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Exploring Translanguaging and Identity among Jordanian Graduate Students in Ontario

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Abstract

This study investigated the use of translanguaging strategies by Jordanian graduate students in Ontario, Canada, as a means of adjusting to the local language and culture. It further scrutinizes the influence of these practices on their identities. The study also probes into the potential opportunities and impediments that these students may encounter in higher educational establishments in Ontario.

Data collection was accomplished through semi-structured online interviews, which were subject to qualitative analysis to respond to the research queries. The analytical process was grounded in a theoretical framework combining sociocultural theory, critical literacy, and language ecology, thereby offering a profound understanding of Jordanian graduate students' experiences. The overarching aim of this study was to ascertain the prospective contribution of translanguaging practices in manifesting and articulating their identities.

The study's outcomes reveal that translanguaging practices are a commonplace occurrence across various facets of the participants' daily lives. Participants were found to utilize a multitude of translanguaging strategies, including code-switching, code-mixing, code-meshing, translation, and language crossing. While the participants take pride in their Jordanian, Islamic, and Arab identities, they simultaneously exhibit an ability to reshape and evolve these identities in response to the cultural nuances of Canada. Intriguingly, the research also uncovers a dichotomy in the participants' opinions regarding the usage of translanguaging within classroom settings.

This research encapsulates numerous themes relevant to translanguaging, such as imagined communities, language purity, hybrid identities, maintenance of cultural ties to their native country, and language learning. In addition, this study underscores the need for educators,

policymakers, and students to consider integrating translanguaging methodologies into classroom

practices and incorporating principles of critical literacy within the education system.

Keywords

Summary for Lay Audience

This research explored the experiences of Jordanian graduate students studying in Ontario, Canada, and how they use different language strategies to adjust to their new cultural and linguistic environment. This language strategy is called 'translanguaging', where people combine and switch between different languages. The research was interested in how using these strategies might influence the students' sense of who they are.

To gather information, online interviews were held with the students. Their responses were then deeply analyzed based on theories related to culture, literacy, and language use. The goal was to understand if and how translanguaging could help these students express their evolving identities.

The results showed that the students use translanguaging in many parts of their daily lives, including switching, mixing, or blending different languages, translating, and crossing between languages. Despite proudly identifying as Jordanians and Arabs, these students also showed they could adapt and reshape their identities to fit into their new Canadian surroundings. There was, however, some disagreement among them about using translanguaging in classrooms.

The research shed light on various aspects of translanguaging like the concept of 'imagined communities', the idea of 'language purity', the formation of mixed or 'hybrid' identities, keeping cultural connections with Jordan, and learning languages. The study suggests that it would be helpful for teachers, school officials, and students to think about using these translanguaging strategies in classrooms and teaching methods.

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Chapter 1

1 Introduction

1.1 Overview

In a world where being bilingual or multilingual is becoming the norm of today's society, research on how languages are used and how they influence their users has been under scrutiny by many scholars, particularly those coming from structuralist or positivist research orientations. Part of this scrutiny has included recent forthcomings on the notion of translanguaging; Canagarajah (2011b) perceives translanguaging as multilingual speakers' ability to use their multiple linguistic repertoires as one integrated system rather than multiple independent systems. Thus, translanguaging encourages language learners/ users to utilize their different linguistic repertoires in language learning to acquire the new language successfully. Translanguaging significance in language acquisition stems from the fact that it is a relatively new approach to language learning which challenges rigid educational policies and ideologies that perceive learners' first language (L1) as a barrier rather than a valuable tool in acquiring new languages and to provide the students with a secure area to resort to when they are having difficulties in understanding the new language.

1.2 Rationale and Context of the Study

The current study explores the translanguaging practices that Jordanian graduate students in Ontario, Canada, use while studying in English at different educational institutions and how such practices may influence their identities. The rationale behind choosing Jordanian graduate students as the targeted population of this study stems from the fact that no previous studies explored Jordanians and graduate students concurrently. Moreover, the rooted policies denying the

use of Arabic in teaching English have been the cause of many arguments between policymakers, curriculum developers, and teachers. In addition, from personal experience, I met many Jordanian graduate students who felt shy to confess or declare that they use Arabic to facilitate their English language learning, so it is an excellent opportunity to encourage graduate students to be proud of their identity and native language.

Furthermore, the rationale behind selecting this population is that graduate students can be more aware of what translanguaging practices they use while learning and studying in English, and they have experienced multifaceted identity changes due to their movement between their home culture and language and that of the new environment in Ontario, Canada. Also, they are more capable of conveying their thoughts and ideas to assist the researcher in understanding how such practices influence their identities.

1.3 Researcher's Positionality

Being someone who identifies as a Canadian- Jordanian and a language learner, I am aware of language learners' needs and position myself as an insider rather than an outsider to the research at hand. In addition, I have full access to this group of students through my strong connections with the Jordanian community in Ontario, Canada. Further, over the last 15 years, I obtained diverse experiences related to language teaching in Jordan, Kuwait, and the United Arab Emirates, which could assist me in shaping some of my thoughts and interpretations of the translanguaging phenomenon and how it may influence language learners' identities. Further, my diverse experience in language teaching in diverse contexts in the Middle East has motivated me to do this research in order to challenge the current rigid policies and ideologies that discourage the use of L1 in language learning and perceive it as a deficit or a barrier which hinders learners from learning

the target language successfully. This is emphasized by Littlewood & Yu (2011), who found that using L1 in the L2 classroom in many EFL contexts worldwide is discouraged. Thus, this study will attempt to shape a deeper understanding of the role L1 can play in enhancing L2 learning, particularly in foreign contexts. In addition, the current study population is Jordanian graduate students proficient in Arabic and English. Finally, more details about the researcher's positionality and orientation will be provided in the Methodology section of this study.

Language learning and use are viewed as a way of expressing the speakers' identity and relationships in the world. Translanguaging is found within bilingual/multilingual populations and can be used as a medium for meaning-making and expressing one's identity among bilingual learners. As such, the current study will investigate (1) the translanguaging practices that Jordanian graduate students utilize while studying and living in Ontario, Canada, and (2) what influence such practices have on their identities.

1.4 The Purpose of the Study

The current study explores the opportunities and challenges translanguaging practices provide to Jordanian graduate students while they attempt to express their identities. The study utilized a narrative inquiry approach where semi-structured interviews were conducted using English language as a medium of communication. The rationale behind this methodology is to allow the participants to speak freely and describe their own experiences to enable the researcher to investigate the multifaceted aspects of identity and translanguaging practices they may demonstrate in the interviews. In addition, this data collection method is beneficial in exploring the complex opinions, emotions, and behaviours and for collecting diverse experiences (Longhurst, 2010).

Reviewing the existing literature, I found only one study similar to the current one, which explored the translanguaging practices and identity among Korean adults in the United States written by Nancy Reyoo (2017) titled *Understanding Translanguaging and Identity among Korean Bilingual Adults*. Other studies explored the translanguaging practices and identity used in a classroom setting or at home by young children, not by graduate students such as (Dewaele & van Oudenhoven, 2009; Kanno, 2000).Thus, to my knowledge, no studies specifically explored Jordanian graduate students' translanguaging practices and identity negotiation processes in Ontario, Canada.

Nonetheless, several studies have explored the relationship between identity and language learning in the sense of how learners see themselves and attempt to assimilate into the new environment. Such assimilation attempts could lead to the transformation of their identities and ceding or modifying their original identities to acculturate into the new culture. Despite the importance of studying identity opportunities and challenges that bilinguals or multilinguals negotiate while learning or exploring a new language, it did not receive adequate investigation by scholars in the field of sociolinguistics. According to Dewaele & Van Oudenhoven (2009) most multilingual studies focused on whether knowing more languages enhances learners' metalinguistic and cross-linguistic awareness, not on identity conflicts that bilinguals or multilinguals go through when learning or speaking another language in a new region or culture.

Further, O'Herin (2007) reported that having identity conflicts in the new environment could hinder the efforts of multilinguals to adapt and navigate their lives in the new culture, which raises identity questions among themselves such as, "Who am I?" "Who is like me?" "Who understands me?" "How can I express myself authentically?" O'Herin (2007) asserts, "These can be difficult questions for individuals operating in a single language and culture, but even more

complex for individuals living in a world of multiple lexicons, histories, cultures, audiences, and social systems" (p. 2). Thus, the current study aims at filling this gap by exploring how Jordanian graduate bilingual students perceive themselves and what translanguaging practices they use. At the same time, focus on what possible identity conflicts or changes they may go through to explore further how their translanguaging practices may influence their identities.

1.5 Research Questions

The current study attempts to answer the following research questions:

1. What translanguaging practices are used by Jordanian bilingual graduate students?

2. How and in what ways do Jordanian graduate students use translanguaging in their everyday lives?

3. What opportunities do Jordanian graduate students encounter, and how do these experiences influence their self-perception and language usage?

4. How do Jordanian graduate students in Ontario, Canada, discuss their identities, including the ways they have been identified by others in various contexts?

5. Do the participants' translanguaging practices influence their self-identification and impact their learning and engagement in a graduate program? If so, how?

1.6 Significance of the Study

We live in a world where many people are forced to or willingly leave their native homes for other regions, which may have different languages or cultures, due to globalization, immigration, and wars. So, it is crucial to study what identity opportunities and challenges they might go through and how they manage to learn new languages and acculturate in the new environment.

According to the United Nations Refugees Agency (2022), the number of people who have been forced to leave their homes is 82.4 million worldwide as a result of conflict, persecution, human rights violations and violence; this includes 26.4 million refugees, 48.0 million internally displaced people and 4.1 million asylum-seekers. As a result, our classrooms and communities are becoming more diverse and bilingual, which triggers the need for more accommodating classrooms that support speakers of other languages to enable them to integrate and adapt to the new environment and develop their critical literacy skills.

According to Suarez-Orozco (2014), immigrants' children in their hosting countries lose access to language skills and may also lose the ability to connect to family members and whole communities. Furthermore, Garcia and Sylvan (2011) argue that "Teaching in today's multilingual/multicultural classrooms should focus on communicating with all students and negotiating challenging academic content with them by building on their different language practices, rather than simply promoting and teaching one or more standard languages." (p. 387).

This emphasizes the need for a dynamic, heteroglossic viewpoint of linguistic interdependence characterized by translanguaging (Garcia & Sylvan, 2011). This highlights the necessity for a viewpoint on language that appreciates its fluid, varied, interconnected nature as

exemplified by translanguaging practices. Also, acknowledges the diversity of linguistic practices and sees them as mutually enriching rather than as separate and bounded systems. It is a call for an inclusive understanding of language that respects and values the complex ways in which multilingual individuals navigate their linguistic landscapes.

In addition, from a plurilingual perspective fluid mutuality of languages stresses that languages are not learned in isolation but have mutual influences on their usage and learning (Council of Europe, 2007). As a result, students' linguistic resources should be encouraged, not dismissed, while learning the new language to boost learners' cognitive and social engagement (Castellotti & Moore, 2010). However, many educators and policymakers today still believe that bilinguals must sacrifice their first language to gain proficiency in the target language based on the conception that "L1 use actually interfered with L2 learning and brought about "error transference" (Pacek, 2003, cited in Miles, 2004, p. 9). Such conceptions are seen in the various language programs and policies around the world.

The proposed study attempts to enable educators, policymakers, and students to integrate the phenomenon of translanguaging as an integral practice in the classroom and to adopt the principles of critical literacy in our educational system. Such monolingual instructional policies are not supported by empirical evidence and are inconsistent with studies which discussed how people learn (Bransford, Brown and Cocking, 2000) and the functioning of the bilingual and multilingual mind (Herdina & Jessner, 2002; Cook, 2007). Moreover, from a Freirean perspective, literacy teaching and learning activities as a form of social emancipation (Freire, 1998); based on this perspective, critical literacy is an essential method to help language learners understand and perceive the world (and the word) through a critical lens to interpret and challenge power relations and social prejudices (Kincheloe, 2008).

1.7 From Language Systems and Cognition to Societal Multilingualism and Translanguaging

Sociolinguists such as Whorf (1956) and Sapir (1949) emphasized the impact of language on the ways of thinking and identity formation of individuals. Slobin (2003) states that "Anyone who has lived in more than one language knows that each language is not only a system for coding objects and events, but also a system that -in its use- constitutes interpersonal and intra- personal values, expectations, and dispositions" (p. 180). This is to say; language is not only codes and structures but also a tool for expressing the speakers' characteristics, identities and mindsets. Furthermore, Pavlenko (2001) reported that speakers' various linguistic repertoires have different emotional tones. In other words, when individuals speak one language, their emotional tone will be different between the different languages they speak. Thus, speakers' varied linguistic repertoires could allow "multilinguals to behave and feel differently when speaking one language versus another" (Veltcamp, Recio, & Jacobs, 2012, p. 2).

Many researchers have investigated the cognitive advantages bilinguals and multilinguals have compared to monolinguals; such advantages are characterized by their executive control of the cognitive tasks assigned to them (Bialystok & Martin, 2004; Costa, Hernández, & Sebastián-Gallés, 2008; Dewaele, 2016). For example, Bialystok & Martin (2004) studied 67 children in Ontario, Canada. The participants were 36 English monolinguals with a mean age of 59.1 months and 31 Chinese-English bilinguals with a mean age of 58.9 months. They found that bilinguals outperformed monolinguals in problems which contain moderate representational demands. Also, bilingual children were more skilled than monolinguals in the perceptual features of the stimulus, and the two groups were equivalent in understanding the semantic features.

Further, Costa, Hernández, & Sebastián-Gallés (2008) studied two groups of 100 participants each. The bilingual participants were early Catalan-Spanish and highly proficient bilinguals between 19 and 32 years old (mean age of 22). The second group was monolingual as the participants only spoke Spanish; their age was between 17 to 32 (mean age 22 years). They found that bilingualism positively impacts achieving more efficient functioning in the alerting and executive control networks.

Moreover, Gold, Kim, Johnson, Kryscio, & Smith (2013) executed a study involving 15 monolingual older adults, averaging 63.3 years of age, and 15 older adult bilinguals, with an average age of 64.1 years. Despite necessitating less activation in primary regions associated with task-switching, the bilingual older adults exhibited superior performance than their monolingual counterparts, suggesting that the continuous language alternation inherent in lifelong bilingualism bolsters the executive control systems and retains their neural efficiency as one ages. Therefore, being a lifelong bilingual offers not just social benefits, but cognitive ones as well. Enhanced cognitive flexibility, superior problem-solving capabilities, and a heightened capacity for multitasking are among the cognitive advantages. In addition, bilingualism fosters better social interaction abilities, deeper cultural appreciation, and a heightened sense of empathy. The dual language capacity expands opportunities for richer social engagement and interactions, contributing to overall social health and well-being. This is particularly important for older populations, where preserving social ties and cognitive functions can significantly impact health and longevity.

According to Dewaele (2016), "It seems that learning a foreign language tends to make you a better person, more creative, more open-minded, more empathic, more emotionally stable, more sociable, more likely to enjoy foreign language classes, better equipped to learn new

languages and less anxious in communication" (p. 414). Thus, more research is needed to address the translanguaging practices and identity of multicultural multilinguals of all ages and cultural backgrounds. I believe that the above quote is exaggerated as not all language learners have the mentioned traits, but it indicates the critical influence of language learning on learners' personalities.

Although there has been a myriad of studies which mainly focused on investigating what multilinguals go through in their language learning processes, such as a lack of confidence, culture shock, or anxiety as they navigate through the cultural or regional integration process; however, researchers have rarely concentrated on examining the relationship between speaking more than one language and the psychological variables (Dewaele & van Oudenhoven, 2009).

Thus, conducting more research, such as the current study, on the factors that influence multilinguals' transformation processes, such as identity and foreign language anxiety, could be crucial to understanding the variables that could influence bilinguals' and multilinguals' language use and learning. It is my intent that the current body of research will be extended significantly to include Jordanian, English bilingual individuals.

1.8 Organization of the Thesis

This thesis consists of six chapters as follows:

Chapter One: I presented the foundations of the current study, such as my rationale, positionality, significance of the study, research questions, and objectives.

Chapter Two: I presented a review of the literature that examined language learners' identity, translanguaging, Jordanian society and history, and acculturation.

Chapter Three: In this chapter, I presented the data analysis procedures, the population of the study, ethical considerations, and the background of the researcher.

Chapter Four: In this chapter, I presented the findings of the study and the analysis of the data obtained from the interviews by organizing it into four major themes

Chapter Five: I revisited the research questions and further analyzed the study's findings.

Chapter Six: I discussed the implications, limitations, and potential future directions for research.

In the next chapter, I will review the existing literature investigating identity and translanguaging to understand better how identity is operationalized in multilingual settings and the origins and development of translanguaging. In addition, I provide a brief review of the Jordanian identity as perceived by other scholars and me.

Chapter 2

2 Literature Review and theoretical framework

2.1 Literature review

This chapter includes the theoretical framework of the study and a literature review. It will discuss the concepts of translanguaging and identity and how language influences language learners' identity. In addition, it will discuss the theoretical frameworks the researcher relied upon in interpreting the data collected from the participants: critical literacy, language ecology, and sociocultural theory.

2.1.1 Translanguaging

The term "translanguaging" has significantly evolved since it was first coined by Cen William in 1994, who used the Welsh term "trawsieithu", the literal translation of which is "translinguifying." Then Williams and Baker together renamed it "translanguaging" (Lewis, Jones, & Baker, 2012). They used the term "trawsieithu" to describe that language output and input modes can be alternatively used in bilingual pedagogical teaching practices (Lewis, Jones, & Baker, 2012). Williams (1996) used it to describe utilizing two languages in teaching and learning the same lesson. Then, it was developed in response to the changing linguistic phenomena in schools and communities (Baker, 2001, 2006). A review of the literature investigating the phenomenon of translanguaging shows that several scholars have attempted to define translanguaging, such as Ofelia García, Colin Baker, and Suresh Canagarajah. García (2009) defines translanguaging as "multiple discursive practices in which bilinguals engage in order to make sense of their bilingual worlds" (p. 45).

Garcia and Li argue that languages are not learned in isolation but simultaneously as one linguistic repertoire influenced by the environment and the society learners are in. Further, García and Leiva (2014) assert that translanguaging is about the flexible utilization of bilinguals' linguistic resources available to make sense of their worlds. In addition, they suggested that translanguaging as pedagogy could free language-minoritized students' voices. Moreover, García (2010) indicated that multilinguals translanguaging facilitates communication with others and constructs more profound understandings of language use and contact among multilinguals. In addition, García and Li (2014, p. 2) assert that "translanguaging is an approach to the use of language, bilingualism and the education of bilinguals that considers the language practices of bilinguals not as two autonomous language systems as has been traditionally the case, but as one linguistic repertoire with features that have been societally constructed as belonging to two separate languages."

Moreover, Baker (2011) provides another definition as he defines it as "the process of making meaning, shaping experiences, gaining understanding and knowledge through the use of two languages" (p. 288). Finally, in response to these conceptualizations and interconnected facets of translanguaging, this study adopted Canagarajah's (2011b) definition of translanguaging, which is "the ability of multilingual speakers to shuttle between languages, treating the diverse languages that form their repertoire as an integrated system" (p. 401). This definition illustrates the significance of translanguaging as a practice that encompasses dynamic and functionally integrated utilization of different linguistic repertoires and a process which aims at constructing language users' knowledge by gearing the method of teaching and learning to focus on meaning-making, experience enhancement, and identity developing (Garcia, 2009; Creese & Blackledge, 2015). As a concept, translanguaging dismantles language hierarchies and borderlines amid standard and

dialectal varieties to provide a social space where language learners can utilize various aspects of their linguistic backgrounds, personal experience, and history (García &Wei, 2014).

In closing, the concept of "translanguaging," has taken on expansive interpretations and meanings over the years. From its foundational definition as an alternating use of language input and output modes in bilingual pedagogy, it has grown to encapsulate a deeper understanding of bilingual and multilingual language practices. Scholars such as García, Baker, and Canagarajah have each contributed to the elaboration of the concept, highlighting translanguaging as a set of diverse discursive practices, a process of making meaning, shaping experiences, and constructing knowledge through the integration of multiple languages.

I believe that translanguaging is more than just a linguistic practice; it is a phenomenon that reflects the societal and environmental influences that shape bilinguals' linguistic repertoires. As García and Leiva (2014) argue, languages are not learned in isolation but rather in relation to one another. Translanguaging then is about bilinguals flexibly using their linguistic resources to make sense of the world around them, facilitating communication and fostering deeper understandings of language use.

Translanguaging is a valuable addition to the language learning and teaching theories and practices that has been extensively studied by many scholars (Canagarajah, 2011; Garcia, 2009a; Lewis, Jones, & Baker, 2012; Makoni & Pennycook, 2007; Williams, 1996). Canagarajah (2011a) asserts that translanguaging "makes multilingual communication appear more diverse, dynamic and democratic than monolingual competence" (p. 3). Thus, educators should strive to balance the use of the first and additional languages in the classroom to benefit from both languages to improve students' language acquisition and achievement. "Pro" translanguaging scholars assert that the

separation of languages as bounded systems of specific linguistic features is insufficient to analyze language in use and in action (Jørgensen, Karrebæk, Madsen, & Møller, 2011). Several scholars have found that translanguaging is of great benefit to language learners. For example, Baker (2011) highlighted four educational advantages of translanguaging: promoting a more profound and broader understanding of the subject matter, helping develop the weaker language, facilitating communication channels and cooperation between home schools and integrating fluent speakers with early learners.

Furthermore, Garcia (2011, p.147) emphasizes that "Translanguaging is not only a way to scaffold instruction, to make sense of learning and language; rather, translanguaging is part of the metadiscursive regime that students in the twenty-first century must perform" (p.147). In addition, Pavlenko and Norton (2007), Creese and Blackledge (2010) and Canagarajah (2011) report that translanguaging is of significant importance as it influences the establishment of identity positions and engaging the audience using different languages and literacies simultaneously. Wei (2011, p. 1223) added that translanguaging "is transformative in nature; it creates a social space for the multilingual language user by bringing together different dimensions of their personal history, experience and environment."

Translanguaging scholars adopt Bakhtin's perspective that "language is inextricably bound to the context in which it exists and is incapable of neutrality because it emerges from the actions of speakers with certain perspectives and ideological positions" (Garcia & Wei, 2014, p.8). Translanguaging has shifted how language scholars view language from a discrete and independent system to a socially situated action.

