TRANSLANGUAGING PRACTICES OF ARABIC-SPEAKING INTERNATIONAL STUDENTS IN TÜRKİYE: A PHENOMENOLOGICAL CASE STUDY

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF SOCIAL SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

YAREN BUSE ÖZGENÇ

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF ARTS
IN
THE DEPARTMENT OF ENGLISH LANGUAGE TEACHING

JUNE 2026

Approval of the thesis:

TRANSLANGUAGING PRACTICES OF ARABIC-SPEAKING INTERNATIONAL STUDENTS IN TÜRKİYE: A PHENOMENOLOGICAL CASE STUDY

submitted by **YAREN BUSE ÖZGENÇ** in partial fulfillment of the requirements for the degree of **Master of Arts in English Language Teaching, the Graduate School of Social Sciences of Middle East Technical University** by,

Prof. Dr. Sadettin KİRAZCI
Dean
Graduate School of Social Sciences _____

Prof. Dr. Çiler HATİPOĞLU
Head of Department
Department of Foreign Language Education _____

Assoc. Prof. Dr. Betil ERÖZ
Supervisor
Department of Foreign Language Education _____

Examining Committee Members:

Assist. Prof. Dr. Halis Necmi AKŞİT (Head of the Examining Committee)
İhsan Doğramacı Bilkent University
Department of English Language Teaching _____

Assoc. Prof. Dr. Betil ERÖZ (Supervisor)
Middle East Technical University
Department of Foreign Language Education _____

Prof. Dr. Abdullah Cendel KARAMAN
Middle East Technical University
Department of Foreign Language Education _____

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Last Name: Yaren Buse ÖZGENÇ

Signature:

ABSTRACT

TRANSLANGUAGING PRACTICES OF ARABIC-SPEAKING INTERNATIONAL STUDENTS IN TÜRKİYE: A PHENOMENOLOGICAL CASE STUDY

ÖZGENÇ, YAREN BUSE
M.A., The Department of English Language Teaching
Supervisor: Assoc. Prof. Dr. Betil ERÖZ

June 2026, 216 pages

Globally, university classrooms are increasingly diverse due to internationalization. In Türkiye, EMI universities require high L2 proficiency, so many international students enter EFL preparatory programs. However, these EFL contexts often enforce English-only rules, conflicting with the multilingual realities students bring to class.

Within this context, this phenomenological case study examined the lived translanguaging experiences of 10 Arabic-speaking students at a foundation university in Ankara, how they made sense of these experiences, and how instructors and Turkish classmates interpreted them. Drawing from Vygotsky's Sociocultural Theory and Translanguaging Theory, data were gathered over eight weeks using classroom audio recordings, semi-structured interviews, focus groups, and the researcher's journal, and analyzed through hybrid Interpretative Phenomenological Analysis and Thematic Analysis.The results revealed distinct themes corresponding to the three research questions. First, in terms of lived experience, translanguaging served as a cognitive and regulatory resource, functioned as a hybridizing resource, and offered social-

pedagogical scaffolding. Second, students' sense-making revealed a conflict between their actual practice and their ideal selves, while some viewed translanguaging as a safe house, and others as an act of solidarity. Third, instructors and Turkish peers interpreted these practices as a psychological and emotional coping mechanism and a pedagogical and cognitive tool; they also noted the paradox of translanguaging: despite its advantages, a concern about overreliance on the L1 was expressed. The study shows that translanguaging is an educational asset rather than a weakness, highlighting teachers' need to balance bilingual support and target-language output for inclusive EFL environments.

Keywords: Translanguaging, Interpretative Phenomenological Analysis, Sociocultural Theory, English as a Foreign Language, Arabic-speaking Students

ÖZ

TÜRKİYE'DEKİ ARAPÇA KONUŞAN ULUSLARARARASI ÖĞRENCİLERİN DİLLER ARASI GEÇİŞLİLİK UYGULAMALARI: FENOMENOLOJİK BİR VAKA ÇALIŞMASI

ÖZGENÇ, YAREN BUSE
Yüksek Lisans, İngiliz Dili Öğretimi Bölümü
Tez Yöneticisi: Doç. Dr. Betil ERÖZ

Haziran 2026, 216 sayfa

Dünya genelinde üniversite sınıfları, uluslararasılaşma sebebiyle giderek çeşitlenmektedir. Türkiye'de İngilizce eğitim veren üniversiteler yüksek düzeyde ikinci dil yeterliliği talep ettiğinden, pek çok uluslararası öğrenci Yabancı Dil Olarak İngilizce hazırlık programlarına katılmaktadır. Ancak bu İngilizce hazırlık ortamlarında genellikle sadece İngilizce kuralları uygulanmakta; bu da öğrencilerin sınıfa taşıdığı çokdilli gerçekliklerle çelişmektedir.

Bu bağlamda, bu fenomenolojik vaka çalışması Ankara'daki bir vakıf üniversitesinde Arapça konuşan 10 öğrencinin yaşanmış diller arası geçişlilik deneyimlerini ve anlamlandırma süreçlerini incelemiş; öğretim görevlileriyle Türk sınıf arkadaşlarının bu deneyimlere ilişkin yorumlarını incelemiştir. Vygotsky'nin Sosyokültürel Kuramı ile Diller Arası Geçişlilik Kuramını temel alan bu çalışmada veriler; sınıf içi ses kayıtları, yarı yapılandırılmış görüşmeler, odak grup görüşmeleri ve araştırmacı günlüğü aracılığıyla sekiz haftada toplanmış; hibrit Yorumlayıcı Fenomenolojik Analiz ve Tematik Analiz ile çözümlenmiştir.

Bulgular, üç araştırma sorusuna karşılık gelen temalar ortaya koymuştur. İlk olarak, yaşanmış deneyim açısından diller arası geçişlilik; bilişsel ve düzenleyici bir

kaynak işlevi görmüş, melezleştirici bir kaynak olarak işlev görmüş ve sosyal-pedagojik bir yapı iskelesi sunmuştur. İkinci olarak, öğrencilerin anlamlandırma süreçleri, fiili uygulamaları ile ideal benlikleri arasında bir çatışma ortaya koymuş; kimi öğrenciler diller arası geçişliliği bir güvenli sığınak, kimileri ise bir dayanışma edimi olarak görmüştür. Üçüncü olarak, öğretim görevlileri ve Türk akranlar bu pratikleri psikolojik-duygusal bir başa çıkma mekanizması ve pedagojik-bilişsel bir araç olarak yorumlamış; ayrıca diller arası geçişliliğin paradoksuna dikkat çekmişlerdir: avantajlarına rağmen ana dile aşırı bağımlılık endişesi dile getirilmiştir. Çalışma, diller arası geçişliliğin bir zayıflıktan ziyade bir eğitimsel değer olduğunu göstermekte ve öğretmenlerin kapsayıcı ortamlar için iki dilli destek ile hedef dil üretimini dengeleme ihtiyacını vurgulamaktadır.

Anahtar Kelimeler: Diller Arası Geçişlilik, Yorumlayıcı Fenomenolojik Analiz, Sosyokültürel Kuram, Yabancı Dil Olarak İngilizce, Ana Dili Arapça Olan Öğrenciler

ACKNOWLEDGEMENTS

First and foremost, I would like to express my deepest gratitude to my supervisor, Assoc. Prof. Dr. Betil ERÖZ, who supported me at every stage of this thesis. Her guidance, insightful feedback, patience, and encouragement have been the guiding light of this thesis. Our meetings always provided me with profound clarity, enriching my perspective and fueling my motivation to refine my research further. I am immensely thankful to her for believing in me and for everything she has taught me along the way.

I would also like to extend my sincere thanks to the members of my examining committee, Assist. Prof. Dr. H. Necmi AKŞİT, and Prof. Dr. A. Cendel KARAMAN for kindly agreeing to be part of this process. Their insightful questions, constructive comments, and valuable suggestions contributed greatly to the final shape of this thesis. I am sincerely grateful for their guidance and perspectives.

I owe a great deal of thanks to all the participants who made this study possible. I am especially grateful to the ten students who took part in my research, devoted their time, and openly shared their experiences and thoughts with me. Their willingness to contribute was invaluable, and this study simply could not have been completed without them. I would also like to thank the instructors and the Turkish students, who participated in and supported this research, as well as my bilingual assistant for their linguistic support. I deeply appreciate the contribution of each and every one of them, and I am thankful for the role they played in bringing this work to completion.

I am profoundly grateful to my family, whose unwavering support made this milestone possible. To my mother and my father and my older brother; thank you for always being there for me. The strength I drew from your presence and our encouraging conversations kept me motivated through every challenge. Your endless love and support have formed the solid foundation upon which I built my academic journey. Knowing I always have you behind me gave me the continuous drive to aim higher and achieve my goals. I am deeply thankful to have you all in my life.

A very special thank you goes to my fiancé, Timur. Thank you for being my constant support at every stage and for lifting me up whenever my motivation falteredAs we prepare to build our lives together, I consider myself incredibly lucky. Your ability to ease my burdens during this intense chapter has shown me exactly the kind of amazing life partner you are. You bring so much reassurance and joy into my world. Knowing you are by my side makes every challenge easier to face and every joy much sweeter. Your steady presence has always been my greatest motivation, giving me the courage to keep moving forward. Thank you for always being my greatest source of strength.

To my best friend and true sister, Buse: thank you for being by my side through this journey. You shared my excitement at every turn, and your encouragement has always been a guiding light for me. Thank you for always being the shoulder I could lean on. Your comforting presence, deep understanding, and genuine sisterly love have made this entire experience so much brighter. I am infinitely grateful for our beautiful bond and for having you by my side.

Last but certainly not least, I would like to express my sincere gratitude to my dear friend Fatma. Your invaluable experiences and wisdom have always illuminated my path. Just like a caring older sister, you have constantly motivated me, eagerly listened to me and always stayed by my side. Having a friend like you, who guided me and always kept my spirits high, has been a true privilege.

TABLE OF CONTENTS

ABSTRACT iv
TABLE OF CONTENTS x
LIST OF TABLES xiii
LIST OF FIGURES xiv
LIST OF ABBREVIATIONS xv
CHAPTERS
1. INTRODUCTION 1
1.1. Presentation 1
1.2. Background of the Study 1
1.3. Translanguaging Practices in Education 5
1.4. Statement of the Problem 6
1.5. Significance of the Study 8
2. LITERATURE REVIEW 11
2.1. Presentation 11
2.2. Translanguaging and Sociocultural Theory as Framework 11
2.2.1. Translanguaging Theory 11
2.2.2. Sociocultural Theory 15
2.3. Translanguaging Practices in Educational Contexts 20
2.3.1. Psychological and Emotional Dimensions of Translanguaging 22
2.3.2. Teachers' Perspectives and Attitudes on Translanguaging 24
2.4. Translanguaging Practices in EFL Classrooms 28
2.5. Translanguaging practices in Türkiye 31
3. METHODOLOGY 36
3.1. Presentation 36
3.2. Qualitative Research Methodology 36

3.3. Phenomenological Research 38
3.4. Case Study Research 40
3.5. The research site 42
3.6. Participants 43
3.7. Data Collection Procedures 45
3.7.1. Demographic Survey 46
3.7.2. Semi-structured Interviews 46
3.7.3. Focus Group Discussions 48
3.7.4. Observation 49
3.7.5. Reflective Researcher's Journal 50
3.8. Data Analysis 53
3.8.1. Interpretative Phenomenological Analysis 53
3.8.2. Thematic Analysis 55
3.9. Trustworthiness 57
3.10. Ethical Considerations 60
4. FINDINGS 62
4.1. Presentation 62
4.2. Lived Translanguaging Experiences of Foreign Students 63
4.2.1. Translanguaging as a Regulatory and Cognitive Resource 64
4.2.2. Task Regulation and Management 64
4.2.3. Cognitive Scaffolding 73
4.2.4. Translanguaging as Hybridizing Resource 80
4.2.5. Living Two Languages in One System 81
4.2.6. Accuracy Monitoring 86
4.2.7. Translanguaging as a Social-Pedagogical Scaffolding 91
4.2.8. Emotional Safe Space via Address Forms 91
4.2.9. Peer Tutoring & Mediation 97
4.3. International Students Making Sense of Their Translanguaging Practices 114
4.3.1. The Conflict Between Real Practice & Ideal Self 114
4.3.2. Interpreting Translanguaging as a Safe House 121

4.3.3. Interpreting Translanguaging as Solidarity 127
4.4. Instructors' and Turkish Classmates' Interpretation of Translanguaging of Arabic-speaking Students 135
4.4.1. Translanguaging as Psychological and Emotional Coping Mechanism 135
4.4.2. Translanguaging as Pedagogical and Cognitive Tool 141
4.4.3. The Paradox of Translanguaging & Fear of Over-reliance 147
5. DISCUSSION 153
5.1. Presentation 153
5.2. Discussion 153
6. CONCLUSION 164
6.1. Presentation 164
6.2. Conclusion 164
6.3. Implications 166
6.4. Limitations 168
6.5. Recommendations for Future Studies 169
REFERENCES 170
APPENDICES 188
A. HUMAN SUBJECTS ETHICS COMMITTEE APPROVAL 188
B. CONSENT FORM 189
C. DEBRIEFING FORM 191
D. DEMOGRAPHIC INFORMATION 192
E. SEMI-STRUCTURED INTERVIEWS 193
F. FOCUS GROUP DISCUSSIONS 195
G. CLASSROOM OBSERVATION SHEET 197
H. THE HIERARCHICAL STRUCTURE OF EMERGENT CODES, SUB-THEMES, AND SUPER-ORDINATE THEMES 198
I. TURKISH SUMMARY / TÜRKÇE ÖZET 201
J. THESIS PERMISSION FORM / TEZ İZİN FORMU 216

LIST OF TABLES

Table 1. Participant's Profiles 43
Table 2. Durations of Data Collection Instruments and Database Entry 52
Table 3. Translanguaging as a Task Management Among Students 72
Table 4. Translanguaging as Cognitive Scaffolding Among Students 80
Table 5. Translanguaging as Living Two Languages in One System Among Students 85
Table 6. Translanguaging as Accuracy Monitoring Among Students 90
Table 7. Address Forms and Functions Among Students 96
Table 8. Translanguaging as Peer Tutoring and Mediation Among Students 108
Table 9. Action vs. Intention Table 120
Table 10. Differences Between Students in terms of Solidarity 131
Table 11. Instructors' and Turkish Classmates' Interpretation on Translanguaging as Psychological and Emotional Coping Mechanism 141
Table 12. Instructors' and Turkish Classmates' Interpretation on Translanguaging as Pedagogical and Cognitive Tool 146
Table 13. Instructors' and Turkish Classmates' Interpretation on Translanguaging as a Fear of Over-reliance 148

LIST OF FIGURES

Figure 1. Alignment of Research Questions and Data Collection Tools 45
Figure 2. Steps for Analyzing Data 57
Figure 3. Thematic Map of the Findings 63
Figure 4. The Conceptual Map of Participants' Individual and Shared Sense-making of Translanguaging as a Safe House 127

LIST OF ABBREVIATIONS

EMI : English Medium Instruction

EFL : English as Foreign Language

ESP: English for Specific Purposes

ESL: English as a Second Language

ZPD : Zone of Proximal Development

CLIL: Content and Language Integrated Learning

L1: First/Native/Home Language (Arabic in this study)

L2: Second/Foreign/Target language (English in this study)

IPA: Interpretative Phenomenological Analysis

SCT: Sociocultural Theory

TL: Translanguaging

CHAPTER 1

INTRODUCTION

1.1. Presentation

This chapter provides a comprehensive introduction to the study, beginning with the foundational definitions of translanguaging as established by prominent scholars. It follows the development of the relevant literature, examining translanguaging in more general educational contexts before focusing on higher education settings. Following this, the statement of the problem is described. The significance of the study is then demonstrated, underscoring the need to understand the translanguaging experiences of Arabic-speaking students. The chapter ends with a presentation of the particular research questions that direct this study.

1.2. Background of the Study

Universities around the world are getting more diverse, and the classrooms are becoming full of students from different linguistic backgrounds, who may find it challenging to communicate in a language that is not their first language. Therefore, not only students but also teachers may face problems regarding the learning process. The idea of translanguaging has become a pedagogical method in the field of language instruction in response to these problems.

The term *trawsieithu,* initially coined by Williams (1994), encourages the simultaneous use of Welsh and English in the classroom to improve instruction and student learning. The phrase was later translated into English by Baker (2001) as

translanguaging, with the intention of characterizing instructional strategies that make use of a variety of linguistic resources. Translanguaging views languages as integrated systems instead of independent and limited and recognizes a student's entire linguistic repertoire as a single and dynamic system. It relies on the belief that bilingual learners' existing language skills are a useful tool that should be utilized to assist them in incorporating new linguistic components into their expanding repertoire rather than a barrier to learning a new language (García & Seltzer, 2016). Therefore, rather than being a barrier to acquiring language by benefitting from all the linguistic repertoire, it functions as a dynamic tool where bilinguals engage in "multiple discursive practices in order to make sense of their bilingual worlds" (García, 2009, p. 45). In this sense, understanding how multilingual learners navigate and manage complicated academic situations requires acknowledging translanguaging as a critical cognitive approach rather than a limitation.

Translanguaging is the purposeful construction of meaning in which multilingual students employ their entire linguistic repertoire to make meaning. With the use of these diverse resources, students are empowered to "gain knowledge, make sense, articulate one's thoughts and communicate about using language" (Li, 2011, p. 1223). Consequently, these practices serve two pedagogical purposes by not only promoting a deeper understanding of the content and improving the weaker language but also scaffolding the dominant language (García & Li, 2014). Therefore, it is a crucial need to investigate how multilingual students experience it subjectively and integrate this dual scaffolding in their classrooms while learning the second language.

Moreover, translanguaging acknowledges students' whole linguistic repertoire and promotes their use of it to enhance communication and learning in the classroom. In multilingual classrooms, thanks to translanguaging, students may feel more at ease benefitting from their native language. It has been observed that multilingual students naturally engage in translanguaging in the classroom, as it cannot be prohibited due to monolingual policies (Canagarajah, 2011). When they observe that their classrooms reflect the multilingual and multicultural nature of society, many educators look for successful teaching methods that move beyond traditional monolingual and monoculturally conceived techniques. Hence, translanguaging in today's linguistically varied classrooms is not only a communicative but also a cognitive technique that

utilizes a speaker's entire multilingual repertoire as an invaluable teaching and learning tool (Choi et al., 2020). This inseparable nature of bilingualism is captured in an anecdote shared by García (in Grosjean, 2021), where an eleven-year-old student remarks, "Spanish runs through my heart, but English rules my veins" (p. 174). Drawing upon this significant metaphor of a unified and life-sustaining system, García and Seltzer (2016) ask a question for educators: "If bilingual students' language practices flow through their veins and heart, how can we teach them without stopping the circulatory flow?" (p. 23). In essence, this shows how a student's identities and cognitive processes are intrinsically tied to their language resources. Therefore, multilingual education needs a shift away from traditional teaching methods to account for this inherent fluidity. Therefore, in order to create an atmosphere where multilingual students can flourish, it may be better for educators to accept and normalize this circulatory flow.

Translanguaging is an essential component of bilingual and multilingual education since it emphasizes the value of using students' whole linguistic repertoires. Benefiting from students' L1 and L2 in the classroom has been crucial in foreign education classes, due to the fact that translanguaging allows for the use of one single linguistic system rather than separating L1 from L2. It is further described by Li (2018) as "translanguaging is using one's idiolect, that is one's linguistic repertoire, without regard for socially and politically defined language names and labels" (p. 19). This viewpoint is especially important to Arabic-speaking international students studying in Türkiye, who must negotiate a difficult linguistic environment that includes their native language, Arabic, the Turkish of the host nation, and the target language, English. In their EFL classes, translanguaging serves as an inevitable use of their full repertoire to overcome academic challenges and help in the acquisition of the English language.

