as he hoped his children could learn English quickly (Mazen, personal interview, May 17, 2021, p. 4).

Furthermore, Saleh's teachers responded positively to his translanguaging; Saleh stated that his ESL teacher was impressed with his drawings when he used them to convey his

thoughts, with their interactions ranging from laughter to her attempts at guessing what he was trying to say (Saleh, personal interview, April 12, 2021, pp. 3-4).

Positioning students as language learners in the context of translanguaging can have both positive and negative implications for their language-learning journey. It can aid their communication and bridge language gaps, but it may also unintentionally slow their language acquisition if not managed appropriately. Educators and parents must balance embracing translanguaging as a helpful tool and ensuring learners receive structured language support in English or Arabic to achieve their language development goals effectively. While Suad's translanguaging may help her communicate more effectively, it could also hinder her Arabic language development. More reliance on translanguaging may slow her progress in acquiring proficiency in the second language. Also, while it is positive that Yazan's father sees translanguaging as part of his son's learning process, ensuring a structured language development plan is in place is essential. More than simply hoping for a quick English acquisition may be required. The educational system and support from parents should be aligned to promote balanced language development.

Additionally, teachers' perspectives on translanguaging might only sometimes support its use as a communication method. Although Saleh's teacher reacted positively to his use of translanguaging, it's essential to recognize that not all teachers might have a similar appreciation or understanding of this method. As an example, al-Bataineh and Gallagher's (2021) study on the attitudes of future bilingual teachers towards translanguaging revealed complex perspectives. Participants showed mixed and uncertain attitudes, viewing translanguaging positively in some contexts for its potential to enhance bilingualism and biliteracy while expressing concerns about its impact on language quality and identity. The study highlighted tensions between Modern

Standard Arabic and English, with fears that translanguaging might lead to linguistic confusion or reduced writing quality. From my experience working at an Arabic weekend school, where I taught the Arabic language to non-native speakers, I observed that some teachers firmly advocated for the exclusive use of Arabic-only during the teaching process, discouraging the use of English in teaching Arabic to students.

Privileged

Studies (e.g., Baker & Wright, 2017; García, 2009, 2011; García & Wei, 2014; Jawad, 2021) have shown that bilingualism offers numerous academic, social, cognitive, and personal benefits. Also, bilingualism enables individuals to communicate effectively with people from diverse linguistic backgrounds and connect with individuals from different cultures effortlessly. Therefore, translanguaging is often seen as a privilege since it allows bilinguals to access more information and resources than monolingual students.

In this research study, students were positioned as privileged when translanguaging due to their ability to speak two languages, which allowed them access to a broader range of information and resources compared to their monolingual peers. For instance, their relatives in Jordan viewed Adam, Mariam, and Salma as "English experts." Also, Salma's and Mariam's volunteering experiences, such as teaching English to Arab students in Jordan and effectively communicating with refugee women in Arabic, were beneficial. Phrases, such as "fortunate to be bilingual", "it is cool, you know how to speak in Arabic and English", and "that is great", were used to describe them. Likewise, Suad used her proficiency in Arabic and English to connect with her community.

This perception stemmed from the dominant belief that English is a language of power and privilege on a global scale (Kaharuddin, 2019; Mufwene, 2010). English is often considered

a key to unlocking more significant opportunities and achieving higher social status. Consequently, those proficient in English may exert more influence and authority in various contexts. This positioning also emphasizes power dynamics in language expertise, highlighting the power relations inherent in language, where proficiency in a dominant language such as English can present advantages and societal recognition. However, this recognition may unintentionally marginalize individuals who need fluency in English or other dominant languages.

Furthermore, the students' privileged position as English experts emphasized the notion of Westernization. Adam, Salma, and Mariam's inability to speak Arabic similarily to their relatives in Jordan, who are Arabic native speakers, was perceived as a form of Westernization, where their linguistic abilities reflected a shift toward Western cultural norms and practices. This alignment with Western norms could both empower and alienate these students within their communities, showcasing the complex interplay of language, identity, and power in a globalized world.

Despite Mahmood's friends making silly jokes about his English accent and about how he sounded different when he spoke in Arabic with his mom on the phone, they were impressed by his translanguaging and called it a talent. He said, "When I use both languages at the same time, they, my friends, thought I am fast, different, and brilliant at the same time because I can use the two languages together" (Mahmood, personal interview, March 20th, 2021, p. 4). Also, comments, such as "You are lucky you speak two languages", " How can you manage to switch between the two languages", and "This sounds funny", are common when his friends listen to his conversation with his mom or Arab friends.

In Mahmood's narrative, there is a sense of microaggression when he interacted with his friends. While his friends were impressed by his translanguaging, they made "silly jokes" about his translanguaging and about how he sounds different when speaking Arabic with his mom on the phone.

The microaggression here lay between being impressed by Mahmood's ability in translanguaging and making jokes about his linguistic versatility. This duality suggests a form of "Othering", where his friends might perceive him as odd due to his ability to navigate two languages. While their comments may seem complimentary, they reinforced the notion of Mahmood being "different" or an exception. Furthermore, Mahmood's response, where he mentioned that his friends viewed him as "fast, different, and brilliant" when using both languages, highlighted his potential discomfort. He might be aware of these hidden microaggressions but has found a way to reframe them positively to maintain a sense of belonging within his peer group.

The "Othering" in Mahmood's narrative aligns with Edward Said's (1979) concept of "Orientalism." Both ideas involve the construction of an "Other" as different and often inferior. In Mahmood's narrative, his friends joke about his translanguaging and how he speaks differently. This interaction reflects a form of "Othering" and implies that Mahmood is outside the norm or deviates from what his friends consider typical.

Said's (1979) "Orientalism" discussed how the West constructed the Orient as the "Other." Western representations of the Orient often described it as different, irrational, and inferior compared to the rational and superior West. This " Othering " process in Orientalist discourse justified Western dominance and control over the Orient. So, the connection between Mahmood's experiences and Said's Orientalism lies in marking someone as different or "Other"

based on linguistic or cultural characteristics. In both cases, an implicit power dynamic is at play where one group positions itself as superior or normative in contrast to the "Other," which is depicted as different or inferior.

Engaging in English

The way others position participants when engaging in English varies depending on their background, experiences, and culture. In a neutral and expected context, English is considered the norm, and mastering it is expected due to its pervasive influence in society. The use of English among the immigrants was expected to be a norm. At the same time, the use of English among the refugees was considered an achievement.

The Norm versus the Accomplishment

Immigrant parents whose children were born and raised in Canada or went to international schools in Arab countries viewed their children's English ability as a normal, expected, and natural outcome. When asked about their children's English proficiency, common phrases, such as "the norm", "expected", "not a surprise", "I am not impressed", "we all speak English", and "English is everywhere", are often used by immigrant parents. Parents felt a sense of worry and guilt when they recognized that their children's English was becoming stronger than their Arabic. Parents such asReema felt guilty and embarrassed when their children struggled to express themselves in Arabic and found it easier to communicate in English (Reema, personal interview, February 12, 2021, p.3). Also, Mona worried about her children becoming "Westernized" when speaking only English fluently. She felt responsible for not keeping her children's Arabic strong and worried that they did not fully belong to their Egyptian identity (Mona, personal interview, March 12, 2021, p. 4).

This pressure to maintain their children's Arabic identity was an added burden that these parents carried due to their decision to immigrate to North America. In her study, Kouritzin

(2000) described the parents' inner struggle to maintain their native languages within an English-dominant environment. Guilt, as described in Kouritzin's (2000) narrative, became a constant companion, a "guardian angel" on the parents' shoulders, reminding them of the challenges and societal expectations they encountered in raising bilingual children. This phenomenon was notably evident among the immigrant parents in this study, who feared their children's English mastery might affect their Arabic identity.

In the meantime, parents from refugee backgrounds felt a sense of relief when their children spoke English. Comments such as "I am happy to listen to them, the children, speaking in English", "I want them to feel comfortable communicating in English quickly", "I am proud when I listen to them speak in English", "We are here for them", and "I want them to learn English and master it. It is a priority now", are common among the parents from refugee backgrounds. Several students from refugee backgrounds in the study arrived in Canada with disrupted educational backgrounds, having experienced irregular attendance or limited experience in traditional schools, often attending shorter afternoon classes under challenging circumstances. Consequently, parents viewed their children's ability to speak English as a significant achievement for themselves and their children.

As parents, seeing their children communicate in English meant they made the right decision to come to Canada (Sahar, personal interview, April 12, 2021, p. 3). According to Saleh's mother, "In the first few months of school, Saleh did not participate much in school, stayed shy, and was mostly silent. Many times, he made up excuses, so he misses school" (Sahar, personal interview, April 12, 2021, p. 1). But gradually, he gained confidence and started participating in class. Saleh's parents were proud of his achievements. Saleh said, "When my parents visit the school, I can see my parents are proud of me that I can speak English" (Saleh,

personal interview, April 12, 2021, p.4). Also, using English when communicating relieved Yazan's parents. As Yazan said, "My dad told his parents in Syria about our school accomplishment and how we can do presentations and use computers and speak English" (Yazan, personal interview, March 31, 2021, p. 4). When Fatima and Mazen listened to their children communicate in English, they felt pleased and proud (Fatima, personal interview, March 31, 2021, p.2).

In my journal, as an immigrant parent, I wondered whether, from a parental perspective, our decision to move to Canada offered a sense of relief because it was our choice to make this significant change. The mix of guilt and relief that immigrant parents and parents from refugee backgrounds feel about their children's learning of the English language highlighted the complex interplay between language, identity, and cultural adaptation in a new country. These emotional reactions stemmed from parents' expectations for their children's future and the wish to afford them the best possible chances for success in North America.

English Language Mentors

Bilingual students have a wealth of linguistic knowledge and expertise that is highly valued in their communities (García & Li, 2014). Speaking multiple languages provides numerous advantages, such as better communication and understanding between diverse cultures, improved cognitive abilities, and increased social opportunities (Collier & Thomas, 2004; García & Wei, 2014; Herrera & Murry, 2014; Ovando & Combs, 2018). In this research study, Adam, Mariam, Suad, Salma, and Batool frequently found themselves in roles where they provided translation and interpretation services. For example, Adam narrated how he assisted Arab and non-Arab students in learning English when they needed help (Adam, personal interview, January 24, 2021, p. 2). Mariam and her sister Salma also took on the role of English

mentors during a summer camp in Jordan. As well, in Salma's school, she was considered an expert in the English language, with teachers relying on her to guide some class projects and assist new Arab students by providing translations.

Similarly, Suad was positioned as an English tutor by her Arab friends. Reema, Mariam's mother, commented that new Arab children often came to Mariam for help with their schoolwork, appreciating her ability to communicate in Arabic and English (Reema, personal interview, February 12, 2021, p. 5). Batool was viewed as an educator within her family, as they depended on her for translation and guidance in various situations, such as doctor appointments and grocery shopping. She conscientiously practiced articulating specific phrases with her family before embarking on new endeavors. Fatima, Batool's mother, took pride in her daughter's volunteering activities, particularly her role in teaching English to other Arab students. Phrases, such as "Batool taught us", "we learned from her", and "she taught her brother" were frequently used by Fatima when discussing her daughter (Fatima, personal interview, March 31, 2021, p. 2-3).

While these students were undoubtedly valuable assets due to their linguistic abilities, critical examination is needed when positioning them as English mentors. Although the students' efforts in teaching and translating highlighted their linguistic proficiency, societies and individuals may unintentionally pressure them to constantly perform in these roles. Bilingual students may face expectations from their communities to excel in language-related tasks, which can be stressful (Ebrahimi et al., 2016). Additionally, the globalized world increasingly values multiculturalism and diversity, which contributes to the importance of bilingualism (Hong & Cheon, 2017). However, this emphasis on their language expertise might overshadow other

aspects of these students' identities and skills (e.g., Suad's cross stitch skills and Salma's creative writing), potentially limiting their opportunities for personal and academic growth.

Worthless

Arab immigrants and refugees often face stereotypes and misconceptions because of their Arabic identity (Eid, 2007). In this research study, Arab immigrant students and those from refugee backgrounds often found themselves in various positions depending on how others placed them. On the one hand, they were sometimes viewed as language experts and mentors, as discussed in the previous section; in other situations, they felt marginalized and undervalued.

For example, Suad's experience highlighted how teachers and classmates may sometimes have lower expectations because of her cultural background and her choice to wear a hijab (head scarf). Additionally, she often faced questions and comments from her classmates, such as "Do you have hair?" or " You don't need to comb your hair", which hindered her self-esteem and confidence. This perception led her to work harder to prove herself academically (Suad, personal interview, March 30, 2021, p. 3). Additionally, when her classmates expressed surprise at her English proficiency, it was frustrating and contributed to her feeling like an outsider. She heard comments from peers, such as "Oh, you actually speak and write English pretty well", which irritated her (Suad, personal interview, March 30, 2021, p. 3).