Despite the significant benefits of translanguaging, this pedagogy is still not readily accepted as legitimate and/or practiced in some contexts due to political and/or social reasons. In addition, teachers and policymakers in such contexts strongly believe that linguistic diversity in language classrooms would have a negative impact on students' language acquisition (Dooly, 2007). For instance, while I was working in Kuwait as an English language instructor, the educational policies strongly rejected the integration of Arabic in the English language classroom. Those who violated these rules were sometimes given a warning or fired. Such policies were based on the belief that monolingual classrooms are more beneficial to students and that integration of Arabic into the lesson would weaken students' English language competencies. Cummins (2007) asserts that such misconceptions are based on the following assumptions:

1. Teachers must teach the target language without using students' first language.

2. Translation is prohibited in the language classroom.

3. In language immersion and bilingual programs, languages must be separated.

Further, such language separation policies are widely adopted in bilingual and second language programs, which Cummins (2007) describes as "the two solitudes approach" and the preference for an ideal form of "language purity" (Jacobson & Faltis, 1990), are perceived as best practices. Thus, a transformational upheaval in the second language (L2) teachers and L2 policy makers' beliefs regarding the use of learners' first language (L1) in the classroom need to be initiated in contexts where linguistic repertoires are separated to guide them into a more dynamic understanding of language learning and use. Despite the widespread use of those monolingual policies and practices, Canagarajah (2011) posits that translanguaging cannot be entirely confined because it is a phenomenon that occurs naturally among multilingual learners. Li

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Wei and Wu (2009), in their study on the translanguaging practices of bilingual Chinese children, claim that it is "the most distinctive behaviour of the bilingual speaker; there is no better behavioural indicator to show that a speaker is bilingual than when s/he is using two languages simultaneously in social interaction" (p. 193).

The following list illustrates some of the translanguaging practices used by bilinguals and multilinguals in various contexts, highlighting its flexible and context-dependent nature (García & Li, 2014). It is essential to note that translanguaging practices can vary significantly based on numerous factors, such as the individuals involved, the setting, and the languages in question. Furthermore, it underscores the importance of recognizing translanguaging as a natural linguistic practice, particularly among bilingual and multilingual learners.

1. **Interlingual Comprehension**: Engaging with a text in one language and subsequently discussing its content in other languages.

2. **Translingual Terminology**: Using key scientific terms from English (or another language) during discussions in a different language.

3. **Multilingual Metalinguistic Reflection**: Reflecting on and comparing terms across different languages.

4. **Translingual Repetition and Translation**: Utilizing multilingual repetition and translation for clarity and to enhance understanding across languages.

5. **Multilingual Notetaking**: Taking notes in a variety of languages during discussions or lectures.

6. **Reciprocal Linguistic Assistance**: Offering assistance in both written and oral language production within a multilingual context.

7. **Multilingual Academic Interaction**: Utilizing multiple languages for communication between students and professors.

8. **Repertoire Leveraging**: Making use of the multilingual repertoires as a resource for meaning-making and negotiation.

9. **Code-Switching:** The practice of alternating between two or more languages or language varieties in a single conversation or discourse.

10. **Code-Meshing:** The integration of various languages within a single piece of writing or conversation to create a multilingual voice.

11. **Code-Mixing:** Similar to code-switching but typically involves the mixing of languages at the sentence level or below (e.g., phrase, word) rather than larger chunks of discourse.

12. **Brokering:** Acting as an intermediary between speakers of different languages, often helping to translate and interpret in multilingual contexts.

These practices exemplify the dynamic and flexible nature of translanguaging, illustrating how it can be employed to maximize communication and understanding in multilingual contexts.

It is worth mentioning that translanguaging is different from code-switching. The linguistic phenomenon of code-switching refers to using two languages alternately in the same utterance. In fact, translanguaging incorporates and surpasses code-switching (García, 2009), so it is an umbrella term in which code-switching, code-mixing, code meshing and translation are part

of it; this means that translanguaging is a broader construct. García emphasizes this notion as she describes the difference between translanguaging and code-switching as follows:

Translanguaging differs from the notion of code-switching in that it refers not simply to a shift or a shuttle between two languages but to the speakers' construction and use of original and complex interrelated discursive practices that cannot be easily assigned to one or another traditional definition of a language, but that makes up the speakers' complete language repertoire (García & Wei, 2014, p. 22).

Lewis et al. (2012) argued that there is an ideological difference between code-switching and translanguaging. Code-switching is commonly associated with language separation, whereas translanguaging seeks to move away from language separation in bilingual classrooms. Translanguaging supports the flexible use of two or more languages in the classroom, which is seen as a more effective way of learning than strictly separating languages. This shift toward translanguaging is considered to have ideological and even political implications (Lewis et al., 2012).

A study on translanguaging practices used by Korean adult learners conducted by Ryoo (2017) shows that the participants used code-switching, translation, gestures, and sounds to translanguage with the study participants in unique and natural ways. Thus, this affirms that translanguaging is an umbrella term encompassing various strategies bilinguals use to socialize and communicate with others.

Translanguaging, in simple terms, refers to processing the received information in a particular language and producing it in another. Williams (1996) asserts that the user must fully understand the received data to facilitate the production of the language. For example, a group of

Arabic-speaking students in an ESL (English as a Second Language) classroom work in pairs to complete a writing task by brainstorming the writing task in their first language, Arabic; then, they read and draft their report in English. Personally, I believe such practices could enhance language learners' language productivity, strengthen their identities, and at the same time, preserve their native home language. Finally, translanguaging is a learning method where students' learning output is produced in a language different from the language of instruction to facilitate their understanding of the target language, decrease their anxiety, and increase their self-esteem. In addition, since traditional approaches to language acquisition focus on the language and its functions, translanguaging focuses on language users and values their agency and creativity while communicating with others in their efforts to communicate their messages and struggle against the prevalent power relations in their hosting communities due to their feelings of being a minority who are weak in their new society or even ashamed of their native language due to societal and religious factors; for example, the Arabic language in many contexts is linked to Islam and terrorism because of the several attacks conducted by some extremists who employ language and religion to serve their agendas. Garcia (2009b, p. 111) provides another example of how hosting communities overpower linguistic minorities and marginalize them, such as Spanish in the United States as she explains, "by adopting a policy of debasing and racializing Spanish, linking it to subjugated populations, immigration, poverty, and a lack of education." Rampton (1995, 1999) asserts that minority language speakers face the symbolic violence of the dominant language ideology. Thus, power relations in hosting communities significantly impact the speakers' use of their native language and identities simultaneously.

To conclude, translanguaging is the speaker's utilization of all their linguistic resources "to make meaning, transmit information, and perform identities, as a result, the individual 'languages'

are a single integrated system" (Creese & Blackledge, 2010, p.109). Translanguaging, therefore, encompasses a wide range of multilingual language practices, including code-switching and language mixing (Androutsopoulos, 2013). Thus, translanguaging refers to the complex and dynamic process by which multilingual individuals or communities navigate and utilize their entire linguistic repertoire to make meaning and engage with their world. It encompasses all the diverse ways in which multilingual people combine, switch between, and integrate multiple languages in their daily lives.

2.1.2 Translanguaging and Identity

Recent research on identity done by many researchers such as Blackledge & Creese, (2010); Heller, (2011); Higgins, (2011); Shin, (2012) highlights the importance of investigating identity in the era of globalization, where the immigration of people resulted in increasing multilingualism in schools and society and the formation of new identities.

The relationship between language and identity and the critical role languages plays in shaping identity have been investigated in many sociolinguistic studies, such as the work of Giles & Bourhis, (1973); Gumperz, (1982); Fishman, (1989); Sapir, (1949); Whorf, (1956). These studies emphasized language's crucial role in identity formulation and maintaining distinctive collective entities. Moreover, Bailey (2002) asserts that language is associated with identity as he emphasizes that,

> Identities are not reified dichotomies but rather involve multiple alignments and oppositions that are situational (...) vis-à-vis other individuals or groups. (...) [The] linguistic forms and varieties have ranges of metaphorical social situations that individuals

exploit contexts for particular ends in highlighting various aspects of their identities (p. 99).

That is to say, the individuals' various spoken languages may shape their identities due to the simultaneous existence of these languages inside them and their environment or social contexts. Riley (2007) posited that identity is socially constructed and that our sense of self can only emerge from communicative interaction with others. This aligns with what Whorf (1956) asserted that languages affect how we perceive or interpret the world. In addition, translanguaging can considerably influence intercultural communication (Zhu & Wei, 2020), which can be considered an integral part of shaping language learners' identities.

There are several definitions of identity which various scholars introduced in the field of applied linguistics; these definitions focus on how individuals perceive themselves in the world and the fluidity of identity. For example, Norton (2013) defines identity as "how a person understands his or her relationship to the world, how that relationship is structured across time and space, and how the person understands possibilities for the future" (p.45). Norton's model of identity in language learning involves the following:

1. Multiple identities: Learners do not have a single, fixed identity but multiple identities that can change over time and in different contexts. These identities can be related to factors like age, gender, social class, and ethnicity.

2. Identity and investment: The extent to which learners invest in a language is tied to their identity. Learners will be more motivated to learn a language if they feel that it allows them to express their identity, and if they see potential for a desirable identity in the future.

3. Identity and social interaction: Learners construct their identities through social interactions, including those that take place in the language classroom. These interactions can either empower or marginalize learners, which in turn can impact their motivation and success in language learning.

4. Identity and power: The relationships between learners and more proficient speakers (like teachers) are shaped by power dynamics. These dynamics can impact learners' identities and their opportunities to practice and learn the language.

This model emphasizes that identity is a complex, multi-faceted construct that is deeply intertwined with the process and experience of language learning. It recognizes that learners are not just acquiring a new set of linguistic skills, but also navigating a social world and constructing a sense of self within that world.

In addition, Bucholtz and Hall (2005) describe identity as "the social positioning of self and other" (p. 586). Moreover, Block (2007) views identity as "socially constructed, self-conscious, ongoing narratives that individuals perform, interpret, and project ... identities are about negotiating new subject positions at the crossroads of the past, present and future" (p. 27).

Several studies have emphasized the notion that linguistic interactions construct identity (Reyes & Vallone, 2007; Bucholtz & Hall, 2005). They assert that individuals use language as a tool to co-construct and produce their identities; "Because these tools are put to use in interaction, the process of identity construction does not reside within the individual but in intersubjective relations" (p. 608). Thus, "identity is not seen as static but as dynamic, multiple, and a site of struggle" (Norton & Toohey, 2011), which is never stable and constantly changing depending on the surrounding sociocultural environment and the circumstances of the learners.

Further, several scholars asserted that language and identity are strongly intertwined (Lee, Hill-Bonnet, & Raley, 2011; Norton, 2000; Palmer, 2008; Sayer, 2013). Bilingual and multilingual individuals integrate the languages which they can speak to represent who they are and to which social groups they belong. In addition, Baker (2006) asserts the critical role language plays in the shaping and formation of bilinguals and multilinguals identities, "identity is socially created and claimed through language, through an intentional negotiation of meanings and understanding … Our identity is conveyed in our language, in our expressions and engagements, predictions and preferences. Language is a symbol of our identity" (p. 407).

Liebkind (1995) noted that speaking more than one language could create a balanced influence on bilinguals' identity or could form a conflict between the two spoken languages on their identity formation. However, I believe that multilinguals have multiple identities which are fluid, complex, and changing. Grosjean (2010) argues that bilinguals use two or more language systems in different contexts, leading to the development of multiple identities. He notes that "bilinguals shift identities, change attitudes, modify behaviours, and create new norms when they switch languages" (p. 108). Similarly, Pavlenko (2002) describes how multilingual speakers may have different linguistic repertoires for different realms of their lives, such as home, school, and work, and these repertoires are associated with different identities. She argues that "bilingualism and multilingualism are better understood as complex systems of flexible language use and identity formation, rather than as static bilingual competence or fixed identities" (p. 53).

Other scholars have also emphasized the fluid and changing nature of multilingual identities. For example, Wei (2011) describes how multilingual speakers may move between different identities depending on the situation and that these identities may be more or less salient

at different times. Similarly, Kramsch (2009) argues that multilingual speakers may use different languages to construct different social identities and that these identities are constantly evolving.

Wei (2018) suggests that multiple linguistic capitals used by bilinguals could be utilized to modify and form their identities through translanguaging. Thus, translanguaging emphasizes that language is a dynamic social resource (Heller, 2007) that bilinguals use to adjust to various sociolinguistic situations (Garcia & Wei, 2014). This thought agrees with Norton & Toohey's (2011) definition of identity as something dynamic and multiple that transcends space and time.

Otsuji and Pennycook (2010) put forth the term "metrolingualism" to "describe the ways in which people of different and mixed backgrounds use, play with and negotiate identities through language" (p.244). Thus, metrolingualism is viewed as a presentation of linguistic performances (Bell & Gibson, 2011) in which self-consciously deployed linguistic forms may indicate specific social categories such as nationality, ethnicity, gender, region, etc. This manifests the effect of languages on their users and how language use shape or impact their identities.

Thus, the literature suggests that multilinguals have multiple identities that are fluid, complex, and changing. This is due to the fact that their language use is context-dependent and that their linguistic repertoires may vary across different domains of their lives. By understanding the fluid nature of multilingual identities, we can better support multilingual individuals in expressing their full range of identities and in navigating different linguistic and cultural contexts.

Scholars who researched translanguaging and code-switching revealed the different scopes of identity constructed through translanguaging, such as multiple and/or dual identities, identity shift and neutral identity (for example, Blom and Gumperz 1972; Gumperz, 1982; Auer, 1984). For example, García and Flores (2014) propose that translanguaging helps bilinguals develop more

profound thoughts and reveal their identities. Moreover, Gu (2011) explained how participants alternate between Putonghua and Cantonese languages to show how they would like to be identified in Hong Kong. As Gumperz and Cook-Gumperz (1982: 1) argued, "to understand issues of identity and how they affect and are affected by social, political and ethnic divisions, we need to gain insights into the communicative processes by which they arise."

Furthermore, Chen, Benet-Martínez, and Bond (2008) assert that a combination of identities and cultures shapes the bilingual's life and constructs the bilingual self. This involves the interactions of the fundamental facets of life in complex settings, which require political, social, personal, and ideological considerations through the design of a Bicultural Identity Integration (BII) model. BII describes the compatibility between individuals' two cultural identities (Benet-Martínez & Haritatos, 2005). It comprises two independent constituents: cultural conflict (the feeling of being in the middle of two conflicting cultures) and cultural distance (perceiving the two cultures as separate and distinct). According to BII, higher levels of BII indicate that the individuals perceive their two identities to be compatible and highly integrated; on the other hand, those with lower BII view their two identities to be conflicting and often feel pressured to select between their competing identities in any given situation (Benet-Martínez & Haritatos, 2005). In addition, Benet-Martinez and Haritatos (2005) assert that biculturalism can be linked to feelings of pride and uniqueness while, at the same time, bringing identity confusion, differing expectations, and value clashes. Similarly, O'Herin (2007) argues, "Identity questions can be difficult for individuals operating in a single language and culture, but even more complex for individuals living in a world of multiple lexicons, histories, cultures, audiences, and social systems" (p. 2).

Research shows that bicultural individuals go through complex feelings and thoughts while attempting to integrate or assimilate into the new culture, both positive and negative. For example, Amin Malouf (1996), in his work "In the Name of Identity," describes his multiculturalism this way:

I do not examine my identity to discover some 'essential' allegiance in which I may recognize myself. Rather than the opposite, I scour my memory to find as many ingredients of my identity as possible. I then assemble and arrange them. I do not deny any of them. (p.2)

Another issue associated with the use of translanguaging is code-switching. Gross (2006) argues that code-switching use by bilinguals could associate them with a mixed cultural identity. Lewis, Jones, and Baker (2012) posited that the differences between translanguaging and codeswitching are ideological; to explain, code-switching is associated with language separation, but translanguaging encourages flexible learning using two or more languages: "Particularly in the bilingual classroom, translanguaging as a concept tries to move acceptable practice away from language separation, and thus has ideological—even political—associations." (p. 665)

Furthermore, code-switching between two different identities could be a neutral option (Romaine, 1995). In other words, speakers practice code-switching to neutralize the languages they speak, even though they may not have similar statuses or roles (Scotton, 1976), to facilitate the construction of their 'neutral identity' (Nguyen & Hamid, 2017). Moreover, individuals' code-switching or translanguaging provides them with the opportunity to move between distinctive styles. Kachru (1986) asserts that bilinguals use code-switching to achieve an identity shift where one identity is obscured to bring another into the foreground. For example, in the Jordanian

context, many people code-switch between Arabic and English to demonstrate their English language knowledge and to strengthen their identities by attempting to be associated with a higher socioeconomic status. Thus, translanguaging helps multilinguals in the formation of a lived experience and a social space to assist them in transforming and performing their identities.

The existing literature reveals a strong connection between translanguaging and the formation of bilinguals' and multilinguals' identities. Boroditsky (2014) frames the relationship between translanguaging and identity as he posits that when bilingual people alternate between their linguistic repertoires, they start to think differently, which may lead to more varied perceptions of their identity. In addition, Ryoo (2017) found that translanguaging, based on the participant's responses, made them feel free of constraints and provided them with the ability to manoeuvre between the Korean and English cultures due to the difference in social expectations in both cultures. Also, it positively influenced some of the participants' identities and sense of self.

Li (2011, p. 1223) states that translanguaging encompasses criticality and creativity. Criticality is "to question and problematize received wisdom, and to express views adequately through reasoned responses to situations." At the same time, creativity is "the ability to choose between following and flouting the rules and norms of behaviour, including the use of language" (p.1223). He provided examples of three Chinese youths who live in Britain. The youth used their multilingual resources creatively to construct their multilingual identities smoothly with fluidity to challenge a dominated monolingual ideology society.

In the current study, having Jordanian graduate students as a sample provided me with more details on how adult graduate students utilize their multilingual resources to construct their identities in the new environment and how this construction facilitates or hinders their integration

into the new culture. Personally, I believe that Jordanians, in general, are proud of their identities which are shaped amid a region full of conflicts, so the data gathered reveals how they negotiate their identities and construct their knowledge while maintaining their Jordanian identities, which I am confident that they will try to preserve and not neglect.

In addition, recently, some researchers investigated bilinguals' and multilinguals' identities in the context of acculturation using qualitative methods. For example, Kanno (2000) conducted a study to describe Japanese expatriates' children using personal narratives. She found that "multi-cultural multilinguals often express two conflicting desires, one to be included in what they perceive to be the 'mainstream' of the society and also a need to assert their unique identity." (p. 13).

Moreover, Kanno (2000) reports that bilingual students' dual themes stories are significant as they influence "the way they use each of their languages in different sociocultural contexts" (p. 13). Thus, bilinguals determine which language to speak depending on how they want others to see them and how they would like to be identified. In the same study, she provided interesting examples of her participants' behaviours, such as hiding their knowledge of English to assimilate with their Japanese peers. Another study conducted by Edwards (2009) emphasized that "language is not only a tool for communication but also an emblem of groupness" (p. 55). This highlights the notion that bilinguals and multilinguals use language to express how they perceive themselves and others within their social sphere.

However, a significant question arises here: whether language is the only factor influencing bilinguals' attitudes and personalities. A study conducted by Grosjean (2010) revealed that language does not only construct the attitude and personality of the bilingual but also the culture

and the environment in which the language is spoken. Thus, relocating to another culture or community is another factor which influences bilinguals' personalities and attitudes. Dewaele and van Oudenhoven (2009) assert that immigration could influence bilinguals' identity, how they see themselves in the world, and their self-esteem. From their point of view, immigration and relocation to another culture or region may cause a sense of loss, culture shock, anxiety, and/or confusion. In fact, they emphasize that "children in this situation often suffer from lower self-esteem, higher depression, and anxiety disorders" (p. 444). Further, Jones (2000) states, "Migration calls into question established personal identity, the sense of self in the world and the boundary between inner and outer reality. Migrants tend to articulate their experiences by recourse to the body metaphor ''I feel as if half of myself is missing" (p.118).

Additionally, García and Wei (2014) proposed that the use of translanguaging pedagogy impacts learners' engagement through their investment in their identity and positionality. Similarly, Creese and Blackledge (2010) observed that when learners use translanguaging, it shapes their identity positions, which can either oppose or encompass institutional values. In other words, translanguaging pedagogy influences how learners see themselves and their relationship to the institution. One critical issue that arises when discussing learners' identity is identity conflict which has been studied by several scholars such as O'Herin (2007), Anzaldua (1990), Kanno (2000), and Kim (2003). They found that identity conflicts may exist among multilingual learners, and identity struggles persist. One important study that revealed interesting identity conflicts was done by Kim (2003) as she studied 14 Malaysian women using qualitative critical ethnographies. She found that "participants possessed a range of diverse identities depending on the contexts and the reference groups with whom they were interacting" (p.144). Also, there were Identity switches that occurred strategically by the participants. For instance, one participant said that because

English is perceived as the language of the elite, there is a sense of resentment toward those who use English in particular contexts, as it is thought of as a technique of showing off or even arrogance.

Furthermore, many participants displayed complex intersectionalities based on their class, gender, ethnicity, and feelings of belonging to various groups. Kim (2003) asserts that identity issues are complex and multilayered. In addition, identity shifts occur continually in strategic and nonstrategic forms as the participants navigate in the society to search for belonging and acceptance.

Finally, language plays a critical role in defining whom we think we are, and this sense of self-identity might be given to us by ourselves, society, or both. Our identities are associated with the languages we select in our conversations; as Creese and Blackledge (2015) posited, language is one symbolic feature that determines individuals' affiliation to a particular group. Translanguaging pedagogy cannot solve issues of classism, racism, domination of reified standard codes, and unequal power relations that discredit students' communicative repertoires (García & Lin, 2018); however, it could disrupt the hierarchy of languages and transform teachers' and students' attitudes towards their multiple meaning-making resources (García & Lin, 2016). Thus, learners are not only processors of information but also agents whose behaviours and deeds are situated in specific contexts and shaped by their dynamic, national, gender, ethnic, social identities, and class (Lantolf & Pavlenko, 2001)

2.1.3 Jordan: Identity and Language

Historically referred to as "Trans-Jordan," Jordan is a modestly-sized nation in the Middle East that traces its habitation history back to the Paleolithic period (Al-Nhar, 2013; The Jordan

Times, 2019). Over time, diverse civilizations including the Ammonites, Edomites, and Nabateans flourished here, and the territory experienced governance under the Seleucid, Roman, and Byzantine Empires (Encyclopedia Britannica).

The 7th century witnessed the integration of Jordan into the Islamic empire, enhancing its contribution to Islamic civilization's development and marking it as a prominent learning center during the Islamic Golden Age (The Jordan Times). The 16th to 19th centuries saw Ottoman control, a period characterized by neglect and lack of support, leading up to the Great Arab Revolt in 1916. Post-revolt, Jordan fell under British colonization until achieving independence in 1946, thereby establishing "The Hashemite Kingdom of Jordan" (Bakhit, Pascual, & Mundy, 2013).