The term translanguaging is often confused with the term code-switching. Although using multiple languages is a component of both translanguaging and code-switching, their conceptualizations of multilingual processes are distinct. Translanguaging sees languages as an interconnected linguistic repertory rather than as constrained systems, in contrast to code-switching, which presupposes alternation between different languages. According to García and Li (2014), translanguaging uses

a single entire linguistic repertoire as opposed to two or more separate language systems. Code-switching, on the other hand, relies on the assumption that different languages exist as separate cognitive entities (Li, 2018). The difference is emphasized by García and Li (2014) 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 make up the speakers' complete language repertoire (p.22).

The conceptualization of linguistic systems is the primary difference between translanguaging and code-switching. One integrated language system is implied by translanguaging, but code-switching indicates the existence of two language systems (Cenoz & Gorter, 2021). Without questioning which language they belong to, speakers take all the required elements from the single repertoire in translanguaging (Otheguy et al., 2015). However, the intentional and systematic alternating use of two or more languages in the same/single statement is referred to as code-switching (Levine, 2011). According to Li (2018) and Tai (2023), translanguaging is the process by which speakers use all of their linguistic and semiotic resources to convey meaning. This viewpoint is in contrast to code-switching, which assigns named languages various pedagogical responsibilities in classrooms and treats them as structurally and functionally unique (Tai, 2026). Therefore, the main distinction between these two terms is the way of treating languages either as separate or unified.

To put it another way, one is about going across languages, but the other is about going beyond languages (García & Seltzer, 2016, p. 23). Additionally, code-switching started in social contexts before moving to classrooms (Goodman & Tastanbek, 2021); yet, translanguaging originated in classrooms but has since broadened to encompass outside the classroom (Lewis et al., 2012). At first, code-switching was seen as a component of translanguaging (García & Sylvan, 2011); however, Vogel and García argue that code-switching cannot be a part of translanguaging as these two concepts are "epistemologically at odds" Vogel and García, 2017, p. 6). By understanding this fundamental divergence, it becomes evident that translanguaging is not mixing languages, but it identifies that multilingual students

rely on their flexible repertoire to create meaning, rather than switching off one system and using another.

1.3. Translanguaging Practices in Education

Translanguaging is more than just a technique; it is a pedagogy that involves the use of diverse multilingual and multimodal resources. In EFL education, translanguaging is described as the ability of multilingual learners to use their complete language repertoire to reach the aim of learning the English language (García & Li, 2014). In educational settings, it fulfills several pedagogical and interpersonal aims such as enhancing students' understanding of the curriculum (Creese & Blackledge, 2010), encouraging engagement and inclusivity (Creese & Blackledge, 2010; Yuan & Yang, 2023), preventing communication breakdowns (Lewis et al., 2012), and promoting fluid and meaningful interactions (Yuan & Yang, 2023).

With the influx of globalization and the immigration of international students in the 21st century, classes have become more diverse both linguistically and culturally. This linguistic variation in the classes created space for translanguaging practices. The multilingual environment in the classroom brings the issue that the monolingual approach itself is not sufficient for diverse languages. The concept of translanguaging has arisen in response to the demand for a multilingual approach in language education. In response to this need for a multilingual approach in language education, recent research in the literature has shifted its focus to the translanguaging practices of international students. For instance, Panezai et al. (2023) found that in a multilingual educational environment in Pakistan, translanguaging practices were employed by teachers to clarify concepts, promote the meaning-making process, and enhance student learning. The teachers allowed the use of L1 in the classroom despite a one-language policy; the teachers themselves also transitioned to L1 from time to time. This practice was to form an interaction with the students. The teachers' aim was also to make their students comprehend the topic only; therefore, they benefited from other languages, which increased the participation and confidence of the students.

Furthermore, Zhou and Mann (2021) analyzed teachers' translanguaging methods and students' behaviors in CLIL classrooms in China and found three

strategies employed by the teachers: explanatory, attention-raising, and rapport-building. The teachers explain some concepts in both languages to explain, to gain students' attention, and acknowledge the use of L1 by the students. The students had a positive view of translanguaging in clarifying concepts, but some of them highlighted that they may not feel it necessary to speak English in class. Students had a positive attitude toward translanguaging and they mentioned the higher use of English with the help of their L1 in a controlled way.

Similarly, translanguaging strategies such as using students' L1 (Mandarin in a Chinese university) to create rapport despite the one-language policy were adapted spontaneously to increase comprehension, and planned strategies such as verbal and semiotic sources like PowerPoint slides and images, and integrating academic discourse with everyday discourse were applied by the teachers (Yuan & Yang, 2023). The increase in international students in China's universities created space for translanguaging; notwithstanding, Wang's (2019) study shows the majority of the students favored the monolingual approach despite the use of multiple languages in the classroom. However, students benefit from their linguistic repertoires for comprehending difficult concepts, and they switch between languages to support their peers.

While studies like Panezai et al. (2023), Yuan and Yang (2023), Wang (2019), and Zhou and Mann (2021) highlight the use of translanguaging in the classroom in different contexts, the current literature is largely based on observational case studies. A lack of phenomenological research exploring how students make sense of these practices and lived experiences is noticeable. Addressing this phenomenological gap becomes especially important in tertiary education environments that are gradually becoming more international.

1.4. Statement of the Problem

Due to the internationalization of higher education, universities around the world have become diverse in languages in the classroom. The conflict between students' multilingual repertoires and the strict English-Medium Instruction (hereafter referred to as EMI) regulations is a significant pedagogical difficulty brought about by

this demographic shift. Classrooms are places of complex multilingual interaction, and more educational institutions use EMI to draw in foreign students. As defined by Macaro et al. (2018), EMI denotes “the use of the English language to teach academic subjects (other than English itself) in countries or jurisdictions where the first language of the majority of the population is not English” (p. 37). In order to succeed with the content in the foreign language, students enrolled in EMI programs must have sufficiently mastered English (Romanowski, 2025). For the universities that implement the EMI model, the students are expected to be proficient in the English language; therefore, English language preparatory programs are offered.

This global trend of internationalization and the reliance on English preparatory programs is visible in the context of Turkish higher education. The number of Arabic-speaking students has significantly increased in recent years as a result of the internationalization of Turkish higher education (Gür-Geden, 2018; Lewis & Lüküslü, 2024). Because of the diverse linguistic and cultural backgrounds of these students, the strict use of an English-only policy in these classes creates a significant pedagogical difficulty. Historically, there was a traditional understanding of instruction in a monolingual approach positioning that only the target language, English, should be used. This monolingual idea is often ingrained in the perspectives of teachers, policymakers, and language practitioners. For instance, Liu and Fang (2022) reported that while stakeholders may view translanguaging positively, they still emphasize monolingual policies due to the need for institutional guidance and the perceived ambiguity of using the first language as a resource for learning. Nevertheless, the effectiveness of monolingual systems has been increasingly challenged by the expanding language variety in higher education, which prompted scholars to urge for a reframing of classroom language use that views multilingual learners' extensive linguistic repertoires as strengths rather than obstacles (Nagy, 2018). In order to avoid excluding students who depend on their varied linguistic backgrounds to navigate new academic environments, it is important to reevaluate these strict linguistic language restrictions.

There is a lot of conflict because of this mismatch between the rigid institutional rules and the students' communication demands. Arabic-speaking students have significant cognitive and emotional challenges in these EFL settings

because they come to Türkiye to study in an EMI university, and they need to learn English in a Turkish-dominant environment. Being a minority in the classes that are mostly Turkish students, these Arabic-speaking students whose English proficiency is lower face challenges in the class. Enforcing an English-only policy frequently hinders rather than promotes language development due to their varied linguistic and cultural origins. Hence, translanguaging is a necessary and unavoidable technique in EFL courses since students have to rely on their complete linguistic repertoire to overcome these instructional challenges and fully understand the target language.

Acknowledging this fact, the broader pedagogical perspective has evolved throughout the years, moving away from only English use toward more widespread use of the first language of the learners (Macaro, 2022). Translanguaging comes into play as a beneficial strategy that differs from traditional monolingual approaches in that it presupposes a certain degree of fluidity between language systems and learners' linguistic abilities. Translanguaging practices assist students in making meaning by using their full linguistic repertoires. Therefore, in a preparatory school context, where the student populations are diversified, and the aim is to be proficient in English, the translanguaging practice can be effective. Although translanguaging has been studied in Türkiye in the past (Genç et al., 2023; Kırkgöz et al., 2023; Webb et al., 2023; Yüzlü & Dikilitaş, 2022), this research has mostly concentrated on content courses or focused on observational data. This left a gap about how these activities are internally perceived in EFL classrooms by international students, which was filled by this study. It aims to reveal the lived experiences of Arabic-speaking international students by using a phenomenological lens. It also aims to give voice to how these students negotiate, navigate, and make sense of their translanguaging practices in EFL classes in Türkiye.

1.5. Significance of the Study

In this study, the translanguaging practices of foreign students from a preparatory school of an EMI university in Türkiye were examined. The study took place in a foundation university in Ankara, which is the capital of Türkiye. The number of universities in Türkiye welcoming international students is increasing every year

(YÖK, 2026). According to YÖK (2026), the total number of international students reached approximately 335,000 in the 2024-2025 term, a trend that continuously brings cultural and linguistic diversity to the classrooms. Nationwide, the number of Arabic-speaking students was reported to be about 125,000. In Ankara, there are approximately 8,000 international students; and about 6,000 of these students come from countries with Arabic as an official language.The growing influx of Arabic-speaking students is driven by economic factors such as Türkiye's accessible living expenses and tuition fees compared to North America, Europe, and Gulf countries, as well as the convenience of getting a student visa (Cochrane, 2025). Moreover, Karakaya-Özyer and Yıldız (2020) found that African students place importance on social environment; Asian and Arab students, on the other hand, choose Türkiye due to scholarship opportunities, quality of education, low cost of living, and both cultural and geographical proximity. Similarly, Alnajjar and Alacapınar (2024) reported the reasons that push international students to study in Türkiye consist of quality and diversity in higher education, historical and cultural heritage, affordable cost of living, and religious and ethnic ties.

In this context, the classroom environment includes students from Türkiye, students from Middle Eastern countries, African countries, and other countries as well. As reported, Türkiye is the most popular destination for Middle Eastern and North African students for tertiary education (Cochrane, 2025). The foreign students from the Middle East and Africa in this study try to learn English as a part of the requirement of their university in Türkiye, where the official language is Turkish. The number of scientific, pedagogical, and demographic requirements led to the particular selection of Arabic-speaking students for this study. In terms of demographics, Arabic-speaking students make up one of the biggest and most notable groups of foreign students attending Turkish universities, according to YÖK's statistics. The distinguishing feature of this study is the focus on Arabic-speaking students, who learn English in a country whose official language is not English but Turkish. This multilingual setting is influenced by the coexistence of students' native languages, English as the medium of instruction, and Turkish as the local language of the country. Such a context with multiple languages make a way for translanguaging to emerge naturally. Therefore,

the significance is to uncover how these Arabic-speaking students use their entire linguistic repertoire to learn English in this context.

In this preparatory school, as the aim is to be fluent in English, all the lessons are delivered in English. However, these Arabic-speaking students have low proficiency in English, or they are at the beginner level. They start their English lessons from the first level as beginners. Therefore, in the classroom, they encounter difficulty comprehending the lesson, which is fully in English. In this matter, they benefit from their linguistic repertoire to understand the lesson, which is their native language, Arabic. For these students, navigating this strict monolingual environment produces significant emotional and cognitive challenges that go beyond simple academic difficulties.

However, although earlier translanguaging research has extensively documented the phenomenon through observational case studies, this study fills a clear need in the literature by applying a phenomenological lens. It gives voice to the real feelings and real-life experiences of these Arabic-speaking students rather than just observing their actions. Additionally, from a theoretical perspective, this study shows how translanguaging is an essential social tool for meaning-making, providing empirical support for socio-cultural theory. Therefore, to address this gap, this study overall aims to discover whether the Arabic-speaking students employ any translanguaging practices in the classroom, what their lived experiences are in the classroom, and how they make sense of these practices. The study aims to uncover the lived experiences of these students, their Turkish classmates, and teachers. In order to guide this inquiry, this paper addresses the following questions:

1. What are the lived translanguaging experiences of Arabic-speaking students in Türkiye?
2. How do international students make sense of their translanguaging practices?
3. How do the teachers and classmates of the foreign students make sense of these translanguaging practices?

CHAPTER 2

LITERATURE REVIEW

2.1. Presentation

This chapter begins by outlining the study's theoretical framework, with a particular emphasis on translanguaging and Sociocultural theory (hereafter referred to as SCT) by Vygotsky. Then the chapter delves into the translanguaging practices in the educational context, narrowing the focus to translanguaging in EFL classrooms, and concludes with studies on translanguaging within the context of Türkiye.

2.2. Translanguaging and Sociocultural Theory as Framework

2.2.1. Translanguaging Theory

The term *translanguaging* was first coined by Williams (1994) and was used in Wales in a bilingual classroom. Initially, it referred to intentional alternation between languages, which are English and Welsh, for both receptive and productive aims. It can be explained further as reading in one language and writing by benefiting from the other language. Williams (2002) defined this alternation as strategic and intentional rather than spontaneous. According to Williams (1994, 1996), defined as a pedagogical practice in bilingual classrooms, translanguaging refers to reading and listening in one language, which is referred to as input, and speaking and writing in another language, referred to as output. In other words, this dynamic interaction between input and output shows how translanguaging functions as a purposeful cognitive resource for meaning-making in the classrooms. Building on this, Baker

(2011) translated the Welsh term *trawsieithu* into English as *translanguaging* and highlighted its educational strengths. Baker (2001) defined translanguaging as "the process of making meaning, shaping experiences and gaining understanding and knowledge through the use of two languages" (p. 288). He argued that the deliberate simultaneous use of both languages in the classroom promotes a deeper understanding of the subject matter, aids in the development of the weaker language, facilitates home-school cooperation, and helps integrate fluent speakers with early learners (Baker, 2001, pp. 281–282). As a result, rather than perceiving students' first language as a barrier to target language acquisition, Baker's paradigm views the L1 as a significant cognitive and educational resource.

Initially limited to the Welsh education system and defined as the deliberate, planned usage of both languages in educational contexts in its original sense, the concept of translanguaging evolved into an international theory towards the end of the first decade of the 21st century (García & Lin, 2017). The concept of translanguaging was popularized primarily through the foundational works of Baker (2001) and García (2009). Since then, a number of researchers have further expanded upon and used this construct in the literature (Blackledge & Creese, 2010; Hornberger & Link, 2012; Lewis et al., 2012). According to the translanguaging theory, bilinguals, multilinguals, and all language users choose from their unitary linguistic repertoire and use them to create meaning in communicative contexts as opposed to having two or more independent language systems (García & Vogel, 2017). For García (2009), translanguaging is the adaptable way bilinguals use language to make sense of the environment around them. Therefore, it is described as a variety of "ways in which bilinguals use their complex semiotic repertoire to act, to know, and to be" (García & Li, 2014, p. 137). Thereby, translanguaging shifts our attention from languages as separate codes to the agency of people who use, create, and interpret signs for communication.

Following this theoretical leap, the inclusion of researchers such as Canagarajah (2011), Hornberger and Link (2012) and Li (2011) further deepened the concept and brought to its current theoretical foundation. Canagarajah (2011) defined translanguaging as "the ability of multilingual speakers to shuttle between languages, treating the diverse languages that form their repertoire as an integrated system" (p.

401). Therefore, it can be stated that the people who translanguage may benefit from the other languages they know to get a full understanding. Translanguaging assists in utilizing linguistic repertoires by raising awareness and consciousness in the individual; it also strengthens the meaning-making process in all the languages the person knows. According to Li (2011), translanguaging space encompasses both the act of translanguaging and the space created as a result of it. Translanguaging involves learners from diverse cultural, linguistic, social, and ideological backgrounds collaborating to create a social space known as translanguaging space, as defined by Li (2011). According to García and Li (2015), "in these translanguaging spaces linguistically diverse students are able to co-construct their language expertise, recognize each other as resources, and act on their knowing, doing, and languaging" (p. 228). Viewed under this lens, international students in EFL contexts are active co-constructors of knowledge who use their different linguistic repertoires as common resource.

Moreover, translanguaging embraces students' varied and dynamic language use in the teaching and learning environment. In order to better understand translanguaging in educational settings, Hornberger and Link (2012) suggested that teachers acknowledge, value, and expand upon the various, mobile communication repertoires of students and their families. In educational settings, translanguaging is a deliberate and intentional approach that holds a key to successfully educating bilingual students. García et al. (2017, p. 11) identify four major reasons for strategic purposes:

1. Support students as they engage with and comprehend complex content and texts
2. Provide opportunities for students to develop linguistic practices for academic contexts
3. Make space for students' bilingualism and ways of knowing
4. Support students' socioemotional development and bilingual identities

As García et al. (2017) highlight, these four purposes serve as the framework for translanguaging pedagogy, and they work together to advance the primary goal of translanguaging, which is social justice. It aims to ensure that bilingual students, particularly those from language minority groups, are instructed and assessed in ways that provide equal educational opportunities.

To give an example of how translanguaging practices took place in Türkiye, recent research has begun to investigate the translanguaging practices of the expanding Arabic-speaking international student community. Toker and Olgun Baytaş (2022) discovered that purposely building translanguaging spaces at a Turkish public school resulted in significant benefits. Teachers effectively used their students' L1 to scaffold complicated academic concepts and were able to raise cross-linguistic awareness. These traditions served as a bridge, establishing connection and understanding across various student groups in terms of socially. Similarly, in EFL settings, Yüzlü and Dikilitaş (2022) highlighted the interactive, affective, and cognitive benefits of translanguaging for high school students. Their findings demonstrated that translanguaging enhanced subject understanding, considerably reduced language anxiety, and gave low-proficiency students the confidence to actively participate in class discussions. Akkari also (2023) discovered that adult Arabic-speaking learners who acquired Turkish strategically used their first language to navigate challenging grammar and negotiate meaning, with teachers pointing that Arabic actively promoted peer assistance.

To conclude, translanguaging theory demonstrates that bilingual individuals draw upon their entire linguistic repertoire as a unified, integrated system. However, understanding the underlying cognitive mechanisms that drive this language use among adults necessitates a strong developmental framework. Although Lev Vygotsky's SCT was initially developed through observations of children collaboratively constructing knowledge through play and social interaction, its foundational principles are relevant to adult language learners. Within the scope of this study, translanguaging is defined as the dynamic process in which learners fluidly deploy their entire linguistic repertoire as a socio-cognitive tool to collaboratively construct academic meaning and make sense of their bilingual environments. When the Arabic-speaking students encounter complex academic content, they utilize their collective linguistic resources to address cognitive challenges. This allows transforming dynamic language practices into essential tools for learning and knowledge co-construction. Consequently, this study integrates SCT to clarify the psychological and social functions of translanguaging in adult higher education.

2.2.2. Sociocultural Theory

Developed by Lev S. Vygotsky, SCT proposes that the human mind is socially and culturally mediated; it highlights how people use tools and symbolic systems, particularly language, to mediate and control their relationships with others and with themselves. Vygotsky (1978) bases SCT on the idea that social interaction drives how the human brain grows and changes. It is different from behaviorist views which describe learning as the collection of automatic physical reactions, but Vygotsky claims that advanced mental functions start when people interact with each other. In his view, logical memory is one example of a process that begins in a social setting. In this study, this sign system suggested by Vygotsky (1978) appears when Arabic-speaking students draw on both of their linguistic repertoires to manage the tasks by using the language as a sign system. The way they use both languages is a higher-order mediated tool because by combining the languages they possess, the students construct a completely new psychological mechanism that enables them to accomplish a challenging task as they use the language as a tool to manage the tasks.