Furthermore, Yazan, Batool, and Saleh, students of refugee backgrounds, experienced feelings of exclusion and embarrassment. They sometimes felt like strangers among their Canadian classmates due to their language difficulties. Being placed in pull-out ESL classes also contributed to their sense of marginalization, as they felt less intelligent just because they were not fluent in English. Despite her limited English proficiency, Batool's experience of successfully solving a math problem in front of her classmates, along with commentssuch as,

“You learned math? When did this happen?” highlights the stereotype that associates language skills with intelligence. This misconception had the possibility to be particularly harmful to her self-esteem and self-worth.

Arab students face distinct challenges due to a lack of comprehension of their experiences (Al-Hazza & Bucher, 2010; Shaheen, 2003; Zine, 2006). These challenges are particularly evident in Canada, where arguments have arisen concerning the clothing and identity of Arab students. For example, in 1994, a Montreal school prohibited a Muslim girl from wearing a hijab, which sparked a broader debate on the issue (Khan, 2003). Similar incidents have occurred despite the Quebec Human Rights Commission’s ruling that schools cannot restrict religious clothing (Khan, 2013). Also, a Muslim Arab girl was required to switch schools if she wished to wear a hijab (Todd, 1998). Some school officials have disregarded anti-racism policies, such as not providing Muslim students with a designated prayer space (Zine, 2010). More recently, a Calgary school principal refused to allow students to perform their obligatory noon-time prayer during school hours, arguing that schools were not places of worship (Guo, 2015).

In the literature, it has been confirmed that stereotyping ethnic and minority youth is a pervasive issue among educators. Riley and Ungerleider’s (2012) study highlighted the phenomenon of a self-fulfilling prophecy in which teachers expect minority students to perform poorly due to external challenges, which can lead to low expectations and limited opportunities for these students. Additionally, linguistic diversity in multicultural classrooms has been viewed as a hindrance to learning, as noted in studies by Creese and Blackledge (2010), García and Wei (2014), and Wei (2018). These scholars argued that linguistic diversity had been stigmatized and viewed as embarrassing, wrong, and a dilemma-filled lousy practice.

Engaging in Arabic

The Arabic language holds immense value among immigrants and refugees for various reasons. For immigrants, proficiency in Arabic is often considered a privilege, especially when English is the dominant language. Arabic enables them to communicate effectively and provides a sense of belonging in the Arab community. On the other hand, speaking Arabic is often a norm for refugees since many Arabic-speaking refugees come from countries in conflict; they are forced to flee their homes and leave behind everything they know. In such cases, being able to speak Arabic is not a privilege but a norm that allows them to connect with other Arabic-speaking people and form support networks, which can be crucial for their mental health and well-being.

To preserve their Arabic identity and maintain the Arabic language, many Arab families choose to participate in Arabic weekend schools. These schools assist in developing their children's Arabic literacy, comprehending the Qur'an, strengthening faith, and enhancing religious practices. Alrasheedi and Almutawa (2019), Farina (2021), and Musharraf (2015) found that Muslim children join Arabic heritage language schools for various reasons, such as insufficient government support for Arabic education, lack of integration between religion, language, and secular education, and financial constraints.

Hall (1997) emphasized the connection between language, identity, and culture, highlighting the importance of maintaining the same language within a community to preserve cultures and identities. Arabic weekend schools focus on teaching the Arabic language to equip students with the necessary tools to critically engage with the Arab world and achieve fluency in Arabic. This focus prepares the next generation of culturally and linguistically literate leaders (Alsahafi, 2019, p. 28). Furthermore, learning one's heritage language helps build bridges between generations, facilitating communication with elders and preserving Arabic history,

culture, and stories across generations (Krashen et al., 1998). Knowing one's heritage language also strengthens intercultural communication and understanding among people and the wider local and global communities (e.g., Doerr & Lee, 2009; Krashen et al., 1998). Many Arab parents believe teaching their children Arabic will help them develop social relationships with people within and outside the language community and positively impact their future career opportunities.

When communicating in Arabic, the participants were frequently positioned in different roles by those surrounding them. These surroundings may include classmates, family members, and teachers. Depending on the context, these positions served to either make one feel appreciated and part of the group or to feel criticized and inadequate, as described in the following subsection.

Being Arabs

In today's world, speaking multiple languages has become increasingly valuable. It opens doors to new cultures and experiences and strengthens people's connections to their heritage. Arabic is a language that holds a special place for many Arab communities. The Arabic language and culture play a significant role in shaping the identity of Arab people. Adam's dad, Mahmood, noted, "The Arabic language and culture are important to us, to our identity, to who we are" (Mohammad, personal interview, 2021, p.2). Speaking Arabic not only serves as a means of communication but also as a source of pride and a way to connect with one's heritage. Therefore, it is no surprise that maintaining the Arabic language and culture is deeply ingrained in the Arab community, with parents taking an active role in instilling its importance in their children from a young age.

In this research study, immigrants and families of refugee backgrounds played a critical role in maintaining their children's Arabic language. For instance, Adam's dad, Mohammad, actively educated his son about his Arabic culture and language, using his power as a parent to choose the language for his child. This experience is also reflected in Reema's story, where she corrected her children when they spoke in English and encouraged them to speak in Arabic "because they are Arabs" (Reema, personal interview, February 12, 2021, p.3). Also, Leena felt proud when her daughter, Suad, spoke Arabic to her relatives, giving her a sense of accomplishment in maintaining her daughter's Arabic (Leena, personal interview, March 31, 2021, p.3). Moreover, Mariam believed that when speaking Arabic and honoring and practicing its culture and traditions, her relatives, Arab friends, and community recognized her as an Arab (Mariam, personal interview, February 20, 2021, p. 5). Furthermore, Batool, Yazan, Saleh, and Mahmood communicated in Arabic since speaking Arabic was expected in their families. Statements, such as"We are Arabs", "Our children are part of the Arabic community", and "As parents, we must speak Arabic with our children; they are Arabs", were frequently used in the study to affirm the Arabic identity of the students.

Positioning students as Arabs holds various perspectives on Arab identity, illustrating its variability and associated challenges, especially in multicultural contexts. This positioning highlights that being an Arab is not uniform but varies significantly based on individual experiences and backgrounds. For example, Mahmood's narrative, where he took pride in his Arabic language skills despite facing humorous situations (Mahmood, personal interview, March 20, 2021, p. 4), showed the resilience often necessary to maintain one's cultural identity in diverse environments. This scenario emphasized the multifaceted nature of being Arab, extending beyond simplistic or monolithic definitions.

Furthermore, positioning the students in the study as Arabs touched upon the complexities of individuals such as Adam, who held multiple citizenships and felt disconnected from any specific cultural identity. The broader challenges of those with multicultural backgrounds suggest that their sense of identity is fluid and not easily categorized within traditional cultural boundaries. This acknowledgement raises important questions about the criteria for being considered "fully Arab." While traditional views (Abu-Laban, 2016; Hitti, 1924; Naff, 1993; Suleiman, 1999) might focus on linguistic and cultural practices, a more inclusive perspective might emphasize heritage and self-identification, allowing for a more diverse and flexible understanding of Arab identity.

Suspicion and Stereotypes

Stereotypes in the media often represent Arabs as violent, backward, and uneducated, leading to common but harmful misconceptions. These inaccurate claims contribute to prejudice and discrimination against Arabs (Al-Hazza & Bucher, 2010; Shaheen, 2003; Zine, 2006), influencing how they are positioned in communities. The students' narratives presented macroaggressions and microaggressions (Osanloo et al., 2016). For instance, Salma shared her discomfort during English classes in which the students read "*We all fall down*" by Walters (2006), a novel about the September 11 attacks. She felt anxious about being stereotyped because of her ethnicity, noting, "Whenever the teacher discussed the novel, I could feel the stares of my classmates" (Salma, personal interview, February 2, 2021, p.5). According to Dueck et al. (2017), the post-9/11 global "War on Terror" has added a layer of complexity for Middle Eastern and Muslim communities in North America. There is a stigma of terrorism and otherness attached to these groups, exacerbated by increased surveillance. This historical context has created new challenges, with individuals often labeled as "suspicious," impacting how Arabs

renegotiate their identities in their new North American environment. This stereotyping has led to unsafety and discomfort in the classroom, worsened by the teacher's failure to address the situation, which, as Piquemal et al. (2019) argued, undermines creating an inclusive and safe learning environment.

Furthermore, the sense of "Otherness" (Said, 1979) became more critical for Salma when a class discussion on the Boston Bombing led to a classmate hinting at her involvement in a hypothetical school bombing. This incident left her feeling marginalized, intensified by the teacher's lack of response to the discriminatory comments (Salma, personal interview, February 2, 2021, p.5). Salman also experienced microaggressions; he humorously narrated how his friends mistook his normal Arabic conversation for screaming, "When I talk to my mother in Arabic, my English-speaking friends think I'm screaming, but I'm just speaking normally" (Salman, personal interview, February 16, 2021, p. 4).

Also, Yazan faced similar issues, with classmates finding his use of Arabic strange; he said, "They judge me when I speak Arabic; some laugh, others seem worried" (Yazan, personal interview, March 31, 2021, p. 5). Suad also dealt with stereotyping due to her hijab; despite being multilingual, she mentioned, "People associate the hijab with being different, which bothers me" (Suad, personal interview, March 30, 2021, p. 4). Salma and Mariam, as Arab immigrants, also faced doubts from relatives about their Arabic fluency; she said, "They always question my Arabic and comment on my pronunciation" (Salma, personal interview, February 2, 2021, p.8).

Arabic Language Mentors

Teachers and parents often position students, immigrants, or refugees as mentors for other students in their schools and communities. Students in the study have taken mentoring

roles to help new Arab students feel included and valued in classrooms. For example**,** Mariam and Salma volunteered at their school to assist English as an Additional Language (EAL) teachers in preparing simulation training sessions for the teachers. They aimed to raise awareness about students with limited English challenges. Mariam shared her motivation for this event, saying, "I want to help others. It is tough to sit in a class and not know the language they use. I am privileged to know two languages and able to communicate and understand what my teachers are saying" (Mariam, personal interview, February 20, 2021, p. 7). Similarly, Mahmood felt proud and included when his ESL teacher showed interest in his culture and language. She asked him questions about his country, and language, which he was happy to answer. Moreover, he recalled, "She seemed excited and interested to learn about the Arabic language. She added some greeting signs in Arabic at the door. I helped her write them, such as "أهلاً و سهلاً," which means "welcome" in English" (Mahmood, personal interview, March 20, 2021, p. 4).

Despite the good intentions behind considering the students as mentors, it is essential to consider potential conflict. Students such as Adam and Salma have faced suspicion and stereotypes in other contexts due to their Arabic and English language skills and cultural backgrounds. Being mentors can unintentionally emphasize their outsider status, causing these students, tasked with mentoring or representing their culture, to feel consistently distinct from most of their peers. Therefore, they may be perceived as outsiders, not fully integrated into the mainstream school community. This feeling arises from their unique experiences, language, or cultural background, which sets them apart from the majority and becomes more pronounced when they adopt these roles.

How Participants Positioned Themselves

Examining oneself and others is a prominent area of inquiry in psychology and sociology. According to Mcleod (2023) and Vinney (2018), the self relates to an individual's

distinct identity, thoughts, emotions, and experiences that differentiate them from others. This concept embodies our perception of ourselves as singular beings, and our interactions with others can significantly influence our cognitive, emotional, and behavioral responses. Our relationships with others are crucial to developing self-concept and understanding our societal place.

Markus and Wurf (1986) suggested that the self-concept is not a fixed entity but rather a dynamic construct that is constantly evolving. This entity serves as a framework for interpreting and organizing self-relevant actions and experiences, and it has motivational implications by providing the impetus, criteria, plans, regulations, and models for conduct. Moreover, self-concept is adaptable and responsive to social and environmental pressures and challenges (pp. 299–300). Markus and Wurf also believe that self-concept is composed of various self-positions that differ in their significance and level of behavioral evidence. There are positive and negative representations, some relating to present experiences and others to past or future experiences. Additionally, some representations reflect the self's actual state, while others represent the self's desires, aspirations, fears, or obligations. Self-representations that can be consciously reflected upon are typically called self-conceptions (p. 302).

Furthermore, Markus and Wurf (1986) stated that research on the self-concept (e.g., Bower & Gilligan, 1979; Hoelter, 1985; Markus et al., 1987; Neisser, 1976) has progressed in three significant ways. Firstly, scholars have realized that the self-concept cannot be examined as a singular, unchanging element. Secondly, the functioning of the self-concept is influenced by the individual's self-motives and the specific social situation they are in. Lastly, observing complex actions may only sometimes be an appropriate way to gauge the impact of the self-concept. Instead, its effects may be manifested more subtly in mood changes, variations in the accessibility and dominance of certain aspects of the self-concept, shifts in self-esteem, social

comparison choices, self-presentation, choice of social settings, and construction or definition of one's situation. These advancements in understanding the self-concept have paved the way for more nuanced and comprehensive research.