Presently, Jordan, with a population of approximately 10 million, hosts a mix of ethnicities, including original Arab inhabitants and Circassian and Chechen communities (Department of Statistics, 2019; Barbujani; Whitehead; Bertorelle; Nasidze, 1994). Situated amidst conflict zones, Jordan has welcomed numerous immigrant and refugee influxes since the late 19th century. These included three waves of Circassian and Chechen immigrants, Palestinians fleeing Israeli occupation, Iraqis post the Iraqi and American invasions of Kuwait, and finally, Syrians, Libyans, and Yemenis escaping the Arab Spring conflicts since 2010.

This confluence of diverse cultures has shaped a unique linguistic and identity mosaic in Jordan. While Arabic, in its standard and dialectal forms, remains dominant, regional dialect variations such as Rural, Bedouin, and Urban Jordanian Arabic add richness to the linguistic landscape. The country's political history, coupled with immigration, has introduced new dialects, fostering linguistic evolution and a dynamic interchange between native and Jordanian dialects.

In this context, Modern Standard Arabic (MSA), the official language of Jordan, plays a pivotal role in nation-building and identity formation. However, many Jordanians, particularly Bedouins and those of Palestinian origin, continue to employ regional Arabic varieties, despite their often stigmatized status compared to MSA (Sa'd, 2015).

Jordan's unique political landscape, particularly the Israeli-Palestinian conflict's impact, has shaped its linguistic identity, fostering a distinct Palestinian-Jordanian identity linked to the Palestinian dialects (Al-Wer, 2003). Therefore, the intricate interplay between language and identity in Jordan reflects its historical, cultural, and political nuances, exemplifying the country's rich diversity (Al-Wer, 2001).

Identity, as theorized by Norton (1997), is constantly negotiated and constructed through interactions with others and one's self-perception. This means that individuals' identities are formed by the ways in which they are perceived and treated by others within the environment they are in, as well as by their own sense of self.

In the context of Jordanian identity, factors such as language, religion, ethnicity, nationality, regional identity, and political context play a vital role in defining and shaping the identity of Jordanians. For instance, the official language of the country is Modern Standard Arabic (MSA), which is used in government, education, and media and it has played a significant role in forming the national identity of Jordanians as speakers of MSA (Al-Wer, 2001; Al-Wer, 2003). However, many Jordanians continue to speak dialects or regional varieties of Arabic, such as the eastern dialects spoken by Bedouins and the Palestinian dialects spoken by Jordanians of Palestinian origin (Sa'd, 2015). Although these dialects are often looked down upon and considered less prestigious than Modern Standard Arabic (MSA), they have played a critical role in shaping

the social and cultural identity of Jordanians. In fact, they are associated with local and regional identities rather than solely the national one. These dialects are important markers of cultural identity for Jordanians and contribute to their sense of community and belonging. Additionally, the fact that Jordan is home to a large Palestinian population and has been shaped by the ongoing Israeli-Palestinian conflict has led to the emergence of a distinct Palestinian-Jordanian identity that is closely linked to the Palestinian dialects spoken by many Jordanians of Palestinian origin (Al-Wer, 2001).

Jordanians perceive Arabic and Islam as the primary sources of formulating and shaping their identity, as it is clearly emphasized in the country's constitution (Constitute Project, 2022); Article 1 states that Jordan is a Hashemite Kingdom, it is an Arab state, and the Jordanian people are a part of the Arab Nation. The Jordanian constitution's Article 2 declares that "Islam is the religion of the State, and Arabic is its official language. The principles of Islamic Shari'a shall be a main source of legislation" (The Hashemite Kingdom of Jordan, 2016, p. 3). In addition, Moreover, according to Article 6 of the Jordanian constitution, "Jordanians shall be equal before the law. There shall be no discrimination between them as regards to their rights and duties on the grounds of race, language, or religion" (The Hashemite Kingdom of Jordan, 2016, p. 3). Thus, the Jordanian constitution guarantees equality among all Jordanians, regardless of their religion, race, or language, in terms of their rights and responsibilities. The majority of Jordanians who follow Islam are Sunni, with only a small percentage belonging to other Muslim sects such as Druze, Shi'ites, and Baha'is.

Additionally, Christianity has been an indigenous religion in Jordan since the 1st century A.D. and currently makes up between 5-8% of the population, according to the Library of Congress (2006). These articles declare the pillars of Jordanian identity and how Jordanians view

themselves. In addition, a survey conducted by World Values Survey Association (2018) shows that religion is integral to Jordanians, as mentioned by 95.4% of the public; also, 77.2% indicated that religion should be taught to children at home, while 93.1% of the surveyed population indicated that they feel adjacent to the Arab World, and 95.6% feel adjacent to the Islamic World. However, this does not suggest that Jordanians are not open to world cultures as Jordan is a close ally to the west, especially to the United States, and many Jordanians immigrated to other countries seeking a better life and education due to the lack of resources Jordan suffers from.

In Jordan, language and identity are closely intertwined and play a significant role in shaping the country's cultural and social fabric. Jordanian identity is multilingual, with the official language being MSA and the most commonly spoken language being Jordanian Arabic (JA). However, many Jordanians also speak English, which is taught in schools and widely used in business and tourism. The presence of these different languages reflects the country's diverse history and its location as a crossroads between the Arab world, Europe, and Asia.

MSA is used in formal settings such as media, education, and government and is seen as a symbol of national identity and unity. However, JA is the everyday colloquial language spoken by most Jordanians and is influenced by the various regional and ethnic groups present in the country. For example, Jordan has a large Palestinian population, and their Arabic dialect is prevalent in certain areas.

The Jordanian identity is also influenced by religion and social class. For example, the use of MSA may be seen as more prestigious and is often associated with higher socio-economic status. Additionally, the use of particular religious language and expressions can also reflect one's identity and social group.

Overall, language and sociolinguistic identity are essential aspects of Jordanian culture and are shaped by the country's diverse history and demographics. They reflect the unique blend of Arab, European, and Asian influences present in Jordan and contribute to the country's rich cultural identity.

To conclude, Jordanians primarily identify themselves as Arabs then Muslims or Christians. However, they have a unique Jordanian identity as they are known for their hospitality, kindness, and pride in their culture and values. Thus, Jordanians' identity is multifaceted and has been influenced by several factors such as immigration, the flux of refugees, religion, and openness to other world cultures. All these factors, among others, play a critical role in shaping and creating a unique Jordanian identity characterized by being multiple, a site of struggle, and continually changing over time and space (Darvin & Norton, 2015).

The following two sections will discuss two important topics related to the current study, which are the English language in Jordan and Jordanians in the diaspora. The inclusion of these two, I believe, is important for understanding the participants in the study, as they provide relevant contextual information about the linguistic and cultural backgrounds of Jordanians. Specifically, the information on the influence of English on Jordanian identity and the experiences of Jordanians in the diaspora can help to provide a more nuanced understanding of the participants' experiences and perspectives.

For example, knowledge of the participants' proficiency in English and their attitudes towards the language can be important in assessing their ability to participate fully in an English-medium educational setting or in a study that involves conducting interviews or surveys in English.

Similarly, understanding the experiences of Jordanians in the diaspora can be relevant to understanding the diversity of backgrounds and identities that participants may bring to the study.

Finally, including such contextual information could provide a more comprehensive understanding of the participants' experiences and identities, and can contribute to a more culturally sensitive approach to the research.

2.1.3.1 English Language in Jordan

English is widely spoken and studied in Jordan, and it plays a significant role in shaping the identities of many Jordanians. The influence of English on Jordanian identity can be seen in several ways, including:

1. Education: English is a mandatory subject in Jordanian schools and universities, and it is often considered a key marker of educational and socioeconomic status. As a result, many Jordanians see proficiency in English as a key aspect of their identities, both personally and professionally (Al-Issa, 2008).

2. Economic and social mobility: English is often considered to be a key language of business and commerce, and proficiency in it can open up opportunities for economic and social mobility. Many Jordanians see proficiency in English as a means to gain access to better-paying jobs, higher education opportunities, and increased social prestige (Al-Issa, 2008).

3. Globalization and cosmopolitanism: English is often seen as a language of global communication, and many Jordanians who are proficient in it see themselves as part of a worldwide community and view their identities as being connected to the wider world (Al-Issa, 2008).

4. Language attitudes: English may be considered positively as a language of education, science, and economic opportunities, but also seen negatively by some as a source of cultural erosion, linguistic hegemony and a form of symbolic capital that is hard to access for many Jordanians. This might affect the way people view themselves and others (Al-Issa, 2008).

It is worth noting that English may have a different impact on different groups of Jordanians depending on their socioeconomic status, education level and personal backgrounds. Therefore, it is essential to consider the complexity and diversity of the society when examining the influence of English on the construction of Jordanian identity.

Furthermore, the English language has been increasingly influencing Jordanian identity in recent years (Al-Wer, 2001) as it is widely taught in schools and universities and is considered an important language for career advancement and social mobility. As a result, many Jordanians are becoming proficient in English, and it is becoming more common to use English in different contexts, such as in business, media, and social interactions (Al-Wer, 2003).

In addition, English has become an identity marker of social status and education level in Jordan (Sa'd, 2015), and the ability to speak English proficiently is often associated with higher social and economic status. This has led to an increase in the use of English in certain social contexts, such as in business and professional settings, and a decrease in the use of Arabic.

Furthermore, the increasing use of English in Jordan has led to the emergence of a new form of code-switching and code-meshing, referred to in this thesis as translanguaging, in which Arabic and English are mixed and used together in different ways (Creese and Blackledge, 2010; Lai, Cheng, and Kuo, 2018). This has led to the formation of a new hybrid identity among some

Jordanians, who are able to navigate and negotiate different languages and cultures and create a new form of linguistic and cultural identity that appears distinct from those of monolingual Arabic or monolingual English speakers.

However, the increasing use of English in Jordan has also led to concerns about the erosion of the Arabic language and culture and the potential loss of traditional linguistic and cultural practices (García, 2009; Gee, 2013). Some argue that the emphasis on English education and proficiency may lead to the marginalization of Arabic and contribute to the devaluation of traditional linguistic and cultural practices. According to Al-Ani and Al-Nammari (2018), "some Jordanians view the widespread use of English as a threat to their national identity and to the preservation of the Arabic language." They found that many Jordanians are concerned about the influence of foreign cultures and the loss of their traditional values and customs.

Furthermore, according to a study by Al-Shorman (2015), the increased use of English in education, business, and government can lead to the marginalization of Arabic and the devaluation of Arabic-language skills. This can create a "digital divide" in which those who are proficient in English have access to better opportunities and resources, while those who are not proficient in English may be at a disadvantage.

To conclude this section, the use of English in Jordan can have a significant influence on the country's national identity. While it can serve as a symbol of modernization and progress and a facilitator of communication and integration, it can also be viewed as a threat to a more traditional cultural identity and the Arabic language. Thus, the English language has been increasingly influencing the Jordanian identity; it is becoming an important language for career advancement, social mobility and a status marker, which in turn has led to the emergence of a new form of code-

switching and code-meshing and a new hybrid identity, but simultaneously raises concerns about the erosion of the Arabic language and culture. Therefore, it is crucial to consider the potential consequences of the increased use of English in Jordan and to find a balance between preserving traditional values and promoting progress and global connections.

2.1.3.2 Jordanians in the Diaspora

Jordanians in the diaspora have experienced a significant transformation in their identity and language as they navigate and negotiate their identities in a new cultural and linguistic context. The relationship between their Jordanian identity and language and the host country's culture and language can be complex and multifaceted.

On one hand, the experience of being a part of the diaspora can lead to a sense of cultural and linguistic hybridity, where individuals adopt and adapt elements of both their Jordanian culture and language and the host country's culture and language to form a new identity. According to a study by Al-Ani and Al-Nammari (2018), "many Jordanians in the diaspora view their ability to speak the host country's language as a sign of their successful integration and belonging in their host society." (p. 18). These scholars have found that many Jordanians in the diaspora see proficiency in the host country's language as a way to access better education and employment opportunities, as well as to participate in the broader cultural and social life of their host country.

Additionally, the experience of being part of the diaspora can also foster a sense of community and solidarity among Jordanians in the diaspora. "Many Jordanians in the diaspora view their retention of their Jordanian culture and language as a way to maintain their connection to their homeland and their sense of community with other Jordanians in the diaspora." (Al-Ani & Al-

Nammari 2018, "p.20) This can promote a sense of belonging and connection to their roots and heritage.

On the other hand, there may be concerns about the erosion of traditional cultural identity and the loss of the Arabic language. According to Al-Ani and Al-Nammari (2018), "some Jordanians in the diaspora view the widespread use of the host country's language as a threat to their cultural identity and to the preservation of the Arabic language." (p.22). They found that many Jordanians in the diaspora are concerned about the influence of foreign cultures and the loss of traditional values and customs.

In conclusion, Jordanians in the diaspora have experienced a significant change in their identity and language as they navigate and negotiate their identities in a new cultural and linguistic context. The experience of being part of the diaspora can lead to a sense of cultural and linguistic hybridity, but again, it can also raise concerns about the erosion of traditional cultural identity and the loss of the Arabic language. It is essential to consider the potential consequences of exposure to a different culture and language and to find a balance between preserving traditional values and promoting progress and integration.

2.1.4 Limitations of the Study

The limitations of this study stem from the location of the study site, which is limited to universities in Ontario because of my inability to reach students who are out of the province due to network limitations and the vast area to be covered.

Second, the participants in the study are graduate students who are exclusively fluent in both Arabic and English, so the scope of the study has been limited to this group of graduate students. In addition, the relatively small number of participants, which is nine, would not allow

the findings to be generalizable. However, they provided a glimpse of how bilinguals and/ or multilinguals in a particular context use translanguaging practices and what identity challenges and affordances they experience in their new environment.

Third, since this is a qualitative study, the data have been collected through interviews; which has its limitations, such as the interpretation, trustworthiness and openness of the researcher and the interviewees, which will be explained in further detail in the upcoming methodology chapter.

Fourth, this study was conducted during the COVID-19 pandemic, which presented several challenges for data collection. Due to the restrictions on social gatherings imposed by the Ontario government, it was not possible to conduct focus groups or make direct observations of participants in person. This was particularly limiting because focus groups and observations are valuable methods for collecting rich and nuanced data. Additionally, the pandemic created uncertainty and stress for participants, which could have impacted their willingness or ability to participate in the study. The researcher made every effort to ensure that the remote data collection method was as robust and comprehensive as possible, given the limitations imposed by the pandemic.

Fifth, the researcher's subjectivity is an issue and since that qualitative research is inherently subjective, the researcher's background, beliefs, and experiences can influence the interpretation of data. Despite efforts to maintain reflexivity and ensure a balanced analysis, personal biases might still have played a role in shaping the study's conclusions (Creswell & Poth, 2018). It is essential for researchers to acknowledge their subjectivity and continuously reflect on their positionality to minimize potential biases and enhance the trustworthiness of their findings (Berger, 2015; Tracy, 2010).

Lastly, the study might have yet to thoroughly examine the role of contextual factors, such as institutional policies or social dynamics, in shaping translanguaging practices and their impact on students. A more extensive investigation of these factors could reveal additional insights into the complex interplay between language, identity, and context (Romaine, 2013; García & Flores, 2012).

To conclude, despite these limitations, the study provides valuable insights into the translanguaging practices of bilingual and multilingual graduate students in a specific context. The findings contribute to the growing body of literature on language learning and identity formation and can help inform future research, policy, and pedagogy in the field.

2.2 Theoretical Framework

Any qualitative study must have a clear framework to reveal the researcher's lenses which she/ he will use in analyzing the findings of her/ his study. Eisenhart (1991) defines a theoretical framework as "a structure that guides research by relying on a formal theory…constructed by using an established, coherent explanation of certain phenomena and relationships" (p. 205). That is to say, the researcher's theoretical framework encompasses the theories that reinforce the researcher's epistemological and ontological perspectives on the approach she/he will follow to comprehend and execute the research project. Thus, researchers identify their theoretical framework to use it as a lens through which they can look closely at the phenomenon under investigation (Anfara & Mertz, 2015, cited in Merriam & Tisdell, 2016). The conceptual and theoretical framework for the current study is based on social constructivism (Vygotsky, 1986; Vygotsky & Cole, 1978) in that language learners construct language knowledge socially and utilize their lived experiences to enhance their understanding of the second language, its culture,

and its content. This conceptual framework best complements the proposed work because this study tackles how living and studying in Ontario influence Jordanians' identity construction and translanguaging practices. While analyzing and designing my thesis, I have considered the following constructs closely related to the second or additional languages acquisition field and the social constructivism paradigm: Language Ecology, Critical Literacy, and Sociocultural Theory. The theories mentioned above are utilized as multiple lenses to analyze the data obtained from the participants. The following is a description of the abovementioned framework.

2.2.1 Critical Literacy

Scholars urge educators to promote critical literacy practices to empower students and to honour their multiple discourses (Freire & Macedo, 1987; Morrell, 2005). One aspect of critical literacy is that it explores how power relations influence immigrants' and minority learners' language acquisition. Further, critical literacy acknowledges that language and social life are linked by a constitutive relationship which is characterized by reading the "word" and the "world" (Freire, 1970); this conceptualization involves the transaction between the individuals' experiences in the world while interacting with the word. That is to say, critical literacy allows individuals to view and understand the world using a crucial lens to unveil and confront unjust power relations and social biases (Kincheloe, 2008). Critical literacy examines the various identities and power dynamics at play in a particular context and how they can be used to better understand and challenge them. This can involve examining how particular identities are privileged or marginalized, how language is used to construct identities and power dynamics, and how identity-based power dynamics shape social and cultural institutions. Furthermore, it can involve engaging in dialogue and critical thinking to explore the complexities of identity, power, and language in a particular context.

Pennycook (1996) asserts that teaching and language embrace culture, politics, and power dynamics. As a result, we must investigate the socially constructed dynamics in the learning process. Thus, critical literacy as a theoretical framework is essential in this study's design because it emphasizes society's role in language construction and how languages assimilate with the context in which they are used.

To conclude, critical literacy helps language learners to become more aware of their own language practices and to think critically about how language is used in texts. By engaging in critical literacy activities, learners can also gain a better understanding of how language is used to communicate ideas and how language can be used to shape the way they think about the world and themselves.

2.2.2 Language Ecology

Our classrooms, similar to our societies, are multilingual and multicultural as they have students who belong to diverse linguistic and cultural backgrounds. Haugen (1972) defines language ecology as "the study of interactions between any given language and its environment." Language ecology examines how language is used in different environments and how it is affected by the environment in which it is used. For example, some languages are spoken in more rural areas, while others are spoken in more urban areas. These differences in language can affect the identity of the speaker. For example, in some cultures, using a particular language may be associated with a certain identity or status.

Further, Garcia (2011) describes it as the unrestricted language environment of a specific nation or a region, but it transcends time and space. Leather and Van Dam (2002) assert that "the context of language activity is socially constructed and often dynamically negotiated on a moment-by-moment basis" (p.1). Language is an integral part of our identity, as it shapes how we perceive

the world, interact with our environment, and interact with one another. Furthermore, the language that we use is shaped by the environment in which we live. The need for a language ecology approach requires educators to develop a heteroglossic and dynamic rather than monoglossic and static language ecology model to fulfill the requirements of today's multicultural society and classrooms (Garcia, 2011).

Moreover, Garcia (2009) states that languages influence each other, interact, and harmonize to form meaningful structures in the ecolinguistic system, and such collaboration is articulated in multimodal methods. Thus, adopting an "eco-system" approach to research allows researchers to perceive the varied interactions in multilingual environments as complex dynamic systems which connect to the milieu and surpass time and space (Garcia, 2011). This demonstrates that language ecology is a prominent approach within the fields of second language acquisition (SLA), bi- and multilingualism and language diversity, including language death and revitalization (Crystal, 2000).

Furthermore, language ecology examines language change over time. Language change is influenced by the environment in which language is used, as well as by the speakers themselves. For example, certain words or phrases may become more prevalent in certain areas and less popular in others. This can influence the speaker's identity, as their language use can indicate their regional or social identity.

Finally, Terborg (2006, cited in Fill & Penz, 2018) hypothesized a sociocultural ecology based on the 'pressures' speakers feel in their environment to utilize a particular language or another. Briefly, language ecology allows the researcher to study the language under investigation in its natural environment to explore the personal, situational, cultural, and societal factors that shape language production and evolution both ontogenetically and phylogenetically (Kramsch &

Steffensen, 2008). Finally, language ecology is a critical lens in exploring individuals' translanguaging practices when socializing and how specific identities might be imposed on them.

2.2.3 Sociocultural theory

The sociocultural theory originated in the writings of Russian psychologist, Lev Vygotsky (1978). This theory emphasizes that language is socially constructed, and learners' experiences are linked to the contexts and experiences which arise inside the classroom and outside of it. Further, this theory believes that "the most important forms of human cognitive activity develop through interaction within social and material environments, including conditions found in instructional settings." (Engeström, 1987, cited in Lantolf, Poehner, 2015, p. 207).

Sociocultural theory and translanguaging have a close relationship. Translanguaging is an approach to language learning that recognizes the multilingual practices of students, particularly those from diverse cultural backgrounds (Valdés & Figueroa, 1994). It encourages learners to use their linguistic resources strategically to communicate effectively with others. The sociocultural theory emphasizes the role of social interaction and context in facilitating language acquisition (Lantolf & Thorne, 2006). This means that it views language as something which develops through meaningful interactions between people who share common experiences. Thus, both sociocultural theory and translanguaging provide valuable insights into how individuals learn languages by engaging actively with their environment(s).

The blending of these two approaches has seen fruitful application across numerous educational contexts, such as in bilingual education programs (García & Kleifgen, 2020). For example, the study by García and Kleifgen showed that students who participated in dialogue-based activities, employing both English and Spanish, demonstrated improved proficiency in each language compared to peers who used only one language. This enhanced performance is attributed

to elevated engagement levels, as these students could express themselves more comprehensively without the constraints posed by a limited knowledge of either language.

Utilizing a sociocultural lens can shed light on the efficacy of translanguaging as an instrumental pedagogical strategy for instructing second or foreign languages. Translanguaging transcends the mere provision of lexical access, as it immerses learners in culturally salient information intrinsic to their environment, thus underscoring the constraints inherent to an exclusive reliance on monolingual methodologies. Translanguaging fosters a unique linguistic intersectionality of cultures, creating a forum for meaningful engagement among individuals despite potential cultural variances. As such, translanguaging serves as an essential facilitator in bridging cultural divides while concurrently advocating for mutual respect among diverse cultures (Varela, 2020).

The sociocultural theory supports translanguaging practice to facilitate learning. For example, Cohen (1994) posited that students' use of their home languages plays a significant role in their cognitive processing, for instance, in comprehending complex concepts and the content of the task. Similarly, Swain & Lapkin (2000) found that students used their first language to support them in completing tasks, focusing their attention on linguistic features, and establishing interpersonal relationships.