Vygotsky (1978) distinguished between physical tools, which are used to manipulate the external environment, and psychological tools or signs, which serve to control and regulate psychological processes. He identified language as the most significant and pervasive psychological tool. According to Vygotsky, whereas a physical tool alters the object of an activity, a psychological sign "changes nothing in the object of a psychological operation. It is a means of internal activity aimed at mastering oneself; the sign is internally oriented" (Vygotsky, 1978, p. 55). Vygotsky mainly studied how children develop these tools through social interaction, but the basic idea of psychological mediation also applies to how adults think. According to Vygotsky (1978), "every function in the child's cultural development appears twice: first, on the social level, and later, on the individual level; first, between people (interpsychological), and then inside the child (intrapsychological)" (p. 57). For the purpose of this study, this concept means that social exchanges define how adult students learn a language. By working with their peers in an academic setting, those learners develop their internal thoughts. When students collaborate, they gain the tools necessary for language acquisition.

Vygotsky (1978) introduced the Zone of Proximal Development (hereafter referred to as ZPD) to explain the role of social interaction in cognitive development. He defined the ZPD as "the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (Vygotsky, 1978, p. 86). Although many interpretations focus on adult-child interactions, Vygotsky explicitly identified "collaboration with more capable peers" (p. 86) as a catalyst for development. In the 70's, Vygotsky's pioneering work established the general principles of cognitive development through social interaction. However, later academics in applied linguistics reorganized this framework to focus on second language acquisition and L2 education. Building upon the core concepts of Vygotsky, researchers started to operationalize SCT in language classes in the 2000s. It is emphasized in SCT that learners internalize these mediational processes through engagement in culturally structured activities and relationships, by depicting how social experience and cultural context are crucial to cognitive development (Lantolf, 2000). Recognizing the classroom as a culturally controlled environment is important to understanding how students use their linguistic resources to build knowledge.

Rooted in Vygotsky's (1978) concept of internalization, regulation is viewed as a key type of mediation in SCT, which explains how individuals gradually acquire control over their own mental and behavioral activity through social and linguistic interaction. This process is categorized into three stages: in the first stage, object-regulation, learners rely on outside resources and environmental clues to assist their thinking. In the second stage, other-regulation, which directly reflects Vygotsky's emphasis on social mediation, entails interacting with peers, parents, or teachers who offer direction and scaffolding through social mediation. The last stage, self-regulation, occurs when external support is not present or minimal, therefore achieved through internalization. The process transforms what was formerly external support into something internally accessible to the individual (Lantolf & Thorne, 2007). In this study, translanguaging functions precisely within these stages, allowing students to move from relying on peer mediation (other-regulation) to independent task completion (self-regulation).

According to Lantolf (2006), language is the most powerful cultural artifact in SCT that allows students to control their cognitive processes and moderate their thoughts, which implies that in L2 development, a second language is a psychological instrument that rearranges thought processes, rather than just a means of communication. Within this view, learners can absorb information from all their linguistic repertoire through the process of internalization, which moves from social engagement to individual comprehension. Lantolf (2006) showed that while L2 functions as a developing tool that progressively gains a mediational power through experience and internalization, L1 continues to be the predominant mediational tool. Rather than considering the students' native Arabic as a barrier, this theoretical lens sees it as a necessary cognitive anchor that supports their learning of English.

Lantolf and Thorne (2007) expanded on Vygotsky's initial concept of ZPD by framing it in L2 situations as an activity frame. The ZPD is the gap between what an individual can accomplish on their own and what they can accomplish with the help of cultural artifacts and/or other people (Lantolf, 2000). Lantolf and Thorne (2007) also explain ZPD as “an activity frame that relates the current developmental level to the potential development that is possible through collaboration with a more competent tutor. The potential level of development is suggested by the kinds of assistance needed to carry out the activity and the visible ability of the learner to utilize forms of external assistance” (p. 211). By interpreting the ZPD in this way, it becomes evident that purposeful language mixing is the exact type of external assistance required to push learners toward their full potential.

Besides, Vygotsky maintained that the ZPD is where functions move from the social domain to the cognitive one, and the development is mediated by semiotic exchanges, which are activated by L1. When a student receives assistance from their native language, they are able to do tasks that they would otherwise be unable to complete without assistance. L1 serves as an essential source of scaffolding (Wang, 2019). Vygotsky believed that learning starts with interaction with other people, such as their peers, parents, and teachers. Lantolf (2000) argued that although ZPD is traditionally thought to involve an expert-novice model, Lantolf & Thorne, (2007) emphasize a more comprehensive and collaborative view in which expertise develops jointly through cooperative effort and shared meaning-making taking place among

peers. In the collaborative tasks examined in this work, students take on the expert role dynamically over time and combine their repertoires of language to produce a functional ZPD without the need of teacher involvement alone.

According to Lewis et al. (2012), translanguaging serves as a crucial instructional scaffold that can be progressively lowered as students gain more language competency. Functioning as a basic cognitive mechanism of learning in bilingual environments, this idea has deep roots in SCT. According to Lewis et al. (2012), translanguaging serves as a crucial instructional scaffold that can be progressively lowered as students gain more language competency. Building on this foundation, Tai (2026) argues that translanguaging operationalizes fundamental principles of SCT, specifically the ZPD and psychological mediation. Within this theoretical framework, the ZPD stands for the crucial gap between a learner's independent potential and their capabilities under professional supervision. When they are given strictly monolingual activities that are beyond their current level of proficiency, translanguaging is a tool that allows multilingual students to use their dominant language strategically to process complex ideas. By working together with teachers and peers, learners create a "bilingual ZPD" (Tai, 2026, p. 4), which acts as a crucial instructional scaffold to reach higher levels of autonomous language proficiency. Also, in respect of the SCT tenet that psychological devices mediate human mental functions, the theory perceives that complete linguistic and semiotic repertoire of a learner is the final cognitive device, not the target language alone as the mediational tools.

Translanguaging strategies put the main ideas of SCT into practice to help students succeed academically. Research at different education levels has shown that these strategies are effective. The theoretical foundation for this points out the interdependence between cognitive and affective processes, which suggests that students use language not only for communication but also as psychological tools in controlling complex cognitive processes and managing their cognitive load (Swain & Lapkin, 2013). For example, a student's first language acts as a key support for thinking, especially when tasks are difficult. When this idea is applied in secondary classrooms, students who use more than one language tend to have richer discussions with their peers. Students are using all of their linguistic resources to negotiate meaning, form theories, and co-construct knowledge rather than switching languages

off-task (Duarte, 2019). Demonstrating this theoretical principle in classroom practice, when students are allowed to freely use all of their communication resources while debating and solving problems, they foster a highly authentic and cooperative discourse (Rajendram, 2023). This rich and multilayered social interaction facilitates the authentic internalization of academic knowledge and new linguistic patterns.

Also, peer translanguaging acts as a various bridging mechanism during the academic writing process. Cross-linguistic flexibility functions as an essential affective support system that reduces language anxiety and enhances peer confidence, which also offers critical content scaffolding for academic achievement (Nguyen & Le, 2025). In short, when students use their complete linguistic repertoire, they are not ignoring academic standards; but they are engaging in the most profound form of socially mediated cognitive development. These findings collectively demonstrate that translanguaging functions as a highly strategic mediational system, fulfilling both cognitive and psychological objectives.

In conclusion, this phenomenological study employs SCT not only as a general model for social interaction but also to focus on its primary cognitive processes: mediation, scaffolding within the ZPD, and language as a psychological tool. While SCT usually looks at how people build knowledge together, and translanguaging theory examines how people use their full range of linguistic repertoires, this study combines both to better understand the experiences of adult Arabic-speaking learners. These international students face major academic and cognitive challenges in EFL classes. Since tasks that require only English are often too difficult for them to do alone, they create informal social learning networks. In these groups, translanguaging is more than just switching languages; it serves as a clear form of peer support. Students use their shared first language to help manage mental effort, understand new academic content, and support each other. This way, they stay within their ZPD and use help from others (Lantolf & Thorne, 2007) to meet academic demands that are beyond their individual English skills. By bringing these two theories together, the study aims to explore how low-proficiency Arabic-speaking students use their shared language not to avoid challenges, but to turn regular classroom activities into effective, socially supported bilingual learning environments.

2.3. Translanguaging Practices in Educational Contexts

Translanguaging in educational settings appears in two ways, which are influenced by teachers' training and ideological positions. Spontaneous translanguaging encompasses discursive practices by multilinguals that are unplanned by the teacher and occur both within and outside the classroom, whereas pedagogical translanguaging is described as instructional tactics prepared by the teacher in the classroom, including switching between output and input languages (Cenoz et al., 2022). Due to a lack of training, teachers are often not familiar with pedagogical translanguaging, leading to classrooms where students are observed relying heavily on spontaneous translanguaging instead (Galante, 2020). Pedagogical translanguaging is sometimes limited because students may not know all the languages, and they prefer their first language the most. This lack of pedagogical preparedness frequently results in ideological obstacles. For example, while the integration of translanguaging pedagogies and CLIL can use multilingual scaffolding to significantly enhance students' comprehension of complex subjects and target language customs, it often meets significant ideological resistance from teachers regarding linguistic nationalism and the predominance of dominant languages (Rafi & Morgan, 2022). Therefore, realizing the clear cognitive and educational benefits of combining CLIL and translanguaging requires tackling systemic language ideologies and providing targeted teacher preparation.

In spite of ideological and pedagogical challenges, translanguaging carries significant cognitive functions especially in collaborative work when it is allowed. It is used collaboratively solve academic assignments and scaffold meaning through interaction, proving crucial at two basic stages of collaborative discussion processes where interthinking effectively supports the creation of shared knowledge among students. In the first stage, as students strive to understand and interpret the given task, translanguaging functions include paraphrasing worksheet instructions, identifying and defining existing knowledge, and organizing group management tasks; meanwhile, in the second stage, where responses are collaboratively constructed, this practice takes on much deeper cognitive functions, with students strategically using their linguistic resources to formulate specific content, construct hypotheses,

reconstruct or correct prior knowledge, and negotiate meaning (Duarte, 2019). This cognitive scaffolding is supported across diverse instructional circumstances, such as lab sessions where students communicate with their L1 rather than English to scaffold comprehension and use multimodal resources to develop science knowledge more effectively (Pun & Tai, 2021). Multilingual behaviors serve complex purposes in these collaborative environments, strengthening cognitive processes and opening up learning opportunities that might not be possible with monolingual use alone. For instance, when provided with an L1 translation of a scientific term, students naturally begin multilingual discussions of the term's etymology, actively imitating their teachers' translanguaging techniques (Nikula & Moore, 2019). Furthermore, a student presenting in English might simultaneously summarize key themes in their L1 and employ L1 discourse markers, illustrating how translanguaging supports peer comprehension and interpersonal dynamics successfully. Even when naturally relying on their L1 during group work, students demonstrate a willingness to actively participate by using their full communicative repertoire when interacting with the teacher.

In addition to collaborative scaffolding, students use their whole language repertoires as a self-regulatory tool to sustain communication and validate their identities. Rather than breaking down communication, translanguaging is employed as a strategic gap filler when bilingual students get stuck or cannot remember a concept, they immediately introduce the equivalent in the other language, and prevented communication breakdowns and positively influencing verbal performance (Zhou et al., 2021). While some concerns exist about the informality of translanguaging, it is largely considered very helpful for establishing fluent conversation and comprehending academic material. This self-regulatory practice is also highly beneficial in writing tasks, enabling students to draw on their linguistic repertoires to plan, draft, and finalize their writing (Velasco & García, 2014). Beyond academic achievement, this fluid language use has a significant impact on student empowerment. Allowing L1 use in class validates students' cultural backgrounds and shifts traditional power dynamics, even in settings where the teacher cannot understand the students' L1 (Lin & He, 2017). This shift empowers students and affirms their identities, allowing more proficient learners to use gestures and their verbal L1 to collectively analyze

material and help classmates understand written L2 content during group work (Lin & He, 2017).

2.3.1. Psychological and Emotional Dimensions of Translanguaging

The literature shows that translanguaging has a significant impact on students' psychological health, emotional moods, and identity formation in addition to cognitive and academic scaffolding. By investigating potential connections between pedagogical translanguaging and the anxiety of students and teachers during teaching and learning, Cenoz et al. (2022) found that it reduces students' anxiety. Through translanguaging, students' participation, comfort, and comprehension are enhanced. Apart from advancing understanding of the subject matter, translanguaging plays a crucial role in alleviating emotional difficulties (Back et al., 2020; Ticheloven et al., 2021). Having no shared L1 led to student disengagement, and they felt demotivated and angry. However, using the students' home languages decreased their emotional discomfort, and it was replaced by engagement and enthusiasm. Emotional scaffolding through translanguaging facilitates adjustments in feelings in monolingual classrooms (Back et al., 2020). Ticheloven et al. (2021) reported the potential of translanguaging for emotional support, as students see their home language as a safe haven.

Translanguaging in the classroom was seen as a tool for decreasing anxiety and increasing engagement. It creates an emotionally safe classroom environment that encourages participation. This is explained by Tai and Li (2025) and Tai (2025), who argue that translanguaging encompasses more than language; it also includes humor, gestures, and shared cultural knowledge, which foster rapport between teachers and students. Additionally, Agustin and Wahyudi (2024) found that during their online classroom presentations, students reported that translanguaging enabled them to be understood by the audience. Their confidence during the presentation was boosted, and they gained better comprehension, improved ice-breaking skills, and support with their pronunciation. As English is not their native language, making presentations with low English proficiency or being obligated to do so resulted in anxiety; however, translanguaging alleviated these negative emotions and became a solution for them.

Beyond reducing negative feelings, translanguaging is a crucial tool for identity negotiation and academic integration, particularly for international students. Khudhur et al. (2025) pointed out that in multilingual universities in Iraq, students whose native language is Arabic strategically use their native language to comprehend complex terminology, engage in meaning negotiation with their peers, and prepare their ideas in their minds before participating in the class. These dynamic approaches ease cognitive load, decrease linguistic anxiety, and make students feel empowered to use their L1. As a result, this process strengthens their sense of belonging in the classroom. What is more, educators' validation of students' multilingual repertoires strengthens students' academic identity and sense of belonging, despite monolingual institutional policies that often restrict the use of their native language (Khudhur et al., 2025). Similar to this, Almashour (2024) analyzed how Jordanian graduate students studying in Canada are affected by translanguaging and found that it created a supportive and comfortable community environment. The results show that translanguaging serves as an essential tool for identity negotiation, allowing these students to express hybrid identities that successfully integrate their new academic setting in Canada with their Arab cultural background. Additionally, it promotes more relationships, inclusion, and understanding among various peer groups by eliminating formal linguistic barriers to social interactions.

The literature has shown that even though students realize both the cognitive and emotional advantages of translanguaging, they experience a tension regarding it. For instance, Moody et al. (2019) found that bilinguals naturally engage in translanguaging and consider it a useful technique for L2 acquisition, they also support translanguaging in social contexts. Additionally, graduate students showed an inclination to view translanguaging as a sign of low proficiency in L2. However, they are open to the idea of translanguaging in higher education. Similarly, Webb et al. (2023) noted that translanguaging practices carry negative connotations for some students, who view them as an indicator of low English proficiency. Some students regard it as supportive; teachers use L1 during the lesson while teaching complex content to make the lesson accessible to the students.

This internal conflict varies depending on the context. Rabie-Ahmed and Mohamed (2024) examined university-level Arabic Heritage Language Learners and

found they held often conflicting opinions about using their full linguistic repertoires. While these learners actively used translanguaging as a short-term cognitive scaffold to validate their identities in the classroom, they held strongly opposing views about language mixing in social situations outside the classroom. They feared that practicing social translanguaging in Arab culture would make them appear as outsiders. In their interviews, students described the blending of languages as "weird" (Rabie-Ahmed & Mohamed, 2024, p. 179), expressing negative attitudes toward it in social settings. This gap stems from a conflict between short-term cognitive demands and long-term social goals. While they use translanguaging as a temporary learning scaffold at the beginner level, they ultimately strive for natural, native-like proficiency to attain "in-group" (p. 187, Rabie-Ahmed & Mohamed, 2024, acceptance within their heritage communities. External stereotyping worsens the internal conflict; Arabic-speaking students frequently encounter institutional pushback, where their translanguaging behaviors are misinterpreted by monolingual peers and teachers as a lack of English ability rather than a communication tool (Almashour, 2024). In the end, these conflicting emotional experiences from classroom empowerment and cognitive relief to institutional stereotyping and social exclusion anxiety highlight the extremely complicated psychological environment that overseas students must navigate.This delicate dynamic highlights the need to investigate how students phenomenologically make sense of these intertwined linguistic, emotional, and social realities in their lived experiences, rather than just whether they use translanguaging or not.

2.3.2. Teachers' Perspectives and Attitudes on Translanguaging

While students negotiate their bilingual identities and emotions, teachers also develop various attitudes and approaches toward translanguaging in the classroom. From a teacher's perspective, translanguaging enables students to comprehend complicated concepts by allowing them to utilize their full linguistic resources (Jegede, 2024; Kuning & Haq, 2024). It significantly aids in lowering student anxiety and building confidence, as students feel less restricted when they are not forced to use solely English (Khan & Akram, 2024; Kuning & Haq, 2024). Furthermore, translanguaging promotes cognitive development and enhances an inclusive learning

environment by facilitating better socialization (Andleeb et al., 2024; Khan & Akram, 2024). Teachers view it as a highly efficient pedagogical strategy to achieve better academic outcomes, especially with lower-proficiency students, while simultaneously building stronger teacher-student relationships (Andleeb et al., 2024; Jegede, 2024; Kuning & Haq, 2024). Additionally, comprehension checks, knowledge localization, and instructional reinforcement are the types of translanguaging practices that teachers initiate (Fang & Liu, 2020). Moreover, cognitive and meta-linguistic scaffolding strategies were also employed by the teachers for delivering grammar rules and lexical uses. The teachers benefited significantly from translation, which eased comprehension (Wang, 2019). Galante (2020) also mentioned the benefits of translanguaging stated by teachers as it boosts comprehension and engagement in the class.

The advantages of translanguaging in the classroom are highlighted across different disciplines in studies by the teachers. Razkane et al. (2026) noted that teachers benefit from other languages to help students understand content and teach new vocabulary, which results in improvements in both the language of instruction and their L1. Teachers mentioned that, through translanguaging, students' confidence and participation increased, thanks to an inclusive and supportive environment. Similarly, pre-service English teachers in China also benefited from translanguaging in their ELT methodology class, highlighting its advantages as a means of legitimizing varied linguistic repertoires, improving participation, and scaffolding learning. By utilizing translanguaging, they were able to engage with students' cultural backgrounds and scaffold vocabulary and grammar improvement (Li et al., 2025). In specific contexts like a science classroom, Charamba (2023) found that translanguaging enabled students to scaffold their knowledge not only in language but also in science. It also led to increased participation in the class and, while simultaneously improving their English language skills, enabled students to understand and make sense of new scientific information through translanguaging. Moreover, in an EMI class, Wang and Shen (2024) highlighted that translanguaging promoted intercultural communication competence by utilizing cultural examples to reorient context knowledge and explain difficult concepts.

Even though teachers acknowledge the benefits of translanguaging, they often encounter practical challenges and ideological opposition, which is impacted by rigid institutional language regulations. Some teachers resist applying translanguaging practices due to monolingual ideologies, where concerns about excessive L1 use directly affect their decisions to translate (Fang & Liu, 2020). There are also other extreme cases; such as in a Belgian school, teachers favored monolingualism in the classroom and limited the use of other languages. They even punished bilingual students, such as Turkish students, for using their L1 and discouraged their use (Ağırdağ, 2010). Despite English-only frameworks, many teachers try to find a middle ground by giving importance to switching between languages due to pedagogical necessity. To put emphasis on this, by focusing on university mathematics classes, Alhasnawi (2021) noted that, even though there is a one-language policy, teachers transition from Arabic to English when needed. The students' mother tongue, Arabic, was used when further explanation and scaffolding were needed. Alhasnawi (2021) emphasizes that language policy should shift from an EMI-based framework to one that is suitable for students' and teachers' needs, their real-world experiences, and struggles.