How Arab immigrant students and those from refugee backgrounds engaged in translanguaging, using English and Arabic, impacted their self-perception and positioning. Their language practices influenced how they positioned themselves, their identities, and their place in society. Through translanguaging, they bridged different language barriers and found a sense of belonging in a new culture. Engaging in English helped them assimilate into their new surroundings, while using Arabic allowed them to maintain a connection with their culture of origin. These factors shaped the students' sense of self, highlighting the importance of language practices in developing one's identity. In the following section, I detail how the students position themselves while translanguaging, engaging in English, and employing Arabic.

Translanguaging

When Arab students participate in translanguaging, they assume multiple roles that reflect their diverse experiences and identities. Translanguaging situates them in a position where they encounter both comfort and challenge simultaneously. It also designates them as educators in both Arabic and English while embodying their identity as Arab Canadians, highlighting their dual cultural background.

Navigating Comfort and Inferiority

Translanguaging is a complex phenomenon that positions participants in comfort and challenging positions according to their linguistic identity. A "comfort zone" is a familiar psychological state where individuals feel secure, safe, and in control of their environment, allowing them to operate with ease and familiarity (Page, 2020; Stutz et al., 2012). This concept is well-recognized, as people often move towards their comfort zones to avoid discomfort or the

fear of the unknown, which can be perceived as anxiety-inducing and potentially hindering personal growth and development. However, the dynamics within the comfort zone are multifaceted. Kiknadze and Leary (2021) indicated that personal growth is a dynamic process subject to change as individuals weigh the potential benefits against the anxiety that may arise from stepping out of their comfort zones.

In this research study, Adam, Salma, Mariam, Mahmood, and Batool found comfort in translanguaging practices because it allowed them to navigate linguistic challenges confidently. For instance, Adam's use of both Arabic and English positioned him as "an Arab Canadian," securing a sense of belonging in both cultures. His belief that "I am not an Arab only or a Canadian only; it just feels right to me to rely on both languages whenever I need" (Adam, personal interview, January 24, 2021) emphasized the complex interaction of identity and comfort within translanguaging. Similarly, Batool's experience of learning English in Canada transformed her into a more independent, outgoing, and confident individual. Her reliance on both languages to effectively convey her messages highlighted the critical role that translanguaging played in helping her feel comfortable communicating across linguistic barriers (Batool, personal Interview, March 3, 2021).

This position of comfort aligns with García and Wei's (2014) study that discussed how translanguaging offers comfort and a more profound familiarity for multilingual individuals, allowing them to draw on their first language while engaging in new linguistic challenges. These scholars believed this comfort increases multilingual individuals' confidence and willingness to take language learning and communication risks. They also noted that comfort zones in this context are not static; they are dynamic and subject to variation based on individual preferences and experience (García & Wei, 2014).

Relying on translanguaging as a comfort zone carries critical challenges. Balancing multiple cultural identities, as seen in Adam's case, can sometimes be emotionally challenging. Adam may grapple with questions of belonging and identity in different contexts, which can be emotionally exhausting. Additionally, societal expectations regarding cultural identity can be rigid, and individuals may be pressured to conform to a single cultural identity, leading to misunderstandings and social pressures. Furthermore, relying on translanguaging as a comfort zone can create cultural confusion (e.g., in the case of Yazan), where individuals need guidance on responding to certain cultural norms or situations. This may be particularly challenging when others question their perception of belonging. For example, while Salma and Mariam felt a sense of comfort in both cultures (the West and the Arab) through translanguaging, others might not have perceived them similarly (e.g., Salma's classmates and her relatives in Jordan), resulting in stereotypes or misunderstandings from individuals who expected them to conform to a single cultural identity.

Moreover, when Arab immigrant students and those from refugee backgrounds engaged in translanguaging, they often experienced a sense of subordination regarding their linguistic skills, even though the specific languages in which they felt the need for greater proficiency varied. Immigrants could experience embarrassment and reduced self-assurance when required to switch from Arabic to English to complete a sentence, as it could disrupt the natural flow of conversation. Conversely, refugees may experience similar embarrassment when using Arabic to finish an English sentence.

Wurf and Markus's (1983) research findings suggested that negative self-conceptions are a vital component of an individual's self and can significantly influence their self-perception. Salma, for example, shared how she struggled to finish complete sentences in Arabic and felt

embarrassed around fluent Arabic speakers, saying: “not the same,”; “when I am stuck”; and “when I struggle to find the right Arabic word” (Salma, personal interview, February 16, 2021, p. 1). Similarly, Mariam positioned herself as “less than” other Arabic-speaking children when she translanguaged, feeling embarrassed and uncomfortable relying on English to continue conversations when she could not fully express herself in Arabic. She stated, “I feel embarrassed and less because it just ruins what I need to say, and no one will listen” (Mariam, personal interview, February 20, 2021, 7). Yazan also experienced embarrassment when translanguaging, mainly when speaking English before his father. He explained, “I feel embarrassed when I do not know words in English, and I use Arabic, especially in front of my dad, who always asks me to speak in English and practice, especially since I am part of the theater team” (personal interview, March 31, 2021, p. 5).

On the other hand, Saleh described feeling weak and unable to understand when the topic was new, and the language being used was beyond his level of proficiency. He said, “Because my English is limited, I thought they spoke fast and, many times, I did not understand what they were talking about. I do not want anyone to notice that I did not understand what they are discussing” (Saleh, personal interview, April 12, 2021, p. 4).

Arabic and English Educators

Salman, Suad, Batool, and Mahmood are among the many students who use their bilingual skills to facilitate learning and promote understanding among students from diverse backgrounds. Translanguaging enables them to bridge language barriers and position themselves as educators who clarify and explain complex topics. As Salman described, he used both Arabic and English to explain school subjects to Arab students, using formal Arabic, Arabic dialect, and English to get his message across. He admitted that he sounded funny and different sometimes.

However, he felt comfortable and found teaching fun, allowing him to make new friends and strengthen his Arabic (Salman, personal interview, February 16, 2021, p. 3-5).

Salman also used translanguaging while working at his parent's restaurant to communicate with Arab and non-Arab customers. He welcomed them in Arabic and English and taught them that it is a greeting in Arabic, often leading to laughter and a sense of connection. He said:

> I sound funny sometimes when I speak to the customers, and I like to welcome them by saying: " أهلا و سهلا -how are you - ازيكو؟ The Arab customers understand what I am trying to say, and the English speakers understand the English part. We laugh, and I teach them this is an Arabic greeting. (Salman, personal interview, February 16, 2021, p. 5)

Similarly, when teaching coding to Arab students, Suad translanguaged and positioned herself as an educator who wants to make the lesson more accessible and create a sense of community among diverse learners (Suad, personal interview, March 30, 2021, p. 4).

Arab Canadians

Salman and his Arab friends combined both languages and even used English letters or numbers when texting in Arabic (e.g., Ana fi al madrasah means I am in school). He noted, "Using Arabic only or English only sounds different. We use English letters or numbers that stand for certain letters in Arabic. For example, 3 stands for ع" (Salman, personal interview, February 16, 2021, p. 4). For Adam, encountering various cultures and languages helped him feel at home in a global space where he belongs to different languages, cultures, and places. It is noteworthy that speaking only in Arabic or English is not typical among Arab Canadians b

orn and raised in Canada. As Adam pointed out, “I have a piece from each language and culture, and I do not fully belong to any” (Adam, personal interview, January 24, 2021, p. 2).

Mariam echoed the importance of translanguaging in her communication with her friends. She mentioned that using both languages in one sentence is a standard practice among Arab Canadian friends. To her, this is “the Arab Canadian teenager language...When we speak in English only, we feel Western, and we are not. We are a mix of Arabs and Canadians (Mariam, personal interview, February 20, 2021, pp. 5–6). Yazan and Saleh, when they translanguaged, also considered themselves part of the Arab Canadian group (Yazan, personal interview, March 31, 2021, p. 4).

Having dual citizenship (Spiro, 2010) carries a complex interaction of loyalties (Jasinskaja-Lahti et al., 2020) and psychological impacts (Verkuyten et al., 2023), particularly for those navigating identities (e.g., Adam, Salma, Mariam) across different national and cultural landscapes. From a psychological perspective, dual citizens may experience a constant negotiation of identity. They often combine differing cultural values, languages, and societal expectations. This negotiation was obvious in Salman and how he greeted people in his parents’ restaurant using two languages. Similarly, Batool and Yazan tried speaking English quickly to fit in the group and be part of the Arab Canadian communities. Continuous cultural and identity negotiation can lead to a rich, multifaceted worldview. However, it may also result in internal conflicts, especially when the values and expectations of the two nations differ.

The impact on loyalty can be particularly nuanced. Dual citizens might feel intense loyalty and duty to both countries. However, situations that demand the prioritization of one nationality over the other can create internal dilemmas and external judgments or misunderstandings. For instance, political tensions between their countries can place dual

citizens in challenging positions where their loyalties are questioned, or they are expected to take sides. For example, Salma faced challenging comments from her classmates about the September 11 incident, highlighting the delicate balance of loyalty she must navigate.

Furthermore, dual citizens can help create athird space" for themselves. This concept, rooted in the Third Space Theory by Bhabha (2012), refers to a unique cultural and psychological space where two distinct national or cultural identities are blended. For individuals with dual citizenship, this third space represents an intersection of their different cultural backgrounds, creating an environment where they can develop a new, hybrid identity. In this third space, dual citizens can combine and reinterpret elements from both cultures, leading to a unique sense of self not entirely defined by national or cultural identities in isolation. Adam, for example, when he introduced himself as an Arab, American, and Canadian student, confirmed that he did not belong to any of them; rather, he is a mix of all.

Engaging in English

The participants in the study used English in diverse settings and for numerous purposes. Whether it involved teaching English or assisting others, they considered their English proficiency part of their Canadian identity and a valuable asset for positively contributing to their communities. Nevertheless, their proficiency in English did not shield them from facing stereotypes associated with being Arab. In some situations, outsiders might perceive their fluency in English differently.

Canadians

Adam positioned himself as a proud, confident Canadian English speaker. He stated, "I am a Canadian, and this is my language. I use English to communicate with others, join sports teams, and be an active member in the Canadian community, and I am proud of doing so" (Adam, personal interview, January 24, 2021, p. 1). Phrases such as "I'm a Canadian" and "my

language" reflected his position of mastery and ease with the language. For Mariam, the English language was not just a tool for communication but an essential aspect of her Canadian identity and culture. She said, "I am a Canadian, born and raised in the prairie, and English is my language" (Mariam, personal interview, February 20, 2021, p. 1). Her mastery of English reflects her connection to Canada and the culture in which she grew up.

On the other hand, for students from refugee backgrounds like Batool, Yazan, and Mahmood, the role of English extended beyond communication; it symbolized a means of gaining a voice and achieving independence. This viewpoint aligns with McLoughlin's (2023) research, which suggested a more complex understanding of language acquisition for refugees. A critical aspect of English for the students from refugee backgrounds in this research study was its function as a tool for self-expression and for crafting a new identity within a different culture. Batool's experience, as she narrated feeling empowered by her mastery of "many powerful words" in English, illustrates the significant, transformative impact of language learning. This shifts the perspective from seeing language merely as a functional tool to recognizing its importance in helping refugees find their voice in an unfamiliar cultural environment.

However, delving deeper into the role of English in empowering students from refugee backgrounds and aiding in their cultural integration uncovers the complexities of this transformation. This exploration invites an examination of how this newfound linguistic ability intersects with maintaining their cultural and linguistic heritage. The assumption that proficiency in English and assimilation into Western culture are entirely beneficial deserves critical examination. This examination includes considering refugees' challenges and conflicts in harmonizing their native cultural identities with their adopted ones.

For instance, Batool expressed, “Because I have adapted to the Canadian culture and speak English fluently, and I have Canadian friends. They [her Arab friends] see me as less Arab or less connected to my roots, which is not true” (Batool, personal interview, March 3, 2021, p. 4).

It is worth noting that Batool only used the monolingual approach (Arabic only) for a short time. Her use of Arabic, her first language, was short, only a few hours in the afternoon, and was interrupted because of the war. Therefore, when she started learning English, she quickly became proficient and learned to use the language effectively. This experience aligns with the findings of Jia (2008) and Montrul (2015), who claimed that individuals who have spent a shorter time functionally monolingual in their native language are more likely to exhibit inconsistent proficiency in their first language over time. Additionally, Flores et al. (2017) emphasized that younger children with limited exposure to their native language than their older siblings or peers may need assistance maintaining it.