To conclude, sociocultural theory emphasizes the notion that individuals' identities are culturally and socially influenced and constructed depending on how individuals perceive themselves and how others perceive them. Thus, identity is multiple, fluid, and continuously changing (Faimau, 2016) based on their experiences and social environment. As a result, applying the social theory framework could assist me in investigating how identity and language intersect

and what kinds of translanguaging practices my participants may use. In short, social theory can provide a valuable lens for examining translanguaging and identity to help me understand the complex social realities that shape language use and the construction of identity.

This chapter explored the literature that examined translanguaging, identity, the frameworks for the study, and the Jordanian identity and culture. Translanguaging practices have been the subject of much research in recent years, particularly in multilingual contexts such as Jordan (Abu-Rabia, 2017; Khaled, 2020). These studies showed that translanguaging could be a powerful tool for expressing and negotiating identity, as individuals may use different languages to signal various aspects of their identity, such as their cultural background, social status, or personal preferences (Abu-Rabia, 2017). Furthermore, research has shown that language use is closely tied to social structure and power relations, as different languages may be valued and stigmatized within society (Khaled, 2020). In the context of Jordanian identity, research has focused on the role of language in articulating and negotiating national identity, as well as the relationship between language use and social hierarchies such as gender and social class (Alhawary, 2019; Jabari, 2021). Overall, the literature suggests that translanguaging practices are an important aspect of identity formation and negotiation and that language use is deeply intertwined with social structure and power relations (Matarneh, 2018). The subsequent chapter will outline the methodology employed for this research.

Chapter 3

3 Methodology

3.1 Overview

Drawing upon a social constructivist worldview, the phenomena of translanguaging and identity are seen as being constructed, interpreted, and experienced by the study participants in their interactions with society at large (Maxwell, 2006). According to the social constructivism paradigm, the nature of inquiry is interpretive, and it aims at understanding a particular phenomenon, not to generalize the findings to a population (Farzanfar, 2005). Further, I aim to comprehend the studied phenomena by developing subjective meanings of the experiences under investigation based on the participants' views and experiences (Creswell & Creswell, 2018). In addition, the researcher focuses on the study of translanguaging and identity as a phenomenon by understanding how the individual describes the phenomenon and experiences it through their perceptions (Patton, 2015, cited in Merriam & Tisdell, 2016).

Thus, the study data is analyzed qualitatively through the implementation of a narrative inquiry approach to explore the translanguaging practices the study's participants use and the identity challenges and opportunities they go through while alternating between their first language and the hosted culture language. Qualitative methods are well suited for the current study as Merriam (2009 cited in Hauseman, 2018) describes the objective of qualitative researchers when she said, "Qualitative researchers are interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences" (p. 5).

The affordances of this research method are that the researcher interprets the participants' lived experiences depending on their own descriptions of the phenomena (Creswell & Creswell, 2018). Furthermore, this method enables researchers to explore the participants' lived experiences away from assuming attitudes through outsiders' observations, which might need to explain the phenomenon more precisely. On the other hand, the weakness of implementing this method of inquiry is that social realities are constructed by individuals and interpreted by social constructivists, who in turn also have particular views, beliefs or ideologies and understandings of what constitutes reality. As a result, it is impossible for the researcher to be separate from such opinions and experiences, as they come with us to every interaction and situation we encounter. However, no research is ever neutral; it is always situated and open for interpretation (see Byrd Clark, 2009).

Moreover, the researchers' findings cannot be generalized in qualitative interpretive research because of the relatively small sample size (Cohen, Manion, Morrison, 2018). Thus, the interpretive research approach is the most common type of qualitative research (Merriam & Tisdell, 2016). Since generalizing the findings is not the researcher's goal, the selected approach is appropriate for this study.

In the current study, the data is collected through the implementation of a narrative inquiry approach; adopting this method would help the participants to understand and describe their individual experiences and identities in authentic and fluid ways. Clandinin and Connelly (2000) describe narrative inquiry as:

A way of understanding experience. It is a collaboration between researcher and participants, over time, in a place or series of places, and social interaction with milieus. An inquirer enters this matrix in the midst and progresses in the same spirit, concluding the inquiry still in the

midst of living and telling, reliving, and retelling the stories of the experiences that made up people's lives, both individual and social. (p. 20)

That is to say; narrative inquiry provides the researcher with a window into the participants' lived experiences to see how these experiences have shaped the participants' lives. Moreover, narrative inquirers became involved in their participants' stories and lived experiences by asking them questions and listening to their stories which allowed the researcher to explore their feelings, how their experiences are bound in time, their social milieu, the environment in which the experience happened (Casey, Fletcher, Schaefer, & Gleddie, 2018). Thus, the participants' stories and lived experiences define their identities (How they see themselves and how others see them) and give them a unique identity (Kanno, 2000). In this study, the participants' stories and lived experiences will form a rich data source that will allow the researcher to explore and understand their identities and translanguaging practices as they express themselves in fluid and authentic ways.

3.2 Data Collection

This study investigates the translanguaging practices and identity construction among Jordanian graduate students in Ontario, Canada. The number of participants in this study is nine graduate students who have been living in Canada or an English-speaking country for more than two years to ensure that they have been immersed in the Canadian culture and language to an extent where they have developed linguistic fluency. They have navigated through multiple identity changes that allowed them to construct new identities or determined them to maintain particular identities in the new environment. The participant selection was made through purposeful sampling, which was used to identify and select information-rich cases to use the available resources (Patton, 2002) effectively. This includes identifying and selecting participants

who can use both English and Arabic in their oral and written communication to explore their translanguaging practices and the identity opportunities and challenges perceived by the study participants. The sampling technique aims at having a typical sample to ensure that it reflects the situation, average person, or instance of the phenomenon under investigation (Merriam & Tisdell, 2016).

To ensure that the participants meet the study's language proficiency standards, the researcher conducted a socio-biographical screening questionnaire to evaluate the participants' English and Arabic language fluency based on the participants' language use and skills, language dominance, and exposure to the targeted languages. The objective of this questionnaire is to verify that the study's participants are proficient to the degree that enables them to alternate between the two languages since the objective of the study is to investigate the translanguaging practices used by the participants and what challenges or opportunities these practices may have on their identities. As I believe, for the purpose of this study, translanguaging might only occur if the participants can use both languages comfortably because the flexibility inherent in translanguaging practices necessitates a level of linguistic competence that allows the speaker to navigate seamlessly between different languages. This skill enables the negotiation of meaning, enhancement of communication, and expression of personal and cultural identity. As such, the participants' ability to comfortably use both languages forms a crucial prerequisite for translanguaging to occur effectively.

As explained earlier, the researcher adopted a narrative inquiry approach to collect the study's data from the selected participants. Creswell (2006) asserts that narrative research is "a spoken or written text giving an account of a series of events" (p. 54). Through the administration of oral semi-structured interviews, the researcher attempted to provoke the participants to express their

thoughts and ideas with the assistance of probing questions and the researcher's extensive experience in language teaching and learning. In order to have accurate interview data, the interviews were videotaped, transcribed, and the data transcripts were be proofread by the interviewees to ensure their accuracy and to allow the participants to add any information they did not provide in the interviews as a member checking procedure. Further, the researcher was vigilant for any non-verbal cues the participants showed in the interviews, such as gestures, silences, or facial expressions.

The researcher implemented the following strategies to validate the data collected and the data analysis.

1. Reflexivity positions the researcher in the study and how his experiences may influence the findings and analysis. Reflexivity is a complex and multifaceted changing process that requires ongoing practice (Byrd Clark & Dervin,2014). Further, Polit and Tatano Beck (2010 as cited in Walker, Read & Priest, 2013) define reflexivity as "The process of reflecting critically on the self, and of analyzing and noting personal values that could affect data collection and interpretation" (p.39). In addition, Byrd Clark & Dervin (2014) emphasize the importance of reflexivity as they describe it as "the constant inspection of the one's positionalities throughout the research process and openness to variation, to failure, and imagination in our self- other engagements" (p.24). Thus, I believe that reflexivity is a critical element in qualitative research to mitigate the researcher's cultural and personal values and opinions while collecting and analyzing their data and to prevent the researcher from creating an impartial view of the culture they are investigating (Clifford, 1988). Further, Said (1979), in his book "Orientalism," presented the following ideas on representation which researchers must consider while doing research, and they are intricately connected to reflexivity:

Modern thought and experience have taught us to be sensitive to what is involved in representation, in studying the Other, in racial thinking, in unthinking and uncritical acceptance of authority and authoritative ideas, in the socio-political role of intellectuals, in the great value of a skeptical critical consciousness. Suppose we remember that the study of human experience usually has an ethical, to say nothing of a political, consequence in either the best or the worst sense. In that case, we will not be indifferent to what we do as scholars. (p. 327)

2. To verify the accuracy of the data collection procedures and the analysis, member checking was implemented by allowing the participants to check the interviews and the researcher's analysis of them.

3. In this study, data triangulation was employed by collecting data through individual interviews and member checking, with reflexivity practiced throughout the research process. Denzin (2009) underscored the significance of triangulation as a method to bolster objectivity, truth, and validity.

By implementing the approach above, I obtained a deeper understanding of how the participants demonstrate translanguaging practices and how they talk about their dynamic yet complex identities. In addition, the participants expressed their deep thoughts in semi-structured interviews, which encouraged them to reveal their thoughts and experiences about their identities, multilingualism and translanguaging.

3.2 Data Analysis

During the analysis process, I focused on exploring the translanguaging strategies used by the participants, such as code-switching, code-meshing, code-mixing, translation, language brokering, and bilingual recasting or revoicing strategies and how the use of translanguaging is

influencing their identity. The data was collected through online semi-structured interviews with nine participants using Zoom because of the laws and regulations which were enforced in Ontario due to the COVID-19 pandemic, which prohibited gatherings. The original plan was that I conduct focus groups and observations to gather as much data as possible. Still, due to the pandemic, this plan was amended after the approval of my supervisor to limit the data collection methods to online interviews. The total duration of the interviews was 20 hours, conducted over two weeks. I transcribed the interview sessions in the data analysis phase to ensure accuracy; I gave the participants copies of them to proofread and add any details they missed during the interviews. Then I analyzed them to see what translanguaging practices the participants use through their language learning journey and how their language use and translanguaging practices might reveal and influence the participants' identities. During the interviews, I used memos which are "notes the researcher writes throughout the research process to elaborate on ideas about the data and the coded categories" (Creswell, 2005, p. 411) to document the participants' tones, gestures, facial expressions to enrich my data and to gain a deeper understanding of the participants' ways of speech and responses to the interviews' questions. Moreover, the data was analyzed and labelled into themes manually because I feel that this method provides me with the opportunity to concentrate on every detail mentioned by the study's participants since the coding process is an essential part of the analysis to segment the data and label the texts to form descriptions and broad themes (Creswell, 2005).

3.3 The Study Population

The study data was collected from nine Jordanian graduate students studying for their Ph.D. in various fields such as IT, education, and dentistry who have been exposed to the English language for more than 25 years at school and work. The following is a brief description of the

participants' ages, work experience, gender, and the duration of their residence in an English-speaking country. To ensure the participants' privacy, pseudonyms are used to protect their identities.

1. Azal is doing her Ph.D. in Curriculum Studies specializing in mathematics. She has been in Canada for ten years. She has been exposed to English for 20 years in Jordan, United Arab Emirates (UAE), and Canada. Her experience is teaching math to elementary students in the UAE and Jordan.

2. Ali is doing his Ph.D. in Software Engineering, he has lived in Canada for 11 years, and his exposure to English is around 21 years. He worked in English-speaking environments in Malaysia, UAE, and Canada as an IT instructor and supervisor.

3. Ahmad is doing his Ph.D. in Dentistry; he has been in Canada for four years. He worked as a dentist in Jordan and Saudi Arabia for over five years. He has been learning English for over 24 years in Jordan and Canada.

4. Nada is doing her Ph.D. in Applied Linguistics. She has a bachelor's degree in dental technology and a Master's in Applied linguistics. She has been living in Canada for seven years. She has been learning English for over 24 years in Jordan, Saudi Arabia, and Canada.

5. Adam is doing his Ph.D. in Applied Linguistics. He has been living in Canada for seven years. He has been learning English for over 26 years in Australia, Jordan, Saudi Arabia, and Canada. He worked as an English language teacher in Jordan and Saudi Arabia for over ten years.

6. Beesan is doing her Ph.D. in Dentistry. She has been living in Canada since 2017. She has been learning English for over 20 years in Jordan and Canada. She worked as

a professor at the University of Jordan, where English is the language of instruction, for over six years.

7. Musa is doing his Ph.D. in Software Engineering. He has been learning English in Jordan, UAE, and Canada for over 26 years. He has been in Canada for six years.

8. Bilal is doing his Ph.D. in Information Technology. He has been living in Canada since 2017. He has been learning English for more than 25 years. He worked as an IT instructor in several colleges and universities in Saudi Arabia, where the language of instruction was English,

9. Omar is doing his Ph.D. in Curriculum Studies. He has been living in Canada since 2013. He has been learning English for over 30 years in Jordan and Canada. He worked as an English language instructor in elementary and secondary public schools in Jordan and Saudi Arabia for over 20 years.

3.4 Ethical Considerations

To eliminate unethical practices in the study, I divided my study into phases based on Creswell (2018): prior to conducting the study, beginning the study, data collection, data analysis, data reporting, and sharing. At the beginning of the study, I gained approval from the Western Research Ethics Board (REB) to conduct the study as it involves human subjects. After securing approval from Western University, the participants had also given their consent to participate in the study by signing a clear and concise consent form, free from any pressure. The participants were informed that they had the right to withdraw from the study at any time. Moreover, as the participants were graduate students, I ensured that their participation would not disrupt their academic or work lives. In addition, it was guaranteed that the participants' names would not be released and would remain anonymous unless they wish to disclose them. My ultimate goal is to

represent all findings and publish them transparently to reveal the sheer complexity of the translanguaging phenomenon.

As a researcher, my ultimate goal in conducting this study is to positively influence my participants by enhancing their self-esteem by showing them how their first language plays a crucial role in improving their second language and how understanding their identities can help achieve this goal. To avoid coercing or imposing my biases and subjective opinions on the participants and the data analysis, I practice being transparent and reflexive while conducting the study by being critically self-reflective about my own conceptions and the methods by which data have been collected, analyzed, and presented (Polit & Beck, 2014). In addition, I gave the participants the opportunity to express their opinions freely without any interference from my side. Further, the data will be kept in digital and hard copy formats on Western University servers during the study and for two years after defending the doctoral thesis.

3.5 Positioning the Researcher

I am a Canadian of Jordanian background who can speak Arabic and English fluently. Before immigrating to Canada, I worked as an English language instructor and interpreter at several colleges and universities in Jordan, Kuwait, and the United Arab Emirates. During this experience, I was confronted by hegemonic ideologies and policies prohibiting students' first language in the classroom as educational policies perceive that using the student's first language will negatively impact the students' English language acquisition. These policies prohibited teachers and students from using Arabic in the classroom, as they would resort to it to hide their language deficiency. I believe that such policies have negatively impacted students' motivation to learn English as well as their appreciation of their native language. In addition, I have four young daughters who speak both English and Arabic at home. This experience of being a parent allows

me to observe their language use and practices and how they utilize their linguistic repertoires daily. From a personal perspective, I firmly believe that such mono-ideological policies have a negative impact on learners' language acquisition and productivity as a learner's first language could play a significant role in acquiring English, reducing his/her language anxiety, and encouraging them to invest in their language learning efforts. Finally, being bilingual, I believe that my subjective experiences as a language learner, researcher, interpreter, and teacher have enhanced my position in this research as an insider who comes from a similar cultural background. These experiences have simultaneously challenged me and have made me " come clean" about my biases, experiences, and personal subjectivities. My ultimate goal for this study has been to have a deeper understanding of the translanguaging practices among Jordanian graduate students in Ontario, Canada, and their discourse. I continually draw upon reflexivity (see Byrd Clark, 2020) to be upfront with my own complex positionings. We should be able to create and co-construct a more compelling research study which sheds light on the complexities but, more importantly, respects and honours the participants who have provided me with the opportunity to explore and share their experiences. Ultimately, I hope to be able to assist them in maintaining their first language(s) while improving their additional language(s) and creating more space for the "in-between-ness" that Byrd Clark (2016) calls for incorporating their complex transnational identities and linguistic practices into learning and teaching.

3.6 Background of the Researcher

I was born in the rural countryside in Jordan, my father was an Army officer, and my mother was a teacher; as a result, I grew up in a strict environment where education is highly valued and a high appreciation of religious and cultural beliefs and values is encouraged. As a child, I lived in the United States for four years, which significantly influenced my identity and beliefs. Learning English in the US had a substantial influence on my identity and how I perceive the world around me; for example, I became more connected to the language and the American culture by becoming more independent and open-minded toward various issues in the community such as the western lifestyle and gender equality. After returning to Jordan, I felt I was living in two worlds, one constructed on the commitment to traditions and religion and the other on the values of freedom and openness.

After graduating from Yarmouk University in 2001, I worked as an English language teacher at several public elementary and secondary schools in Jordan, during which I noticed how students and teachers rely on Arabic to learn English, especially grammar, better. In 2003 I moved to Kuwait to teach English language at several colleges and universities. I taught there for six years and found that students liked to use Arabic to learn English. Still, the education policies there strictly prohibited its use because Arabic is a barrier and will negatively impact students' language acquisition. In 2009, I moved to the UAE to work as an interpreter and language teacher in the Abu Dhabi armed forces. Education policies regarding Arabic use in teaching were the same as in Kuwait. Still, since I was teaching officers, they requested that I use Arabic, especially when teaching them grammar and reading, to help them comprehend the lessons and understand the grammar rules. My work experience could be summarized as an administrator of programs in higher education, teacher trainer, educator, interpreter, translator, and curriculum developer. I feel

blessed to have had many amazing mentors and supporters throughout my career and personal life.

In 2015, I immigrated to Canada and started working at a car factory and carpentry as my qualifications and work experience were not recognized because they were not Canadian. After that, I studied for graduate diplomas in Project and Operations Management to get Canadian degrees. However, these degrees did not help me a lot in finding a job that meets my ambitions, so I decided to do another master's degree in Teaching English to Speakers of Other Languages (TESOL) to update my qualifications and assist me in getting admission to the Ph.D. program in Applied linguistics. During my stay in Canada, I tried to immerse myself in the Canadian culture and language as much as possible to be an active part of the society; as Kanno affirms, "identity is also about being part of a group.". However, I stayed connected to my native identity, language and culture by staying connected to Arabic resources and the Jordanian community in Ontario, Canada. However, during my stay, I noticed significant changes in my identity and even how I learned English. My identity was influenced by the Canadian culture, such as apology strategies, how I look at the LGBTQ community, and alcohol consumption. I relate this influence to my attempts to acculturate in the new cultural milieu. I also began to realize the benefits of using Arabic in learning English because I had previously been convinced that Arabic would hinder my students from being fluent in English in the past years.

I have also been an English language learner and teacher for over thirty years. Finally, I went through many experiences closely related to this study as I have been going through many identity changes due to my continuous travel throughout my life. Thus, this has helped me analyze and understand my study's participants' answers and needs.

3.6 Summary

This chapter has presented details on data collection, data analysis, the trustworthiness of the data, researcher positionality, and ethical considerations. The next chapter will present the study's findings.

This study is unique as it addresses some of the opportunities and challenges of identity negotiation experiences of second language learners and their translanguaging practices, drawing upon their different linguistic repertoires. In addition, this study investigated several vital facets related to identity, such as acculturation and bicultural identity. At the end of this study, I would like to help educators, learners, and policymakers to gain a better understanding of the perceived importance of fostering the plurilingual repertoires of multilingual speakers as resources for learning and advocate for adapting the phenomenon of translanguaging into our curriculum and classrooms if it serves the purpose of improving language learners' linguistic skills regardless their age or gender.

Chapter 4

Findings and Discussion

4.1 Overview

This study investigated the translanguaging practices of Jordanian graduate students living in Ontario, Canada. The first section of this chapter explores the backgrounds and experiences of the participants by analyzing the interview data to authentically represent their perspectives, opinions, and expressions. The second section explores the translanguaging practices used by the participants while learning and communicating in English. The third section investigates how the participants' identities are influenced through translanguaging and what opportunities and challenges they may struggle through while living in Ontario, Canada. To support the interview data analysis, I included excerpts from the participants' interviews in this chapter. The five major themes that emerged from the data were the following: Imagined Communities; language purity; hybrid identities (Hybridity); maintaining linguistic and cultural ties to the homeland; and translanguaging and language learning.

The total number of participants in this study included nine Jordanian bilingual graduate students. Based on the interview data, the participants employed translanguaging practices in both personal and academic spaces. Moreover, the interviews showed that they expressed their sense of identity differently. Still, there was a clear struggle characterized by the challenge of balancing and transitioning between their native Jordanian identity and their newly acquired Canadian identity. This difficulty often emerged from cultural differences, language barriers, and adapting to new social norms while preserving their original cultural identity... All participants self-

identified as either "Canadian- Jordanian" or "Jordanian but looking forward to becoming Canadian." In addition, all participants asserted that Arabic is their dominant language as they use it at home with their families, at Arabic grocery stores, and the mosque. The participants requested that I use pseudonyms to hide their real names and asked me to use Arabic names to familiarize readers from other cultures with Arabic names. Finally, for clarity and to ensure reader comprehension, some participants' exchanges were grammatically edited.

The following table presents basic demographic information about the nine study participants:

No.	Participants	Age	Gender	Country of Origin	Degree	Major
1	Adam	41	M	Jordan	Ph.D.	Applied Linguistics
2	Ahmad	27	M	Jordan	Ph.D.	Dentistry
3	Azal	44	F	Jordan	Ph.D.	Curriculum Studies
å4	Bilal	35	M	Jordan	Ph.D.	Computer Engineering
5	Beesan	33	F	Jordan	Ph.D.	Dentistry
6	Nada	39	F	Jordan	Ph.D.	Applied Linguistics
7	Ali	47	M	Jordan	Ph.D.	Computer Engineering
8	Musa	43	M	Jordan	Ph.D.	Computer Engineering
9	Omar	48	M	Jordan	Ph.D.	Curriculum Studies

Table 1 Participants' demographic information

The interview data revealed that the participants were from different parts of Jordan, as some were from urban areas and others were from rural areas of Jordan. Yet, all of them had various experiences in learning English and their journey to come to Canada to complete their

graduate degrees was not easy. Moreover, all participants were immersed in different cultures and traditions before coming to Canada. They immigrated to work or study in other countries such as the UAE, Qatar, Saudi Arabia, and Australia; such immersion has helped them easily navigate the Canadian culture and assimilate into it.