Tensions inevitably occur even when attempts are made to organize these processes. Liu et al. (2020) implemented design-based research in an English for Academic Purposes course in China, they observed a teacher whose perception changed from spontaneous to more systematic strategies, such as using Chinese annotations and bilingual tasks to scaffold academic reading and writing. While these strategies were helpful for the students, the teacher experienced dilemmas regarding excessive translanguaging and tensions due to the monolingual approach limitation in the class. In a similar vein, in an ESP class, teachers acknowledged that translanguaging enabled them to clarify concepts, check understanding, and build rapport; however, their readiness to employ it varied due to the institution's one-language policy (Sipayung et al., 2025). However, Pun and Tai (2021) found that teachers allowed the use of L1 and remained flexible despite the classroom English-only policy. Lastly, Cenoz et al. (2022) also stated that teachers' perspectives changed positively towards translanguaging over time, even though they felt hesitant and guilty about using L1 in the classroom. Ultimately, structural support is needed to navigate

these institutional limitations and maximize pedagogical gains. Despite teachers knowing the benefits of translanguaging, they cannot use it because they lack the knowledge to apply it in a balanced way (Jegede, 2024). Andleeb et al. (2024) also noted that although it offers several advantages for language and cognitive skills, it also has drawbacks, such as issues with teachers' readiness and language competency, as a result of this teacher training is emphasized.

While the existing studies have focused on the social, cognitive, and affective aspects of translanguaging, to gain a deeper understanding of these dynamics, in-depth qualitative methods, such as Interpretative Phenomenological Analysis (hereafter referred to as IPA), have become increasingly important for uncovering the personal motivations, pedagogical beliefs, and internal processes underlying student's and teacher's translanguaging practices. For example, recent studies by Tai and colleagues in EMI mathematics classrooms in Hong Kong (Tai & Li , 2020, 2021; Tai & Li, 2025) combined Multimodal Conversation Analysis with IPA to examine translanguaging moments and to explore teachers' interpretations of these events. These studies all used video-stimulated recall interviews to gather phenomenological data. This method showed that when teachers switch between languages, gestures, and cultural references, they do so intentionally by drawing on their own backgrounds. Still, even with this shared method, the studies focus on different strategies. Tai and Li (2020) used IPA to investigate teachers' motivations for integrating students' out-of-school knowledge into classroom practice, while their 2021 study applied the same approach to examine how a teacher used humor and playful talk to facilitate learning and build rapport. More recently, Tai and Li (2025) shifted the focus to the internal classroom environment, analyzing how mutually shared knowledge, unique to the classroom community, is employed by the teacher to consolidate academic content.

These three studies focus on different teaching and cultural goals, but all use a phenomenological approach to look only at teachers' decision-making and perspectives. Although this research shows that IPA is effective for understanding why translanguaging happens, there is still a gap in the literature about how students, who play a key role, experience and interpret these practices themselves.

2.4. Translanguaging Practices in EFL Classrooms

Translanguaging, which is frequently operationalized through a variety of pedagogical and multimodal methodologies, plays a dynamic and useful function in EFL classes outside of EMI and specialized content courses. Having focused on the Polish educational context, Sobkowiak (2022) noted that teachers allow the use of L1 with students with low English proficiency to support their learning. Although the teachers mentioned that they prefer a one-language policy, which is English, in order to make sure that students comprehend the content, they made explanations in L1. The article also notes that teachers use multimodal approaches to supplement concepts and semiotic resources, thereby making the learning process more meaningful through translanguaging. This multimodal approach has been observed globally. In an EFL classroom in China, translanguaging incorporating emojis, drawings, and pictures is used for vocabulary explanation, functioning both as translation into L1 and as semiotic resources to support curriculum design and classroom interaction (Zhou, 2023; Wang et al., 2025). The use of translanguaging has been reported to increase students' motivation, enhance vocabulary acquisition, and foster a more inclusive learning environment (Wang et al., 2025).

Translanguaging techniques also provide particular functional modes. Zuo and Walsh (2023) reported three effects of translanguaging practices within the modes: managerial mode, which is to organize and manage the classroom, and teachers benefit from L1; materials mode, for clarifying concepts; and classroom context mode, for stance-taking. The article suggests that translation may encourage students' participation, but it should follow a pedagogical translanguaging approach to engage students. In a similar vein, Emilia and Hamied (2022) noted that teachers used translanguaging for instruction, concept clarification, and comprehension assessment. Students used it to ask questions, clarify ideas, and express themselves clearly. These practices served interpretative, managerial, and interactive purposes. Emilia and Hamied (2022) also highlighted the cognitive, psychological, and social benefits of translanguaging in the classroom. In this context, translanguaging enabled students to develop multilingual competencies, particularly in English. To facilitate this, teachers employed some translanguaging strategies, such as letting students benefit from all

their linguistic repertoires, matching students with their native languages, encouraging students to use multilingual dictionaries, encouraging students to ask for assistance from their classmates, using students' native language to greet them, promoting group work, providing students the chance to apply their native cultural knowledge, and lastly encouraging students to read in their native languages (Wang, 2022). Besides, in classes where class materials remain insufficient, such as in Finland (Pitkänen-Huhta & Mäntylä, 2021), teachers use web images and photos while heavily relying on peers who share the same L1 to support one another and foster rapport.

EFL students benefit academically and psychologically from the use of these translanguaging techniques in a variety of geographical settings. A recent body of research has identified a common set of pedagogical benefits observed by teachers across various ESL/EFL classrooms (Efendi & Syafryadin, 2024; Kuning & Haq, 2024; Rasmin et al., 2024; Salimi et al., 2024; Titania & Ashadi, 2024). According to these studies, teachers consistently see translanguaging as a useful pedagogical strategy that enhances students' comprehension, confidence, and engagement. Through translanguaging, students can understand complex topics more easily with the help of their L1, which fosters a more profound comprehension of the material. Furthermore, this strategy creates an inclusive classroom atmosphere that contributes to cognitive development, while simultaneously increasing active participation and improving students' overall academic performance and achievement. Even the teachers noticed an increase in students' grades due to translanguaging in the classroom (Rasmin et al., 2024). These observations are echoed by pre-service EFL teachers, who report its usefulness in explaining difficult topics and boosting student motivation (Ulum., 2024).

When it comes to the students' point of view, they believe that translanguaging boosts their comprehension and confidence, and supports their peers who are less proficient in English. Students try to answer in English in formal interactions, showing the pressure to speak English-only from academia and society (Fang & Liu, 2020). Besides, in ESL classrooms, students are also reported to be more confident when translanguaging is employed; they are able to express themselves more comfortably, and their ability to comprehend the topic is also enhanced, as well as their participation in the lesson by creating an inclusive and dynamic classroom environment (Javaid et

al., 2025). Moreover, in collaborative activities, students actively negotiate meaning through translanguaging, drawing on their entire repertoires to complete tasks efficiently (Wang, 2022). Even in settings where English is strictly a foreign language, such as a Thai public university, classroom observations confirmed that teachers intentionally used translanguaging when explaining grammar and vocabulary, which many students welcomed for improving communication and classroom comfort (Abashaar et al., 2026).

Although the advantages of translanguaging in the EFL classroom are presented, monolingual ideologies, institutional limitations, and social structures often challenge it. Translanguaging is not always universally welcomed by learners; for instance, Abashaar et al. (2026) found that while some Thai students appreciated it, others favored a strictly English-dominant approach to avoid hindering their L2 development. This hesitation often stems from broader societal pressures. Fang and Liu (2020) noted that Chinese students try to answer in English during formal interactions, reflecting the intense pressure to speak English-only imposed by academia and society. Similarly, Rasman (2018) highlighted how sociopolitical factors affect classroom language use in Indonesia; since Javanese has a lower status than Indonesian and English, students hesitate to use it even when permitted, reflecting the societal hierarchy of languages. Teachers struggle with these ideological conflicts as well.

In Finland, on the other hand, because teachers fear that grouping students by L1 might unintentionally exclude minorities, they often ignore students' linguistic backgrounds and maintain a strict monolingual approach to treat everyone equally (Pitkänen-Huhta & Mäntylä, 2021). Consequently, Sinaga and Putrawan (2024) found that teachers' perceptions of the effectiveness of translanguaging varied, with some preferring a traditional monolingual approach,while others considered translanguaging as valuable for fostering students' comprehension. Despite the fact that teachers have the idea that translanguaging improves students' engagement, enhances learning comprehension, and fosters an interactive learning environment, they struggled to combine multiple languages effectively in the classroom, even though translanguaging accommodated students' linguistic needs (Titania & Ashadi, 2024). However, concerns arose among teachers, as they are not familiar with implementing

translanguaging in the classroom; they need teacher training and institutional support to apply it (Salimi et al., 2024). Overall, research indicates that incorporating translanguaging into EFL settings necessitates teachers to continuously manage the conflict between students' urgent cognitive requirements and their institutions' monolingual expectations.

2.5. Translanguaging practices in Türkiye

Within the Turkish educational context, translanguaging practices differ greatly depending on the discipline and pedagogical needs of the students. By investigating lecturers' translanguaging practices in higher education, Genç et al. (2023) indicated that while some lecturers obey English-language policies, others use spontaneous translanguaging practices for content transmission which emerge from students' needs. These practices are categorized as pedagogical purposes, such as translating technical jargon into Turkish, checking understanding, and explaining complex concepts, though social and affective support was reported as low (Genç et al., 2023). Interestingly, these practices differ across academic disciplines. Kırkgöz et al. (2023) examined EMI settings in English Language and Literature (ELL) and Food Sciences (FS), showing that lecturers in both disciplines explained terminology in Turkish to avoid misunderstandings and build rapport. However, while interactive activities and literary discussions took place in ELL classes, FS classes were teacher-centered, and translanguaging was seen merely as an emergency tool.

Similar to these, Webb et al. (2023) examined the perceptions and use of translanguaging across different academic disciplines in EMI settings. Students from MPLS (Mathematics, Physics, and Life Sciences) have seen translanguaging as a supportive tool in class, whereas fewer SS (Social Sciences) students have. SS students have seen translanguaging as a means of improving their English. When it comes to teachers, teachers in engineering and social sciences programs differ. The former group was reported to be more relaxed about using L1, while the latter group did not allow its use in the classroom. The study revealed that some Turkish students felt more comfortable using their L1, especially when learning foundational information and new concepts. Translanguaging practices of students and teachers in EFL classrooms

were reported to include some strategies such as learning new vocabulary, transitioning between Turkish and English to make instructions clearer for themselves and their peers, and using L1 in group discussions (Yuvayapan, 2019). It is also stated in the study that teachers' use of translanguaging is productive for classroom management and rapport-building. Notwithstanding, they do not prefer it for explaining concepts. Yuvayapan's (2019) study also revealed that some English language teachers have positive thoughts about translanguaging in some cases, but, due to their institution's expectations, they are unable to apply it in the classroom. It has been pointed out that institutional and contextual pressures deter teachers from using translanguaging, as highlighted by English-only policies.

Focusing closely on the experiences of students, Yüzlü and Dikilitaş (2022) categorized the benefits of students' translanguaging as interactive, affective, constructive, and cognitive. Through translanguaging, high school students' understanding of the content deepened, their bilingual identity and awareness were realized, and their anxiety decreased. The use of their mother tongue, which is Turkish, enabled students, especially those with lower proficiency, to participate in class discussions. It also provided a sense of security and motivation that made them more open to learning. This reliance on the L1 for comprehension is also evident in university settings. Turkish students felt more comfortable using their L1, especially when learning foundational information and new concepts, with MPLS (Mathematics, Physics, and Life Sciences) students viewing it as a supportive tool, whereas SS students saw it as a means of improving their English (Webb et al., 2023). Furthermore, Eren (2026) found that despite students' agreement that English should be the primary language of instruction, they opposed strict English-only regulations. Qualitative findings showed that translanguaging improved metalinguistic awareness, boosted comfort, and enabled peer assistance, allowing students to co-construct knowledge interactively. Interestingly, Eren (2026) reported that students preferred to use Turkish selectively as a scaffold rather than actively encouraging its continuous use.

Despite these obvious advantages, strict English-only policies and other institutional and contextual pressures often discourage teachers from adopting translanguaging and promote a monolingual mindset that prevents students from

speaking in their native tongue (Yuvayapan, 2019; Yüzlü & Dikilitaş, 2022). A key component of teacher development is managing this conflict. Yüzlü and Dikilitaş (2025) identified three loops in reconstructing teachers' identities: a self-critical/reflective teacher, a student engagement-oriented teacher, and a translanguaging-facilitating teacher. Initially, some teachers felt guilty while using Turkish in the class as it was against the one-language policy, but over time, they realized the benefits for student participation and embraced a translanguaging policy to enjoy the lesson more and increase motivation. This shift also emerged in pre-service teachers. Yüzlü (2025) also identified the pre-service teachers' perception of translanguaging through structured workshops. The findings demonstrate that they transferred "from appreciation of English for global citizenship to appreciation of multilingualism and multiculturalism for global citizenship" (p. 8) by recognizing the value of multiculturalism and multilingualism to thrive in an interconnected world rather than valuing English only as an indicator of global citizenship. By moving "from monoglossic ideology-induced doubt about English proficiency to bilingual/multilingual competences-instilled self-efficacy after transemotioning" (p. 9), they realized that their full language repertoire is assessed through transemotioning exercises that integrated emotion, reflection, and translanguaging with redefining multilingualism as a strength rather than a weakness. Translanguaging was seen as a beneficial and effective pedagogy.

To situate these global findings within the specific context of this study, it is necessary to analyze recent postgraduate research conducted in Turkish educational settings. A considerable section of the literature has employed mixed-methods or quasi-experimental designs to assess the cognitive effects of translanguaging on particular language skills. Translanguaging pedagogy has been shown to improve the early stages of academic writing by encouraging the generation of ideas (Akdeniz, 2025), and it serves as a promising tool for dealing with monolingual difficulties in listening and reading comprehension tasks (İlhan, 2022). Institutional policies also play a big role in how much translanguaging is accepted in content classes. Research indicates that students and lecturers in partial-EMI programs show a significantly higher inclination towards translanguaging than those in strict full-EMI settings, underscoring the impact of institutional English-only frameworks on classroom

dynamics (Ocak-Oğuz, 2023). In these EMI contexts, lecturers employ translanguaging for pedagogical and emotional purposes, while students intentionally utilize it for scaffolding, translation and note-taking to understand complex terminology (Küçük, 2018). From the educators' perspective, recent Turkish theses indicate a persistent conflict between theoretical pedagogy and practical classroom survival. Educators in university preparatory and higher education institutions frequently express an important deficiency in professional training regarding the strategic implementation of translanguaging (Altan, 2025; Tabak, 2024). As a result, translanguaging happens spontaneously and without a plan, rather than as part of a planned teaching method. Teachers use it to help students talk to each other, make things clearer, and get them more excited about learning, depending on their level of skill (Altan, 2025). However, there is still a strong bias against speaking only one language in the class. Turkish EFL teachers do not yet see the translanguaging framework as a formal way to teach, which leaves a gap where dynamic bilingualism is seen as useful but only as an alternative for students with low levels of proficiency (Tabak, 2024).

Importantly, studies conducted in Türkiye reveal a significant psychological paradox in student perspectives that necessitates further qualitative investigation. Turkish EFL and preparatory class students display a wide range of attitudes towards translanguaging. Students inherently employ translanguaging to express initial evaluations, rephrase information, and foster collaborative activities among peers, explicitly acknowledging its role in reducing anxiety and clarifying difficult topics (Bal, 2025; Öztürk, 2022). Findings however, reveal underlying concerns and negative perceptions; both high and low achievers exhibit psychological resistance to deviating from the English-only ideal, and students fear that an overreliance on their native language may hinder their English acquisition (Bal, 2025; Öztürk, 2022).

A significant gap in the literature is highlighted by this ongoing internal conflict, which values the L1 for cognitive relief while also experiencing anxiety or guilt over its usage. The majority of these master's theses, which concentrate on educational outcomes and general attitudes among Turkish-speaking generations, rely on Likert-scale questionnaires, mixed-methods, or extensive qualitative interviews. This study differs from previous studies because the classes include both Turkish and

Arabic-speaking students, and there are three languages in the classroom. The study focuses on the lived translanguaging experiences of students whose native language is Arabic in a preparatory school with Turkish classmates and Turkish instructors. The classes are multilingual, and Arabic-speaking students do not share a common language with their peers and instructors. Therefore, this study aims to fill a gap in the literature by focusing on a preparatory school that aims to teach English to students from different multilingual backgrounds, such as Turkish and Arabic. Besides, the students' own phenomenological reality is essentially absent. It is necessary to go toward a totally qualitative, IPA in order to fully comprehend the emotional conflict, identity negotiation, and subjective reality of international students. The how and why of their translanguaging procedures must be investigated using this method, which offers a nuanced viewpoint that exceeds statistical assumptions.

To conclude, as this literature review makes clear, despite the fact that the background of EMI in Türkiye has become increasingly diversified with the process of internationalization, the translanguaging practices of international students have received relatively limited attention in the literature. When the study areas and the methods used are examined, this lack of research with IPA, an interpretive analysis method focusing on in-depth and subjective experience, is even more striking for studies specific to Türkiye. While the most current phenomenological studies in the field (Tai & Li, 2020, 2021; Tai & Li, 2025) have demonstrated the power of IPA in understanding translanguaging practices, the focus of these studies has been almost entirely restricted to the teachers' perspectives, pedagogical decisions, and strategies in the classroom. Hence, there is a significant contextual and methodological gap on how students, the primary subjects of the translanguage transition process, make sense of such practices within their inner worlds as well as what they feel during this process. This study, therefore, aims to investigate the lived experiences of these international students by employing a student-centered phenomenological approach.

CHAPTER 3

METHODOLOGY

3.1. Presentation

This chapter provides an in-depth analysis of the methodological approach used in the present study. It begins by outlining the qualitative research paradigm before outlining the basic principles of case study and phenomenological designs. Following these foundational descriptions, the chapter explains the particular research design used for this investigation, a phenomenological case study. In order to provide contextual clarification, the research site and the participants' detailed profiles are presented going forward. After that, the chapter provides a thorough explanation of the particular data-gathering instruments used in the study. The thorough data analysis techniques are finally described in the section's conclusion, with a particular emphasis on the use of IPA in conjunction with thematic analysis.

3.2. Qualitative Research Methodology

This study uses a qualitative research design, specifically IPA, to better understand the lived experiences of international students' translanguaging practices. Rather than seeking objective measurements, qualitative research encourages the researcher to be fully present in the setting. Qualitative research necessitates a certain lens through which to explore human experiences. Creswell explains qualitative research as: “Qualitative research begins with assumptions and the use of interpretive/theoretical frameworks that inform the study of research problems addressing the meaning individuals or groups ascribe to a social or human problem”

(Creswell, 2013, p. 44). According to this viewpoint, qualitative research was found most appropriate for this study, as translanguaging is more than just a language tool; it is a complex social and human phenomenon to which students assign various meanings. Besides, understanding the complexities of this meaning-making process needs researching students in their current educational environments. Denzin and Lincoln (2017) provide a thorough definition to this:

> Qualitative research is a situated activity that locates the observer in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them (p. 43).

Driven by this naturalistic approach, the data for this study was collected directly from the participants in their natural setting, utilizing several methods such as interviews, observations, and reflective journals to capture the complexity of the situation with a holistic understanding (Creswell, 2013). In this process, the researcher served as the primary instrument of data collection (Hatch, 2002). Because qualitative research acknowledges that a researcher's perspective is influenced by their background and personal experiences, it is inherently interpretive, meaning several possible interpretations of the same issue may emerge (Creswell, 2014). Acknowledging this positionality, the reasoning process in this study alternated between inductive and deductive logic; themes and categories were derived directly from the data and continuously verified through collaboration with the participants (Hatch, 2002; LeCompte & Schensul, 1999; Marshall & Rossman, 2010).

Finally, a qualitative approach enabled investigating the phenomenon in great detail as students from different backgrounds experience and interpret it, making it possible to understand the experiences and the meanings the participants attach to their translanguaging experiences. Through qualitative methodology, a detailed and nuanced analysis of the phenomenon from students who share the same mother tongue

but have different translanguaging experiences with subjective points of view was explored. This broad qualitative paradigm naturally lays the foundation for the specific phenomenological approach employed to analyze the participants' inner worlds.