Outsiders

The ability to speak and understand the dominant language in a new culture is crucial to integrating immigrants and refugees. However, not being proficient in the language can lead to feelings of isolation and exclusion and being seen as an outsider (Ayoub & Zhou, 2022; Stewart et al., 2019). In this context, English is often the language that poses the most significant challenge for non-native speakers. This challenge can lead to a sense of inferiority and a lack of confidence (Muqorrobin et al., 2022). Yazan and Mahmood shared their struggles with using English and how it affected their sense of belonging in their school community.

Although English may be considered a comfort zone for immigrant students (e.g., Adam, Salma, Mariam, Suad) who grew up speaking and listening to the language, students from

refugee backgrounds such as Yazan and Mahmood found it challenging sometimes to use English and often felt like outsiders due to English not being their first language. Yazan said, “When I speak in English, I think twice, so I do not make any mistakes, which makes me the slow kid in the school. My friends laugh, but it hurts because it makes me feel different” (Yazan, personal interview, March 31, 2021, p. 5).

Furthermore, being singled out for pull-out ESL (English as a Second Language) classes in front of his peers made him feel uncomfortable and weaker than the other students (Yazan, personal interview, March 31, 2021, p. 5). Mahmood shared that learning English was stressful and caused him to feel hesitant and less confident. He said, “I am different; I am a bit quiet. I did not have friends who could understand what I was going through. I speak English in school and Arabic at home, and I must switch between the two languages and the two personalities. It is very stressful” (Mahmood, personal interview, March 20, 2021, p. 2). In ESL classes, Mahmood struggled with confidence, feeling that English language proficiency represented a source of power, which he initially lacked. As he expressed in the interview, he felt “less”, “different”, and “not part of the group” due to his limited English skills (Mahmood, personal interview, March 20, 2021, p. 4).

Mahmood and Yazan’s journey as ESL students presents a critical reflection on the role of English proficiency in cultural integration and identity formation. English, for these students, was not just a language to be learned; it was a significant factor that influenced their integration and sense of belonging within their school community. For Yazan, English was a barrier that separates him from his peers. He was conscious of his language use, fearing mistakes that might expose him to ridicule or reinforce his outsider status. His description of feeling like the "slow

kid" and the hurt from his friends' laughter underscores the social challenges accompanying language difficulties.

Meanwhile, Mahmood's narrative illuminates the psychological stress (Sabri et al., 2021) of being an ESL learner and constantly switching between English at school and Arabic at home. Furthermorethis narrative illustrates the complex emotional and cognitive stresses Mahmood faced as a multilingual student (Filippi et al., 2020). His hesitancy in speaking English in the classroom echoed how language proficiency can affect feelings of self-worth and belonging. The perception of English as a form of power was evident in his sense of feeling "less" and "different" due to his limited English skills. This dynamic creates a hierarchy in educational settings, where fluency in English is often connected with more excellent capability or status. It stresses that language proficiency is a skill and a significant social and academic capital in English-dominant societies.

According to Piquemal et al. (2019), in educational settings, there is an inherent risk that the classroom environment might be dominated or guided by the dominant culture. This dominance typically happens when teachers, influenced by the class's demographic composition, primarily respond to the majority group. As a result, minority students may lose confidence within this space, feeling anxious about expressing themselves freely. Teachers, serving as hosts in this dynamic, face the challenging task of creating a safe and inclusive environment for all students while navigating and addressing a range of views, some of which may be unsubstantiated or controversial (p.189).

English Educators

Multilingual students may have diverse positions in their school and community, which can influence their experiences and opportunities, such as English language educators, where

these students are recognized as valuable assets by their peers and community members who may seek their language and cultural expertise (García & Li, 2014). This diverse positioning can be seen among immigrants and students from refugee backgrounds. For example, Salma saw herself as an English educator responsible for helping others. During her teaching experience in Jordan, she used phrases such as "I explained to them", "I taught the students", "I made worksheets", and "I corrected the students' sheets" (Salma, personal interview, February 2, 2021, p.5) to position herself as an educator who is committed to helping her students learn.

On the other hand, Mariam positioned herself as a helper when she used English. She taught English to Arab students in a summer camp in Jordan and helped Arabs with limited English in Canada. She found happiness in helping others, stating, "It is nice to help others. I feel happy when I help" (Mariam, personal interview, February 20, 2021, p. 6). Additionally, Batool was responsible for educating her family on English sentences and phrases they could use in various settings, such as shopping centers, banks, and doctor visits. Salma, Mariam, and Batool are examples of multilingual students who use their linguistic expertise to benefit others.

The positive recognition of multilingual students for their language skills and cultural knowledge (García & Li, 2014) can contribute in some contexts to "Othering" (Said, 1979). This occurs when they are constantly identified and singled out for their differences, potentially leading to alienation or being perceived as outsiders. Such recognition, although well-intentioned, can foster a sense of exclusion (e.g., Salma and her Jordanian relative, Batool and her Arab friends). Furthermore, there is a risk of stereotyping in this positive image. The emphasis on the value of students for their linguistic and cultural background might narrow their identity to these aspects alone. This narrowing of identity can lead to expectations or

assumptions about their behavior and knowledge based on their background, subtly manifesting as discrimination.

Arab immigrant students and those from refugee backgrounds in this research study often faced the challenge of balancing their identities, striving to fit into the dominant culture while preserving their own. This challenge was particularly difficult in environments with limited understanding or acceptance of cultural diversity. Discrimination from peers and educators can intensify this struggle, making the educational experience more daunting. The students' narratives revealed that they are in demand for their language and cultural expertise. While empowering, this position also burdens them with representing their culture or language group, often in settings where they might be one of few such representatives. This responsibility can be overwhelming, especially for younger students.

Engaging in Arabic

In countries where Arabic is not the dominant language, numerous Arab families understand the significance of maintaining their cultural heritage. As Arab students use Arabic, they adopt various roles: they see themselves as responsible keepers of their culture, as distinct from others, as members of the Arab community, and as collaborators. Their use of Arabic varies their positioning, fluctuating between embracing their Arab identity and highlighting their uniqueness in a diverse environment.

Accountable

Adam believed he was responsible for communicating with those Arabs, who could not speak English, in Arabic. He positioned himself as respectful by using Arabic. He stated, "Knowing how to speak in Arabic puts me on the spot. I must communicate with my grandparents in Arabic. I cannot speak in English with them" (Adam, personal interview, January 24, 2021, p. 4). This moral position required understanding others' limited English

language ability. Similarly, Salma used Arabic to communicate with people with no or limited English language, positioning herself as considerate and understanding to others. She was fluent in English and Arabic, so she could translate for the Syrians and complete her volunteer work efficiently. She said, "Knowing both languages made my volunteer work easy as I was able to complete tasks quickly and efficiently. I felt proud helping others" (Salma, personal interview, February 2, 2021, p.4).

Saleh regularly communicated in Arabic with his family, relatives, and other Arabic-speaking individuals, valuing it as a sign of respect and consideration, especially for those not fluent in English. He explained, "When I call my grandma in Iraq, I speak with her in Arabic. I do not want to use any English word that she does not understand. I do not want her to think I changed," showing his commitment to maintaining his cultural roots and connections (Saleh, personal interview, April 12, 2021, p.4). Additionally, Saleh was volunteering at a mosque, where he taught Arabic to young children. He found this experience enriching, saying, "I play games, draw, and use puzzles to teach the children the alphabet. They even call me the nice teacher," which reflected his innovative and enjoyable approach to language teaching (Saleh, personal interview, April 12, 2021, p.4).

Furthermore, Mahmood used his proficiency in Arabic to assist other Arab students who relocated to Canada. He also participated as a volunteer at the Arab youth camp, where he exchanged language-learning experiences with fellow attendees. Mahmood stated, "I had fun. They taught me English, and I taught them Arabic" (Mahmood, personal interview, March 20, 2021, p. 3). Similarly, Batool used her fluency in Arabic to help other Arab students at her school. She communicated with them in Arabic to clarify English lessons, stating, "I had to

translate for Arab kids who were new to my school. I used my English skills to teach others" (Batool, personal interview, March 3, 2021, p. 3).

The narratives of Adam, Salma, Saleh, Mahmood, and Batool offer insights into how they use their Arabic language skills within their communities, mainly to assist others. While their stories showcase the beneficial characteristics of bilingualism, a deeper analysis indicates underlying themes of responsibility, cultural expectations, and external perceptions. Adam felt obligated to communicate in Arabic with those not fluent in English, a responsibility that sometimes placed him "on the spot," indicating potential pressure to conform to linguistic expectations within his community. This view was echoed in Salma's experience, where her ability to translate for Syrians, though rewarding, might also carry an implicit expectation to act as a linguistic mediator.

Moreover, Saleh's interactions, particularly with his grandmother, highlighted his concern about cultural identity perception. He felt compelled to maintain a specific image, reflecting a broader challenge many bilingual individuals face in balancing cultural identities across different contexts. The volunteering roles undertaken by Saleh, Mahmood, and Batool in teaching and assisting others in language learning reflected their active community engagement. However, these roles might also be influenced by community expectations, raising questions about the extent to which their efforts were voluntary or driven by perceived communal obligations. As someone deeply connected to the Arab community, I have always felt a responsibility to help others. This instinct to offer support is rooted in my society's cultural norms and values. Therefore, during my data collection, I wondered if this sense of duty is the norm among Arab students. Do they also experience this intrinsic urge to help, driven by the same culture? These notes in my journal serve not just as a reflection of my experiences but also

as a means to delve into how such culturally rooted obligations might influence the behavior and attitudes of others in the Arab community, particularly among the youth.

Furthermore, the participants' narratives suggest a concern about how bilingual students are perceived, especially within their Arab community. Saleh's teaching at the mosque and Batool's assistance to new Arab students at her school might be partially motivated by a desire to be recognized as contributors and maintain acceptance within their Arab community. Balancing roles in different languages raises questions about how Arab students, immigrants, or refugees navigate their bilingualism, potentially facing internal conflicts or misunderstandings due to language preferences or proficiency.

Different

Second-generation students may struggle to maintain cultural ties with their families while seeking assimilation in school, leading to a state of marginality. Park (1928) described individuals who feel a sense of belonging to two cultures, either through mixed racial heritage or being raised in a culture different from their birth culture, as "marginal people" (p. 892). Marginality can lead to psychological conflict, a divided self, and a disjointed person. Marginality also has social characteristics, including migration, racial differences, and cultural coexistence, where one culture has a higher status than others, as discussed by Stonequist (1935). As a result, negotiating identity for individuals living between two cultures becomes crucial.

Furthermore, migration has resulted in the relocation of people and cultures, posing adaptation challenges for those belonging to minority groups. The dominant culture expects minorities to adjust or remain separate (Stonequist, 1935, p. 2). Therefore, multilingual students have felt their languages and cultures are not valued or recognized in the dominant society, leading to marginalization (García & Li, 2014).

In this research, even though he speaks English fluently, Adam positioned himself as different than others because of the stereotype connected with Arabs. Sometimes, his classmates teased him about being an Arab. While he pretended to accept the teasing, Adam looked at himself as less than others, making him uncomfortable. In another storyline, he mentioned that he "does not belong to any culture" despite being born in the USA, raised in Canada, and practicing the Arabic culture at home. (Adam, personal interview, January 24, 2021, p. 3). Engaging in Arabic in the weekend school and outside school added a layer of Arabic originality to Adam, who felt different from his classmates. Adam asserted that "despite being fluent in English, when I speak in Arabic with my Arab friends, I feel different; even my tone changes" (Adam, personal interview, January 24, 2021, p. 4). Salman also mentioned, "I attend the Arabic weekend school every Saturday. I speak Arabic with my teachers and classmates, and we learn about the Arabic culture there. I sound funny and sometimes embarrassed" (Salman, personal interview, February 16, 2021, p. 3).

In contrast, students from refugee backgrounds showed confidence when using Arabic. Batool, Yazan, Saleh, and Mahmood confirmed being confident when using Arabic among their families and Arab friends; however, they felt different around their classmates. Also, Yazan felt confident, strong, and Syrian when using Arabic as it was the language he could use to communicate and express himself. He did not need to stress his brain and think of every word to avoid mistakes. He said, "I am Syrian, and Arabic is my language" (Yazan, personal interview, March 31, 2021, p. 5). However, he felt his classmates' curiosity when using Arabic in school or around non-native Arabic speakers.

Being Arab

In different narratives, Salma consistently expressed her pride in her Arab heritage (Salma, personal interview, February 2, 2021, p. 5). This sense of pride was captured in her poem, "*Where I'm From"* (see Figure 1), which she shared as her identity text during our conversation. Salma recounted how her teacher had provided the class with a poem template, encouraging students to compose their verses. She used the teacher's poem template to write about her Arabic and Canadian identities, creating a harmonious blend that filled her with pride for both cultures and nations.