The selection process was done regardless of the participant's age, specialization, job or gender; the only condition was that they were studying for a graduate degree in Ontario, Canada; as a result, there were three females, and six males who had diverse work experiences as two of them were English language teachers, three were Information Technology (IT) teachers, two were dentists, one was a math teacher, and the last one was a dental lab specialist. The following section will discuss the participants' backgrounds.

4.2 Participants Profiles

In this section, I offer a concise yet comprehensive profile of each participant, highlighting their backgrounds, beliefs, experiences, and practices. This overview will provide valuable context and insight into the individual perspectives and unique journeys of the participants, allowing for a deeper understanding of their personal and academic lives.

4.2.1 Adam

Adam is a 41-year-old male who is doing his Ph.D. in Applied Linguistics. He was an English language teacher for more than ten years. He taught English in Jordan and Saudi Arabia to both adults and children. Also, he possesses two master's degrees in applied linguistics from Canada and Australia. He has been living in Canada for seven years. Adam has been learning English for over 30 years since he was nine years old in Australia, Jordan, Saudi Arabia, and

Canada. This indicates that he is proficient in English and Arabic, has undergone multiple identity shifts, and has experienced various translanguaging spaces.

Throughout the interview, Adam had shown confidence in using the English language; when I asked him what makes him fluent in English, he replied:

I started studying English at a public school in Jordan when I was ten, so I had early exposure to the language. Then I went to a public university in Jordan and got my B.A. in English language. After that, I moved to Australia to work and study for my master's degree in Applied Linguistics. After graduation, I went to Saudi Arabia to teach English to college students. Lastly, I came to Canada to live and study for my Ph.D. in Applied linguistics, so my long exposure to the English language has significantly improved my English.Thus, Adam has a broad experience in language teaching and learning, which is evident from his narratives and how he described himself.

Adam's sense of identity and belonging is demonstrated in his narratives as he proudly states that he is a farmer who lived in the Jordanian countryside until he went to Australia to finish his master's degree.

I am proud to describe myself as a Jordanian farmer who lived and studied in the northern region of Jordan my entire life. This motivated me to research and develop my skills to benefit my community, as there is a need for more resources and opportunities for those who do not study and educate themselves.

In conclusion, Adam's identity and sense of belonging are evident in his narratives. He takes pride in being a farmer from the Jordanian countryside and emphasizes that this background has shaped his life experiences. His journey to Australia to complete his master's degree further highlights his dedication to personal growth. Adam's commitment to using his education and skills

to contribute to his community showcases his strong connection to his Jordanian roots, as well as his passion for fostering development and providing resources and opportunities for those who might not have access to education. In my opinion, Adam, throughout the interview, demonstrated humbleness, intelligence, and perseverance. His narratives and how he described his language-learning experience and identity demonstrate his language proficiency, awareness of his society, and how he can be an active member through acculturation and adaptation to the Canadian culture.

4.2.2 Azal

Azal is 44 years old and doing her Ph.D. in Curriculum Studies specializing in mathematics instruction methods. She has been using English for 20 years in different countries in Jordan, United Arab Emirates (UAE), and Canada. She started taking ESL courses to improve her language proficiency as soon as she arrived in Canada, even though she started learning English when she was five, as she always felt that her English was not as good as she wanted. Before coming to Canada, she worked as a math teacher in Jordan and the United Arab Emirates (UAE) for 15 years. Then she immigrated to Canada with her family in 2013. She has two daughters (10 and 18) and a 14-year-old son.

During our conversation, Azal clearly connected her Jordanian identity and the Arabic language. She felt that Arabic is her connection to Islam and a tool for showing her true identity to others.

> I am a Muslim who prays five times a day, and I do my best to follow the teachings of Islam; this is why I believe that my family members in our communication must use Arabic. I think Arabic helps me to perform my religious duties and follow the guidance of the Quran. I encourage my children to learn and speak Arabic, which is integral to their identity.

Further, she added that she is proud of her Jordanian identity and tries to show her non-Jordanian friends this identity.

> I have friends from different parts of the world who know nothing about Jordan except its name, and several friends think that Jordan and Israel are the same. This motivated me to enrich their knowledge about Jordan and Jordanians. I always try to show my Jordanian identity by inviting them to dinners, wearing traditional Jordanian clothes, speaking Jordanian Arabic with Arabic friends, and telling them about our history and who we are.

In the previous exchanges, Azal showed pride in her Jordanian identity and attempted to familiarize others with this identity through various methods.

She insisted that Arabic (L1) must be used as a tool to assist English language learners as it provides them with a refuge and a safe space to express their feelings and ideas freely; some students have difficulty expressing them in English, so they can use their L1 to eliminate fear discomfort and embarrassment. Further, she also expressed her pride in Arabic as a tool for communication and worshiping and an integral part of her identity. She expressed that as follows.

> Using Arabic in teaching English is very important I remember when I was a student, I relied a lot on the translation by asking my teacher to translate words and sentences from Arabic to English and vice versa, or I used dictionaries. So, Arabic can be considered an asylum because I often refused to participate in class. After all, I did not know the meaning of some words, and the teacher kept asking me not to use Arabic.

To conclude, Azal, in our interview, showed confidence and pride in her Jordanian identity and Arabic language and culture, which was vivid throughout the interview. However, as we shall see in the upcoming sections, she showed openness to the Canadian culture and exerted

tremendous efforts to adapt and become a true Canadian without neglecting her original culture and language.

4.2.3 Ali

Ali is a 47-year-old male who has been residing in Canada since 2013. He is the sole provider for his family, including two daughters (19 and 11 years old) and a son who is 15. Prior to his immigration, Ali worked as a computer science professor for adult students in Abu Dhabi, UAE. He is pursuing his Ph.D. in Software Engineering and has made significant contributions to the field, with several publications in top-tier journals and numerous citations by fellow scholars.

English has been a part of Ali's life since he was eight. He completed his B.A. in Computer Science in Jordan, then obtained his MSc in Software Engineering in Malaysia. He used English as his primary language throughout his undergraduate and graduate studies. After receiving his master's degree, he lived and worked in Abu Dhabi for over 13 years. English was the primary means of communication and teaching due to the city's diverse cultural background. Ali immigrated to Canada as a skilled worker in 2013, and four years later, he began his Ph.D. in Software Engineering at Western University.

Throughout the interview, Ali showed a remarkable mastery of the English language. He spoke fluently and had a rich vocabulary, which enabled him to effectively express his thoughts and ideas and effortlessly transition between topics. When asked about his language proficiency, he mentioned that he began learning English in fifth grade due to his low-income background and attending a public school. He developed a passion for the language and furthered his education by obtaining his B.Sc. and M.Sc. degrees in English-taught programs. In Canada, he interacted with native speakers and took language courses to enhance his speaking and listening abilities. Eventually, he pursued his Ph.D. at Western University.

Ali is dedicated to preserving his Arabic-Jordanian heritage and works hard to pass on Jordanian traditions and customs to his children. However, he also strives to adapt to Canadian culture by incorporating positive aspects that align with his beliefs and values. He explained in the interview:

> As a Jordanian, I take pride in my culture and faith and do my best to pass these values on to my children by teaching them both the Arabic language and the teachings of Islam. At the same time, I am trying to embrace Canadian culture by introducing practices that are compatible with my faith, such as managing my temper and being willing to apologize, while avoiding actions that are against the teachings of Islam, such as consuming alcohol or drugs.

This excerpt highlights Ali's balance of preserving his cultural identity while embracing Canadian cultural elements.

To conclude, Ali, a proud Jordanian, endeavours to instill his cultural and religious values and language in his children by teaching them Arabic and Islam. He also seeks to acculturate to the Canadian culture by incorporating practices that do not clash with his religious beliefs. For example, he strives to regulate his emotions and take responsibility for his actions but avoids engaging in behaviours, such as drinking alcohol or taking drugs, that go against his religious teachings.

4.2.4 Ahmad

Ahmad, a male in his late 20s, has been in Canada since 2018. He was born in Canada and lived there until he was eight years old, after which he relocated with his family to Qatar. He completed his bachelor's degree in Dentistry at Jordan University of Science and Technology. He has demonstrated outstanding knowledge and skills, which earned him the opportunity to bypass

the master's degree and directly pursue the Ph.D. program (fast-tracked). Currently, he is pursuing a Ph.D. in Dentistry.

Ahmad comes from a wealthy family who has supported him throughout his life and provided him with everything he needs to excel in his education and career. He has been learning English for 24 years, and he learned the foundations of English by studying at Canadian schools for three years.

In the interview, Ahmad demonstrated fluency in English, which was evident in how he expressed himself and answered the questions. Ahmad's fluency in English is a result of his exposure to English since he was three years old, he explains.

My English language journey began when I was born in Canada 27 years ago. I attended daycare from age three and continued studying in a Canadian school until I was eight. After that, I moved to Qatar with my family and studied at a private school with English as the language of instruction. Afterwards, I moved to Jordan to pursue a degree in Dentistry at the Jordan University of Science and Technology - which also had English as the primary language of instruction. Before returning to Canada, I felt my English needed to improve, so I took some courses at the British Council for a few months before beginning my Ph.D. program in Dentistry.

This clearly indicates that Ahmad's journey to fluency in English began when he was born in Canada. From a young age, he was exposed to various cultures and languages, which helped him cultivate an open attitude toward different identities. As a result, Ahmad has become an articulate speaker of the English language, with a keen eye for detail and an appreciation of different cultures. His fluency in the language has opened up a world of opportunities for him and enabled him to make meaningful connections with people worldwide.

Ahmad is an exemplary example of maintaining cultural identity in a globalized society. He refused to compromise his Jordanian and Islamic identities despite living in Canada. He upheld his native language and customs and also adapted to the Canadian way of life by learning Canadian greetings, apologies, and respecting the privacy of others. At the same time, he celebrated Canadian holidays, such as Thanksgiving, without involving himself in religious activities. This is a prime example of how to find a balance between cultural identity and integration. Through his perseverance and determination, Ahmad was able to maintain his identity while still taking part in his new home. He explains:

> I come from a conservative family that values language and identity as a way to present a positive image to others. I was raised to believe that Arabic should be the only language spoken in the home and to respect other cultures to earn respect in return. My use of Arabic has not been impacted by my exposure to English other than incorporating a few English words in my speech. I have made a conscious effort to avoid using any impolite or inappropriate words, regardless of the language I am speaking. I have also adopted some Canadian customs and practices that align with my identity and language, such as greetings, apologies, and celebrations.

In conclusion, Ahmad serves as a model of how to preserve cultural identity in a globalized world. He has successfully blended his Jordanian and Islamic roots with his life in Canada. He has upheld his Arabic language and traditions while embracing Canadian customs, such as greetings and apologies, and observing secular celebrations like Thanksgiving. This harmonious balance between his cultural identity and integration showcases the importance of finding a middle ground in a rapidly changing world. Ahmad's unwavering commitment to his culture and adaptability to his new home serves as inspiration for others striving to maintain their cultural identity in a diverse

society. However, it is important to note that Ahmad's experience may not be representative of everyone's journey, as he comes from a wealthy family and enjoys certain privileges. This background could make his balancing of identities and integration seem more seamless and effortless than for others facing different circumstances. Nonetheless, Ahmad's unwavering commitment to his heritage culture and adaptability to his new environment can still serve as inspiration for those striving to maintain their cultural identity in a diverse society, while acknowledging that individual experiences may vary.

4.2.5 Nada

Nada, a female in her late 30s, has been in Canada since 2015. She was born in Jordan, lived there until she married and relocated to Saudi Arabia, then Canada. She has been learning English since she was five years old. She describes her journey learning English as exciting as her love for the English language began when she heard some English songs at school. She has a B.Sc. in Dental Technology from the Jordan University of Science and Technology and a Master's in Applied Linguistics from Carleton University, Canada. Currently, she is pursuing a Ph.D. in Applied Linguistics.

Nada relocated to Canada in 2015 with her husband and daughter from Saudi Arabia. She started taking English courses to improve her English language skills as soon as she arrived. Two years later, she developed a passion for English language teaching and learning, so she decided to study for a master's degree in applied linguistics even though her Bachelor's degree was in a different field. She explained this as follows:

In Jordan, my bachelor's degree was in Dental Technology, a subject I enjoyed learning, and it is needed in the job market. However, after I came to Canada and started taking language courses to improve my English, I decided to change both my educational and

career paths and chose to study for a master's degree in Applied Linguistics. I am continuing my education by working on my Ph.D. in the same field. I am passionate about helping others learn English, and I hope to make a positive impact in the field of language education through my research and teaching.

Thus, Nada's journey of learning English and her passion for the language has led her to explore new educational and career paths. Her love for English language started at a young age and was further enhanced when she arrived in Canada. Her master's degree in Applied Linguistics has allowed her to gain a deeper understanding of language learning and teaching. Nada is now continuing her education by pursuing a Ph.D. in the same field, with the aim of making a positive impact in language education through her research and teaching. Nada's story is a testament to the power of pursuing one's passions and following their heart, even if it means taking a different path.

Nada is an ambitious and determined woman from a small village in Jordan. Despite the common misconceptions surrounding rural areas, her parents have always taught her the importance of education as a tool for success. This early guidance has motivated Nada to excel in her studies and has enabled her to develop a strong sense of self-confidence and pride in her identity. As a Muslim Arab Jordanian, Nada is proud of her culture and language, but she also profoundly respects the culture of her chosen home: Canada. She admires the country's values of tolerance and inclusivity, and she feels that it is an example of how people of different backgrounds can coexist.

To conclude, Nada's story is a valuable lesson in perseverance and following her passions. Even when faced with daunting challenges language barriers, cultural adaptation, balancing personal life and education, changing career path, and overcoming stereotypes, Nada never gave up on her journey to learn English and pursue a career in language teaching. Her determination to

succeed has been further inspired by the values of her adopted home, Canada: tolerance, inclusivity, and acceptance of people from diverse backgrounds. Despite coming from a small village in Jordan, Nada's parents provided her with the necessary guidance to pursue her dreams and positively contribute to the field of language education. Her experience serves as a reminder that, with hard work and dedication, anyone can overcome obstacles and achieve their goals.

4.2.6 Beesan

Beesan is a 33-year-old female living in Canada since 2017 after emigrating from her home country of Jordan. She has a long history of studying the English language, beginning at age five and continuing through her high school graduation. Her academic success allowed her to enter the Jordan University of Science and Technology, where she graduated with a B.A. in Dentistry and later with a master's degree in Surgical Dentistry, both with English as the language of instruction. Currently, she is pursuing her Ph.D. in dentistry in the Ontario province. Her hard work and perseverance have enabled her to make incredible strides in this field, and she is an excellent example for others who aspire to reach their educational goals.

During the interview, Beesan showed exceptional language abilities and self-assurance in adapting to diverse cultures and circumstances. She highlighted her refusal of defeat and her constant pursuit of excellence as a dentist and researcher by publishing her work in premier journals and significantly impacting society by providing dental care to those in need. The following is a direct quote from the interview:

Growing up in a middle-class family made my educational journey difficult, especially since pursuing a career in Dentistry is costly. However, my family went to great lengths to support my aspirations, and this has been a significant source of motivation for me to keep pushing forward and not give up in the face of challenges. I am passionate about my job

and strive to impact society positively. When I opened my clinic in Jordan, I was eager to alleviate my patients' dental pains and improve their self-confidence by fixing their teeth. I also considered my patients' financial situation to ensure they could afford the treatment.

Thus, Beesan's journey to becoming a dentist was challenging due to her middle-class background and the high cost of pursuing a career in dentistry. However, her family's support motivated her to persevere and overcome obstacles. She is an expert scholar in her field and has published several articles. After she graduates, she is committed to continuing to help her patients alleviate their dental pain, improve their self-confidence, and receive affordable treatment.

When I asked Beesan how she identifies herself after living in Canada for four years, she answered.

As a proud Muslim, Arab, and Jordanian, I embrace my cultural background but look forward to becoming a Canadian citizen. After living in Canada for four years, I have grown to appreciate the Canadian way of life and the country's embrace of people from diverse cultures. I can maintain my traditions and beliefs without being asked to give them up. For example, I wear a head cover both in school and at work, and it is respected as a symbol of my faith rather than being viewed as a symbol of oppression towards women, as is often the case in other countries.

To conclude, Beesan's experience in Canada has been one of appreciation for the country's welcoming culture and respect for diverse beliefs and traditions. This speaks to Canadian society's inclusive and accepting nature, where individuals can maintain their cultural identity, language, and traditions without discrimination. Despite her pride in her Muslim, Arab, and Jordanian identity, she looks forward to becoming a Canadian citizen.

4.2.7 Musa

Musa, a male in his 43rd year, is pursuing a Ph.D. in Software Engineering in Canada. Having resided in the UAE for 15 years prior to his arrival in Canada in 2016, he possesses extensive experience interacting with individuals from diverse cultures and backgrounds. Musa has been acquiring proficiency in the English language since he was five years old. He attended a Catholic school in Jordan, where he began learning English in first grade and continued his studies in the language until high school graduation. For his undergraduate and graduate degrees, he studied Computer Science with English as the language of instruction. After completing his master's degree, he relocated to the UAE to teach computer science at a prestigious university. Because of the varied backgrounds and languages of the UAE population, English was the language of instruction.

During the interview, Musa showcased his impressive mastery of the English language through his vocabulary selection and how he articulated his thoughts and ideas. Nonetheless, he preferred communicating in Arabic as he believes his English skills could be more flawless and require further refinement and enhancement.

> I always feel that my English is not perfect even though I got excellent scores on the IELTS test, I prefer to communicate my thoughts and ideas in Arabic as it is my native language, and I can express myself better.

In addition, his immediate family comprises his spouse and two sons, aged 9 and 11. He has made it clear that he is committed to maintaining their Arabic language, culture, and identity by enrolling his children in an Arabic school on weekends, allowing them to study the language and interact with fellow members of the Arab community. Moreover, he imparts knowledge of

Jordanian customs and traditions to instill a sense of belonging and foster pride in their cultural identity. He explained.

> As a parent, nurturing my children's connection to their cultural roots is essential. By sending them to an Arabic weekend school and exposing them to the Quran, I hope to instill a deep appreciation for our language and faith in them. Moreover, by regularly attending Jordanian community gatherings with them, I aim to give them a sense of belonging and identity while also passing on our cherished traditions and customs.

Thus, as a devoted father, Musa is dedicated to maintaining his family's Arabic language, culture, and identity and takes active measures to instill a sense of belonging and pride in his children. Through his personal and professional endeavours, Musa embodies the values of hard work, dedication, and a deep appreciation for his cultural heritage.

To conclude, Musa's journey as a Ph.D. candidate in Software Engineering in Canada reflects his commitment to pursuing academic excellence and expanding his expertise in the field. While Musa has been proficient in English since a young age, he remains humble and strives to continue enhancing his skills. His extensive experience interacting with individuals from diverse cultural backgrounds has equipped him with a unique perspective and ability to communicate effectively. In addition, he is committed to preserving his family's Arabic language, culture, and identity, and he goes to great lengths to ensure that his children feel a strong sense of belonging and pride in their heritage.

4.2.8 Bilal

Bilal, a 35-year-old male, has lived in Canada since 2017 with his wife and two sons. During the interview, he provided a detailed account of his experiences with Canadian culture and language. He noted that he had grown to appreciate how Canadians demonstrate respect for one

another over his six-year stay. Specifically, he was impressed with how they maintained their composure while driving and refrained from cutting in line, behaviours not commonly observed in his cultural background. He said:

> I have been in Canada for six years, exposed to the Canadian culture and language. I admire how people respect each other; for example, they do not get angry while driving and do not cut in the line, which is rare in my culture. I also noted that I became more affable and kinder.

Bilal's admiration of Canadian society is evident in his answers throughout the interview, and he insisted that integrating into the Canadian culture is a priority to become an active member of the society.

Bilal began his English education at age five while attending a public school in Jordan. Following his high school graduation, he pursued a B.Sc. and master's degree in computer science, and the language of instruction was primarily English. After completing his studies, Bilal spent over five years teaching at a university in Saudi Arabia. However, he eventually pursued his dream of obtaining a Ph.D. in Software Engineering. He chose Canada over the United States due to its reputation as a peaceful, multicultural country that values diversity.

To conclude, Bilal's story highlights the importance of cultural exchange and the benefits of embracing diversity. Bilal's appreciation for the Canadian culture and his willingness to assimilate into it reveal the positive influence that exposure to different cultures can have on individuals. His experience also emphasizes the value of a multicultural society that promotes respect and inclusivity.

4.2.9 Omar

Omar, now 48 years old, embarked on his English language journey at the age of five in Jordan. Over time, as he moved to Canada, he grappled with several challenges, such as maintaining his cultural and religious identity, juggling personal life with education, and instilling values of tolerance and diversity in his four children, aged between 10 and 17, without compromising their cultural and religious roots.

After completing his high school education, Omar obtained both his B.A. and M.A. degrees in English Language and Literature in Jordan. He then embarked on a teaching career in English in both Jordan and Saudi Arabia. His pursuit of a better quality of life for his family and his personal ambition of earning a Ph.D. led him to immigrate to Alberta, Canada in 2013.

Upon his arrival in Canada, Omar initially took up a role as an English language teacher in Alberta. Later, he was admitted into the master's program at Queen's University in Ontario. Presently, Omar is pursuing his Ph.D. in Curriculum Studies at Western University.

During the interview, Omar demonstrated confidence in his English language abilities. He was grateful to one of his professors at the university who used to encourage him to practice English and never feel afraid of making mistakes, according to Omar.

> I believe that my English language skills are excellent because I followed the advice of my professor in the B.A. program who later became my supervisor (Prof. Aws Mousa). He encouraged me to speak English as frequently as possible and not worry about making mistakes, as even in one's native language, mistakes can occur.

Thus, throughout his academic journey, Omar received encouragement from his professor to practice English and not be embarrassed about making mistakes. This positive reinforcement instilled a desire within him to refine and improve his language skills continuously. This

experience motivated Omar to work diligently on his language abilities, resulting in increased self-confidence in his language skills.

In addition, as a devout Muslim, Omar greatly emphasizes imparting the teachings of Islam and the Arabic language to his children. He makes significant efforts to ensure that his children remain connected to their cultural and religious roots by enrolling them in weekend Arabic School at the mosque. Along with fostering their spiritual growth, Omar also instills in his children the importance of accepting diversity and tolerance toward others.

Despite the need for cultural adaptability, Omar remains dedicated to preserving his children's linguistic and cultural identity. He strives to ensure they embrace diversity while retaining a solid connection to their language and heritage. Through his efforts, Omar's children are becoming well-versed in their cultural and religious roots and learning to appreciate and respect the differences that make them unique.