3.3. Phenomenological Research

To explore how Arabic-speaking students made sense of their translanguaging practices in an EFL classroom, this research was designed from a phenomenological perspective, specifically utilizing IPA. Phenomenology, which emerged as a twentieth-century philosophical movement led by Husserl (1970), examines how people see and understand the world around them. Instead of looking for generalizations or universal rules, it focuses on the interpretations that individuals make to make sense of their experiences (Merriam & Tisdell, 2015). By grounding itself in these lived experiences, this empirical approach allowed the researcher to gather in-depth accounts of participants' first-hand experiences with translanguaging and transform them into a textual representation of their essence (Van Manen, 1990; Moustakas, 1994).

To establish the scope of this investigation, Creswell (2013) defines a phenomenological study as one that describes "the common meaning for several individuals of their lived experiences of a concept or a phenomenon" (p. 76). This means that the methodology describes how multiple people interpret a shared topic based on their own personal experiences. Furthermore, conveying this reality necessitates accessing the participants' real daily life. As Van Manen (2014) explains, phenomenology provides access to the world as we experience it pre-reflectively, representing the "ordinary experience that we live in and that we live through for most, if not all, of our day-to-day existence" (p. 28). According to Schram (2003), this concern with conscious everyday life-worlds is what makes phenomenology uniquely suited for educational research.

Within this paradigm, Creswell (2007) discusses two major types of phenomenology: hermeneutic phenomenology and transcendental phenomenology. Transcendental phenomenology is more concerned with describing participant experiences than with the researcher's judgment (Moustakas, 1994). This viewpoint

emphasizes an essential feature of phenomenology which lies in its emphasis on epoche or bracketing, defined by Creswell (2007) as putting aside one's "natural attitude" (p.58) towards reality until realizations are based on participants' actual experiences. It is a reflective process in which the researcher consciously sets aside preconceived notions, assumptions, and judgments about the phenomenon. Besides, transcendental phenomenology is explained by Moustakas (1994) as a state "in which everything is perceived freshly, as if for the first time" (p. 34). Therefore, the researcher's goal with this rigorous bracketing method was to acquire a pure and unfiltered account of the phenomenon before interpreting it.

This study recognizes an overlap between the two paradigms in practice, despite the fact that bracketing has been the defining characteristic of transcendental phenomenology. Another cruical step in IPA is the suspension of preconceptions so that the interpretative process remains firmly grounded in the actual voices of the participants and not the researcher's prejudices. For this overlap to be achieved in practice, reflexivity must be maintained, therefefore; the researcher kept a reflective journal throughout the study to consciously record and bracket personal assumptions. While it is necessary to set aside one's natural attitude toward reality to focus entirely on the terms of the participants, a completely detached approach was found insufficient for the complicated social nature of translanguaging. Instead, this study followed the hermeneutic approach. Differentiating these pathways, Titchen and Hobson (2005) note that in the transcendental approach derived from Husserl, the researcher takes a detached, reflective stance to define experiences as they appear in consciousness; however, in the latter, grounded in Heidegger's hermeneutic phenomenology, the researcher takes an interpretative stance by uncovering the unspoken and implicit meanings that influence the participants' meaning-making by entering their world. The hermeneutic approach emphasizes reflection on lived experience and the interpretation of its meanings, considering phenomenological research as both descriptive and interpretative (Van Manen, 1990).

Because of this need, IPA was employed in this study. Based on hermeneutics, IPA studies how participants perceive and assign meaning to their experiences (Pietkiewicz & Smith, 2012; Smith et al., 1999). This technique was regarded as highly appropriate for this study since it emphasizes the interpretive process that participants

use to develop understanding while also acknowledging the researcher's active engagement in co-interpretation. To meet IPA's fundamental goal, data collection methods needed to be minimally structured but maximally deep; as a result, procedures such as in-depth interviews, observations, and reflective journals were used, which take time, concentration, and a strong relationship to extract profound insights into personally relevant matters (Lester, 1999). By emphasizing the Arabic-speaking students' subjective perspectives via this multifaceted lens, the researcher created a composite narrative of "what individuals experience and how they experience it" (Moustakas, 1994). Finally, this holistic methodology allowed the study to go beyond simple language observations and discover the true nature of translanguaging as a lived, human experience.

3.4. Case Study Research

While phenomenology provided an interpretive lens for understanding the students' inner worlds, these lived experiences were not isolated; they were firmly ingrained in a particular educational context. To thoroughly investigate the lived experiences found using IPA in a real-world environment, this study used a phenomenological case study design. Creswell (2013) defines a case study as:

> Qualitative approach in which the investigator explores a real-life, contemporary bounded system (a case) or multiple bounded systems (cases) over time, through detailed, in-depth data collection involving multiple sources of information (e.g., observations, interviews, audiovisual material, and documents and reports), and reports a case description and case themes. (Creswell, 2013, p. 97)

In line with this core description, the bounded system in this study was clearly recognized as an English preparatory school at a foundation university in Ankara. The first and most important phase in case study research was completed by defining the case within this specific location, time, and group of Arabic-speaking students who shared the same linguistic context (Yin, 2009).

The appropriateness of a case study is determined by the nature of research questions, especially when they seek to explain how and why a phenomenon occurs,

when an in-depth, thorough understanding is needed (Yin, 2014). Because this study sought to answer fundamental questions about how these Arabic-speaking students made sense of their translanguaging and why they engaged in these activities, the case study methodology provided the essential structural depth. To continue with case study types, specifying the type of case study is critical for methodological clarity as ase studies may be descriptive, explanatory, or exploratory (Yin, 2003). This study has both descriptive and explanatory features; it characterizes the case in depth by addressing what, who, and where questions about translanguaging in a real-life situation, as well as focusing on the how and why to discover underlying reasons. Stake (1995) also explains the three types of case studies: intrinsic (concentrates on a single case as it is interesting itself to gain knowledge about the particular case instead of generalizing with other cases), instrumental (the case is examined to shed light on a more general problem or inquiry; the case is used to gain insight into something beyond itself), and lastly collective (involves looking at multiple cases together by offering a more comprehensive understanding of a phenomenon). This study belongs to an instrumental case study according to Robert Stake's (1995) classification. This is because the primary aim of the study is not to examine the internal dynamics of the preparatory school; instead, it is to use this bounded context as a tool to gain a deeper understanding of the phenomenon of translanguaging experiences of students whose native language is Arabic.

Additionally, this study was designed as a single, embedded case study depending on Yin's (2018) categorization. The reason for treating the study as a single case is that instead of comparing multiple institutions, the research is conducted within a single, clearly defined context (an English preparatory school of a specific university). However, the design has an embedded structure because this singular context is examined not only as a general whole but also through its different sub-units of analysis. In the research, the translanguaging experiences of Arabic-speaking students constitute the main unit of analysis, while the interpretations of Turkish teachers and Turkish classmates who do not share the same language represent the other sub-units of analysis. This embedded structure allows for an in-depth examination of the translanguaging phenomenon from specifically the perspective of

students as well as teachers and Turkish students in the classroom, providing a strong data and perspective triangulation in the research.

Finally, one of the distinguishing features of a case study is the use of many data collection methods ranging from interviews to observations to acquire a thorough knowledge (Creswell, 2013). As a result, different sources of information, ranging from interviews to classroom observations, were used to provide a complete case description and identify developing case themes. Overall, this research aimed to explore the lived experiences of Arabic-speaking students regarding their translanguaging practices, and to discover the meaning-making process of them, and their teachers and Turkish classmates. The institution in which the study took place was specific and had boundaries with a specific group of students and teachers; therefore, not only phenomenology but also a case study approach was utilized. The translanguaging practices of Arabic-speaking students within the bounded context of a foundation university's preparatory program functioned as the case in which the translanguaging practices were observed. The choice to apply a phenomenological case study stemmed from the need to fully comprehend the lived experiences of these foreign students as well as how their instructors and classmates perceived these practices within the specific context. Finally, this dual lens ensured that the phenomenon was caught in both subjective depth and contextual complexity.

3.5. The research site

The study was conducted in the English Preparatory School of a foundation university in Ankara, Türkiye. The institution implemented an EMI policy for all undergraduate programs. This EMI policy requires a preparatory education for students whose English competency does not reach the faculty's expectations. Therefore, the study took place in a preparatory school of this university whose aim is to teach English and prepare students for EMI courses. While the university adopts the EMI policy to deliver content, this study takes place in a preparatory school where students are taught English as a foreign language and the focus is on language-related outcomes.

The preparation program is based on the Common European Framework of Reference for Languages (CEFR), with students typically progressing from beginner level to upper-intermediate. Upon enrollment, all domestic and foreign students must complete a English Proficiency and/or Placement Exam. Their scores determine whether they are exempted from the preparatory school to begin their departmental studies or they are placed in equivalent proficiency groups.

The preparatory school consists of approximately five hundred students and employs approximately fifty EFL instructors. The teaching staff consists primarily of local Turkish educators, as well as native speakers. The student population in this program is diversified, with a large number of international students, mostly from Arabic-speaking nations. This multinational demographic produces a distinct and complex linguistic ecosystem in the classrooms. The university offers an intensive language program in which students receive at least 20 hours of teaching per week to prepare them for academic studies in English as a medium.

While the preparatory program's official pedagogical stance promotes a English-only atmosphere to increase target language exposure, the classroom reality is formed by the students' different L1 experiences. Instructors and students routinely use English and Turkish. The Arabic-speaking students also use their L1 and L2, which results in implicit translanguaging spaces. This particular situation where an Arabic-speaking minority interacts with Turkish-speaking peers and teachers who do not share their first language makes this preparatory school an ideal bounded system (case) to investigate how these students experience and make sense of their linguistic hybridization.

3.6. Participants

Table 1. Participant's Profiles

Student	Country of Origin	First Language	Reason to be in Türkiye
Layla	Saudi Arabia	Arabic	Academic purpose
Bilal	Palestine	Arabic	Academic purpose
Amir	Yemen	Arabic	Academic purpose
Rashid	Sudan	Arabic	Academic purpose

Student	Country of Origin	First Language	Reason to be in Türkiye
Khalid	Libya	Arabic	Family relocation
Arif	Egypt	Arabic (second Turkish)	Family relocation & Academic purpose
Mustafa	Sudan	Arabic	Academic purpose
Hamza	Sudan	Arabic	Academic purpose
Salim	Mauritania	Arabic (second French)	Academic purpose
Hashim	Sudan	Arabic	Academic purpose

The study consists of ten international students, nine of them are male and one of them is female. The international students in this study are from the Arabic-speaking countries such as Saudi Arabia, Yemen, Palestine, Egypt, Libya, Sudan, and Mauritania. Geographically, three of the students are from the Middle East (Saudi Arabia, Yemen, and Palestine), while seven out of ten are from Africa (Egypt, Libya, Mauritania, and four students from Sudan).

The participants' actual experiences exhibit a difference due to their intentions for being in Türkiye. Eight of the students have come to Türkiye because of education. These students, especially students from Sudan, live apart from their families, usually in dorms, and they rely significantly on their classmates for academic and emotional support. This creates a community of practice where L1 is the main bond. Conversely, students like Arif and Khalid, who are in Türkiye due to family relocation have a more different profile. Arif's linguistic variety is particularly representative of this setting; he most likely learned Turkish as a direct result of his settled position. Because of this, he acts as a linguistic mediator between his international peers and the local Turkish instructors.

By employing purposive sampling, as a characteristic of IPA, the sampling criteria for the participants are the speakers of Arabic as a first language. Therefore, only the students whose mother tongue is Arabic were chosen. The instructors whose classrooms include students with a native language of Arabic were selected for the study. The number of the instructors chosen for the study was five, and the Turkish classmates included four students. The sample size was purposefully maintained small in accordance with IPA's rules to do a detailed analysis (Smith & Osborn, 2008). To

give importance to depth rather than breadth, IPA needs a homogeneous sample rather than random sampling; therefore, the participants were selected purposefully to identify a more precisely defined group about the phenomenon. Having fully valued each participant's case, this small sample size allows for both in-depth and time-consuming case-by-case analysis (Pietkiewicz & Smith, 2012).

In addition, Smith and Osborn (2008) pointed out that IPA's dedication to providing a thorough interpretative analysis of the cases can only be achieved with a very small sample size. Smith (2004) mentioned that a lot of studies have samples of 5-10, as with a small sample size, it is only possible to do an intricate and nuanced analysis with IPA. A small sample size in phenomenological research is not regarded as a limitation, because the aim is not to generalize but to shed light on the lived experiences and context (Frechette et al., 2020). Previous studies were also reported with one, four, nine, or fifteen participants (Pietkiewicz & Smith, 2012). Hence, as small sample sizes are used in IPA, the goal of the study was to present the data in-depth about the perceptions and understandings of this specific group rather than making general claims by analyzing individual accounts in detail (Frechette et al., 2020; Pietkiewicz & Smith, 2012; Smith, 2004; Smith & Osborn, 2008).

3.7. Data Collection Procedures

Figure 1 depicts the alignment of the research questions and data collection techniques to demonstrate the methodology's coherency.

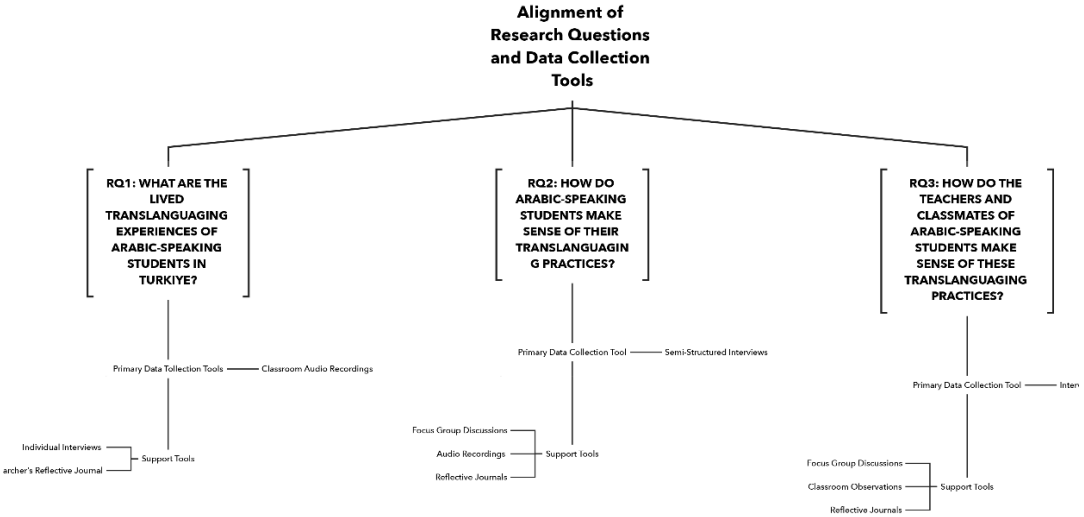


Figure 1. Alignment of Research Questions and Data Collection Tools

3.7.1. Demographic Survey

Since this study employs an IPA design with purposive sampling, a demographic survey was initially used to gather the students' background information. Because IPA methodology fundamentally requires a relatively homogenous sample (Smith, 2011; Smith et al., 2009), this survey acts as a tool to demonstrate the common characteristics of the participants experiencing translanguaging in the classroom. Specific details collected through this survey, such as the students' age, first language, years of studying English, and their reasons for being in Türkiye, clearly outlined the parameters of this homogeneity. For example, recording their prior English exposure and objectives for studying abroad gives important background for understanding how these Arabic-speaking students position themselves socially and linguistically in a Turkish-dominated setting. By establishing a common baseline, it is methodologically possible to highlight the complex, individual distinctions in how each student makes meaning of their translanguaging experiences. Hence, utilizing this demographic data not only improves the interpretive depth of the main findings but also significantly reinforces the transparency and credibility of the overall sampling process.

3.7.2. Semi-structured Interviews

In accordance with the phenomenological approach, interviewing was chosen as the primary method of data gathering in this study. Semi-structured interviews were used to collect extensive information regarding Arabic-speaking students' lived experiences and to explore the meanings they attach to their translanguaging practices. While being one of the most effective and popular methods employed by qualitative researchers, interviews can be structured, semi-structured, or unstructured (Eatough & Smith, 2017), and this study utilized semi-structured interviews to collect data. The interview types are divided into three categories. Braun and Clarke (2013) explained the distinction between these three types as follows: in structured interviews, the questions and answer categories are preset by the researcher; in semi-structured interviews, there is a list of questions, but the participants are free to bring up topics the researcher has not considered; and lastly, in unstructured interviews, the

participants heavily lead the conversation while the researcher has a list of themes to cover.

For this study, the semi-structured format was chosen because it provides a list of prepared questions while leaving participants free to bring up topics the researcher has not considered. Therefore, this qualitative interview format offered the flexibility to modify the order and format of the questions in order to probe further into the interviewees' responses and narratives (Brinkmann & Kvale, 2018). During semi-structured interviews, this methodological flexibility was directly observed when participants shared unexpected personal anecdotes or complex emotional reflections about their language use. In these cases, the researcher was able to deviate from the interview guide and delve deeper into these emerging narratives.

Furthermore, during the semi-structured interview sessions, the researcher remained adaptable, because participants were given the chance to talk about the topics that were significant to them, even if they were not on the interview guide and were not anticipated by the researcher (Braun & Clarke, 2013). In the current study, this flexibility enabled a dynamic link between classroom observations and the interview procedure. Specifically, the researcher used spontaneous inquiries based on specific translanguaging instances or student actions observed during classes. By referring to these real-time observations, the researcher prompted participants to reflect on actual classroom situations, resulting in more concrete and vivid reports of their lived experiences. Moreover, it was crucial to make the questions open-ended and specifically designed to provoke conversation and unstructured answers, which allowed participants to deviate from the script (McIntosh & Morse, 2015). This use of observation-based questioning guaranteed that the interviews were more than just abstract debates, but were deeply rooted in the participants' actual classroom environment.

To conclude, the semi-structured interview was utilized as a tool to gather detailed information about the lived experiences of Arabic-speaking students due to its proven reliability and adaptability as a widely used data collection technique (Kallio et al., 2016). The pre-planned questions guaranteed uniformity across the participants, and the flexible format permitted unforeseen issues and personal insights to surface. Finally, these lived experiences were examined by building directly upon the

demographic survey, which was previously conducted to enable a foundational understanding of the participants' profiles.

3.7.3. Focus Group Discussions

As another data collection tool, the focus group discussions were conducted in a semi-structured format to capture the shared experiences of the participants. This method was selected because focus groups allow for the gathering of information from several individuals simultaneously through a guided yet flexible conversation centered on the research phenomenon (Braun & Clarke, 2013). Following the characteristics outlined by Krueger and Casey (2015), the participants were organized into small, targeted groups to ensure a qualitative depth that contributes to a better understanding of the subject. Specifically, the ten students were divided into three manageable focus groups: two groups consisted of three members, while the third included four members. The decision to keep these groups small was intentional, aiming to allow sufficient space for each participant to articulate their unique experiences while maintaining the interactive dynamic of the group.

Focus group discussions were held in two stages to capture the complex nature of the participants' translanguaging experiences. In the first step, the 10 Arabic-speaking international students were placed into three homogeneous groups two groups of three and one group of four to enable a concentrated discourse about their common linguistic and cultural origins. This initial phase was purposefully created to provide a secure space for students to reflect on their lived experiences with L1 peers. Following these sessions, a second step was undertaken in which these three groups regrouped with the addition of two Turkish peers from their respective circles. This second stage was especially important for answering the third research question, which focused on how Turkish peers interpret the translanguaging strategies utilized by their Arabic-speaking classmates. By involving Turkish peers in the conversation, the researcher created a dynamic communicative space in which to examine the interactional character of the phenomenon in real time. This method enabled the researcher to look beyond individual narratives and capture the mutual interpretations and social interactions between Arabic-speaking students and their Turkish

classmates. This interactive dynamic was very useful to co-construct meaning. This sharing space, listening to the reflections of peers, was driving force in prompting each participant to remember and to clearly articulate the richness of their own personal experiences.