Figure 1

Salma's Poem, Where I'm From (2020)

Where I'm From
I am from cold and snowy Canada,
I am from the hot desert life of Jordan,
I am from big family gatherings,
In which we celebrate each other,
I have a Middle Eastern face, and a Canadian voice,
I have Middle Eastern hair, but Canadian choice,
I have been carried, and born by a Middle Eastern womb,
But I abide by the North American differences in constant bloom,
I trust and obey my Middle Eastern religion,
But remain respectful of Canadians with irreligion,
I am from North American education,
But never losing the knowledge in my brain of my true nation,
I am from multi-cultural and diverse Canadian lights,
I am from the Arabian Peninsula nights,
I am from curly black hair and white snowy skin,
I am from Canada, which taught me to hold my chin high

This poem expressed Salma's mixed cultural identity as someone with Middle Eastern roots living in Canada. The poem successfully captured the complexity and richness of living between two cultures and the tension of trying to balance both. The contrasting images, such as "cold and snowy Canada" and "hot desert-life of Jordan," effectively contrasted Salma's two

worlds. Additionally, the repetition of "I am from" emphasized her sense of identity and roots. The poem also touched on family, education, religion, and cultural diversity, all contributing to Salma's sense of self. The line, "I have a Middle Eastern face and a Canadian voice", was evidence of a powerful representation of her blended identity.

Furthermore, the poet explored her identity and belonging as someone with Middle Eastern roots living in Canada. The poem captured the complexity of navigating between two cultures and the tension that can arise from trying to balance both. The poet's description of her blended identity and experiences of living between two worlds emphasized the challenge of finding a sense of belonging in both cultures. The final line, "I am from Canada, which taught me to hold my chin high", was an excellent note of pride and resilience in the face of cultural challenges. This line also suggested that despite the challenges, Salma has found a way to belong and be proud of her identity as a Canadian with Middle Eastern roots.

Batool also confirmed she belonged to her Syrian identity. When Batool first arrived in Canada, she found it challenging to connect with Canadian students due to cultural and language differences. She recalled feeling embarrassed when she could not understand what her classmates were saying or when she struggled to express herself in English. In addition to language and cultural barriers, she faced social exclusion from her classmates. She noted that some students would ignore her or avoid talking to her because of her different background and language skills. These experiences sometimes made her feel isolated and alone.

However, she found it easier to connect with people from other nationalities, such as Indians and Chinese, who shared similar experiences and struggles (Batool, personal interview, March 3, 2021, p. 4). She reflected on her belonging identity through poems (see Figure 2). Batool narrated how her teacher had provided the class with a poem template, encouraging students to

write their verses. She used the teacher's poem template to write about her identity, creating a creative piece.

Figure 2

Batool's Poem (2021)

I am from the stay and go.
I am from the new and old.
I am from the "oh you grew."
I am from "oh you're new?"
I am from the "this is for ever."
I am from the childhood friends.
I am from the running the fields.
I am from laying down under the stars at night.
I'm from my happy memories.
I'm from starting all over again.
I am from trying to find a place to call home.

This poem expressed the experience of being a refugee, moving from place to place and never settling down. The repetition of phrases such as "stay and go" and "new and old" suggested a sense of limbo between the two states of being. The lines "Oh you grew" and "Oh you're new?" conveyed the feeling of being an outsider and never belonging in any one place. The references to childhood friends and happy memories suggested a desire for stability and a sense of home.

However, the final lines, "starting all over again" and "trying to find a place to call home," revealed the ongoing struggle to achieve a sense of belonging. The poem's structure, with each line beginning with "I am from," provided a sense of the speaker's identity being tied to their experiences of movement and change. Furthermore, the repetition of this phrase also created a rhythmic quality in the poem, reinforcing the theme of cyclical movement. Overall, the poem conveyed a desire for a place to call home while acknowledging the challenges and complexities of her refugee experience.

As I read and analyzed the poems, I noted the students' poetic techniques and language use in my journal. I thought of how they employed imagery to express their emotions and experiences, showing their inner thoughts and feelings. These poems made me think about the broader challenges immigrants, refugees, and individuals with bicultural identities face. The poems also raised several questions about cultural identity and assimilation. I wondered how students from different backgrounds tolerate their cultural identities in circumstances similar to those of Arab students. How do they maintain their cultural heritage while adapting to new environments? Do they approach these challenges similarly to Arab students, or do they have different methods and perspectives?

Translanguaging and Global Positioning from Students' Perceptions

Miller and Reysen (2013) and Pogosyan (2019) suggested that a global identity fosters a sense of obligation toward the world, which individuals can then convert to action. The researchers identified two qualifications for viewing oneself as a global citizen: a normative environment that encourages one to be a global citizen; and global awareness that represents one's knowledge of the world and interconnectedness with others.

A normative environment of individuals, institutions, and societal forces can encourage one to embrace a global citizenship identity. This environment includes friends, family, teachers, supervisors, media, and government. On the other hand, global awareness is another factor contributing to developing a global citizenship identity. This awareness relates to an individual's knowledge of the world and their sense of interconnectedness with others globally. As such, the combination of a normative environment and global awareness predicts the extent to which an individual views themselves as global citizens.

Miller and Reysen (2013) posited that individuals' identification with global citizenship predicts six clusters of prosocial values and behaviors. These clusters include intergroup

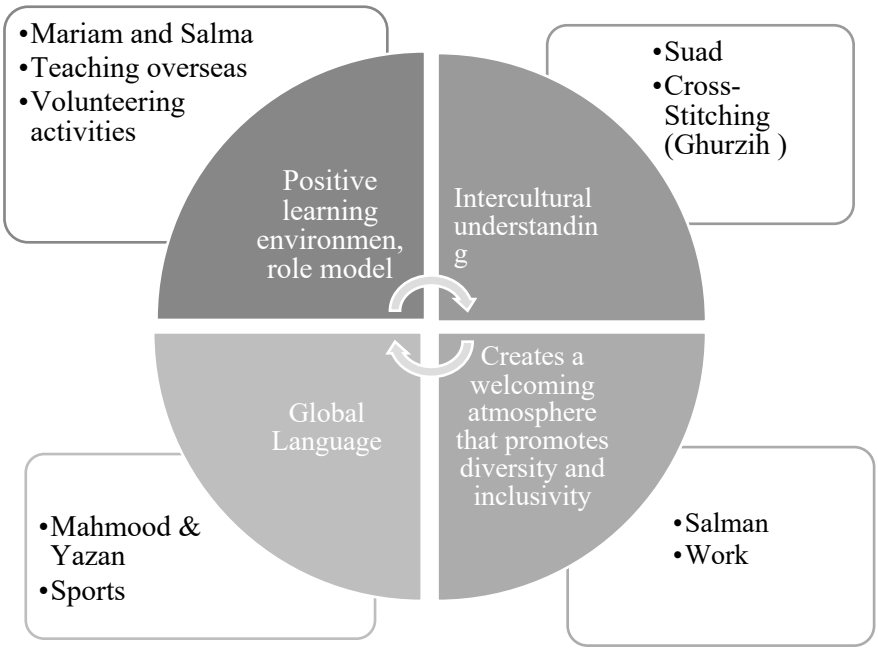
empathy, valuing diversity, social justice, environmental sustainability, intergroup helping, and feeling the responsibility to act for the betterment of the world. A strong sense of global citizenship can translate into concrete actions and attitudes promoting a more interconnected and equitable world.

Translanguaging is an approach that emphasizes using a student's language resources (García & Wei, 2014). This method acknowledges and respects the diversity of languages that multilingual students bring to the classroom and encourages them to use their entire linguistic repertoire, which includes their first language(s) and other languages they are proficient in (García, 2009). Through translanguaging, students develop their global identities and contribute to a more comprehensive and connected world by promoting positive attitudes towards multilingualism.

By utilizing their linguistic and cultural resources, the students in this research study connected with others and created a sense of community and belonging, demonstrating their competence, adaptability, and resourcefulness as global citizens (see Figure 3). How the students engaged in translanguaging can provide valuable insights into their language practices and identities, ultimately shaping their global positioning.

Figure 3

Translanguaging and Global Positioning



Suad, for example, used translanguaging as a means of expressing her culture and heritage. During her school carnival, Suad showcased her skills in cross-stitching, which she learned from her grandmother, to represent her culture. Suad explained, "In my city, ladies like to cross-stitch, and it becomes part of our culture, and I like to show it to people. I'm teaching others about it" (Suad, personal interview, March 30, 2021, p. 4).

Furthermore, during the interview, I inquired about the connection between her use of translanguaging and its impact on her global positioning. She said:

> Sometimes there are certain words or phrases that are hard to translate into English, so I'll use the Arabic word instead. I think it helps people understand the cultural context better. So, for example, when talking about cross-stitching, I might use the Arabic word

> "Ghurzih" instead of "cross-stitching" because it has a richer cultural meaning. (Suad, personal interview, March 30, 2021, p. 4)

Through translanguaging, Suad positioned herself as an educator, promoting understanding and appreciation of her culture while demonstrating her proficiency in both languages. This positioning highlighted the importance of translanguaging in shaping her global positioning and promoting intercultural understanding.

In addition to showcasing her culture through cross-stitching, Suad also positioned herself as an effective teacher by using translanguaging to teach coding to Arab students. Her approach to teaching positioned her as an inclusive educator who recognizes the value of all languages and uses them to benefit her students. This position represents her as a competent and resourceful teacher globally, as she can use her multilingual skills to connect with students from diverse backgrounds and promote understanding and inclusion. When I asked Suad about her translanguaging and global positioning, she said, "I believe that my ability to use multiple languages and connect with people from diverse backgrounds makes me inclusive and effective" (Suad, personal interview, March 30, 2021, p. 5).

Furthermore, Salman's use of translanguaging at the restaurant positioned him as a global citizen who can promote cross-cultural understanding and communication. Using Arabic and English to communicate with Arab and non-Arab customers, he was able to bridge cultural and linguistic barriers and create a welcoming atmosphere that promoted diversity and inclusivity. This position as a cultural ambassador not only highlighted the value of his linguistic skills but also positioned him as a positive representation of the Arab Canadian community to the broader society, thus contributing to the building of global connections and relationships. He said:

> I translanguage often when working at my parent's restaurant. We have many customers from different backgrounds, so communicating with them in Arabic and English is essential. It helps create a positive impression of Arab Canadians and shows that we're welcoming people… I sound funny sometimes when I cannot express myself in one of the languages. (Salman, personal interview, February 16, 2021, p. 5)

He also noted:

> Speaking someone's language, even just a little bit, can go a long way in building relationships and breaking down barriers. And it's not just about the language itself; it's also about understanding and respecting different cultures and traditions. I've learned a lot from our customers. (Salman, personal interview, February 16, 2021, p. 5)

Moreover, Mariam's use of translanguaging in teaching English in Jordan positioned her as an adaptable and flexible communicator who can effectively navigate language barriers on a global scale. Using Arabic and English, Mariam was able to connect with students from different linguistic backgrounds and create a sense of inclusivity in the classroom. This skill was essential globally, where language barriers can hinder communication and understanding. Mariam's ability to adapt and use translanguaging in her teaching reflected her awareness and appreciation for diverse cultures and languages. Furthermore, it positioned her as a competent and resourceful teacher who can effectively facilitate learning and create a positive learning environment. She said:

> One instance that comes to mind was when I was teaching English in Jordan. My students were Arabic speakers, so I used a combination of Arabic and English to teach them since I needed to be more fluent in Arabic. This helps me to be more effective than

> simply teaching in English. It allowed the students to understand the material better and engage in the class. (Mariam, personal interview, February 20, 2021, p. 6)

Similarly, Salma's use of translanguaging to explain school subjects to other Arab students in her school and to teach English to Arab students in Jordan positioned her as a knowledgeable and skilled student who can help her peers navigate academic challenges. She contributed to a positive learning environment and created a sense of community and support among Arab students, positioning herself as a leader and role model in a global context. She said, "I want to be a role model for other Arab and non-Arab students and prove to them that they can succeed academically and globally, despite the language barriers and stereotypes" (Salma, personal interview, February 2, 2021, p. 5). United Nations (n.d.) documented that global citizenship encompasses a broad range of social, political, environmental, and economic actions taken by individuals and communities with a global perspective. Rather than viewing themselves as isolated actors within a single society, global citizens recognize that they are members of diverse local and non-local networks. By promoting global citizenship in sustainable development, individuals can embrace their social responsibility to act for the betterment of all societies, not just their own.

Moreover, Mahmood and Yazan's translanguaging practices allowed them to bridge the language gap between themselves and their classmates while playing soccer. As they continued to use translanguaging in their everyday life, they gained the confidence to express themselves in both languages, enabling them to navigate different social and cultural contexts.