In conclusion, Omar's story is an example of perseverance and courage. From learning English at the age of five in Jordan to pursuing a Ph.D. in Curriculum Studies at Western University in Canada, he has overcome numerous challenges. His dedication to improving his language skills has been a driving force throughout his academic journey. His positive attitude toward making mistakes has been pivotal to his success. Furthermore, his commitment to preserving his children's cultural and linguistic identity while teaching them to accept diversity is a testament to his unwavering dedication as a parent.

4.3 Identified Themes from the Interview Responses

This section presents the study's main findings based on the five major themes that emerged from the data coding process. Drawing from Stake (1995), I used both my direct interpretation of the data and my codes to ensure that the themes accurately represented what I

found. The five themes that emerged from the data were: imagined communities. language purity, hybridity, maintaining linguistic and cultural ties to the homeland, and translanguaging and language learning.

4.3.1 Imagined Communities

During the interview, all participants indicated that using Arabic in the hosting country (Canada) helps them stay connected to their homeland. According to Anderson (1983), imagined communities are socially constructed entities imagined by their members who share a sense of belonging and identification, despite their physical separation. Imagined communities and translanguaging are interrelated, as the latter can contribute to creating and maintaining the former. For example, in the case of diasporic communities, the use of multiple languages in everyday life can serve as a way to maintain ties with the homeland and create a sense of belonging among community members. This agrees with what Garcia (2009a) suggested, "translanguaging practices within diasporic communities [...] demonstrate the construction of imagined communities that allow individuals to connect with each other in a shared, imagined identity" (p. 30). Thus, translanguaging practices can help create imagined communities, as using multiple languages can enable individuals to express themselves and connect with others meaningfully. It is worth mentioning that "imagined" does not mean that the community is not real. Rather, it underscores that the members of the community might not have direct, personal relationships with all other members. Despite this lack of direct contact, the shared understanding of mutual experiences, cultural norms, or language usage fosters a sense of belonging and creates a common identity. In the context of translanguaging, the idea of imagined communities applies in the sense that the practice of code-switching, code-meshing, and blending different languages creates a shared linguistic experience. This shared experience can help reinforce the sense of belonging within the

diasporic community, even among individuals who might not directly interact with each other. Thus, translanguaging plays a crucial role in maintaining and reinforcing the shared, imagined identity of these communities.

In Omar's interview, he highlighted the significance of maintaining the heritage language as a conduit for remaining connected to their home culture and identity. He stated:

> At home, my family and I use only Arabic as the primary method of communication, and I try to encourage my children to use it; even though it is sometimes hard for them, I insist that they use it. I also send them to the Arabic Weekend School and take them to the mosque to connect them to their culture, language, traditions, and identity.

Omar is exerting significant efforts to maintain a connection between his family and their cultural heritage by establishing an "imagined community" within the culture of their host country. He is creating a sense of community and belonging for his family by preserving their cultural traditions and values in their new environment. This involves introducing them to local cultural events, preparing traditional meals, speaking their native language at home, and sharing stories and customs from their homeland. Thus, he is trying to maintain the cultural traditions and practices to promote a sense of belonging and community among his family members. This aligns with a study published in the *Journal of Marriage and Family* which found that maintaining cultural traditions helped to promote family cohesion among Chinese immigrants in the United States. (Hou et al., 2010).

Despite that Omar's family language policy tends towards monolingualism in the home environment, highlighting the complex dynamics of language use within immigrant families and the efforts taken to maintain heritage languages. However, in relation to translanguaging, Omar's

approach illustrates the practical implications of the concept in a real-life context. Although Omar is focusing primarily on promoting Arabic within his household, the lived reality of his family's situation is multilingual, considering the external English-dominated environment they are part of in Ontario. Even though he insists on using only Arabic at home, his children are likely integrating English in their language use at home due to their exposure to it in school and the wider society, thus performing a form of translanguaging. The use of English is being filtered into their home setting, despite efforts to solely use Arabic, resulting in a rich multilingual language environment. This unconscious fusion of languages is at the heart of translanguaging, where linguistic boundaries blur and allow for more meaningful communication (Wie, 2018).

While Omar's family language policy may seem to contradict the principle of translanguaging due to its focus on a single language at home, it indirectly facilitates the practice. His children, as they navigate their bilingual identities, are likely engaging in translanguaging, where they draw from their entire linguistic repertoire to communicate effectively across different settings (García & Li Wei, 2014).

Translanguaging then is not only a linguistic practice but also a socio-cultural phenomenon. As Omar tries to foster a connection to their cultural heritage through language preservation, he simultaneously navigates the linguistic diversity of their current environment. This reflects the intricate relationship between language, identity, and culture as posited by sociolinguistic scholars (Hornberger & Link, 2012).

Moreover, Bilal asserted that he wants his family and himself connected to their home culture by asking his children to speak Arabic at home, and he teaches them how to pray and read the Quran; he also asks them to speak to their family back in Jordan on a weekly basis to make

them feel that they have an extended family who cares about them and to encourage them to use Arabic. According to Bilal:

> I try to establish a connection between my children and their relatives in Jordan by calling them weekly. I also send my children to the Arabic Weekend School to allow them to study Arabic and mix with other children from the same culture. In addition, we pray together the five prayers daily, teach them the Quran, and tell them the prophets' stories.

Bilal use of social media to connect his children with their relatives is an attempt to create an online community where his family can use multiple languages to communicate with their relatives and express themselves in a way that is meaningful to them. In this case, using multiple languages can create a sense of belonging and identification that transcends physical boundaries and traditional notions of nationality or ethnicity.

In another exchange, Azal talked about her experience when she first came to Canada and started taking ESL classes; she explained:

> When I came to Canada in 2013, I started taking ESL classes to improve my English. At that time, our class was primarily students who spoke Arabic; this made my learning experience more enjoyable and more productive as we worked in groups and helped each other find the meanings of difficult words and understand the grammar rules. Luckily, our teacher did not prohibit us from speaking Arabic and helping each other.

The former exchange is an example of the relationship between imagined communities and translanguaging in the context of multilingual classrooms. In such settings, students use their linguistic repertoires to learn and communicate, which Garcia (2009a) calls "flexible bilingualism." This approach contests the traditional notion of language as a fixed and bounded system and instead recognizes language use's fluid and dynamic nature. Thus, by allowing students

to use their multiple repertoires in the classroom, Azal's teacher created a sense of belonging and inclusivity, which can, in turn, contribute to the formation of an imagined community of learners who share a commitment to academic success. Thus, translanguaging practices can help create more inclusive and equitable learning environments that value linguistic and cultural diversity and promote learning for all students, regardless of their linguistic background (García & Wei, 2014).

I believe that the environment Omar, Bilal, Azal and the other participants are creating for themselves and their families through the use of their multiple languages can establish a sense of belonging and inclusivity, which forms an imagined community of individuals who share a commitment to their home culture, language, and identity.

To conclude, the concepts of imagined communities and translanguaging highlight the dynamic and complex nature of language and identity in contemporary societies. This suggests that language and identity are constantly evolving and are deeply interconnected and that using multiple repertoires could contribute to creating imagined communities. Recognizing the power of social construction and cultural imagination in shaping individuals' sense of belonging and bonding and embracing the fluid and dynamic nature of language use can create more inclusive and equitable communities that appreciate diversity and foster mutual understanding and respect.

4.3.2 Language Purity

Another theme that appeared in the interviews was the concept of language purity which emphasizes the use of a single, "pure" language and discourages using other languages or dialects seen as impure or inferior. This concept often reflects a desire to maintain cultural or national identity and can manifest in language policies, education systems, and social attitudes. However, as Ofelia Garcia (2009) argues, language purity can also be a way of enforcing power and control

and can exclude individuals or groups whose linguistic repertoires do not conform to the dominant language ideology.

The relationship between language purity and translanguaging is complex, as the former can threaten the latter and vice versa. For example, in many societies, using a particular language or dialect can be associated with social status, and individuals who do not conform to this norm may face marginalization, discrimination, and even genocide. In these cases, the use of multiple languages through translanguaging can be a way to challenge as well as dismantle the dominant language ideology and emphasize one's linguistic and cultural identity.

This could be found in the context of language policies and education systems. In some countries, language policies may accentuate using a single, "pure" language in education and official contexts while discouraging or prohibiting other languages or dialects. For example, in France, the Académie française strictly regulates the French language and has historically discouraged the use of regional languages and dialects, such as Breton, Occitan, and Alsatian (Truchot, 1994). Similarly, in China, the government has supported the use of Mandarin as the official language and suppressed minority languages like Uyghur and Tibetan (Sima, 2013).

In Adam's interview, he talked about how such policies affected his students' academic achievement while learning English. He stated:

> While I was teaching English in Saudi Arabia, strict rules prohibited the use of Arabic in the classroom based on the belief that Arabic would prevent the students from learning English and their language skills will not improve. In my observation of the students, it was clear that such policies created some resistance and discouraged many students from learning English.

Even though research has shown that using a student's native language as a resource can help promote language learning and increase their understanding of new concepts and is effective in both monolingual and multilingual contexts (García & Wei, 2014), such policies do exist in several educational contexts such as Saudi Arabia, Kuwait, and Jordan. In addition, research has shown that when students are prohibited from using their native language, this could lead to frustration and anxiety and may even impede language learning. This is because students may struggle to express themselves fully in the target language, leading to a lack of confidence and lower motivation (García & Wei, 2014).

In the specific case of Saudi Arabia, a study by Al-Mekhlafi and Nagaratnam (2011) found that many students in Saudi Arabia struggle with English due to a lack of exposure and inadequate teaching methods and that a more efficient approach would be to integrate Arabic into the language learning process.

Moreover, as a student, Azal asserted that the use of Arabic in the English classroom was prohibited by educational policies in Jordan, which negatively impacted her. According to Azal:

> In Jordan, education policies prohibited the use of English in the classroom, which negatively affected many students, including myself, as I was not proficient in English, and my vocabulary was limited. When teachers used Arabic, I could better understand the vocabulary and the grammatical rules.

What Azal said aligns with a study by Al-Momani and Al-Omari (2014) that investigated the impact of the English-only policy on Jordanian EFL learners' speaking proficiency. The study found that the policy prohibiting the use of Arabic in the classroom negatively impacted students' speaking proficiency. Students who needed to improve in English struggled to express themselves effectively, negatively affecting their motivation to learn the language.

Similarly, a study by Baniabdelrahman and Alsharah (2017) examined the effect of the English-only policy on Jordanian EFL learners' writing performance. The study found that the policy had a negative impact on students' writing performance, as they needed more vocabulary and grammatical structures to express themselves effectively in English.

Both studies suggest that prohibiting Arabic use in the classroom had a negative impact on Jordanian EFL learners' language learning, particularly for those who needed to be proficient in English. Therefore, integrating the use of the student's first language in the classroom could enhance their language learning and understanding and their motivation to learn the second language.

Moreover, several participants expressed their resistance to English language dominance while living in Canada as they stated that they use Arabic at home with their families to keep them connected to their language, culture, religion, and identity; for example, Musa said:

> I speak only Arabic with my family at home and actively encourage them to do the same. To help motivate and reinforce this, I have set aside two hours daily to converse exclusively in Arabic. I have also enrolled them in an Arabic Weekend School, where they can improve their language skills and socialize with other students and teachers from Arab backgrounds to further connect them to their culture and religion.

Thus, Musa exerts significant efforts to maintain his family language and identity. This aligns with the findings of a study titled "Language Use and Attitudes among Arab Canadians: A Case Study of Ottawa" by Jaber and Mady (2016), which investigated the language attitudes and practices of Arab Canadians in Ottawa. The study found that many participants wanted to preserve their connection to their Arabic language, culture, and identity to confront the dominance of English in Canadian society. Participants said they use Arabic at home with their families to maintain their

language skills, cultural traditions, and religious practices. The study also revealed that some participants expressed resistance to English language dominance and emphasized the importance of maintaining their Arabic language skills to preserve their cultural heritage.

Another example can be found in the context of diasporic communities, where the use of multiple languages through translanguaging can serve as a way to maintain ties with the homeland and create a sense of belonging among community members. For example, in the Filipino diaspora, the use of Taglish, a combination of Tagalog and English, can be a way to express one's identity as a Filipino in a global context while also maintaining a connection to the homeland (Garcia, 2009a). Similarly, in the Latino diaspora, Spanglish, a blend of Spanish and English, can be a way to assert one's identity as a Latino while also navigating the complexities of living in a bilingual context (Otheguy et al., 2015).

To conclude, language purity policies would exclude and marginalize the individuals or groups who do not speak the dominant language and can perpetuate inequalities in access to education and other resources. In response, some educators and scholars have advocated for translanguaging practices in education, which allow students to use their entire linguistic repertoires to learn and communicate; for example, a study conducted by Bartlett and Sealey (2019) argued that traditional approaches to language education which emphasize monolingualism and language purity could be exclusionary and perpetuate inequalities. The authors support the adaptation of translanguaging pedagogy, which acknowledges and values the full linguistic repertoires of students and encourages them to use their languages to learn and communicate. Moreover, they highlight the benefits of translanguaging practices, including improved academic outcomes for multilingual students and increased social inclusion for learners from linguistically

diverse backgrounds. The authors claim that these practices can help to break down linguistic and cultural barriers and promote greater equity and access to education and other resources.

Thus, language purity and translanguaging reflect different approaches to language and identity and could have various inferences for inclusion, exclusion, and social power. With the recognition of the fluid and dynamic nature of language use and the incorporation of translanguaging practices, we can form more inclusive and equitable communities that celebrate linguistic and cultural diversity.

4.3.3 Hybrid Identities (Hybridity)

Bhabha (1994), defined hybridity as the blending of different cultural and linguistic influences to create new forms of identity. Hybridity challenges the idea of fixed, singular identities and emphasizes the dynamic and fluid nature of cultural and linguistic identities in an increasingly globalized world. Research has shown that translanguaging promotes the use of multiple languages, which can develop hybrid or mixed identities that go beyond traditional monolingual categories (García & Wei, 2014). Thus, translanguaging can be a way to express and negotiate hybrid identities by empowering individuals to draw on their various linguistic and cultural resources. This can be particularly important for those who may feel marginalized in monolingual and monocultural contexts, as it can provide them with a means to assert their unique identities (Wei, 2018).

Jordanians in the diaspora often experience a hybrid identity that is shaped by their experiences of migration, adaptation, and cultural negotiation. Translanguaging practices significantly shape and negotiate these hybrid identities, enabling individuals to draw on multiple linguistic and cultural resources in everyday communication.

One example of how translanguaging practices shape hybrid identities can be perceived in how Jordanian migrants use multiple languages to navigate the complexities of their linguistic and cultural identities in the diaspora. For instance, in Nada's interview, she reported:

> I use Arabic and English interchangeably depending on the context or environment I am in; for example, at home, I mainly use Arabic, but sometimes I insert some English words. Also, when I go to Arabic grocery stores, I use both Arabic and English depending on the individual speaking to me.

This shows that Nada uses English and Arabic in her daily interactions, switching between the two languages depending on the context and the interlocutor. Thus, this hybrid use of language can suggest the individual's negotiation of multiple cultural and linguistic identities, including their Jordanian heritage, their new home in Canada, and the social and linguistic norms of the communities they dwell (Khalaf, 2019).

In another exchange, Bilal talked about his experience with Canadian culture and traditions, comparing them to his Jordanian culture. He stated:

> In Canada, people are kind and greet strangers on the roads or at the workplace. This does not exist in Jordan, as people rarely greet those they do not know. In addition, Canadians are polite and show respect to others by apologizing and holding doors open for others. On the other hand, Jordanians are known for their hospitality and generosity. As a result, I strive to emulate both cultures' positive attitudes and behaviours.

The literature supports what Bilal stated in the latter exchange. Zhang, Chen, Bond, & Luo (2007) found that Canadians scored higher on politeness and interpersonal harmony than people from many other countries, including Jordan. The study's authors propose that Canada's history as a

multicultural and multilingual country may have contributed to the developing of these social norms. Moreover, Levine, Marzana, & Riggio (2015) compared the behaviour of pedestrians in Canada, Jordan, and three other countries. The researchers found that Canadians were more likely than Jordanians to engage in "acknowledgment behaviour," such as smiling, nodding, or saying hello when passing strangers on the street. The study's authors suggest that this may be related to Canada's "culture of civility." Finally, in terms of Jordanian hospitality, the Journal of Travel Research surveyed tourists who visited Jordan and found that they ranked the country's people as remarkably hospitable and friendly. The authors suggest that this hospitality may be related to Jordan's cultural values of family, community, and generosity (Al-Ansi & Odeh, 2016). Thus, Bilal's identity is hybrid and changing and adapting to the environment and culture he is in as he attempts to blend elements of Jordanian and Canadian culture into his daily life to form a unique hybrid identity that reflects his experiences of cultural exchange and adaptation.

The second piece of evidence supporting the hybrid identity of Jordanians residing in Ontario, Canada, is that they use both languages while conversing with others in the community through code-switching, code-meshing, or code-mixing. Such methods support the creation of a new linguistic identity that incorporates elements from multiple languages or language varieties. In Musa's and Bilal's interviews, they used both of their linguistic repertoires while speaking to me in several occasions; for example, Musa said:

'Wallahi' (an opening Arabic word which means I swear to God), my behaviours have dramatically changed while living in Canada.

Also, Bilal code-switched in the interview when he was talking about how his personality changed due to living in Canada; he said,

> In Jordan, I was kind 'bs' (but) here; I became kinder because of the nature of Canadians and the 'tareeqa' (way) they treat others.

The latter exchanges demonstrate how Musa and Bilal code-mix, code-switch, and code-mesh while speaking English, which allows them to use all of their linguistic repertoires, which forms a hybrid identity reflected in their language use, as they may mix elements of Arabic and English to create a new linguistic repertoire that reveals their hybrid identity (Boulares, 2018). Moreover, Li (2018) argues, "language choices and codeswitching are not just about pragmatic or functional communication but also about expressing emotions, establishing rapport, and building solidarity" (p. 250). Thus, Translanguaging can involve a range of linguistic and semiotic resources, including code-switching, borrowing, translation, and gesture (García & Wei, 2014; García & Kleyn, 2016).

Research has also shown that translanguaging can play a critical role in forming collective identities among Jordanian communities in the diaspora. For example, Khalaf (2019) found that Jordanian migrants in Canada used translanguaging practices to create a collective identity showing their shared migration experiences, adaptation, and cultural negotiation. Through their hybrid language practices, they developed a sense of community that transcends national boundaries and brings together individuals from diverse linguistic and cultural backgrounds.

In conclusion, the examples discussed above highlight the significant role that translanguaging practices play in forming and negotiating hybrid identities among Jordanians in Ontario. These practices enable individuals to draw on multiple linguistic and cultural resources in their everyday communication, which facilitates the construction of new hybrid identities that reflect their experiences of migration, adaptation, and cultural exchange.

4.3.4 Maintaining Linguistic and Cultural Ties to the Homeland

A critical theme which immerged during the interviews is the influence of translanguaging practices on maintaining linguistic and cultural ties to the homeland. For example, Al Shalabi (2017); and Al-Hoorie & Ali (2018) found that translanguaging plays a critical role in maintaining Jordanians' and Arabs' connection to their native language and culture. For Arab and Jordanian immigrants, translanguaging allows them to maintain a connection to their native language and culture while engaging with their host country's new language and culture.

In Beesan's interview, she talked about how she likes to socialize with other Jordanians and Arabs in the community, she said:

> I always attend Jordanian community gatherings to socialize and speak about shared concerns and common issues which we are experiencing away from Jordan. In these gatherings, we bring traditional Jordanian food to allow us to eat dishes that some of us do not know how to cook. Also, we invite unmarried Jordanians are often invited to these gatherings to create a sense of community support.

Several studies have shown that these practices can be critical in preserving one's cultural identity and promoting a sense of belonging within diaspora communities (Al Shalabi, 2017; García & Wei, 2014). For example, Cultural practices mentioned by Beesan, such as food, could play a significant role in maintaining cultural ties to the homeland. Sharing traditional dishes and engaging in cultural activities can help to pass down cultural traditions and create a sense of connection to one's cultural heritage (Manning, 2014). Similarly, socialization with individuals from one's own cultural background can provide a sense of community and support and opportunities to discuss shared concerns and common issues. According to Anderson (1993), maintaining linguistic and cultural ties to the homeland can help individuals feel connected to their

nation or community, even if they are physically far away. This can be particularly important for diaspora communities, who might feel disconnected from their home country and culture.

Moreover, Omar explained how he keeps his children connected to their home culture and language by utilizing social platforms such as Facebook and Google Meet to communicate with their family and relatives back in Jordan; he stated:

> I do my best to maintain my children's relationships with their family and relatives in Jordan using Facebook, Google Meet, WhatsApp, and Skype. Using such platforms encourage my children to speak Arabic and to know more about their culture and religion which will also maintain their identity and traditions.

Studies have found that technology can play an essential role in maintaining linguistic and cultural ties to the homeland (Chen, 2018; Su & Chen, 2020), mainly social media platforms, which have been found to facilitate communication and connection with individuals and communities in the homeland. For example, studies conducted by Khvorostianov (2018) and Leung (2014) found that Facebook can be an essential tool for maintaining social connections and cultural identity among immigrants. Similarly, other studies showed that videoconferencing tools such as Google Meet and Skype could strengthen linguistic and cultural ties with family and friends in the homeland (Chen, 2018; Su & Chen, 2020).

Furthermore, maintaining linguistic and cultural ties to the homeland can promote a sense of cultural identity and belonging among diaspora communities (Al-Shalabi, 2017; García & Wei, 2014). Thus, using social platforms for communicating with their family and relatives in Jordan enabled Omar's children to maintain their connections to their culture and language, which can

help to promote a sense of identity and belonging despite being physically away from their homeland.

To conclude, the interviews emphasized the critical role of translanguaging practices in maintaining linguistic and cultural ties to the homeland for diaspora communities. Traditional cultural practices, such as food and socialization, and technology tools like social media platforms can facilitate communication and connection with family and friends. Furthermore, such practices could also promote a feeling of cultural identity and belonging among Jordanians in the diaspora, which can be integral for preserving a connection to their nation and community despite being physically far away. Ultimately, the findings stress that translanguaging is indeed much more than just first language use. It encompasses a wide range of linguistic practices, including the use of social media tools and other forms of expression, that facilitate communication and bridge-building between individuals with transnational identities. By embracing the fluidity and diversity of language, translanguaging contributes to a more inclusive, interconnected world. In the context of this study, the use of social media tools is considered a form of translanguaging as they are employed in a manner that involves blending languages and using language in ways that reflect the fluid, hybrid language practices associated with translanguaging.