Throughout these discussions, the researcher acted as a moderator rather than a traditional interviewer as highlighted by Dörnyei (2007). This facilitative role was essential to go beyond simply asking questions; instead, it focused on guiding the discussion and ensuring that every participant had an equal opportunity to express their opinions (Dörnyei, 2007). By adopting this approach, the researcher encouraged the emergence of critical and varied perspectives while actively preventing groupthink, thereby maintaining the individual integrity of the responses within a collective setting (Dörnyei & Murphey, 2003). Finally, this dual-layered approach to focus group discussions served as a powerful tool for data triangulation, which allowed the researcher to confirm and elaborate on themes that had previously emerged in individual interviews by observing them within both shared and intercultural social realities.

3.7.4. Observation

In this study, classroom observations were conducted to investigate the specific instances of how, when, and why these foreign students employ translanguaging. Therefore, during observation the interactions of the students audio were recorded to see the real TL experiences. This process demonstrated the students' attitudes towards translanguaging and revealed the teachers' applications if they utilized any specific pedagogical methods. Throughout this process, the researcher's role was centered on perceiving the activities and interrelationships within the field setting through a multi-sensory approach (Angrosino, 2007). As Angrosino (2007, p. 37) defines it, observation served as "the act of perceiving the activities and interrelationships of people in the field setting through the five senses of the researcher." By utilizing these senses, the researcher was able to observe the physical environment, participants, activities, interactions, dialogues, and their own actions as suggested by Creswell (2013). This first-hand experience with the participants allowed information to be

recorded as it happened, which ensured that unusual features those that might not have surfaced during the subsequent interview sessions were captured effectively (Creswell & Creswell, 2023).

Furthermore, through participant observation, the researcher entered the study population to document actions and interactions as they occurred. This immersion enabled the study of the translanguaging phenomenon as it arose in real-time and gave the researcher the opportunity to learn more by firsthand observation of the occurrences (Ritchie, 2003). As Ritchie argues, this method allowed events, actions, and experiences to be "seen" through the eyes of the researcher, often without any prior construction on the part of those involved (2003, p. 35). To ensure a thick and accurate description of these classroom dynamics, every interaction was documented as thoroughly as possible with minimal initial interpretation (Angrosino, 2007). To maintain the integrity of the data, the lessons were audio-recorded, and detailed field notes were taken throughout the entire observation process. This documentation provided the necessary empirical grounding to triangulate the participants' lived experiences with their actual classroom realities.

3.7.5. Reflective Researcher's Journal

To ensure a high level of reflexivity and transparency throughout the inquiry, a reflective researcher's journal was maintained as a support tool for documenting the research process. In this study, reflexivity was regarded as the use of first-person terminology and the provision of an in-depth, transparent report of decisions and their justifications (Berger, 2015). As Etherington (2004) defines it, researcher reflexivity serves to "inform the process and outcomes of inquiry" (p. 32). This approach was adopted because:

> If we can be aware of how our own thoughts, feelings, culture, environment, and social and personal history inform us as we dialogue with participants, transcribe their conversations with us, and write our representations of the work, then perhaps we can come close to the rigour that is required of good qualitative research (Etherington, 2004, p. 32).

By keeping this journal, I recorded how my own linguistic background, presumptions, and interactions influenced what I noticed, which enabled me to be visible about my positionality and increasing the transparency and trustworthiness of the findings. This journal was utilized as a private diary log to document ongoing thoughts, ideas, and observations, as well as the specific choices made during the data gathering and analysis process (Dörnyei, 2007). The maintenance of this journal called for meticulous planning and attention to detail, adhering to the scientific norms of validity and reliability as emphasized by Dörnyei (2007). These reflections were structured using Silverman's (2005) framework, which integrates objective observations of field experiences with methodological details of the data collection process. These records were further enriched by theoretical notes exploring emerging hypotheses and personal reflections capturing subjective emotional responses.

Furthermore, the journal served as a private place to record unfiltered feelings and ideas by freely exploring facets of the researcher's life and constructing a cohesive story (Etherington, 2004). Throughout the process, I remained conscious of my own sensitivity and awareness, constantly considering how my experiences and prejudices affected the work to maintain a balance between my own subjectivity and more general insights (Berger, 2015). Journaling helped document an evolving understanding of the methods and materials, as well as personal reactions to the research process, including interactions with participants and the potential impact of the study on both personal and professional lives (Etherington, 2004). Therefore, by keeping a researcher's journal, I recorded how my own linguistic background, presumptions, and interactions influenced what I noticed, enabling me to be visible about my positionality by increasing transparency and trustworthiness. I reflected on my impressions and thoughts about students' and teachers' translanguaging practices by making my own comments, interpretations, generating insights, and making an analysis of my feelings.

To summarize, the data collection process used an iterative and concurrent approach to fully capture the students' lived experiences. The researcher's introduction to the area began with classroom observations, which provided an initial grasp of translanguaging methods in the actual world. Following these initial observations, the method evolved into a cyclical framework in which classroom observations and focus group talks took place almost simultaneously. During these overlapping phases, the

researcher presented the notion of translanguaging to the participants to ensure they were comfortable with the terminology. The notes obtained during classroom observations of noteworthy interactions were immediately used to guide and shape the conversation in the concurrent focus group discussions and following individual semi-structured interviews. This iterative approach was critical for capturing the phenomenon as it unfolded in real time and allowing participants to reflect on specific classroom moments.

Hiring a student assistant who could speak Arabic and English was an important step in guaranteeing the accuracy of this data. This assistant was hired to help foreign students with limited English ability communicate more effectively to hinder communication gaps. Data were collected numerous times in different orders; for example, individual interviews were double-checked against classroom observations to verify consistency and to further explore the practices.

All data collection tools reinforced one another in a triangulated manner. While firsthand classroom observations supplied real-time data, individual interviews provided a thorough description of actual lived experiences, and focus group discussions captured the group's shared themes. The combination enabled the researcher to bridge the gap between observable actions and the participants' internal perceptions. The semi-structured interview questions, focus group questions, and observation sheet can be found in the appendices (see D for demographic survey, E for interview questions, F for focus group discussion questions, G for classroom observation sheet)

Table 2. Durations of Data Collection Instruments and Database Entry

Classroom Audio Recordings	1,658 Minutes (~27.6 Hours)	40 class hours	Real-time translanguaging practices in the class
Semi-Structured Individual Interviews	160 Minutes (~2.7 Hours)	10 students and 5 instructors	In-depth exploration of students' internal sense-making and lived experiences
Focus Group Discussions	140 Minutes (~2.3 Hours)	2 Collective Sessions	Shared struggles, collective identity, and group attitudes toward language policy

Researcher's Reflective Journal	More than 50 Handwritten Pages	8-10 Hours per week	Contextual details, non-verbal cues, and thick descriptions of classroom dynamics
Total Recorded Material	~32.5 Hours of Audio Data	8-week period	Triangulated data for IPA

As seen in the table above, the study database was created after an 8-week data collection process. During this time, the researcher maintained a high level of involvement, spending 8 to 10 hours each week in the classroom, which is total about 40 class hours.

The final corpus consists of 1,658 minutes of classroom audio recordings supplemented by almost 50 pages of handwritten field notes. These notes were methodically gathered during and after each lecture, collecting rich descriptions of the socio-cultural setting, students' nonverbal interactions, and multimodal translanguaging methods that audio recordings alone may not capture. To ensure methodological rigor and data triangulation, the database was expanded with 300 minutes of interview and focus group data. This comprehensive dataset provides a phenomenological framework for investigating students' internal sense-making processes and lived experiences in an EFL setting.

3.8. Data Analysis

3.8.1. Interpretative Phenomenological Analysis

In this study, IPA was adopted as the first-level analysis of the data to investigate how Arabic-speaking international students' individually experienced translanguaging. Having been grounded in phenomenology, this framework was selected because it emphasizes more on the subjective experience, and it concentrates on the researcher's interpretative role in analysis, which integrates participants'personal accounts with reflective interpretation (Smith et al., 1999). During the analysis, a double-hermeneutic process was utilized; as the participants first make meaning, then the researcher attempts to decode that interpretation by making sense of the participants' meaning-making (Smith & Osborn, 2008). To accomplish

this, the researcher moved between an insider stance by empathizing with participants' lived experiences as they see them, and an outsider stance by stepping back to examine critically (Braun & Clarke, 2013). The theoretical foundations of this research were built upon phenomenology (lived experiences) and hermeneutics (interpretation) (Van Manen, 1990); therefore, the primary goal was to uncover the personal experiences of the participants. Consequently, the interview questions were specifically designed to address the lived experiences of students, ensuring that the interpretative depth of IPA was maintained.

Furthermore, the analytical process was guided by the three core features of IPA: idiographic, inductive, and interrogative. Contrary to nomothetic principles, this study remained idiographic by emphasizing the specific over the universal, allowing for a detailed examination of single cases within their unique contexts before moving toward broader interpretations (Pietkiewicz & Smith, 2012; Smith, 2004, 2008). This approach made it possible to learn extensively about how various aspects of each participant's account influenced their lived experience (Eatough & Smith, 2008). The process was also inductive, as it addressed broad research questions through flexible methods that allowed unexpected and rich themes to emerge. Finally, it was interrogative, as it engaged with current research by providing fresh perspectives and reframing human experiences through a phenomenological focus on meaning-making (Eatough & Smith, 2008; Smith, 2004).

So as to investigate the topic in-depth and with flexibility, semi-structured interviews were preferred as they allowed for investigation without attempting to test preconceived hypotheses (Smith & Osborn, 2008). Data were analyzed through the seven-step data analysis guide offered by Smith et al. (2009). The steps of this conceptual framework were followed as follows: (1) reading and re-reading for data immersion, (2) initial noting to explore content, (3) developing emergent themes by focusing on the transcript and notes, (4) searching for connections across themes through abstraction and integration, (5) naming personal experiential themes for each participant, (6) finding patterns across cases to note idiosyncratic situations, and (7) deepening the analysis through final interpretations.

3.8.2. Thematic Analysis

In this study, TA was utilized as a complementary second-level analysis to identify, examine, and summarize patterns within the data set in rich detail (Braun & Clarke, 2006). While IPA was adopted to uncover the individual lived experiences of the participants, TA was employed in a second analytic round on the more general, cross-case data to examine how participants experienced translanguaging as a group, while keeping the differences between them in view.This second level was thematic rather than content analysis, it focused on patterns of meaning rather than the frequency of topics, which made it a logical continuation of the idiographic IPA stage. A theme was considered a significant pattern because it captured something important about the data in relation to the research question and represented a level of patterned response or meaning within the data set (Braun & Clarke, 2006). By offering analytical insights into the participants' experiences rather than frequently occurring topics, group-level patterns were assembled from the themes that emerged across their accounts (Aronson, 1994). In order to preserve each participant's idiographic particularity while treating the shared patterns as group-level findings, this synthesis found patterns shared among participants,including those that emerged during the focus group, without combining them into a single, unified account.

This research utilized TA as it was somewhat unique among other analytical techniques by solely offering a data analysis method. Within this study, themes were derived inductively from the data itself (bottom-up), rather than deductively by applying theoretical notions to the data (top-down), which made it a flexible and accessible method depending on the goal of the research (Braun & Clarke, 2013). In accordance with Braun and Clarke (2013), TA was used in an experiential way to emphasize describing the participants' lived experiences.

TA offers six-phase guide (Braun & Clarke, 2006; Maguire & Delahunt, 2017) as follows: 1) becoming familiar with the data through thorough reading, re-reading, and taking notes; 2) generating initial codes by coding interesting aspects and grouping data under each code; 3) searching for themes by combining codes into possible themes; 4) reviewing themes by generating a thematic map to compare topics to both the complete dataset and coded extracts; 5) defining and naming themes by constantly

refining each theme and the overall narrative through precise names; and 6) producing the report by choosing remarkable excerpts, analyzing them, and relating the results to the literature and research questions. However, the data from this phenomenological case study were analyzed utilizing two-level hybrid framework that combined Smith et al.'s (2009) IPA's principles with Braun and Clarke's (2006) TA stages. By combining these two methodologies, the researcher aimed to gain a thorough understanding of the translanguaging phenomenon, immersing herself in the data and looking at it from both emic and etic perspectives.

The analytical process began right after each recorded class and focus group session; the audio was meticulously transcribed and double-checked. Keeping with the idiographic commitment of IPA, the initial analysis began purely at the individual level. This step was substantially led by the double hermeneutic process (Smith et al., 2009), which meant that the researcher was actively involved in making sense of the participants as they worked to make sense of their own lived experiences. Throughout the transcription and familiarization process, the researcher memoed and wrote preliminary notes to capture new thoughts for each participant independently. Initial codes were produced for each unique data piece after investigating the lived experience of translanguaging for one student at a time, resulting in personal emerging themes. After analyzing all individual profiles iteratively, the attention switched to a cross-case analysis. These initial codes were classified into conceptual categories in order to look for patterns, connections, and idiosyncratic differences among participants.

The shared conceptual categories were methodically compared to the entire dataset to create a cross-case theme map. These categories were refined, defined, and combined to form broad phenomenological topics, such as task management and cognitive scaffolding. During the analysis of these themes, the researcher specifically highlighted the complexities and divergences in how various students experienced the same phenomenon, revealing that while common patterns formed, each participant's lived reality remained distinct. Finally, representative extracts were chosen to connect these abstract superordinate concepts to the students' lived experiences. This evidentiary foundation illustrated how participants handled the same phenomenon in different ways, thereby linking the qualitative findings to the primary study objectives.

These methodological steps are visually summarized in Figure 2.

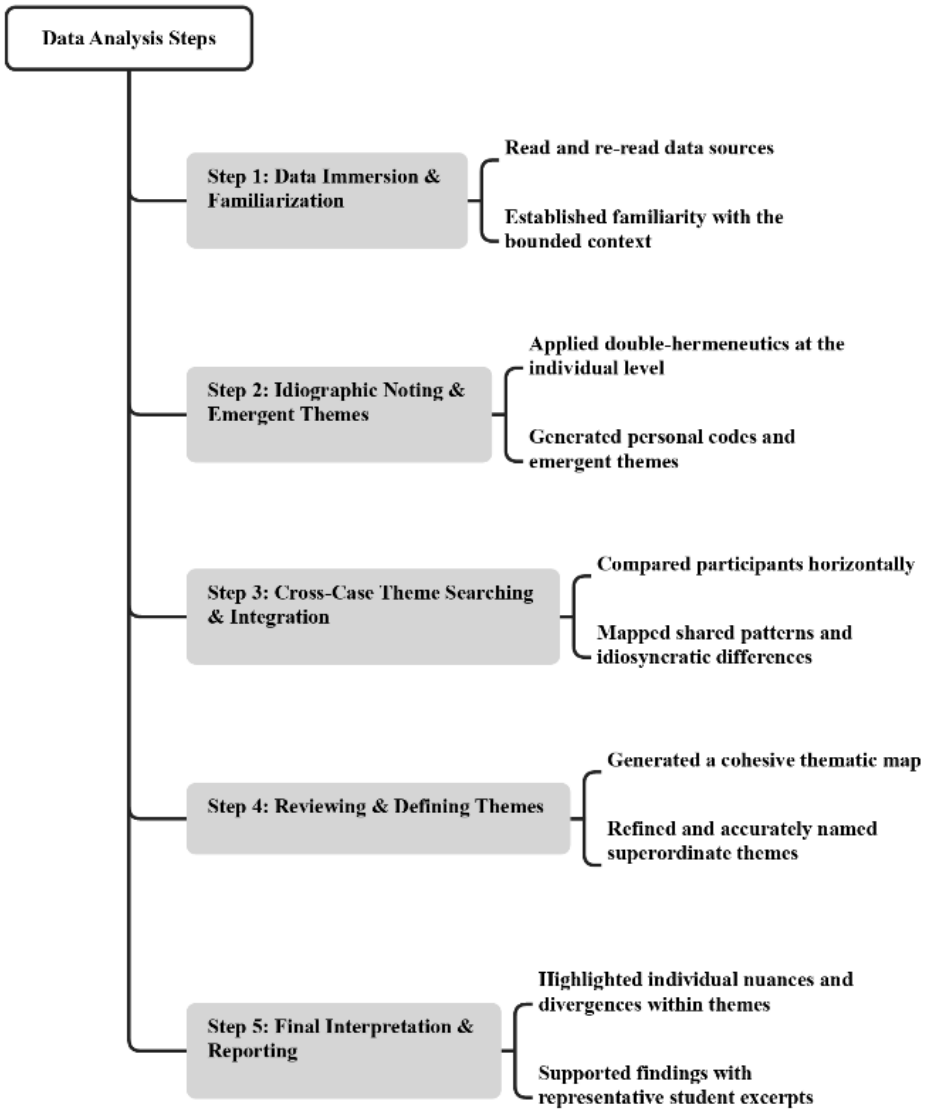


Figure 2. Steps for Analyzing Data

3.9. Trustworthiness

For qualitative research to be trustworthy, it must establish rigor in place of conventional validity and reliability. Establishing methodological rigor in qualitative research necessitates a shift away from traditional, positivist measures of validity and reliability and toward a more naturalistic approach (Creswell and Poth, 2018). Because the goal of this interpretative phenomenological study is to extensively examine and

precisely capture the participants' varied translanguaging experiences, the findings must be authentic. To ensure the overall integrity and trustworthiness of the research process, this study used the basic framework given by Lincoln and Guba (1985), which systematically met the criteria of credibility, transferability, dependability, and confirmability.

Credibility, which may regarded the believeability of the study, and in qualitative inquiry, credibility involves presenting a convincing story to the audience that the study was conducted methodologically soundly (Saldana, 2011). Recognizing that qualitative research is a kind of persuasion based on transparency, this interpretative phenomenological study used certain actions to increase its probability of producing believable results (Lincoln & Guba, 1985). To achieve this transparency and increase the probability that credible findings would be produced, this study employed three primary activities: prolonged engagement, persistent observation, and triangulation (Lincoln & Guba, 1985). Besides, Lincoln and Guba (1985) argue that "if prolonged engagement provides scope, persistent observation provides depth" (p.304). Therefore, first, prolonged engagement was established through an 8-week data collection period. This investment of time was essential for “learning the culture'” (Lincoln & Guba, 1985, p. 301) of the pedagogical environment, testing for potential misinformation, and building mutual trust with the participants.

Moreover, persistent observation was conducted which enabled the researcher to identify the translanguaging experiences of students and focus on them in detailed. Furthermore, credibility was established through a detailed description of how the data were triangulated. As Saldana (2011) suggests, utilizing various data sources is crucial “to gather multiple perspectives about the phenomenon” (p. 135). In this study, strong triangulation was achieved by integrating in-depth interviews, classroom observations including voice recordings, focus group discussions, and reflective journals. In keeping with Saldana's (2011) trustworthiness criteria, credibility was strengthened by establishing IPA coding cycles and confirming emergent themes with participants to ensure accuracy of interpretations. Finally, because Lincoln and Guba (1985) believe that member checking is the most important strategy for establishing trust, it was conducted continuously. In particular, after the individual interviews, focus group sessions, and classroom recordings, the verbatim transcripts were shown to each

student to verify the accuracy of their recorded accounts. As they moved forward with the data analysis, they were presented with a summary of the preliminary themes and analytic categories relative to their translanguaging practices. Participants were given the opportunity to evaluate these to confirm the data and ensure that their lived experiences and purpose were accurately represented.

Dependability, corresponds to the traditional concept of reliability and focuses on the consistency of the research process. According to Lincoln and Guba (1985), dependability is a prerequisite for credibility; for a study to be reliable, its research process must be logical, clearly documented, and traceable. To ensure consistency, the researcher fully described the study design, 8-week data collection techniques, and step-by-step data analysis processes. Furthermore, an audit trail was established by routinely preserving all raw data such as voice recordings and transcripts and coding decisions. All voice recordings from focus groups and individuals, as well as the full transcripts of those recordings, were safely kept in chronological order. The researcher kept an accurate, written record of the coding progression in addition to the raw data. The process of gathering data, moving from preliminary notes to conceptual categories, and creating final theme maps were all methodically recorded making the entire study process transparent and auditable.