In conclusion, translanguaging is vital in positioning the students in the study globally, by shaping their identities, and contributing to a positive learning environment. Using multiple languages and navigating language barriers positioned the students as adaptable, flexible, and

effective communicators in a global context. Furthermore, through translanguaging, students in the study became cultural ambassadors, educators, and leaders who can bridge the gap between diverse cultures and languages, contributing to the community and supporting diverse learners. Moreover, translanguaging helped the students maintain cultural and linguistic connections, ultimately shaping their global identity. Therefore, translanguaging is a valuable tool for immigrants and refugees in navigating new environments, building relationships, and contributing positively to their communities globally.

Chapter Seven: Recommendations and Conclusion

This final chapter summarizes the primary concepts noticed throughout the study. Following this summary, recommendations for practice, policy, and future research are presented. Then, the chapter addresses the limitations of the current research, highlighting areas for improvement in future studies. Finally, a broad conclusion is drawn, reflecting upon the significance of the study's findings and their implications for the field.

Introduction

Recent research has shown decreased support for English-only school policies (Collier & Thomas, 2004; García & Wei, 2014; Herrera & Murry, 2014; Ovando & Combs, 2018). Instead, scholars are advocating for a more bilingual approach to education, incorporating students' first languages as a tool for learning (Garcia & Wei, 2014). Scholars have suggested that engaging in social and cognitive interactions during learning can enhance students' language and meaning-making abilities (Garcia & Wei, 2014, p. 79). Various studies have addressed critical questions about the role of the languages that Arab immigrant students and those from refugee backgrounds bring to school and their impact on academic underachievement among bilingual students (Fasold, 1975; Gumperz, 1967; MacSwan, 2017; Timm, 1975). Therefore, scholars have emphasized the advantages of translanguaging (Creese & Blackledge, 2010b; García, 2009, 2011; García & Kleifgen, 2018; García & Kleyn, 2016; García & Leiva, 2014; García & Wei, 2014; Hornberger & Link, 2012; Lewis et al., 2012; Menken & García, 2010; Muller et al., 2019; Phillips et al., 2002).

This research study has explored how Arab students use their linguistic resources to construct knowledge collaboratively and acquire understanding in a learning environment. In this study, the engagement of Arab students, immigrants, and refugees in translanguaging was viewed as a natural and effective communication method used in various domains and contexts.

For instance, students used translanguaging to communicate with Arab friends and siblings, discuss schoolwork with parents, text messages, watch movies, play sports, and participate in other activities. Despite their proficiency in Arabic and English, translanguaging was essential for immigrants and students from refugee backgrounds to communicate and navigate their daily lives. They relied on translanguaging to complete their sentences when they faced difficulties, express themselves in school, solve math problems, and describe what they learned to their parents. This practice allowed them to express themselves more accurately and effectively, which provided a sense of empowerment and belonging in their new environment.

Furthermore, the study has highlighted the different positions of Arab immigrant students and those from refugee backgrounds when engaging in translanguaging, English and Arabic. Immigrant students may use English to improve their proficiency in Arabic, while students from refugee background may use Arabic to improve their English skills. However, translanguaging was found to occur regardless of the language used for support.

Arab students who translanguage were seen to be positioned by others in various ways, from being mistaken and Westernized to being seen as flexible, funny, typical, or the norm. Arab immigrants and students from refugee backgrounds were positioned in various ways when engaging in English. Some students expressed a sense of mastery and ease with English, using it confidently in various social and community contexts. For others, English was not only a tool for communication but also a crucial aspect of their Canadian identity and culture.

Arabic was found to be used in different domains and contexts as well. For example, classical Arabic was used for religious and academic purposes in Arabic weekend schools and when practicing Islamic rituals. In contrast, dialects (e.g., Jordanian, Palestinian, Egyptian) were used at home, in everyday conversation, in public places, for privacy, with extended families,

and when volunteering. Several reasons why Arabic was used at home included parental preference, limited proficiency in English, and the need to communicate with the students' extended families. The study also highlighted the challenges that Arab immigrant students and those from refugee backgrounds faced in maintaining their cultural identity while seeking assimilation in school and society.

Recommendations

The following subsection provides recommendations that address the challenges and opportunities identified in the study and improve the experiences of Arab immigrant students and those from refugee backgrounds in Canada. The recommendations are intended for practice, policy, and research working with this population and are aimed at promoting effective language acquisition, cultural preservation, and social integration.

Practice

Today's classrooms are increasingly diverse, with students from various cultural, linguistic, and ethnic backgrounds (Prescott et al., 2018). Immigrants, families of refugee backgrounds, and their children encounter challenges in the initial phases of settlement in their host country globally (Louie, 2012; Sainsbury & Renzaho, 2011). When immigrant students enter Canadian schools, they are expected to use English. For some students, English is their second or third language in their linguistic repertoire.

Despite significant achievements among linguistically diverse students in the Canadian context, Cummins et al. (2012) asserted that disparities continue in Canadian education, particularly in addressing the needs of linguistically and culturally diverse students and communities (p. 27). Azzahrawi (2020) argued that as classrooms adapt to this diversity, so too does the role of educators. Teachers guide students, integrate knowledge into their daily lives, and prepare them to be active and valuable community members. Therefore, teachers must

reflect this diversity to create an authentic and relatable learning environment. This environment can be achieved by hiring educators from diverse cultural backgrounds within school systems.

Diverse educators bring a wealth of cultural knowledge and experiences into the classroom. Their ability to relate to students from various backgrounds and understand the cultural nuances that impact their learning experiences enhances teaching and communication. Additionally, diverse teachers serve as powerful role models for students. When students encounter educators who share their cultural or ethnic background, it fosters a sense of belonging and inspires academic and career aspirations.

Furthermore, these teachers enrich the educational experience for all students, promote cultural understanding, and equip students to thrive in a globalized world. Hiring multicultural educators also exposes students to diverse perspectives and experiences, vital in today's interconnected world. They can offer unique insights, enrich classroom discussions, challenge stereotypes, and reduce prejudice. Moreover, teachers with diverse language skills are vital in supporting English language learners or speakers of other languages, bridging communication gaps, and ensuring equitable access to quality education.

Beyond hiring, allowing teachers from diverse backgrounds to pursue leadership roles within the school system, such as department chairs, curriculum developers, or school administrators, is essential. Inclusion ensures that diverse voices actively contribute to shaping the educational landscape. Creating an inclusive and diverse educational environment requires a multifaceted approach, including programs supporting all teachers. Establishing mentorship programs that pair new teachers from diverse backgrounds with experienced mentors provides invaluable support networks for collaboration, experience-sharing, and the exchange of effective teaching strategies.

Furthermore, offering language support for non-native English-speaking teachers is critical. Enhanced language proficiency and communication skills break down language barriers that may hinder effective teaching and communication with students and colleagues. In addition to hiring and support programs, integrating multicultural content into university teacher preparation programs represents a foundational step in equipping future educators with the knowledge and skills required to foster inclusive and equitable classrooms.

Cultural competency training for all teachers and staff further promotes understanding of cultural differences, sensitivity, and respect. This training is critical in creating inclusive and cooperative learning environments. Continuous professional development opportunities should be readily accessible to educators, providing them with the necessary skills and knowledge to effectively teach diverse student populations.

Policy

Policymakers play a critical role in education. They are responsible for leading the direction of curriculum development and ensuring that it aligns with the evolving needs of diverse student populations. Their role starts by recognizing the significance of bilingual education. Acknowledging its importance within the educational system, policymakers send a powerful message that linguistic diversity is respected and recognized. This recognition forms the foundation for comprehensive bilingual education programs to be built and supported.

One of the fundamental ways policymakers can impact education is by establishing and updating curriculum standards. These standards serve as the compass that guides curriculum development across all educational levels. Policymakers can infuse these standards with multicultural perspectives and a commitment to linguistic diversity. Doing so ensures that curricula encompass various cultures and languages, fostering an inclusive educational

environment. Moreover, policymakers must provide resources to develop inclusive and bilingual instructional materials and textbooks that represent diverse cultures and languages, ensuring educators have the tools to provide a rich and inclusive learning experience.

Furthermore, policymakers can mandate cultural competency training for educators and educational staff. This training equips teachers with the essential knowledge and skills to understand, appreciate, and effectively support students from diverse cultural and linguistic backgrounds. Through such training, educators can create inclusive classrooms where students feel valued and understood, regardless of their heritage. Adequate teacher preparation is crucial for a successful bilingual and multicultural education. Policymakers can take measures to enhance teacher preparation programs, ensuring that future educators are well-equipped and ready to be in diverse and bilingual classrooms. These measures include providing training in language acquisition strategies, multicultural teaching approaches, and bilingual education.

Preparing teachers to manage critical moments in multicultural and multilingual classrooms is critical. According to Piquemal et al. (2019), enabling students as active participants in a welcoming classroom largely depends on the teacher's approach to giving a voice to marginalized students. Before entering the classroom, teachers need to clearly understand the importance of their role in guiding and exerting authority. This awareness is crucial because, without it, instances of racial resentment, hate speech, or even intellectual discussions might not be handled ethically. A teacher's preparation and mindset can significantly influence how these sensitive situations are navigated in an educational setting (pp.190-191).

Hiring multicultural staff in administrative roles, such as superintendents, principals, educational leaders, and policymakers, is essential for comprehending and addressing the multifaceted diversity within schools. This diverse leadership reflects the communities served

and fosters an environment where inclusivity and multicultural perspectives are valued and integrated into decision-making.

Various studies (Hanushek, 2003; Krueger, 2003) have emphasize the importance of adequate school funds. Policymakers can effectively allocate funding to support bilingual education. Allocation includes budget provisions for bilingual materials, teacher training, language support services, and classroom infrastructure. Adequate resource allocation is fundamental in ensuring bilingual education programs have the tools to succeed.

ESL teachers occasionally remove specific students from the regular classroom setting to provide them with English as a second language instruction to prevent potential disruptions and challenges in the class. The impact of pull-out ESL classes on students can be significant, affecting their confidence, sense of belonging, educational progress, and self-perception compared to their peers. ESL students often experience a decrease in their confidence levels when they are consistently singled out for separate language instruction. Being pulled out from their regular classes can lead to feelings of inadequacy or self-doubt (e.g., Yazan & Mahmood in this study). These students may become hesitant to participate in class discussions or engage in academic activities due to fear of making mistakes or feeling like they don't measure up to their English-speaking peers.

A sense of belonging in a school community is essential for a student's overall well-being. Pull-out ESL classes can sometimes isolate students from their English-speaking peers, making them feel like outsiders. They may struggle to connect with their classmates and the school culture, leading to isolation or alienation. Furthermore, while ESL classes are designed to improve language skills, they can unintentionally slow students' educational progress in other subjects. Time spent in ESL classes may result in missed instruction in core subjects, hindering

academic advancement. The experience of being pulled out of class can be particularly challenging for ESL students, as they may feel they are falling behind academically compared to their peers.

Moreover, ESL students may develop a negative self-perception due to language struggles. They might internalize the idea that they are "less than" their English-speaking peers, which can affect their self-esteem and overall self-image. These negative self-perceptions can have lasting effects on their educational and personal development.

Therefore, encouraging inclusive classroom practices that integrate ESL students into classes as much as possible allows them to interact with native speakers and reduces feelings of isolation. Thus, providing additional language support within regular classroom settings is critical. This support ensures that ESL students receive the language assistance they need while being part of the broader student community.

Finally, implementing peer mentorship programs where proficient English-speaking students can support their ESL peers fosters a sense of belonging and reduces feelings of being "less than." In class, promoting cultural integration activities and events celebrating diversity can make ESL students feel more valued and appreciated within the school community. Besides, enacting this strategy can offer professional development for teachers to effectively enhance their skills in supporting ESL students. The result can be an improvement in the overall classroom experience for these students.

Research

Further investigation of translanguaging and language maintenance in various educational settings and contexts, focusing on different language pairs and diverse student populations, is critical. This focus will help lead to a better understanding of the benefits and

challenges of translanguaging and inform best practices in education. Research on the long-term effects of translanguaging and bilingual education on students' academic achievement, language proficiency, and socio-emotional well-being will provide valuable insights into the lasting impacts of these practices on students' educational outcomes.

Researching the social and emotional aspects of translanguaging and bilingual education, such as students' sense of identity, belonging, and self-esteem, can provide valuable insights into the holistic benefits of these practices and inform the development of supportive educational environments. In addition, technology plays a critical role in people's lives. Exploring the role of technology in facilitating translanguaging and bilingual education is critical. Studying digital tools and resources that support students in using multiple languages for learning can help identify effective strategies for integrating technology into bilingual education and promoting equitable access to resources for all students.