4.3.5 Translanguaging and Language Learning

Various studies in the literature have found that translanguaging is a practical approach to language learning (Cummins, 2007; Creese & Blackledge, 2010; García & Wei, 2014; García, Johnson & Seltzer, 2017). During the interviews, all participants praised using translanguaging in the classroom. Still, all of them, except Azal, said that it should be with students who are not proficient in English to facilitate their comprehension of complex vocabulary and grammatical rules. Azal indicated that translanguaging should be used regardless of the students' levels to

enhance their language proficiency and to make them feel proud of their first language. She explained,

> Translanguaging is an essential pedagogical tool for teaching and learning English, whether proficient or beginners, because English is their second language, so achieving perfection is impossible. I am a Ph.D. student, and I often use English- Arabic dictionaries and ask my husband to understand the meaning of difficult words. Also, I often resort to Arabic to express myself better.

I noticed throughout the interview that Azal's English proficiency was lower than the other participants, which might be why Azal had this view on translanguaging.

However, I believe that it is important to avoid making generalizations about proficiency when discussing the use of translanguaging among learners for the following reasons:

1. Learners come from various linguistic backgrounds and have unique experiences with their languages. Translanguaging practices can vary based on an individual's language repertoire and exposure to different languages (García & Wei, 2014). Making generalizations about proficiency may not accurately capture the various linguistic abilities of learners engaging in translanguaging.

2. Translanguaging acknowledges the fluidity and adaptability of language use, which permits language learners to draw from their entire linguistic repertoire as needed (García &Wei, 2014). Proficiency in a particular language may change over time and across contexts. By avoiding generalizations about proficiency, we can better understand and appreciate the dynamic nature of language learning and use.

3. Generalizing proficiency in relation to translanguaging could lead to stereotypes and biases about language learners. Such generalizations can perpetuate misconceptions about bilingual or multilingual individuals, which may negatively impact their educational experiences and opportunities (Hornberger & Link, 2012).

4. Avoiding generalizations about proficiency helps promote inclusive learning environments that value and respect linguistic diversity. Recognizing the unique language abilities of each learner, rather than making assumptions based on proficiency, allows educators to create more effective, responsive, and equitable learning experiences (García & Wei, 2014).

Thus, Translanguaging should not be seen as an indication of lower proficiency in a particular language; instead, it should be understood as a dynamic and flexible approach to communication that goes against dominant, colonialist, and Westernized ways of thinking about language use (García & Wei, 2014). The proficiency levels of those who engage in translanguaging practices may vary widely, but the core principle of translanguaging remains the same: to facilitate communication and foster connections across linguistic and cultural boundaries (García & Wei, 2014). It is also crucial to consider that access to and experiences with languages, such as English, may differ significantly among individuals (Hornberger & Link, 2012). In the case of the participants in the interview, it is evident that Azal's access to English is different from that of Ahmad, Omar, and others. These differences in access and experiences can impact individuals' proficiency levels and their views on translanguaging (Hornberger & Link, 2012).

It is noteworthy to add that Azal's opinion is supported in the literature; for example, García (2009c) found that translanguaging allows the students to draw on their entire linguistic repertoires

to make sense of the world, construct knowledge, and engage in learning. Similarly, Baker and Wright (2017) claim that translanguaging is vital for students to access content and develop language proficiency in both their first and target languages. Furthermore, Cummins (2017) notes that using students' first language as a support for learning in the classroom can positively impact their confidence, motivation, and engagement in learning.

Moreover, research shows that the use of translanguaging can benefit students at different levels of language proficiency. For instance, Canagarajah (2011b) noted that translanguaging could facilitate the comprehension of complex concepts and support students in expressing their ideas in their first and target languages. Similarly, García and Kleyn (2016) argue that translanguaging can enhance the development of academic language proficiency in multilingual students.

In the case of my study's participants, translanguaging played a vital role in their language learning and communication experiences. For example, Nada, Bilal, Musa, Omar, Azal and Beesan, all benefited from employing translanguaging strategies, as it allowed them to understand complex ideas better, express themselves more confidently, and foster connections with their peers and communities. Some of these benefits are as follows:

1. Translanguaging helped them to better understand complex ideas and concepts in their studies by using multiple languages and linguistic resources, and accessing information and explanations in languages, they were more familiar with.

2. Translanguaging provided them with the opportunity to express themselves more effectively, as they could switch between languages and use the most suitable terms, phrases, or idiomatic expressions to convey their thoughts and ideas.

3. By employing translanguaging strategies, the participants were able to build relationships with their peers and communities, communicate more effectively, respect linguistic diversity, and share their cultural backgrounds.

In addition, the current study findings revealed that translanguaging use goes beyond verbal exchange and encompasses various other forms of communication. For example, the use of non-verbal communication, such as body language, facial expressions, and gestures, is an essential aspect of translanguaging, as they can be used to convey meaning. These non-verbal cues can also be influenced by cultural differences, further highlighting the importance of considering diverse linguistic and cultural repertoires when examining translanguaging practices (Swain, Kinnear, & Steinman, 2011).

This broader understanding of translanguaging aligns with research by Kusters et al. (2017), who argue that communication extends beyond speech and written text and includes multimodal resources like gestures, gaze, and touch. Similarly, Creese and Blackledge (2010) found that translanguaging practices within a complementary school context involved not only linguistic but also non-linguistic resources, such as visual cues and gestures, contributing to the overall communication process.

By embracing these diverse forms of communication, translanguaging encourages a more holistic and inclusive approach to language learning and use. It allows individuals to draw from their entire linguistic and cultural repertoire to make meaningful connections and enhance their understanding of the world around them.

However, some participants claimed that it is not acceptable to use Arabic while learning English, mainly because they feel that using Arabic in the classroom will have a negative impact

on their reputation as they are Ph.D. students and have obtained admission because they are fluent in English. Also, they said that at their proficiency level, more exposure to English is required, and they can comprehend most of their lectures because they can use different strategies to understand the meaning of complex concepts, such as guessing and through context. However, they noted that they use dictionaries to understand complex concepts' meanings. When I asked Ahmad what he thinks of using Arabic in the classroom, he said:

> Using Arabic while learning English could assist low-proficiency students in better understanding reading texts and grammar. Still, for graduate students, this use will hinder them from practicing the language and decrease their exposure. Also, I can compensate for my knowledge of some English words by guessing the sentence they are in or using a dictionary as a last resort.

Ahmad's and other participants' point of view that Arabic use in the classroom could be advantageous for low-proficiency students but not for proficient students is consistent with some research that proposes that the effectiveness of using the first language in the classroom may vary depending on learners' proficiency levels and needs (García & Kleyn, 2016). In addition, some scholars argue that providing opportunities for learners to use the target language exclusively can increase their exposure to the language and help them develop their language skills (Swain, 2013; Krashen, 1981). Moreover, research suggests that learners at higher proficiency levels may need more exposure to the target language to maintain and improve their language skills (Dornyei & Ryan, 2015). Furthermore, studies conducted by Cummins (2000) and García & Wei (2014) argue that using the first language to support learning could be beneficial for language development and academic achievement, particularly for low-proficiency learners.

However, I believe that Ahmad's comment could be interpreted as a reflection of a superior stance, hierarchical thinking, and adherence to dominant paradigms of language learning in some respects. The suggestion that using Arabic while learning English might hinder graduate students from practicing the language and decrease their exposure denotes a preference for a more monolingual approach to learning English. This perspective might prioritize the target language over the learners' native language, which could be seen as a hierarchical stance (García & Wei, 2014). Additionally, compensating for lack of knowledge of certain English words by guessing from context or using a dictionary or online resources might be perceived as a reflection of a privileged position. This approach assumes that the learner has sufficient proficiency in English to make accurate guesses and use a dictionary and online resources effectively. It may also suggest that the learner sees the value in adhering to the dominant paradigm of language learning, which often focuses on monolingualism and the separation of languages (García & Wei, 2014). This comment could reflect a superior stance, hierarchical thinking, and adherence to dominant language learning paradigms. However, it is essential to consider alternative perspectives, such as translanguaging, that promote inclusivity and value linguistic diversity in language learning contexts.

To conclude, implementing translanguaging practices in the classroom should be based on learners' needs, proficiency levels, and specific learning objectives. Embracing translanguaging enables learners to utilize all their linguistic resources, including their first language and other languages they are familiar with, to enhance their understanding and learning experience. In some contexts, translanguaging could be a valuable tool for learners to bridge their understanding between languages. In contrast, an exclusive focus on the target language may be more appropriate

in others. By adopting a translanguaging perspective, educators can create a more inclusive and diverse learning environment that respects and values the linguistic diversity of their students.

Conclusion

This study sheds light on the translanguaging practices of Jordanian graduate students living in Ontario, Canada, and how these practices influence their identities. The interview data revealed that the participants employed translanguaging practices in both personal and academic spaces. They expressed their sense of identity differently but struggled as they moved between their Jordanian and Canadian identities. The participants had diverse backgrounds and experiences in learning English and immigrating to other countries before coming to Canada, which helped them easily navigate and adapt to the Canadian culture. This study contributes to understanding how bilingual students navigate their identities and languages in a multilingual context and emphasizes the importance of valuing and promoting translanguaging practices in education.

This study presented profiles of the nine participants and discussed their experiences with language learning, identity, and belonging. The study's main findings centred on a sense of community that emerged as a recurring theme. Through coding and analysis of the data, I found that the participants' narratives demonstrated their efforts to adapt and acculturate to the Canadian culture while preserving their original culture, language, and traditions. The participants' stories reflect their rich cultural backgrounds, language proficiency, and awareness of their host society. The study sheds light on the importance of understanding the experiences of immigrant individuals and how they navigate multiple cultures and identities to establish a sense of community and belonging.

In conclusion, the participants' stories highlight the challenges and triumphs of adapting to a new country, culture, and language while retaining a connection to their roots. Despite facing numerous obstacles, they have all demonstrated remarkable resilience, dedication, and perseverance in pursuing their academic and personal goals. Translanguaging practices have significantly impacted their experiences, serving as a powerful tool for connecting with their communities, fostering cultural exchange, and shaping their identities as they navigate the complexities of living in a multilingual and multicultural society.

Using the various translanguaging strategies, the participants were able to bridge linguistic and cultural gaps, easing their transition into new environments and helping them establish a sense of belonging. Their experiences highlight the importance of diversity, inclusivity, and cultural exchange in building a more compassionate and understanding society. These stories remind us of the power of determination, hard work, support, and the strategic use of linguistic resources in overcoming challenges and achieving success. They inspire others who may be facing similar challenges and underscore the value of translanguaging as a means of connecting with others, forging unique identities, and contributing to the rich tapestry of diverse communities.

The next chapter will provide a comprehensive overview of the primary conclusions drawn from the research, followed by answering the research questions. Afterward, I present suggestions for further investigation, implementation, and policy formulation.

Chapter 5

5 Conclusion

Summary

This chapter commences with a comprehensive summary of the study's main findings, followed by detailed answers to each research question. Next, the limitations of the study are discussed. Finally, I provide recommendations for future research, practice, and policy development in the field.

This qualitative research aimed to gain a comprehensive insight into the translanguaging practices of Jordanian bilingual graduate students and investigate in what ways their language use had an impact on their identities and self-perceptions. To achieve this objective, personal semi-structured interviews were conducted with the participants to explore their perceptions of translanguaging practices and examine the influence of these practices on their identities.

The findings of this study indicate that translanguaging practices occur in different contexts of the participants' daily lives. The results showed that the participants used various translanguaging practices such as code-switching, code-mixing, code-meshing, translation, and language crossing. The participants appeared proud of their Jordanian, Islamic, and Arab identities, but that did not hinder them from reshaping and recreating their identities to adapt to the Canadian culture by adopting what they called positive practices, which consequently do not contradict the teachings of Islam or their cultural values. They gave examples of different behaviours from their usual usage

such as such as apologizing, greeting of others more frequently, holding the doors for others, and never crossing the queues… etc.

Also, the research suggests that bilingual individuals can express themselves more effectively when they are able to translanguage with others. I found this to be the case with the participants in my study. Finally, the participants in this study unanimously confirmed that their learning experiences took place within monoglossic environments in both Jordan and Canada. Despite the prevalence of monoglossic ideologies in the educational landscapes of these countries, scholars like Garcia (2012) argue that rigid language compartmentalization is impractical and harmful to the instruction of bilingual populations.

The study identified several themes related to translanguaging, including imagined communities, language purity, hybrid identities, maintaining cultural ties to the homeland, and language learning. The participants used translanguaging to express themselves more effectively and navigate their identities in a complex, multilingual world.

However, the study also revealed a controversy among the participants regarding using translanguaging in the classroom. While some believed it should be allowed with both proficient and non-proficient language learners, the majority agreed that it should only be used with non-proficient learners to facilitate language learning. They argued that the frequent use of translanguaging with proficient learners might hinder their language development and should be avoided. The participants' opinions could have been influenced by their previous educational experiences, exposure to language policies, and social expectations about what constitutes "proper" language learning and use.

In the following section, I will address the research questions based on the insights gleaned from the interviews conducted with the participants of this study.

Summary of Findings According to Research Questions

Research Question 1:

What translanguaging practices are used by Jordanian bilingual graduate students?

The study participants employed various translanguaging practices, including code-switching, translation, code-meshing, gestures, facial expressions and multilingual texts. These findings resonate with previous research, emphasizing the diverse strategies that multilinguals utilize to navigate their linguistic environments.

For example, Creese and Blackledge (2010) investigated the language practices of teachers and students in complementary schools in the United Kingdom, discovering that code-switching and translation were frequently employed to facilitate learning and communication. Similarly, a study by Cenoz and Gorter (2011) explored the use of translanguaging practices in multilingual education in the Basque Country, highlighting the importance of multilingual texts in promoting language development.

In another study, Canagarajah (2011) examined the use of code-meshing in academic writing, identifying the benefits of blending languages within a single text or conversation for inclusivity and meaning-making. Furthermore, a study by García, Ibarra Johnson, and Seltzer (2017) explored the translanguaging practices of bilingual teachers in New York City, finding that they employed various strategies, including code-switching, translation, and the use of multilingual texts, to support their students' learning.

Moreover, the use of non-verbal communication by the participants as a translanguaging strategy supported the dynamic and flexible use of multiple languages by helping to clarify

meaning, signal transitions between languages, and emphasize particular points. It also could help them negotiate understanding and build rapport with others, which is essential for effective communication (Gullberg, 2014).

In conclusion, this study has demonstrated that participants employed various translanguaging practices, such as code-switching, translation, code-meshing, and non-verbal communication, such as body language, facial expressions, gestures and multilingual texts. These findings are consistent with previous research, highlighting multilingual individuals' diverse strategies to navigate their linguistic environments. Thus, these findings underscore the importance and prevalence of translanguaging practices among multilingual individuals. In the case of Jordanian graduate students in Canada, these practices serve as valuable tools to help them successfully navigate their academic pursuits and everyday life in a new linguistic environment.

Research Question 2:

How and in what ways do Jordanian graduate students use translanguaging in their everyday lives?

Translanguaging refers to fluidly alternating between different languages or dialects in a conversation, often drawing on various linguistic repertoires to facilitate communication and comprehension (García & Li Wei, 2014). The current study found that Jordanian graduate students switched between Arabic and English in various contexts as follows:

The participants utilized translanguaging while studying since all courses and research materials were in English; they shared with me that they used dictionaries, online resources, asking their Arab peers, and multilingual texts. Using these translanguaging strategies, the participants

could leverage their entire linguistic repertoire to comprehend the subject matter. This approach enabled them to access the content of the course and effectively communicate their ideas.

This finding resonates with other studies; for example, Garcia & Li (2014) conducted a meta-analysis of 20 studies and found that students who were allowed to use their entire linguistic repertoire in the classroom (i.e., translanguaging) performed better academically than those who were restricted to using only the language of instruction. They also found that translanguaging had a positive impact on students' motivation, confidence, and identity. In addition, Cenoz & Gorter (2015) conducted a study with a group of multilingual students in Spain who were learning science in English. They found that the students used translanguaging strategies such as using their home language to clarify complex concepts, code-switching, and translation to comprehend the discussed topics. The students reported that using their entire linguistic repertoire helped them to understand the topics better and feel more confident in their ability to learn a second language. Thus, translanguaging could be an effective strategy for learning and communication in multilingual contexts, as it allows individuals to leverage their linguistic resources to comprehend complex ideas better and communicate effectively.

Moreover, the participants employed translanguaging practices during social interactions with friends and family members. This promoted a sense of inclusivity and belonging while enhancing understanding among community members from various linguistic backgrounds. Participants specifically used translanguaging while conversing with other Arabs in the community, ensuring effective communication of ideas, particularly when addressing concepts prevalent in society, such as "Liberals," "Conservatives," "NDP," and terms like "credit" and "debit" cards." Also, while speaking to non-Arabs, they sometimes intentionally or unintentionally

inserted some Arabic words such as "Wallah (I swear)" or "In Shaa Allah (by God willing) to familiarize them with the Arabic language.

The literature on translanguaging emphasizes its importance in social interactions to foster inclusivity and facilitate communication among individuals with diverse linguistic backgrounds. For example, Li Wei (2011) investigated the use of translanguaging by multilingual Chinese youth in Britain to construct identities and navigate intricate social contexts. García and Li Wei (2014) also underscored the role of translanguaging in establishing a sense of belonging and shared understanding among bilingual and multilingual speakers. Moreover, Jørgensen, Karrebæk, Madsen, and Møller (2011) explored the use of translanguaging practices among multilingual youth in Copenhagen, emphasizing the significance of these strategies in everyday communication and social interactions.

These findings from the literature support the notion that translanguaging plays a critical role in social interactions, particularly in promoting inclusivity and facilitating understanding among individuals with diverse linguistic backgrounds. By employing translanguaging strategies, participants in the current study could effectively communicate their ideas and navigate their social environments, ultimately fostering a sense of belonging and shared understanding within their community.

Moreover, the present study revealed that participants engaged in translanguaging to maintain proficiency in both languages, which allowed them to stay connected with their home culture and traditions. This resonates with previous research showing that translanguaging is crucial in maintaining linguistic and cultural ties. For instance, Wei (2011) highlighted the importance of translanguaging for bilingual individuals to navigate their complex linguistic

landscapes and maintain connections with their home culture(s). Similarly, García, Ibarra Johnson, and Seltzer (2017) found that bilingual teachers in New York City used various translanguaging strategies, including code-switching, translation, and multilingual texts, to support their students' learning and foster a sense of cultural belonging. Additionally, Hornberger and Link (2012) explored the role of translanguaging in maintaining Indigenous languages and cultures, emphasizing the importance of these practices in preserving linguistic diversity and cultural heritage.

These findings from the literature support the notion that translanguaging can serve as a valuable tool for individuals to maintain their linguistic and cultural identities, as demonstrated by the participants in the current study. Engaging in translanguaging practices could preserve their proficiency in both languages, ultimately strengthening their connection to their home culture and traditions.

Another way that one participant, Ahmad used translanguaging to improve his English, was to work in an Arabic restaurant when he first arrived in Canada. He said:

> When I came to Canada, I worked in an Arabic restaurant with other Arabs; some were fluent in English as they were born and educated here. This has helped me improve my language skills, mainly speaking, because I could communicate my ideas and thoughts in both languages.

Ahmad utilized translanguaging in the workplace to improve his English language skills, particularly in the context of informal and colloquial language, which may differ from the more formal academic English used in the classroom., By interacting with fellow workers who shared similar cultural backgrounds, he was able to socialize effectively and foster language learning.

This aligns with García and Wei (2014) about how translanguaging could promote language learning and social integration. They affirm that using both languages naturally and fluidly enables learners to draw on their entire linguistic repertoire, fostering a deeper understanding and more effective communication. In addition, Cenoz and Gorter (2017) highlighted the role of translanguaging in promoting the use of minority languages in various contexts, including the workplace. They emphasized that utilizing translanguaging strategies can lead to more inclusive work environments and enable employees to leverage their full linguistic repertoires to communicate more effectively.

Thus, utilizing translanguaging in various workplace contexts demonstrates its potential to improve communication, collaboration, and understanding among employees and clients with diverse linguistic backgrounds. Lastly, translanguaging can be a powerful tool in facilitating language learning and social integration. Ahmad's experience represents a real-life example of the positive impact that translanguaging can have on an individual's language skills and socialization.

Research Question 3:

What opportunities do Jordanian graduate students encounter, and how do these experiences influence their self-perception and language usage?

The participants in this study expressed a number of opportunities that have influenced their self-perceptions and language usage, which they felt have significantly had an impact on them while they have been studying in Canada. In the following section, I briefly summarize these opportunities.

First, living and pursuing education in Canada offered Jordanian graduate students the opportunity to hone their English language skills by immersing themselves in a setting where

English is the predominant language for education and for social interactions. Additionally, employing various translanguaging practices helped the participants to enhance their English proficiency by mingling with other Arabic speakers who were fluent in English and at the same time, they learned how to refine their language abilities, particularly as regards speaking. Pavlenko & Blackledge (2004) contend that by participating in translanguaging practices, learners can cultivate their linguistic competencies and bolster their self-perceptions and identities as skilled and self-assured multilingual individuals. As Beesan noted:

> My language proficiency improved significantly after studying in Canada since I had to use English for communication and research. Additionally, I developed a social network of friends fluent in Arabic and English, which encouraged me to use English without fear of making mistakes since I recognized that they are a natural part of language learning.

Beesan's comment aligns with the findings of Bonny Norton (2000), who concluded that language learners who fully immerse themselves in an English-speaking environment tend to develop their language skills more quickly and effectively than those who do not. This is due to their exposure to authentic language usage in various contexts, enabling them to gain a deeper understanding of the language. Moreover, Beesan mentioned the importance of building a network of friends who speak Arabic and English. In addition, Dewaele and Nakano (2013) found that establishing social connections with bilinguals could positively influence language learners' motivation, anxiety levels, and language proficiency. Their study underscored the importance of social factors in language learning and suggested that learners who form positive relationships with bilinguals are more likely to use the target language outside the classroom and to become more confident in their language abilities. The findings from Dewaele & Nakano's study further suggest that creating opportunities for learners to interact with bilingual speakers can enhance the language learning

experience and improve language outcomes. Thus, Beesan's note emphatically supports that translanguaging practices play a significant role in improving learners' language skills and an approach to maintaining their home language and culture.

Second, Canada's multiculturalism and open-mindedness towards immigrants and international students are well-known (Berry, 2017) across the globe. This diverse atmosphere creates a unique learning environment for Jordanian graduate students, allowing them to explore varied viewpoints, participate in cross-cultural dialogues, and develop intercultural skills (Deardorff, 2006). Moreover, translanguaging aids Jordanian graduate students' social and academic integration in multicultural settings by encouraging inclusivity and nurturing constructive intercultural communication (Creese & Blackledge, 2010). This strengthens their sense of belonging and bolsters their capacity to adapt to diverse cultural settings (García & Wei, 2014). The participants each conveyed their admiration for Canadian culture, which taught them to show respect by conversing politely and apologizing for any perceived inconvenience. Furthermore, they highlighted learning to assist others and becoming more receptive to issues they previously rejected, such as alcohol consumption and LGBTQ+ matters.