Confirmability, in qualitative research, is equivalent to objectivity in conventional research (Lincoln & Guba, 1985). It focuses on ensuring that the study's conclusions and interpretations are truly founded in the data received from participants, rather than reflecting the researcher's personal biases. Therefore, the researcher kept a reflective notebook during the data collection and analysis phases to actively limit researcher bias and constantly analyze personal preconceptions about translanguaging. Besides, an audit trail was also established to strengthen confirmability (Lincoln and Guba, 1985). The researcher explained the methodological steps and stored the raw data and coding steps, by allowing every conclusion was directly traced back to the participants' experiences.

Transferability, in qualitative inquiry is significantly different from demonstrating external validity in traditional positivist research. According to Lincoln and Guba (1985), a qualitative researcher cannot determine an inquiry's complete external validity or generalizability. Instead, the researcher's responsibility is “to

produce the data base that makes transferability judgements possible on the part of potential appliers" (p. 316). To support this, the key method used in this interpretative phenomenological investigation was the giving of detailed description. Any suggestion of transferability relies heavily on the "researcher's logical and interpretive persuasiveness, and/or the reader's ability to draw inferences of how the case speaks to a broader population or issue" (Saldana, 2011, p. 9). Therefore, the primary strategy employed in this interpretative phenomenological study to facilitate such inferences was the provision of thick description. Importantly, neither statistical representation nor reaching out to a larger community were the goals of this qualitative investigation, the researcher did not try to generalize the results to all Arabic-speaking or international students. To allow future readers to assess the degree of resemblance between the transmitting and receiving contexts, the researcher offered thorough descriptions of the specific context including dynamics of these specific group of international students, the 8-week study period, and the students' diverse translanguaging methods. By clearly and richly detailing the participants' backgrounds, classroom dynamics, and specific emergent themes, the study lays the groundwork for other practitioners and researchers to determine whether these findings can be meaningfully transferred to similar educational contexts.

3.10. Ethical Considerations

The study was carried out in accordance with ethical standards and guidelines for human subject research. Prior to data collection, ethical approval from the Middle East Technical University Human Research Ethics Committee (0) and the ethical approval from the university in which the data was collected were obtained. All the participants were given informed consent forms (B); they were informed about the aim of the study, the procedures, their rights, and the voluntary nature of the research. Each participant was informed in the consent form about their freedom to discontinue participation at any moment without any consequences; additionally, the form stated that there would be no harm in any way for taking part in this study. All the participants signed the consent form before the data collection procedure. They were also informed that their data would be kept completely private and utilized only for academic

purposes. All participants were given pseudonyms to protect their identities, and the university's name was also kept private. At the end of the data collection process, participants received a debriefing form; which can be found in C. The researcher described the objectives and implications of the study, answered the participants' questions, and provided contact details for future communication if they needed. All the interviews and focus group discussions were scheduled at times that worked for the participants. The observations were also scheduled by asking the instructors and the students in the classes.

CHAPTER 4

FINDINGS

4.1. Presentation

The purpose of this study was to explore at the translanguaging experiences of Arabic-speaking students, how they comprehend these activities, and how their teachers and Turkish classmates perceive this phenomenon in the educational setting. The following findings are presented in a way that is directly related to the study's three primary research questions. By analyzing and presenting the participants' opinions and life experiences, this section provides a thorough understanding of the complicated function of translanguaging. It aims to provide international students with a comprehensive understanding of how translanguaging is not just a linguistic exercise but also a cognitive, social, and emotional resource.

Each study question was addressed by the careful analysis and grouping of the collected qualitative data into distinct themes and sub-themes. Three major themes emerged for the first research question about the real translanguaging experiences of Arabic-speaking students: *Translanguaging as a Regulatory and Cognitive Resource*, which includes the sub-themes of *Task Regulation and Management and Cognitive Scaffolding; Translanguaging as a Hybridizing Resource*, encompassing *Living Two Languages in One System and Accuracy Monitoring;* and *Translanguaging as a Social-Pedagogical Scaffolding*, which includes *Emotional Safe Space via Address Forms* alongside *Peer Tutoring and Mediation.*

The results were divided into three main themes that address the second research question, which looks into how these students interpret their translanguaging practices. The analysis demonstrated that their interpretations could be categorized as follows: *The Conflict Between Real Practice and Ideal Self*, *Interpreting Translanguaging as a Safe House*, and *Interpreting Translanguaging as Solidarity*.

Finally, regarding the third research question, three main themes emerged from the data to conceptualize the instructors' and Turkish classmates' experiences: *Translanguaging as a Psychological and Emotional Coping Mechanism*, *Translanguaging as a Pedagogical and Cognitive Tool*, and *The Paradox of Translanguaging and Fear of Over-reliance*. In order to provide a holistic overview before delving into the detailed thematic analysis and participant excerpts, a comprehensive thematic map of the findings is illustrated in Figure 3.

To ensure a solid and trustworthy discussion of the conclusions reached, the results corresponding to each research question are critically interpreted throughout this section, thoroughly supported by relevant theoretical frameworks, and methodically situated within the wider translanguaging literature.

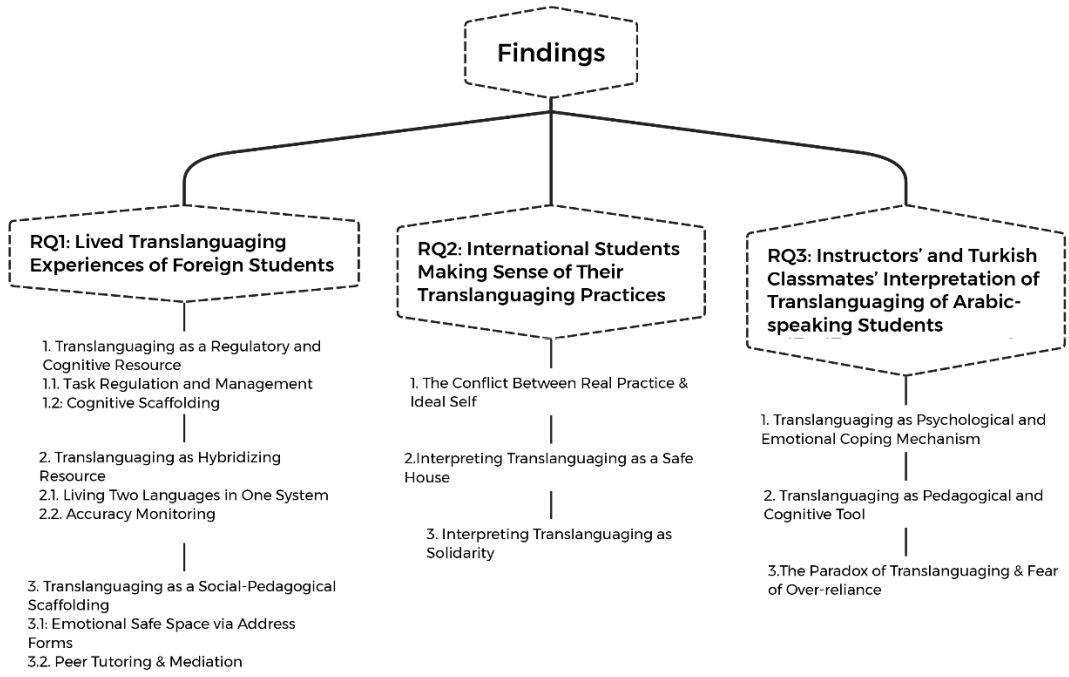


Figure 3. Thematic Map of the Findings

4.2. Lived Translanguaging Experiences of Foreign Students

Students' translanguaging experiences have emerged not as a one-dimensional strategy, but as a three-dimensional resource that meets cognitive, social, and structural needs.

4.2.1. Translanguaging as a Regulatory and Cognitive Resource

The academic tasks in the class were perceived as difficult to manage by the foreign students; thus, this theme focuses on the role of translanguaging experiences in distributing this burden and co-constructing the task. They distributed this load within the group by employing their L1 repertoires as strategic tools. Students were resorting to their native language to maintain control and flow in the face of uncertainty created by English.

4.2.2. Task Regulation and Management

This sub-theme focuses on students' experiences of using their L1 repertoire as an authority and organizational tool to determine how to complete tasks in class. In this process, which may align with Vygotsky's (1978) concept of other-regulation, participants guide their peers' behavior and cognitive processes. Drawing on Contreras Falcones and Cevallos Polanco's (2026) framework, which incorporates metacognitive regulation directly into SCT, participants actively direct their peers' behavior and cognitive processes in this process by using translanguaging as a purposeful metacognitive scaffold to plan, monitor, and regulate the shared activity. Translanguaging emerges as a common practice for structuring academic tasks, enabling students to effectively regulate and manage group dynamics.

Translanguaging was used as a strict monitoring tool to exercise authority and maintain unity within the group. This dynamic balance between peer support and peer supervision becomes visible in group work. For example, when they played a game about choosing a character and trying to find out who it is, L1 duties were frequently placed in the middle of sentences. The interaction that follows exemplifies this other-regulation pattern:

Mustafa: Can I ask what is his name?

Khalid: No. But **ant lazim** ask with 'yes' and 'no'.
you must

(No. But you must ask with 'yes' and 'no'.)

The L1 repertoire was used to explain complicated work instructions in addition to enforcing rules. As demonstrated, when describing game rules to group members, students relied on their common language at the start of activities to make sure everyone understood the game:

Teacher: Remember, you cannot ask "Who is it?" immediately. You have to eliminate the options.

Khalid: Think there are **shakhsiaat asamar iilla idha qal** "No
characters brunette except if he said
No"

yaeni alshakhsiah baydah.
meaning the character white.

(Think there are brunette characters unless (except if) he said 'No No' meaning the character white.)

Additionally, translanguaging served as a managerial tool in which students acted as a group conductor. In these situations, the language divisions can be seen as Arabic is employed for details, but English is for commanding actions. This language change was observed by Khalid when they were supposed to write a paragraph about describing the person in the picture as a task as pairs, in order make sure his peer understanding, his speech illustrated:

Khalid: Write **zay kitabat al-** paragraph. Write **inna hiya mutazawwija**
like writing the that she is married
and

she has one girl. Write name **bintu.**
her daughter

(Write like paragraph writing. Write that she is married and she has one girl write her daughter's name.)

Bilal: What name? He wala she?

(What name? He or she?)

Khalid: She. Her daughter name is Wendy.

Bilal: Her job?

Khalid: Write **inna hiya**
that she engineer. Computer engineer.

(*Write that she is an engineer. Computer engineer.)*

Furthermore, translanguaging served as cognitive strategy for overcoming load of the complex task. During a soluiton-finding activity, translanguaging occured at the inter-sentential level by Khalid; the target language, English, was selectively preserved for crucial academic terms, while Arabic was used to establish the underlying task logic and structure.

Khalid: **Gall** class trip problem.. **Andna arba hagat daruriya**
It says **We have four things necessary**

netkalam alyha like money... fun... distance... and food.
we speak about it

(*It says (there is a) class trip problem... We have four necessary things to talk about like money... fun... distance... and food).*

Khalid: Money... finish. No money. **Kula wahid yaktub hala wanashuf.**
Every one writes now we will see.

(Money... finished. No money. Everyone writes now, and we will see.)

Mustafa: Galk class trip... problem.

(He said class trip... problem.)

Translanguaging was experienced to manage the writing tasks about routines too, where they needed to move forward in the activity. L1 was employed by Khalid in pair works as shown in the dialogue:

Khalid: The title isn't this one, **uktubha. Ma fi**
write there is no title here.

(The title isn't this one, write. There is no title here.)

These speech patterns were corroborated by classroom observations. It was noted by the researcher that when interaction took place, they were divided into groups and were supposed to discuss questions, Khalid turned to his friends, explained the task to them, and then they started to write the answers. Therefore, the excerpt and the observation notes revealed that, in the context of task management, translanguaging manifested as an automatic, reflexive intervention rather than just a cognitive method,

as evidenced by the frequent usage of imperative words like *"uktubha"* (write it) or *"ant lazim"* (you must). It was used as a rapid, powerful tool to regulate and control the flow of tasks.

The phenomenon of translanguaging as a management tool was also experienced by embracing it more as a guidance for the group's cognitive process and goals. L1 was found to serve as a strategic scaffolding plan by breaking complex tasks into manageable parts and establishing intersubjectivity. To support this, in a task when they were given scenarios and supposed to find solutions, Arif explained to his friends by using both languages to construct a mental model for his friends in the following speech:

Arif: Here **el mushkila inno fi** new student **gah el** class. **wa** student
the problem is there is came the and
is

shy... **Wa huwa ma Ma bitkallimsh** English **kiteer... Wa huwa**
And he doesn't doesn't speak much And he is

waheed. **Ehna el mafrood nihell mashaklo.**
lonely We are supposed to solve his problems.

(Here is the problem, a new student came to the class. And the student is shy... And he... doesn't speak English much... And he is alone. We are supposed to solve his problems.)

Translanguaging was also exercised by sandwiching English nouns in Arabic sentence to deliver the task's requirements, which can be seen in the following excerpt uttered by Arif. Here, they were given several pictures of a person, and they needed to put them in order to write about his daily routine:

Teacher: So altogether, let's decide... which action is the first?

Arif: **Ehna han'amel hena inna haneshrah** daily routine.
We are going to do here that we will explain

(Here we are going to explain his daily routine).

Layla: Atwaqqa' anna hathihi el sura wa huwa raji' min el school.

(I expect that this picture is him returning from school.)

Arif: This picture **diyet wa huwa biyzakir bileil**.
this and he is studying at night.

(This picture is (of) this one, and he is studying at night).

Arif effectively filtered the teacher's instructions, told his peers exactly what the group needed to focus on. Classroom observations reinforced this dynamic, by noting that he consistently turned to his L1 to guide his peers and explained the activity's objectives. This instance demonstrates how the L1 serves as a foundational management tool before attempting the L2 task. This function of the L1 as a preparatory management tool was further illustrated in another task where students were asked to identify parts of speech. Arif once again drew on his linguistic repertoire to coordinate the group:

Arif: **Sanajid** verb, subject, adjective **fi aljumalih.**
We will find **in the sentence.**

(We will find the verb, subject, and adjective in the sentence.)

In this instance, by combining the Arabic future tense marker *"-sa"* with the collective plural prefix *"-na"* (Sanajid / We will find), Arif linguistically establishes a shared goal. Rather than just finding the answers individually, he uses the morphological capacity of his L1 to frame the identification of English terms (verb, subject, and adjective) as a collaborative group mission.

Translanguaging was employed differently between students for managing the task. It was experienced by using mostly imperatives to control the situation, as given examples by student Khalid. On the other hand, to foster social bonding and collective agency "we" phrases was employed by Arif whose pattern includes using explanatory sentences, and he tends to begin his sentences with English reference words such as "here" or "this picture", anchoring the group's attention to the object that needs to be concentrated on; then he immediately explains the action in Arabic. The use of translanguaging is noted as more conscious for Arif compared to Khalid's because he switches to Arabic to ensure that everyone comprehends the meaning, which shows a strategy of social mediation. Hence, these two students act as managers, but their styles differ considerably. Arif's experience regarding task management was mentioned by him in the interview as follows:

I can explain something easily for my friends. Like when I explain in English, it's hard for me to explain, and some my friends didn't know English well. So, I speak with them Arabic. (Arif, Interview)

In spite of the fact that the management process was a social and cognitive experience for task management, it is also served as mostly physical and operational. In addition to generating ideas, translanguaging was experienced to assemble English words on paper, connecting abstract grammatical notions to the assignment's physical reality where grammatical and visual accuracy are essential. Two of the students are good examples for this phonemenon. For example, the following dialogue demonstrates when students try to complete the vocabulary activity in their books by making sentences. Amir shows his management and authority by mentioning the rules by transitioning between two language. During classroom observations, it was also noted by the researcher that as Amir was pointing out the paper most of the time, he was not writing, but guided his friend to accomplish the task:

Hamza: Esh hadha?

(What is this?)

Amir: Brick... **Tub. Isma , ana rah agullak** answer **w el** spelling
Okay Listen I will tell you and the
haykun kullu capital letters.
will be all of it

(Brick... Fine. Listen, I will tell you the answer and the spelling will be all capital letters.

Additionally, translanguaging serves as an editorial tool. The L1 repertoire was used to both accelerate job completion and rigorously filter the linguistic material to guarantee accuracy during a collaborative descriptive writing task. The following exchange with Amir and Hashim demonstrates editorial control, in which a student actively oversaw and controlled the group's work:

Hashim: He always comes to the restaurant in America.

Amir: **Katabta badal ma naktub** for example, **wala khalina nagool**
You wrote instead of we write or let us we say

ala tul khalas khalasna kida.
straight away done we finished like this

(Did you write (it) instead of us writing 'for example'? Or let's just say straight away 'done', (that) we finished like this).

Hashim: He comes to restaurant every day.

Amir: **Badal ma gulta** "fries"... say "He didn't go to gym."
Instead of you said

(Instead of saying "fries"... say "He didn't go to gym".)

Moreover, translanguaging plays a significant role in establishing different roles during collaborative task management. This dynamic is illustrated in the following interaction, where work responsibilities were negotiated by strategically using the L1 repertoire. On the one hand, task direction and peer output were managed using direct L1 suggestions, such as Amir's directive to steer the focus *"Khlina niktib elselbiyat"* (Let's write the negatives). Conversely, in order to establish and defend the semantic content of English concepts like "standing" or "holiday," Hashim employs the L1 discourse marker "yani" (meaning/that is to say) as a defensive linguistic strategy against editorial directives. This discussion highlights how translanguaging establishes epistemic authority and monitoring functions, effectively putting a clear role differential into practice:

Amir: **Khlina niktib elselbiyat** difficult jobs.
Let us write the negatives

(Let's write the negatives difficult jobs)

Hashim: **La ma katabt salbiyat bes ketebit hina.** Standing for time
No I didn't write negatives but I wrote here
and

walking **yani** walks **may yuagif ma** sit.
means he doesn't stop not

(No I didn't write negatives but I wrote here. Standing for time and walking, meaning he walks, he doesn't stop, he doesn't sit.)

Amir: **Al-fawaid innu al -**waiter **yastati' innu ya'khudh** holiday.
The benefits are the can to take

(The benefits are that the waiter can take a holiday.)

Hashim: **Nikkul inno** he work in the holiday **yani** not always **ishtigal.**
We say that meaning working

(We say that "he work in the holiday" meaning not always working.)

Translanguaging helps separate collaborative roles in the previous dialogue. One person took on a producer role, focusing on ideas and meaning, while another handled editing and makes sure the task is done correctly. Together, these roles created a supportive structure. The interaction also showed that Arabic acts as the main language for managing the task, with English phrases added in as needed. Interview data describing this experience further supports the idea that people rely on their first language for structure and control.

> I use Arabic because is very easy for me and for my friend. Because that I use Arabic. Maybe if I talk with English, he didn't understand. And I think in Arabic it's easy for all of people in Arabic and fast. (Amir, Interview)

However, in order to manage the tasks, translanguaging was seen to offer both grammatical and spatial advice in reversal instances. In this excerpt, Hashim offers in response to Amir's formatting doubts:

Amir: **Tayyib, al** -Subject- Verb -Object... **niktibha wein?**
Okay the we write it where

(Okay, the S-V-O... where do we write it?)

Hashim: **Niktibha fog** the word.
We write it above

(We write it above the word.)

Amir: Fog?

(Above?)

Hashim: Aywa. "My little sister" is S... Subject.

(Yes. "My little sister" is S... Subject.)

Unlike hierarchical management strategies, translanguaging also fosters flexible, egalitarian peer collaboration. The use of inclusive L1 morphology creates a shared, cooperative framework for action in these circumstances. When activities were

articulated using inclusive “we” morphology rather as clear, authoritative directions, this collaborative dynamic became very evident during task management. For example, the L1 was used to promote collective agency in the line “Niktibha fog the word” (We write it above the word). By integrating English content objects into the L1 morphological framework, this structural decision generates an integrated and automatic flow that removes linguistic barriers and efficiently manages the academic workload.