By using these strategies, teachers can create a more inclusive and engaging learning environment that values and supports students' native languages, ultimately leading to improved academic outcomes and a greater appreciation of linguistic and cultural diversity.

Limitations

The study's limitations stem from specific aspects of its design and methodology that impact the interpretation and broader applicability of the research findings. These constraints limit the ability to generalize results and detail practical applications. Limitations originate from initial design choices, techniques to ensure validity, and unforeseen challenges encountered during the research process (Price & Murnan, 2004).

One notable limitation of this study was the challenge of attracting a diverse group of student and parent participants from various Arab communities. The participants primarily consisted of Arab high school students from Syria, with fewer participants from Jordan,

Palestine, Iraq, and Egypt. This limited diversity may have affected the study's ability to represent the broader Arab community accurately. Furthermore, all interviewed families were Muslim, although there was an intention to include participants from other faiths, such as Christianity and Judaism, to understand better how religion influences translanguaging and language use.

Additionally, the study's sample size does not reflect the entire population of Arab immigrant students and those from refugee backgrounds in Canada, thus limiting the generalizability of the findings (Creswell, 2018). Another limitation is the nature of the study, which captures only a snapshot of participants' experiences at a specific time. This approach may not accurately reflect the ongoing changes and developments in their lives and adaptation processes in Canada.

This research study explores the use of linguistic resources among Arab students, with findings particularly relevant to the demographics represented. Although the conclusions offer insights into language use patterns, they mainly reflect the experiences of the specific participant group rather than the broader Arab community in Canada. The extensive diversity within the Arab community suggests that this study's limited scope may not capture the varied experiences across this group, affecting the depth and generalizability of the findings. Efforts were made to enhance internal validity through coding procedures and requesting participant feedback on the emerging themes. However, the study's external validity remains constrained by the sample size. Future research should include a more diverse and extensive sample to enhance the generalizability of the findings.

Despite these limitations, the research study provides valuable preliminary insights into the challenges faced by Arab immigrants and students from refugee backgrounds, underscoring

the need for more detailed, long-term studies to understand their experiences and integration processes in Canadian society fully. Furthermore, the findings offer potential transferability to similar contexts or populations. The insights gained from the experiences of Arab students in Canada may apply to understanding the challenges faced by other immigrant or refugee groups in similar multicultural settings. Educational professionals and policymakers can use these findings to support better integration and language acquisition between immigrants and students from refugee backgrounds in other regions. Additionally, researchers may find the themes of language negotiation and identity formation relevant to studies in other communities worldwide, offering a basis for comparative analysis and further exploration. Thus, while the direct generalizability of the findings is limited, the transferability provides an avenue for applying the insights gained to broader contexts, contributing to a deeper understanding of the complexities immigrant populations face globally.

Final Thoughts

This research appeals to scholars examining bilingualism, multilingualism, and language maintenance in immigrant and refugee populations. The findings could potentially aid educators and policymakers in comprehending the challenges faced by students whose native language differs from the language of instruction by fostering greater awareness and appreciation of people's diverse backgrounds and differences, including heritage languages, ethnicity, immigration status, and other facets of identity.

Translanguaging among Arab immigrant students and those from refugee backgrounds highlights the dynamic and multifaceted interplay between language, culture, and identity in an increasingly globalized world. It is a vital tool for communication, learning, and navigating the complexities of daily life, enabling students to strike a balance between adapting to their new environment and preserving their connections to their cultural heritage. Moreover, it plays a

critical role in language maintenance, ensuring that students retain their linguistic skills in both their native language and English.

Despite the potential challenges and varying perceptions of translanguaging, it is crucial in empowering students, fostering a sense of belonging, and enhancing their overall academic experiences. Furthermore, these students' resilience and adaptability as they embrace their bilingual identities illustrate the importance of supporting bilingual education, language maintenance, and translanguaging practices within educational settings.

Moving forward, it is essential for educators, policymakers, and researchers to recognize the value of bilingualism and translanguaging and to advocate for the development and implementation of policies and practices that promote linguistic diversity and inclusivity. In addition, continued research on the impacts of translanguaging on academic achievement, language proficiency, language maintenance, and social-emotional well-being will provide valuable insights into the holistic benefits of these practices, informing the development of more effective and responsive educational approaches.

The role of parents and students in language maintenance is of paramount importance. For example, parents can encourage their children to use their native language at home, share cultural stories, and engage in community events to strengthen their linguistic and cultural connections. On the other hand, students can take the initiative by participating in language classes, seeking opportunities to practice their native language, and forming peer groups with similar linguistic backgrounds. Additionally, fostering collaboration between schools, community organizations, and government agencies can help create a comprehensive support network for immigrants and students from refugee backgrounds, addressing their language needs, maintenance, and social and emotional well-being.

In conclusion, translanguaging is a powerful mechanism for fostering comprehension, inclusivity, and understanding among diverse language groups. Imbalanced linguistic power dynamics can impede students' learning, growth, and opportunities for achievement. By embracing society's linguistic and cultural diversity and supporting bilingual education and translanguaging practices, it is possible to create more inclusive, equitable, and empowering learning environments for all students, regardless of their linguistic background. Integrating translanguaging into the educational landscape enables multilingual students to fully cultivate their linguistic and cultural potential while promoting a culture of respect and appreciation for linguistic and cultural diversity among their peers. Translanguaging is a dynamic and effective language learning and communication method within educational contexts.

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Appendix (1): The Canadian Arab Association in Winnipeg (CAAW)

Research Title
Translanguaging and Language Maintenance among Arab Students: Immigrants and Refugees
Researcher
Rawia Azzahrawi
Ph.D. candidate
University of Manitoba, Faculty of Education
azzahraw@myumanitoba.ca
Advisor: Dr. Sandra Kouritzin
Professor, Second Language Education
University of Manitoba, Faculty of Education
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My name is Rawia Azzahrawi. I am a graduate student at the University of Manitoba interested in learning about translanguaging and language maintenance among Arab students, immigrants, and refugees. Translanguaging means bilingual students are encouraged to use all their linguistic abilities in a classroom setting, regardless of the language used (predominantly English), to understand the learned content. This study will explain why and when some Arab students use translanguaging and how Arab students' heritage language can support their academic, linguistic, and social development. I am writing to your association seeking permission to distribute recruitment letters and emails on my behalf to the Arab community in Winnipeg to participate in my research study.

In this study, I will work with six Arab families, three immigrants, and three families of refugee background, married or single-parent families: (a) who are from Arab origin only; (b) have children enrolled in Canadian high schools in grades 9-12; (c) bilingual (English and Arabic); (d) or not proficient in English.

Participants will be asked to participate in 1 to 2 individual interviews that will last between 1 to 2 hours each. If I do not finish all the first session questions, the second interview will be done. They will be provided with a list of guiding questions before interviews. Participants will have the freedom to elaborate on, skip, or reject any questions and will be free to add any additional information they think relevant. In this study, I will interview students about their creative work in and outside the classrooms if they have any. I will keep a copy of their creative works in a secure location in my office and use them when analyzing the research data. The artifacts will be deleted after the University of Manitoba has accepted my thesis. After transcribing participants' interviews, I will return it to them for member checking. They will have four weeks to review and approve it, after which you cannot withdraw from the study. The anticipated month and year in which data cannot be removed are December/ 2021

Due to the COVID-19 pandemic and the resulting physical distancing requirement, I will conduct the interviews remotely using Zoom. The interviews will be conducted at a convenient time for the participants.

If they permit me, I would like to audio record the interviews using an iPhone app called Voice Memos. No name or any identification will be mentioned. Any information I get about them or their families will be kept strictly confidential. I will keep participants' contributions to the research confidential unless they have agreed otherwise (preferably in writing). Direct identifiers will be removed from the information and replaced with a code. I will save a list of codes that links the participants' code names with their actual names to re-link the data if necessary. I will remove the recording from the recording device and store it on a USB stick that will be kept securely in my office. The recording will be deleted after the University of Manitoba has accepted my thesis. If they wish, they can check the recording when finished.

Findings from this study may result in publication in academic journals or conferences without identifying participants. Data may be used in subsequent studies, publications, and presentations. If participants wish, they can review and verify the information in the writing before publication. They can also receive a summary of the research findings two months after the data collection phase of the study is completed by Canada Post or electronically.

There are no anticipated benefits from participating in this research other than contributing to advancing knowledge. Participants will not receive remuneration of any kind. The risks in this study are minimal, like the risks that might be encountered in everyday life. Taking part in this study is entirely voluntary. If they decide not to participate in this part of the study, they can let me know by sending me an email or phoning me. In situations where I suspect child abuse, I will report it to legal authorities in Winnipeg.

This research has been approved by the Education/Nursing Research Ethics Board (ENREB). If you have any concerns or complaints about this project, contact the Human Ethics Coordinator at 204-474-7122 or humanethics@umanitoba.ca. Participation in this study is entirely voluntary, and if people choose not to participate, it will not impact my relationship with the association and my volunteer work with the Arab community. If you have any questions, please do not hesitate to ask. Remember, this is entirely voluntary. People can choose to be in the study or not. If you have any questions about the study, please contact me at azzahraw@myumanitoba.ca.

Thank you very much.
Sincerely,
Rawia Azzahrawi
Ph.D. Candidate
Faculty of Education/ Second Language Education
University of Manitoba

Appendix (2): Questions That Guided Parents' Semi-Structured Interviews

Parents' Background

- Do you want to do this interview in English or Arabic?
- Could you please introduce yourself? (e.g., name, profession, country of origin?)
- What dialect do you speak? Do you speak another language at home or work?
- How long have you been in Canada?
- Where did you live before coming to Canada?
- Are there any cultural differences you noticed when moving to Canada?
- Have you developed the following skills and attitudes to bridge cultural and linguistic differences: empathy, flexibility, listening without judgment, appreciation for multiple cultural perspectives, and cross-cultural communication?

Parents' English Language Level

- Do you speak English? How fluent are you? Do you need some time to reply to a question in English? If the conversation is in English, do you translate it into Arabic first, then into English?
- Do you try to improve your communication skills? Why? Where do you speak English?
- Do you take any English classes? If yes, do you know your colleagues in the class? How do you communicate with them? Do they know that you speak Arabic? Do they ask you to say some words in Arabic? How do you feel?
- Are you concerned about losing your first language? How do you maintain it?
- How can you consider cultural and linguistic diversity a strength and an opportunity rather than a concern?

Parents' Attitudes Towards Their Children's Language

- What language do you use when you communicate with your children?
- Do you prefer using Arabic or English when speaking to your children? Why?
- When do you speak to your children in Arabic only? And when do you speak with them in English only? Why?
- How do you act when your children speak in English only?
- Do you ask for clarification if you need help understanding the conversation?
- Have you ever used Arabic and English in one sentence when communicating with your children? When? Where? And why?
- Do you speak to your children in your first language only? Why?
- How do you encourage your children to speak their first language? How often do you correct them?
- How do you support your child in learning Arabic?
- How do you support your child in learning English?
- Do you think that focusing on one language is more important than learning two at the same time?
- Do your children ever mix their languages up at home? How often? When? Do you correct them?

- Do they get confused when they hear two languages spoken around them?
- When did you start teaching your children your first language?
- What are some of the problems that you face when speaking one language with your children?
- Do you encourage your children to use English at home? Why?
- Do you encourage your children to speak Arabic at home? Why?
- What language do you speak to your children in school or public? Why?
- What's your overall impression when your children speak in another language? Do their voices change? How about their attitude, speed, voice, and volume?
- On what occasions do your children use the Arabic language only? English language only?
- What are the challenges you face when teaching your children your first language?
- Are they enrolled in weekend schools to learn Arabic? If yes, for how many hours? Do you help at the weekend school? Do your children benefit from joining Arabic weekend schools? Are these schools vital to you? Why?
- In your opinion, how and when do your children use their first language?
- If you had to advise an Arab parent who arrived in Canada in terms of their Arabic language, what would it be? Why?

Parents and their Children's School

- Do you have any difficulties communicating with your children's school? If yes, what are they?
- How do you solve any issue related to your children's schoolwork? Do you explain the issue in Arabic? Or do you try to communicate in English?
- Do you ask your children for help in translating?
- Generally, how do you think your son/daughter is coping with the new schooling environment?
- How different do you see schooling in Canada compared to where you come from?
- Do you think they are having a positive or a negative experience? Why? How about you as a parent?
- Do you feel involved or separated from your children's schooling experience?
- Academically, is it easier or more difficult for them to succeed? Why?
- What factors do you think impact their schooling experience?
- Are they getting the support they need at school to help them integrate and cope?
- What extra-curricular activities is/are your son/daughter involved in?
- Anything else I should know? Missing? Important?