Upon further reflection, the multiculturalism and open-mindedness characteristic of Canadian society provides Jordanian graduate students with a distinct and valuable learning opportunity, as echoed by all participants during the interviews. The diverse environment enables students to broaden their horizons, engage in cross-cultural interactions, and develop crucial intercultural competencies. Translanguaging further supports their integration by fostering inclusivity and positive intercultural communication. As a result, these students enhance their sense of belonging and improve their adaptability in various cultural contexts. Embracing Canadian culture, the participants learned the importance of respect, politeness, and empathy and

the value of being open to different perspectives, including those related to alcohol consumption and LGBTQ+ issues.

Third, the participants talked about how their studies in Canada resulted in an improved self-image by providing them with opportunities to immerse themselves in the Canadian culture, which allowed them to broaden their horizons and gain invaluable experiences. For example, the opportunity to learn from renowned faculty members, combined with earning a highly-regarded degree from a globally recognized institution, fosters a heightened sense of self-worth and accomplishment (Trice, 2003).

Translanguaging, the practice of using multiple languages to make sense of and communicate within a multicultural setting (García & Wei, 2014), played a pivotal role in enhancing these students' experiences. By engaging in translanguaging, Jordanian graduate students could effectively navigate both academic and social situations in Canada. This linguistic flexibility not only helps them to understand course content better and participate in classroom discussions but also enables them to build relationships with their peers and the local community.

As they become proficient in translanguaging, they are better equipped to express their thoughts and ideas, fostering a stronger sense of self-assurance and accomplishment. Furthermore, fluidly switching between languages can be seen as an asset in today's increasingly globalized world (García & Wei, 2014), adding to their self-worth and marketability in the job market.

Thus, translanguaging serves as a bridge that connects Jordanian graduate students to the diverse cultural and linguistic landscape of Canada, allowing them to maximize their educational experience, develop stronger social connections, and enhance their sense of achievement.

Another opportunity that emerged from the interviews was the importance of maintaining and preserving the Arabic language. While improving participants' English proficiency is essential, they also strived to maintain their and their families' Arabic language skills. This continued maintenance was manifested in their regular use of Arabic in social interactions, engaging with Arabic-language media, and participating in cultural events or organizations that promote the Arabic language and culture (Al-Hoorie, 2016). The preservation of Arabic language proficiency is crucial for multiple reasons. First, it reinforces one's cultural identity, fostering a sense of belonging and pride in one's heritage (Al-Hoorie, 2016). Second, proficiency in both Arabic and English can yield practical benefits, such as enhancing job prospects in Jordan or other Arabic-speaking countries (Pavlenko, 2002). Bilingualism, in this case, could be a valuable asset in the global job market, where the demand for skilled and multilingual professionals continues to grow (Bialystok, 2007).

Maintaining a balance between improving English proficiency and preserving Arabic language skills is essential for individuals who wish to succeed both personally and professionally. By embracing their cultural identity, leveraging their linguistic abilities, and practicing translanguaging, they can navigate the complexities of an increasingly interconnected world (Baker, 2011; García, 2009). Moreover, translanguaging can help them maintain their Arabic language skills while simultaneously enhancing their English proficiency as they fluidly navigate between the two languages.

In conclusion, the study findings reveal several key opportunities that have significantly impacted Jordanian graduate students while studying in Canada. These opportunities include enhancing English language skills through immersion and translanguaging practices, exposure to Canada's multiculturalism and open-mindedness, and developing a heightened sense of self-worth

and accomplishment. Additionally, maintaining and preserving Arabic language skills alongside English proficiency is crucial for personal, cultural, and professional success.

Translanguaging is vital in this context as a bridge connecting the participants to Canada's diverse cultural and linguistic landscape while enabling them to maintain their Arabic language skills. As students hone their translanguaging abilities, they can maximize their educational experience, develop stronger social connections, and improve their self-image and sense of accomplishment. Overall, by embracing their cultural identity, leveraging their linguistic capabilities, and engaging in translanguaging practices, Jordanian graduate students are better equipped to navigate the complexities of an increasingly interconnected world and succeed personally and professionally.

Research Question 4:

How do Jordanian graduate students in Ontario, Canada, discuss their identities, including the ways they have been identified by others in various contexts?

Jordanian graduate students in Ontario in this study have been exposed to various cultures, languages, and experiences. These encounters often lead to ongoing negotiation and re-negotiation of their identities.

In June 2021, a hate crime against a Muslim family occurred in London, Ontario, Canada. They were struck by a vehicle driven by a man who intentionally targeted them because of their religion. Four family members were killed, including a 74-year-old grandmother, a 46-year-old mother, a 44-year-old father, and a 15-year-old daughter. The sole survivor of the attack was a nine-year-old boy hospitalized with serious injuries (CBC, 2021). While the incident was widely condemned by the government of Canada and other political parties and labelled as a heinous act

of Islamophobia and hate, it negatively impacted the Arab and Muslim communities. Omar commented:

After the 2021 terrorist attack on a Muslim family in London, my family and I were in shock, and we had to isolate ourselves and limit our engagement with others. My wife wears a hijab (head scarf), so I asked her not to walk alone in the neighbourhood or go shopping. However, this only lasted for a few months after the attack because of the continuous support of our community.

The aftermath of the attack profoundly affected the Muslim community, with many feeling isolated and fearful for their safety. In my opinion, the attack not only led to a process of identity conflict and resolution for the victims' families but also for the broader Muslim community in Canada. The attack highlighted the challenges of reconciling cultural identities with the cultural norms and expectations of the host country, which is an ongoing process for many international students and immigrants. Zaal (2012) argues that this process of identity negotiation often leads to a dynamic and fluid understanding of one's identity as individuals seek to find a balance between their heritage and the new cultural influences surrounding them. This tragic incident reinforces the importance of providing support and resources to help individuals navigate the complexities of their new cultural environments and achieve personal and academic success. It also highlights the need for greater efforts to combat hate and intolerance and promote greater understanding and empathy among Canadians from all walks of life. This aligns with the study by Harb et al. (2019), which explored the experiences of Arab international students in the United States and found that these students faced challenges related to language barriers, cultural differences, and discrimination. The study also revealed that these challenges significantly had an impact on their academic success and social integration.

In sum, the tragic hate crime in London, Ontario, in 2021 brought to light the harsh realities faced by the Muslim community in Canada and the difficulties they face in reconciling their cultural identities. Berry (1997) and Sam & Berry (2010) emphasize the importance of understanding the dynamic nature of identity negotiation and providing adequate support to help individuals find a balance between their heritage and their new surroundings. It is crucial for Canadians from all backgrounds to come together in the fight against hate and intolerance and promote greater understanding and empathy. By addressing this challenge, we can work towards a stronger, more diverse, and united nation that celebrates and embraces the rich tapestry of cultures that make up the Canadian mosaic.

In addition, the participants expressed the challenges they went through in relation to the perceptions and labels assigned to them by others across various encounters. These labels encompass positive and negative stereotypes that can impact an individual's identity negotiation process. Positive stereotypes might include being hardworking, meticulous about personal hygiene, and intelligent. On the other hand, negative stereotypes could encompass being perceived as conservative, oppressive/oppressed, or even exoticized (Sirin & Fine, 2008).

For instance, Ahmad, one of the study participants, shared his experience of being viewed by his colleagues as someone who wears an abundance of perfume. Instead of being offended, he took pride in this perception as it proved that he was diligent about his hygiene. In contrast, Nada faced a different challenge when people around her attempted to persuade her to stop wearing the hijab, believing it symbolized the oppression of females. When Nada explained that she chose to wear the hijab to obey the commands of God, many assumed she was defending her husband, thereby complicating her identity negotiation process (Alrawi, 2019).

These examples highlight identity negotiation's complex and multifaceted nature, which external perceptions and stereotypes can influence. As noted by Kiang et al. (2006), individuals from minority groups often struggle with finding a balance between their cultural heritage and the expectations of the majority culture. These challenges can be exacerbated when individuals are confronted with inaccurate or conflicting stereotypes that may either limit or expand their sense of self (Tajfel & Turner, 1986).

Supporting individuals in their identity negotiation process involves challenging and addressing these stereotypes and fostering an environment of understanding and empathy. Thus, by addressing such challenges and building a more inclusive society, we can empower individuals to embrace their cultural identities without fear and foster a feeling of belonging. Educational institutions and workplaces can be crucial in promoting cultural competence, providing resources for minority groups, and facilitating open discussions about diversity and inclusion (Deardorff, 2006; Sue & Sue, 2012).

In conclusion, it is essential to understand the challenges of minority individuals' dynamic nature of their identity negotiation and provide adequate support for individuals navigating their new environment. Through promoting understanding, empathy, and inclusivity, we can work towards a stronger and more united Canada that embraces its diverse cultural landscape and empowers individuals to thrive personally, socially, and academically.

Research Question 5:

Do the participants' translanguaging practices influence their self-identification and impact their learning and engagement in a graduate program? If so, how?

In recent years, scholars have demonstrated a burgeoning interest in exploring the influence of translanguaging practices on numerous facets of bilingual and multilingual individuals' lives. These aspects encompass self-identification, learning, and engagement in academic and social contexts.

During the interviews, the participants shared insights into how translanguaging has affected their self-identification. For instance, Azal described how, by combining her native language and the target language, she developed a unique linguistic identity that merged elements of both cultures. Azal further explained that translanguaging practices allowed her to express herself more authentically, thus fostering a stronger sense of belonging and connection to her heritage and the new cultural environment. This aligns with what Creese and Blackledge (2010) suggested that through the use of a combination of the learner's native language and the target language, bilinguals developed a unique linguistic identity that merged elements of both cultures. This hybrid linguistic identity allows individuals to express themselves more authentically, fostering a stronger sense of belonging and connection to their heritage and the new cultural environment (García, 2009).

Furthermore, Bilal expressed that employing translanguaging practices empowered him to navigate social contexts adeptly. He contended that integrating aspects of both languages during dialogues facilitated the formation of more profound relationships with his bilingual peers. Thus, these practices play a critical role in promoting mutual understanding, bridging linguistic gaps,

fostering inclusivity, demonstrating cultural competence, and building trust among individuals. This resonates with Canagarajah's (2011) conception of translanguaging, as he stated that using elements of both languages in conversation allows bilingual individuals to form deeper connections with monolingual and bilingual peers, subsequently enhancing their sense of self as culturally competent individuals.

In terms of learning and engagement, the study's participants shared how translanguaging practices facilitated their comprehension and retention of complex academic concepts. For example, Beesan noted how she would often translate new information into her native language to understand the material better and then back into the target language to solidify her grasp on the subject matter. This approach allowed her to engage more effectively with the course content and participate in classroom discussions, improving her academic performance and confidence. Cenoz and Gorter (2017) support this finding, stating that translanguaging could facilitate cognitive processing, allowing individuals to access and integrate information from multiple linguistic resources. This can lead to deeper understanding and more effective problem-solving, essential graduate education skills.

The participants' experiences in this study underscore how translanguaging practices have shaped their multilingual and bilingual self-identifications, learning, and engagement within diverse contexts. Similar to theories about translanguaging, the participants in this study appear to have been able to construct more authentic identities, assert their agency in different ways, and challenge linguistic hierarchies with their own complex identities and linguistic practices. As higher education institutions continue to diversify, it is vital to recognize the value of translanguaging practices and support their integration into educational settings.

Reflection

As a language enthusiast and an advocate for a more inclusive and equitable educational landscape, I find myself continually inspired by the transformative potential of translanguaging and its implications for our understanding of identity formation. Translanguaging, a term that has garnered rising attention in recent years, refers to bilingual and multilingual learners' dynamic and fluid use of linguistic repertoires as they navigate various social and cultural contexts. This phenomenon challenges traditional notions of language boundaries and prompts us to reconsider the complex interplay between language and identity.

In this reflection, I delve into the multifaceted world of translanguaging and how it shapes and is shaped by the identities of individuals who engage in these practices based on my experience as a language teacher and learner and based on the findings of the study. My aim is to foster a deeper appreciation for the intricate connections between language, identity, and culture. Ultimately, my study will shed some light on the importance of embracing the full spectrum of our linguistic resources and fostering environments that nurture the rich diversity of human communication.

The concept of translanguaging has profoundly altered how I perceive language and identity. I am struck by the sheer diversity of areas where translanguaging practices can significantly impact language learners. From educational settings and workplace environments to social integration and mental health, the findings from this study highlight the potential translanguaging that could offer our understanding of identity and communication.

One aspect that particularly resonates with me is the potential for translanguaging to foster social integration and a sense of belonging among multilingual individuals, especially in the context of immigration and settlement in new environments. The ability to fluidly navigate and

combine linguistic resources to empower individuals to engage more effectively with their surroundings, easing the challenges of adapting to a new culture. In this sense, and as mentioned earlier, translanguaging practices can serve as a bridge between different linguistic communities, promoting inclusivity and understanding.

Another area of great interest for me is the exploration of pedagogical strategies that promote translanguaging practices in the classroom. As an advocate for inclusive education, I embrace and encourage using students' entire linguistic repertoires, which can create a more supportive learning environment for all learners, regardless of their linguistic background. By acknowledging and valuing the diverse linguistic resources that students bring to the classroom, educators can foster a sense of belonging and promote academic success. However, it is essential to consider the potential drawbacks of translanguaging, such as its potential overuse by educators and learners. A balance must be struck between providing learners with opportunities to be exposed to the target language and facilitating their comprehension. By carefully calibrating the implementation of translanguaging practices, educators can ensure that students benefit from the support offered by their native linguistic resources and the immersion in the target language, ultimately optimizing the learning experience.

Moreover, education policymakers should recognize the significance of translanguaging as an effective teaching tool and an approach to bolster learners' pride in their native language and culture. To achieve this, it is crucial to develop curricula and teaching workshops that promote and support the use of translanguaging practices in educational settings.

Moreover, translanguaging practices hold significant implications for language development and academic success and play a crucial role in shaping individual and collective

identities. These identities are intricately linked to race, ethnicity, social class, and culture, highlighting the complex interplay between language practices and social realities.

Additionally, the relationship between translanguaging and maintaining minority languages and cultures is critically important, as the study participants expressed in the interviews. Linguistic diversity is often threatened by globalization and the dominance of specific languages; translanguaging practices could help preserve and celebrate the richness of our linguistic resources. This can be achieved through acknowledging the value of multilingualism and promoting the use of minority languages; we can work towards a more inclusive and culturally diverse society. Thus, by investigating the role of translanguaging in maintaining and promoting minority languages, future research can help inform language policies and educational practices that encourage the use of diverse linguistic resources, thus combating language loss and endangerment.

To conclude, reflecting upon the numerous implications of translanguaging practices has reaffirmed my belief in the transformative potential of language and its ability to influence our identities and experiences. As we delve deeper into the intricate relationships between translanguaging, identity, and culture, our understanding of these practices will become more refined and comprehensive. This enriched understanding will enable us to appreciate the role of translanguaging in fostering a more inclusive, equitable, and diverse society. By recognizing and embracing the multifaceted nature of language and its impact on our lives, we can work towards creating educational environments and social contexts that genuinely value and celebrate linguistic and cultural diversity. Finally, this research underscores the pivotal role of translanguaging among Jordanian community members and their families. The exploration of lived experiences offers a window into the complex landscape of identity conflicts, opportunities, and challenges tied to being and becoming part of the Jordanian Canadian community. While this dissertation may not

make an explicit claim about the politics of language and languaging, its significant contribution to this complex and often politically entangled domain is evident. The implications extend beyond our understanding of the specific Jordanian Canadian community, contributing to the broader discourse on language, identity, and integration in multicultural contexts.

Limitations of the Study

A summary of the limitations of the current study can be found below (for more detailed information, please refer to Chapter 2 of this study):

1. The scope of the study was limited to graduate students fluent in both Arabic and English, with a small sample size of nine participants, limiting generalizability.

2. Geographical constraints restricted the research to universities in Ontario, preventing the inclusion of students from other provinces.

3. Data collection relied on interviews, which have inherent limitations, such as interpretation, trustworthiness, and the researcher's and interviewees' openness.

4. The COVID-19 pandemic created challenges for data collection, such as the inability to conduct focus groups or direct observations and potential impacts on participant willingness and ability to engage.

5. Researcher subjectivity might have influenced the interpretation of data, despite efforts to maintain reflexivity and balance (Creswell & Poth, 2018; Berger, 2015; Tracy, 2010).

6. The study might not have fully explored the role of contextual factors, like institutional policies and social dynamics, in shaping translanguaging practices and their impact on students (Romaine, 2013; García & Flores, 2012).

Despite the mentioned limitations, this study provides meaningful insights into the translanguaging practices of Ontario's bilingual and multilingual Jordanian graduate students. The

findings contribute to the expanding body of literature on language learning and identity formation and can help guide future research, policy, and pedagogy within the field.

Recommendations for Future Research

Translanguaging, a dynamic process of multilingual communication, has emerged as a significant area of interest within the fields of linguistics, education, and social sciences. By recognizing the fluidity and interrelatedness of linguistic resources, translanguaging practices enable bilingual and multilingual individuals to navigate complex social and academic contexts more effectively. These practices have far-reaching implications for identity formation, social integration, learning experiences, language policy, and pedagogy. However, much remains to be explored regarding the full impact and potential of translanguaging practices in various settings. The following recommendations outline key research areas that could provide a deeper understanding of translanguaging and its role in shaping bilingual and multilingual individuals' lives. Building on the findings of this study, I plan to pursue the following research directions to further explore translanguaging practices and their impact on bilingual and multilingual individuals' identities through:

1. Conducting comparative studies that compare translanguaging practices and experiences of bilingual and multilingual learners from diverse linguistic and cultural backgrounds to identify commonalities and differences in their learning processes and outcomes.

2. Collaborating with scholars from various fields, such as psychology, sociology, and anthropology, to develop a more comprehensive understanding of the factors that influence translanguaging practices and their implications for identity formation, social integration, and learning.

3. Investigating the role of teacher preparation programs and professional development opportunities in equipping educators with the knowledge, skills, and attitudes necessary to implement translanguaging strategies effectively in their classrooms.

4. Examining the impact of language and education policies on translanguaging practices at local, regional, and national levels, and advocate for more inclusive and supportive policies that recognize and value the linguistic diversity of bilingual and multilingual learners.

5. Collaborating with educators, researchers, and practitioners to develop and disseminate resources and tools that promote translanguaging practices in educational settings, including lesson plans, teaching materials, and assessment tools.

6. Examining translanguaging role in diverse workplace environments to understand how it can promote more inclusive and effective communication, collaboration, and understanding among employees with varied linguistic backgrounds.

By pursuing these research directions, I hope to contribute to a better understanding of the complex interplay between translanguaging practices, language learning, and identity formation, ultimately informing more inclusive and effective educational policies and practices for bilingual and multilingual learners worldwide.

In conclusion, the study revealed the pivotal role translanguaging plays in cultivating a more inclusive, equitable, and diverse society and employing learners' verbal and non-verbal repertoires to communicate with others, comprehend complex concepts in other languages, or familiarize others with the Arabic language. Moreover, translanguaging could challenge prevailing language hegemonies which promote the use of one language in the classroom, which prevent language learners from expressing themselves with no limitations, as the study revealed. In addition, translanguaging has a significant influence on Jordanian graduate students to help them integrate

into Canadian society by acknowledging their homeland identity and culture to feel appreciated and enhance their self-esteem and facilitate their engagement in the new community. The study findings could develop a more comprehensive understanding of how learners perceive translanguaging and how it influences their identities. This allows educators and policymakers to design effective curricula and policies that empower multilingual learners, promote cultural awareness, and enhance social cohesion. By recognizing the transformative power of language and embracing the potential of translanguaging practices, we can work towards creating an environment where linguistic diversity is celebrated, and everyone has the opportunity to thrive.

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Appendices

Appendix A: Interview Questions

1. Tell me about yourself.

2. Please tell me about your educational experience.

3. How did you learn the English language? Explain.

4. Tell me about your educational experience in Canada.

5. While studying in English, what methods do you use to comprehend what you are reading or writing?

6. Please describe your feelings about living in the Canadian culture and how you compare it to the Jordanian culture.

7. How do you see your Jordanian identity?

8. Do you feel that Canadian culture has influenced your identity? How?

9. Some believe language influences one's identity. What do you think?

10. Have you noticed any changes in your identity because of your studies in Canada? How?

11. Why did you choose Canada to continue your studies?

12. What advice would you give other Jordanian students regarding assimilating into the Canadian culture and studying English?

13. What do you think of using Arabic in the classroom? Why?

Appendix B: Ethics Approval Letter

Date: 13 October 2020

To: Dr. Julie Byrd Clark

Project ID: 115834

Study Title: Exploring Translanguaging and Identity Among Jordanian Graduate Students in Ontario

Short Title: Translanguaging practices and identity

Application Type: NMREB Initial Application

Review Type: Delegated

Full Board Reporting Date: November 6 2020

Date Approval Issued: 13/Oct/2020

REB Approval Expiry Date: 13/Oct/2021

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Dear Dr. Julie Byrd Clark

The Western University Non-Medical Research Ethics Board (NMREB) has reviewed and approved the WREM application form for the above mentioned study, as of the date noted above. NMREB approval for this study remains valid until the expiry date noted above, conditional to timely submission and acceptance of NMREB Continuing Ethics Review.

This research study is to be conducted by the investigator noted above. All other required institutional approvals must also be obtained prior to the conduct of the study.

Documents Approved:

Document Name	Document Type	Document Date	Document Version
Focus group guide	Focus Group(s) Guide	03/Jul/2020	1
Interview questions	Interview Guide	03/Jul/2020	1
Observation guide	Participant Observation Guide	28/Sep/2020	A
Verbal recruitment script	Oral Script	28/Sep/2020	B
Info-Consent Form Version 2B	Written Consent/Assent	01/Oct/2020	2B

No deviations from, or changes to the protocol should be initiated without prior written approval from the NMREB, except when necessary to eliminate immediate hazard(s) to study participants or when the change(s) involves only administrative or logistical aspects of the trial.

The Western University NMREB operates in compliance with the Tri-Council Policy Statement Ethical Conduct for Research Involving Humans (TCPS2), the Ontario Personal Health Information Protection Act (PHIPA, 2004), and the applicable laws and regulations of Ontario. Members of the NMREB who are named as Investigators in research studies do not participate in discussions related to, nor vote on such studies when they are presented to the REB. The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 00000941.

Please do not hesitate to contact us if you have any questions.

Sincerely,

Kelly Patterson, Research Ethics Officer on behalf of Dr. Randal Graham, NMREB Chair

Note: This correspondence includes an electronic signature (validation and approval via an online system that is compliant with all regulations).