Appendix (3): Questions That Guided Students' Semi-Structured Interview

Student's Background:

- Do you want to do this interview in English or Arabic?
- Could you please introduce yourself?
- What is your country of origin?
- What grade are you in? Did you attend school before? Where?
- Tell me about your previous school experience.
- What is your first language? What dialect do you speak?
- Do you speak any other languages or dialects?
- What other languages did you study before? For how long?
- What countries have you traveled to?
- How long have you been in Canada?
- What were your educational experiences like growing up?

At Home:

- What is the primary language spoken at home?
- What language do you speak to your parents, grandparents, and siblings?
- Do you understand the language of your parents and your grandparents?
- When do you speak with your family in Arabic only? Can you give me some examples? Why do you speak with them in Arabic only?
- When do you speak to your family in English only? Can you give me some examples? Why do you speak with them in English only?
- When do you use both languages in the same sentence?
- Do your parents correct you when you mix between languages?

Maintaining Student's First language:

- Do you go to an Arabic weekend school? Why? Do you practice the Arabic language at home? Do you think it is essential to practice your Arabic language? Why?
- How about English, do you practice at home? If yes, with whom? And when?
- Are you familiar with the formal Arabic language? E.g., reading, writing, and speaking
- What do you read in formal Arabic? Do you speak the formal language or your home country's dialect when speaking in Arabic?
- When do you mix Arabic and English at home? Why?

At School:

(1) School experience

- What have your experiences been like as a student in Canada?
- Which experience do you consider more positive, your schooling experience in Canada or outside of it? Why?
- What have you enjoyed the most about your school? Why?
- What have you enjoyed the least? Why?

- Does your life at school cause any particular concerns or fears for you as a student? An Arab student?
- What would you like others to know about your school experience?
- Have you noticed any changes in your identity in an English-speaking country? How?
- What are things that go on in your school that most support Arab-Canadian students' academic performance? Social integration? Learning of the language?
- What advice would you give to other Arab students?

(2) Strategies to Communicate in English:

- What strategies do you use to learn English? (Did you study with English tutors?)
- Do you translate it into Arabic first?
- Do you ask your teacher for clarification if a word or a sentence is not familiar to you? If yes, do you speak to her privately, or in front of the class? Why?
- How important is it for you to learn and speak English? How about the Arabic language?
- In which subjects do you speak in English only?
- In which subjects do you speak in Arabic only?
- When do you mix both languages, Arabic and English? Why?
- How do you decide which language to use?
- In which context do you use your first language: (1) to discuss activities in a small group; (2) to provide assistance to peers during activities; (3) to respond to a teacher question; (4) to talk about your own culture; (5) to compare between your native language and English; (6) to ask for permission; (7) other (please specify)
- Do you understand when the teacher only speaks in English? (Never, a little, most of the time, or all of the time).
- Can you explain how you feel when you don't understand something during English? What do you do? Ask for clarification, or do you stay silent, or do you wait until the end of the class and ask the teacher?
- When you use Arabic vocabulary during English speaking, how does that help you?
- Do you understand better in English when you've heard the same story before in Arabic?
- How does hearing a story in Arabic before you hear it during English help you to understand it in English?

(3) Communicating with Teachers and Classmates:

- How about your teachers and your classmates, do you speak with them in English, Arabic, or both?
- Do you feel comfortable communicating in English in class?
- Do your friends know that you speak Arabic? Do they ask you to speak in Arabic in front of them? How do you feel? Do you think this is something special?
- If someone asks you about your Arabic language, do you talk about it? Why?
- How do you feel knowing two languages? Do you write in front of your class in Arabic? If yes, in which occasion(s)?
- Do you have any Arabic native speaker student(s) in your class? Do you speak with him/her in Arabic in front of the class, or around other classmates? If yes, what they say to you? Do they think it is cool? Or different?

- How do you feel communicating with Arab students in Arabic?
- How do you feel when you are in your classroom?

Translanguaging and the Global Positioning

- Do you think learning English and Arabic can affect your future? How?
- What do you believe goes on in school that most hinder Arab-Canadian students' academic performance? Social integration? Learning of the language? And identity?
- Some believe language shapes one's identity. What are your thoughts regarding that topic?
- How does translanguaging position you globally? Examples
- In your opinion, how can schools better educate students from various backgrounds and ethnicities? Arab-Canadian students, in particular? Any suggestions?
- Do you think mastering Arabic and English languages can be an excellent assist for your future? How?

Would you like to add anything else? Should I include anything else?

Questions That Guided Students' Semi-Structured Interview – Identity Texts

- Do you have a hobby? Do you use it in school? Where? And when? Can this hobby help you communicate in English? Explain
- Do you use any Arabic calligraphy? When do you use them? How do you feel when using Arabic in class?
- Do you have experience learning English through the arts? Can you give me some examples?
- Can you show me samples of your writing and drawing if you have any, where you used Arabic, English, or both languages?
- Do you use pictures or drawing instead of words when writing about a specific topic?
- Did you enjoy having the freedom to use both Arabic and English?
- Did you like it to (write, sing, and dance) about your identity and family?

Potential Questions that will Guide the Analysis of the Students' identity texts:

- What is the age of the student?
- What kind of identity text?
- What is the subject?
- What language(s) is used in the document?
- How about the clarity and language used in the document?
- Are the teacher's notes informative? Do they add any information? Can the student understand the comment(s)?
- How about correction(s), and in what language?
- Does the student write any comments? In which language?
- What does this tell me about the student who made and used it?
- What does it tell me about the student's language proficiency level?

- What did the identity texts reveal?
- Any comments from the student?

Appendix (4): Parent/Guardian Permission

Research Title: Translanguaging and Language Maintenance among Arab Students: Immigrants and Refugees
Ph.D. Candidate: Rawia Azzahrawi
Supervisor: Professor Sandra Kouritzin

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you a basic idea of what the research is about and what your participation will involve. If you would like more details about something mentioned here, or information not included here, please ask. Please take the time to read this carefully and to understand any accompanying information.

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Thank you for considering the participation of your son/daughter in my research project. I am currently a graduate student at the University of Manitoba interested in learning about translanguaging and language maintenance among Arab students, immigrants and refugees. Translanguaging means that bilingual students are encouraged to use all of their linguistic abilities in a classroom setting, regardless of language that is used (which is predominantly English) to understand the content being learned. This study will provide an explanation why and when some Arab students use translanguaging, how Arab students' heritage language can support their academic, linguistic, and social development. If you agree to have your child in this study, I will be interviewing him/her, and I'll be using an audio recording. The recording will be destroyed after I transform the recording into the papers. Also, I will take a picture of your child's identity text work (art, writing, dance, and calligraphies.) and use it when analyzing the research data.

He/she will be asked to participate in 1 to 2 individual interviews that will last between 1 to 2 hours each. Due to the current COVID- 19 pandemic and the resulting requirement of physical distancing, I will conduct the interview remotely. The interviews will be conducted at a convenient time of your choice. You will be provided with a list of guiding questions prior to interviews. You will have the freedom of choosing to elaborate on, skip or reject any questions and will be free to add any additional information that you think relevant. You may voluntarily share artifacts or schoolwork that you feel useful to demonstrate the schooling experience of your child. I would like to audio record the interviews if you grant me permission. If you wish, you can check the records when finished. The recording will be destroyed after I transform the recording into the papers. No name or any kind of identification will be mentioned. Any information I get about you or your family will be kept strictly confidential.

All information you give me will be held in locked files. I will not provide any information to anyone, unless you give me written permission to do so. If any questions make you feel uncomfortable, you may skip them. You may stop the interview at any time. Taking part in this study is entirely voluntary. If your child decides not to participate in this part of the study (s)he can quit at any time without penalty. Findings from this study may result in publication in academic journals or may be shared at conferences without identifying participants. Data may be used in subsequent studies, in publications and presentations. If you wish you can review and verify the information included in the writing before it is published.

I, _____, hereby give my consent to have my child participate in the research study entitled **"**Translanguaging and Language Maintenance among Arab students Immigrants and Refugees" details of which have been provided to me above. I fully understand that my child may withdraw from this research project at any time without prejudice or effect. I also understand that I am free to ask questions about any procedures that will be undertaken.

I understand that the information about my child obtained during the study will be kept confidential unless I consent to its release.

Child's Name: _____ Parent's Signature: _____

Rawia Azzahrawi: _____ Date: _____

Appendix (5): Student Informed Consent

Research Title: Translanguaging and Language Maintenance among Arab Students Immigrants and Refugees
Ph.D. Candidate: Rawia Azzahrawi
Research Supervisor: Professor Sandra Kouritzin

This consent form, a copy of which will be left with you for your records and reference, is only part of the informed consent process. It should give you a basic idea of what the research is about and what your participation will involve. If you would like more details about something mentioned here, or information not included here, please ask. Please take the time to read this carefully and to understand any accompanying information.

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Thank you for considering participating in my research project. I am currently a graduate student at the University of Manitoba, interested in learning about translanguaging among Arab students, immigrants, and refugees in Manitoba. Translanguaging means that bilingual children are encouraged to use all of their linguistic abilities in a classroom setting, regardless of the language prescribed (predominantly English) to understand the content being learned.
This study will explain why some students use translanguaging and how students' heritage language can support students' academic, linguistic, and social development. In this study, I will be interviewing you, and I'll use an audio recording. The recording will be destroyed after I transform the recording into paper. Also, I will take a picture of your identity text work (art, writing, dance, and calligraphies.) and use it when analyzing the research data. No name or identification will be mentioned. Any information I get about you and your family will be kept strictly confidential.

All information you give me will be kept in locked files. I will only give information to people if you give me written permission to do so. If any questions make you feel uncomfortable, you may skip them. You may stop the interview at any time. Findings from this study may result in publication in academic journals or be shared at conferences without identifying participants. Data may be used in subsequent studies, publications, and presentations. If you wish, you can review and verify the information in writing before publication. Taking part in this study is completely voluntary. If you decide not to participate in this part of the study, you can quit at any time without penalty.

I, _____, hereby agree to participate in the research study entitled **"**Translanguaging Among Arab Immigrant Students in Manitoba," details of which have been provided to me above. I fully understand that I may withdraw from this research project at any time without prejudice or effect. I also understand that I am free to ask questions about any procedures that will be undertaken. I understand that the information about me obtained during the course of this study will be kept confidential unless I consent to its release.

Student's Name: _____ Signature: _____

Rawia Azzahrawi: _____ Date: _____

Appendix (6): Parent/ Guardian Informed Consent

Research Title: Translanguaging and Language Maintenance among Arab Students: Immigrants and Refugees
Ph.D. Candidate: Rawia Azzahrawi
Supervisor: Professor Sandra Kouritzin

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you a basic idea of what the research is about and what your participation will involve. Please ask if you would like more details about something mentioned here or information not included here. Please take the time to read this carefully and to understand any accompanying information.

****

Thank you for participating in my research project. I am currently a graduate student at the University of Manitoba, interested in learning about translanguaging and language maintenance among Arab students, immigrants and refugees. Translanguaging means that bilingual students are encouraged to use all of their linguistic abilities in a classroom setting, regardless of the language that is used (which is predominantly English) to understand the content being learned. This study will provide an explanation of why and when some students use translanguaging and how students' heritage language can support students' academic, linguistic, and social development. In this study, you will be asked to participate in 1 to 2 individual interviews that will last between 1 to 2 hours each. Due to the current COVID- 19 pandemic and the resulting requirement of physical distancing, I will conduct the interview remotely.

The interviews will be conducted at a convenient time of your choice. You will be provided with a list of guiding questions prior to interviews. You will have the freedom of choice to elaborate on, skip or reject any questions and will be free to add any additional information that you think relevant. You may voluntarily share artifacts or schoolwork that you feel useful to demonstrate your child's schooling experience. I would like to audio record the interviews if you grant me permission. If you wish, you can check the records when finished. The recording will be destroyed after I transform the recording into the paper. No name or any kind of identification will be mentioned.

Any information I get about you or your family will be kept strictly confidential. All information you give me will be held in locked files. I will not provide any information to anyone unless you give me written permission to do so. If any questions make you feel uncomfortable, you may skip them. You may stop the interview at any time. Taking part in this study is entirely voluntary. If your child decides not to participate in this part of the study (s)he can quit at any time without penalty. Findings from this study may result in publication in academic journals or be shared at conferences without identifying participants. Data may be used in subsequent studies, publications, and presentations. If you wish, you can review and verify the information in writing before publication.

I, _____, hereby give my consent to participate in the research study entitled **"**Translanguaging and Language Maintenance among Arab Students Immigrants and

Refugees," details of which have been provided to me above. I fully understand that I can withdraw from this research project at any time without prejudice or effect. I also understand that I am free to ask questions about any procedures that will be undertaken.

I understand that the information about my family obtained during the study and me will be confidential unless I consent to its release.

Parent's Signature: _____

Rawia Azzahrawi: _____

Date: _____