To summarize, the analysis shows that translanguaging responds to particular task requirements by operating across many linguistic levels. It was often used as an automatic mechanism that alternates between words or phrases to satisfy urgent operating needs. The structural complexity of task management through translanguaging varied greatly: in some cases, it manifested as phrase-level object placement within sentences (as seen with Hashim), while in others, L1 subordinate clauses awere used to support linguistic decisions (as seen with Amir). Additionally, the L1 repertoire served as intentional sentence-level transitions motivated by underlying pedagogical concerns (as proved by Arif) or as single-word imperatives to start actions quickly (as demonstrated by Khalid). These differences between students in terms of task management can be seen in the Table 3.

Table 3. Translanguaging as a Task Management Among Students

Management Role	**Student**	**Strategy**	**Linguistic Mechanism**
Group Conductor	Khalid	Exercised authority and maintained unity Regulated and controlled the flow of tasks	Uses L1 for details and L2 for commands Frequent use of single-word imperatives
Peer Guide	Arif	Established intersubjectivity Breaks complex tasks into manageable chunks	Uses explanatory L1 sentences Uses “we” phrases to foster collective agency Uses L2 reference words before L1 explanations
Editorial Controller	Amir	Guaranteed accuracy Supported linguistic decisions	Uses Arabic as the base structure with L2 subordinate clauses. Uses physical filtering with negative imperatives

Management Role	Student	Strategy	Linguistic Mechanism
Meaning Generator	Hashim	Accelerated job completion Defended semantic content against strict editorial rules	Inserts L2 objects into L1 sentences Uses L1 discourse markers to explain meaning

As shown in Table 3, students experience translanguaging differerently in terms of task management; they act as group conductors, provide direction, or exercise editorial responsibility based on their own approaches to task management.

4.2.3. Cognitive Scaffolding

For the vast majority of the participants, the process of producing English involves a certain degree of risk since there were times when the limits to the process caused interruptions because of the overload of information exceeding personal capabilities. Thus, according to the results of data analysis, L1 repertoire had been utilized as the mediating tool that helped to stay within the ZPD, and continue working on academic activities (Vygotsky, 1978). According to Contreras Falcones and Cevallos Polanco (2026), the L1 repertoire is strategically employed to reduce this cognitive load, acting as a mediational instrument that maintain students safely inside their ZPD and enables ongoing academic engagement.

However, this state of support manifested at different levels of awareness in each student. For instance, translanguaging was experienced not a random mix but a conscious syntactic anchoring strategy. By constructing a hybrid structure using English as the subject of the sentence and Arabic as a predicate, there was a tendency to start sentences in English and then switching to L1 when the content became complex. By utilizing the students' entire linguistic repertoire, translanguaging ensured that communication does not stop and that meaning-making proceeded smoothly. During cooperative descriptive tasks, this syntactic anchoring pattern was seen clearly. The following discussion between Rashid and Layla demonstrates how the change from an English subject to an L1 predicate allows to maintain the interaction when trying to define the pictures:

Rashid: The girl **til'ab bil-ta'ira al-waraqiya**.
plays with the plane paper

(The girl plays with the kite.)

Layla: Tayyib khallina nuktub asma'hum.

(Okay let's write their names.)

Rashid: The chef **yatbukh fi al- masbah**
cooks in the swimming pool.

(The chef cooks in the swimming pool.)

Layla: The chef cook at pool.

Building L2 sentences in this manner is similar to creating a structural framework: starting utterances in English shows a basic proficiency and a definite inclination to use the target language. However, anytime the task's cognitive burden became too demanding, the L1 repertoire was used to fill in this English framework. In the end, this particular translanguaging experience is motivated by an overwhelming desire to convey meaning at all costs. The following passage, in which students worked together to describe a book cover, further demonstrates this need to preserve the communicative flow even when language resources are constrained:

Rashid: There is **fatah tada' karim shams.**
girl puts sunscreen

(There is a girl putting on sun cream.)

Layla: There is a girl put sun cream.

Rashid: There is **shakhs yaqfiz bil-mizalla.**
person jumps with the parachute.

(There is someone jumping with a parachute.)

This pattern shows an ability to start sentences in English using structures such as “the girls”, “the chef”, “there is”; however, at the critical threshold where the action or core meaning should be defined, the sentence was completed with an Arabic predicate. Classroom observations supported this reliance on the L1 as a supportive framework. The researcher observed that early attempts to form sentences in English

often shifted into the L1 during such activities. Additionally, moments of comprehension failure frequently led to silent, peer-directed L1 inquiry as recorded in the researcher's notes, emphasizing translanguaging as a scaffolding method as well as a cognitive anchor.

Translanguaging appeared not just as a deliberate process of syntactic anchoring but as an innate form of behavior resulting from having to deal with cognitive overload. There was a point at which the cognitive ability required for producing target language is exhausted due to the increasing complexity of the concept being expressed within an utterance. In this case of potential linguistic suffocation, shifting to L1 because of a necessity for remaining within the ZPD.

This pattern was reflected in the behavior of individuals. During the observations in class, it was noted that there had been a tendency for speech to have a definite progression, where it was began on English sentence construction, yet switching into L1 when things become too complex for the individual to process. An instance of which was a vocabulary worksheet. The quick employment of Arabic in the discussion that follows was not an intentional language decision, but rather a required cognitive rescue mechanism that keeps Bilal's communication from completely collapsing:

Arif: Last one. "The.."

Bilal: The man drives **sayaarat alfan yuasil alshahanat ilal almanazil.**
car the van he delivers the shipments to the houses

(The man drives the van to deliver the shipments to the houses.)

Arif: Van. Delivery van.

Additionally, the native language usually serves as a convenient tool of thought and verbal expression in case learners struggle with the process of expression through the foreign tongue. Once learners begin using L2, the complexity of constructing a particular sentence make them involuntarily return to L1. In order not to disturb the process of transferring the meaning, the brain spontaneously makes this choice. During interactions with the entire class, this dynamic was evident. For instance, in a speaking exercise that focused on the goal structure "proud of," for instance, there was an initial desire to engage in the L2. But according to the researcher's documentation, there was an instantaneous shift to the L1 when an expressive obstacle occurred, rather than the

speech breaking down. The observations made in the classroom showed that although the L2 sentence was successfully started, but then, the student Bilal abruptly changed course when he realized there would be a communication breakdown. He looked at a classmate to ask for help in L1. The following conversation demonstrates this smooth transition to a less expensive processing path:

Teacher: Proud of? I am proud of….
Bilal: I am proud of **taqyimi fi aliastimae.**
assessment in listening
(I am proud of my listening score)

Overall, this translanguaging pattern shows a clear structural pattern: the basic English verb or phrase was generated, but the sentence was smoothly finished in the native language when a cognitive obstacle arouse with respect to a particular object or content element. This linguistic behavior shows that gaps in the target lexical inventory are immediately filled using the L1 repertoire, even when the L2 syntactic frame can be easily formed. Interview data, which describes this particular experience as follows, further validates this automated gap-filling method: "*Lamma al-ustadh yisal 'an kalimat... wa ana ma'arifsh* in English" [When the teacher asks about words... and I don't know in English] (Bilal, Interview).

Translanguaging was also methodically used to process numerical data and express holistic notions, in contrast to its manifestation as an individual problem-solving technique as observed in Bilal's case. Rather than being a conscious linguistic decision, the automatic return to the native language appears as a deeply rooted cognitive reflex during basic mental functions like counting or calculating. Collaborative picture description tasks provide a striking example of this reflexive reliance on the L1 repertoire for numbers processing. This automatic shift, for example, happened when defining pictures in L2, as shown in the following excerpt by Mustafa:

Mustafa: There are **arba' banat.**
four girls

(There are four girls.)

Khalid: One, two... **Fi sitt karasi.**
There are six chairs

(One, two.. There are six chairs.)

Mustafa: **Sitt karasi?**
Six chairs

(Six chairs?)

Khalid: **Sitt karasi.**
Six chairs

(Six chairs.)

Mustafa: There are **arba'... sitt karasi.**
four six chairs

(There are four... six chairs.)

Khalid: There is television **wahid.**
one

(There is one television.)

This conversation illustrates how translanguaging made it possible to get beyond the obstacle by digesting the numerical data in L1 rather than by staying silent. More importantly, translanguaging is a beneficial technique for collaboratively creating a common response. When a person's L2 lexical repertoire is insufficient in a collaborative task, the L1 was immediately used.

As one student volunteered for the role of writer within the group, whereby the importance of maintaining work pace became crucial, this efficient and effective language mediation tool gains significance. The field notes collected from observation revealed the application of this instant language fixing tool. Instant language switching was experienced by the designated writers whenever they encountered word difficulties such as describing such as trying to express precise target ideas like nations or all old women. The field notes documented that these lexical gaps caused automatic, highly focused L1 questions aimed at peers rather than stopping the writing process. The collaborative answer was effectively completed by actively seeking for and then patching these L1-mediated thoughts into the English task structure, as the following dialogue demonstrates:

Mustafa: What are their **alduwal?**
nations

(What are their nations?)

Khalid: From Brazil.

Mustafa: Isma...

(Listen...)

Khalid: Look at the pictures and tell.

Mustafa: They **kuluhum eajayiz.**
all of them old

(They are all old).

Additionally, during spontaneous oral production, translanguaging was often served as a crucial communicative bridge. The L1 repertoire was automatically triggered to keep the engagement flowing when learners experience expressive gaps. This automatic gap-filling process was evident in speech data obtained from a visual description task. The quick switch to Arabic during the discussion of the photos, as shown in the following passage, is a useful continuation of the conversation rather than a disruption of the task:

Khalid: There are **mwad tandif.**
materials cleaning

(There are cleaning materials.)

Mustafa: There is **bukh hadid.**
spray iron

(There is an iron spray.)

Translanguaging appeared as a conscious combination of beginning with familiar L2 sentences and then very rapidly incorporating L1 words when talking freely. Here, the familiar sentence structures of the second language, “there is” or “there are,” served more as instant triggers for initiating a conversation rather than well-thought grammatical construction. When one needed to instantly provide exact information in the conversation, one inevitably found oneself forced to transition into the fastest and the most accessible language.

The communication structure that Mustafa follows involves this specific dynamics. The student always had the tendency of applying such typical structures in his English language sentences to begin with. On the other hand, whenever Mustafa's L2 cognitive capacity hit its threshold especially during quick communication where he had to relay some specific pieces of information such as figures or complex objects, Mustafa used Arabic as a way of compensating for this. In the end, these quick changes are not communication breakdowns but rather a concentrated attempt to efficiently identify and express ideas by making the most of all available linguistic resources.

Data in this sub-theme indicates a common structural phenomenon, which is the use of an English skeleton to start a conversation. The structure in question consists of using the skeleton of the English language to open the line of communication. Yet, translanguaging occurs automatically to enable the successful completion of the dialogue at the moment when information weight reaches its peak and moves towards the action, object, or numerical phases. Critically, the important divide between these real-life instances emerged along structural continuity at the syntactic breaking point.

At one edge of the scale, language mixing showed up in basic actions; Rashid leaned hard on his first language, especially when picking verbs, those core parts of sentences. Moving across, learners brought in their home language more toward the end, tagging meanings once structure was set in L2 form. Mustafa is a clear example of this transitional dependency, using his native tongue to give certain items after a formulaic English start. Lastly, translanguaging becomes extremely localized at the other end of the spectrum; Bilal exemplifies this level by effectively maintaining the L2 syntax for the majority of the speech and only using his L1 to fill in brief word gaps.

In light of the data analyzed in this section, it was clear that the lived experiences of foreign students did not perceive translanguaging as a simple act of switching, but rather as a multidimensional regulatory strategy to maintain academic flow in the face of academic challenges. The findings of first theme confirm that students use their linguistic repertoire in an integrated and functional manner. They managed to stay on task by benefiting from their L1 as a cognitive scaffold. The key

divergence between these lived experiences occurs along a structural continuity based on the syntactic breaking point, as seen in Table 4 below.

Table 4. Translanguaging as Cognitive Scaffolding Among Students

Scaffolding Level	Student	Pedagogical & Cognitive Function	Structural Dynamics
Action Level (Syntactic Anchoring)	Rashid	Preventing meaning breakdown at the core action	L2 Subject — L1 Verb/Predicate *(The chef / yatbukh)*
Semantic Labeling (Numerical/Object)	Mustafa	Processing specific visual and numerical data	L2 Formulaic Start — L1 Noun *(There is / bukh)*
Localized Lexical Gap-Filling (Lexical Patching)	Bilal	Overcoming momentary expressive gaps instinctively	L2 Dominant Syntax — L1 Single Word (I am proud of / taqyimi)

The data in this sub-theme shows a common structural phenomenon which is the employment of an English skeleton to initiate a discourse. However, translanguaging begins as an automated system to effectively complete the communication flow as the utterance's data load increases, progressing to the action, object or number stages.

4.2.4. Translanguaging as Hybridizing Resource

The lived translanguaging experiences of participants revealed that the classroom environment functions as a social space of interaction, as Vygotsky (1978) pointed out, and the language is experienced in this space not only as a means of transmitting information but also as a fundamental mediator that constructs identity and relationships. A similar dynamic was described by Rajendram (2023), who discovered that learners used translanguaging as a platform to negotiate their social interactions and assert their identities. Besides, translanguaging serves as a socio-affective tool that supports a highly inclusive learning environment and validates students' multilingual identities (Miftakh et al., 2025). Their research showed that peer-to-peer translanguaging fosters a vital sense of connection among students and

increases classroom engagement. The principle of translanguaging as an integrated linguistic repertoire is clearly observed in this section. Students reject rigid boundaries between English and Arabic and create their own hybrid, third space in which the two languages in their repertoire are syntactically and culturally interwined and meaning is co-constructed.

4.2.5. Living Two Languages in One System

Experiencing the classroom as a third space finds its most concrete expression in the ways students construct sentence structure. This sub-theme focuses on how translanguaging enabled ignoring the rigid grammatical boundaries between two languages and blending the two within the same sentence with syntactic fluidity. In order to create a hybrid linguistic code and start with an English subject with an Arabic verb or bend English phrases with Arabic suffixes, translanguaging was experienced to combine elements drawn from the integrated language repertoire for communication purposes.

When class speeches were examined, translanguaging experience was reported as fluid, because of taking English concepts and molding them into Arabic grammar patterns already known. Not going back and forth between two languages; translanguaging was employed to create a safe third space by placing English words within Arabic syntax. Translanguaging experience was seen as English words cannot enter the sentence as they are, but giving these words an Arabic identity by adding the Arabic definite article *"-al"*(the). The experience can be illustrated while completing a worksheet given by a teacher in the listening lesson by Salim:

Salim: **Al-** question **al awal min ain ta'ti hathi,** of course **dakhil madinat** Jeddah.
The the first from where come this inside city

(The first question asks where does this come from... of course inside the city... Jeddah.)

Amir: Tayeb... ma jaweb sah?

(Okay... didn't he answer correctly?)

Salim: You don't need to tick, just write short answers.

Amir: **Ish** country?
What

(What is country?)

Salim: Madina.

(City.)

The dialogue that follows exhibits a similar structure, with terms like *"al-subject," "al-verb*," and *"al-spelling"* clearly demonstrated a hybrid linguistic system. This morphological hybridization actively promotes the formation of a shared intellectual identity in addition to fostering collaboration in the classroom. Multiple uses of these connected resources reduces the cognitive load associated with meaning-making. The following interaction demonstrates this strategic integration during a grammar comprehension exercise that focuses on identifying parts of speech by Salim (verbs, adjectives, and nouns):

Salim: **Hanhutt hat taht al-**subject **wal-**adjective **wal-**verb.
We will put a line under the and and

(We will put a line under the subject, the adjective, and the verb.)

Hamza: He is a S, Eats is V, Lunch is a O

Salim: Okay. **Ana baktub al-**spelling **bita** collected.
I am writing the of

(Okay. I am writing the spelling/grammar of the word collected.)

During the interview, he also benefited from both repertoires and created his own mixture:

> Look in listening we don't have... what can I say... *Fi, fi al-*reading... *ya'ni fi* grammar *fi, fi kalimat la, fi wahdin ma yifhamu... lazim inta tishrah lahum ya'ni... amma fi al-*listening *wal-*writing *'adi kull shi maktub ya'ni ma hu lazim sharh.* [Look in listening we don't have... what can I say... in... in reading... I mean in grammar there are... there are words, no... there are some who don't understand... you have to

explain to them, I mean... but in listening and writing it's normal, everything is written, so no explanation is needed.] (Salim, Interview)

Further evidence of this morphological hybridization can be observed during spontaneous, less structured interactions. In an activity where they design a restaurant and talk about prices, Hamza uttered the following speech and provides an example for this phenomenon.

Hamza: **Wa al** -soup **bi khamsin**.
And the for fifty

(And the soup for fifty.)

Hashim: No. **Bi miya.**
For one hundred.

(No. It's a hundred.)

Hamza: Make **khamsin.**
fifty.

(Make fifty.)

This example demonstrates that Hamza applies the English lexical item as an Arabic noun by applying the Arabic definite article *"Al-"* to the English noun "soup." This hybridization indicates that the student's unitary linguistic repertoire has fully incorporated English terminology. In addition to this, while correcting each other's sentences with new words, Hamza benefited from his unitary linguistic repertoire as follows:

Amir: She **tgullak ann hadha el** food **hadha mu'allab, bas el masna'**
tells you that this the this canned but the factory

huwa elli 'amal kida. Wa fi farq bein el akl el mu'allab elli ihna nsawih
it (is) that made this
zay

el baharat.

(She's telling you that this food is canned, but the factory is the one that made it this way. And there is a difference between that and the canned food that we make, like spices.)

Hamza: El sentence **sahiha.**
The correct

(The sentence is correct.)

This excerpt above is an illustration of complex morpho-syntactic integration. Hamza applies Arabic gender agreement criteria to the English word "sentence" in addition to attaching the Arabic definite article *"el-"* to it. This shows that the operating system is still Arabic even though the lexical item is English. This supports that translanguaging was perceived as an automatic, deeply interconnected cognitive process in which peer work was validated by constantly accessing L1 and L2 resources.

By integrating the article *"al"* in L1 to English words to construct meaning, by using action in Arabic and object of the action in English to balance cognitive load, where grammar and action are drawn from L1 linguistic repertoire, and content is from the target language, Amir also provides noticeable examples of this. By automatically blending these two codes, he was able to create a hybrid narrative where fluency is not disrupted. The following activity exemplifies this, where they were making sentences with the newly acquired words:

Amir: Because **al-** delivery **jay.**
the **is coming**

(Because the delivery is coming.)

Hashim: You delivery.

Amir: **Yani** **ana** deliver food **lil-buyut** **?**
So **I** **to the houses**

(Meaning I deliver the food to the houses?)

Hashim: Yes.

Another example during the picture description activity, where translanguaging allowed to blend two languages, can be observed in the following dialogue:

Hashim: The girl in the photo...

Amir: Her life…. **Yitkalam** **an** her life **nqul** **masalan**
It talks **about** **let's say** **for example**
hiya **anisa** ... her daily life.
she **young lady**

(Her life... It talks about her life, let's say for example she is a young woman… her daily life)

Amir: **Al-bint taruh** library **fi al-sabah ashan al -**library
The girl goes in the morning because the
bitkun zahma.
gets crowded

(The girl goes to the library in the morning because the library gets crowded.)

Hashim: **Whi bitakhalus** homework **wabitaruh albayt.**
And she she finishes and she goes to home

(And she finishes her homework and goes home.)

Amir: We see in the picture a woman study at the library. (He is writing at the same time)

The morphological hybridity norm, which was first noticed through the *"al-"* prefixation, was strongly internalized throughout the larger peer group, according to additional investigation. Examples of this structural blending's popular use include *"Al-color?"* (The color?), *"Al-restaurant haykun fi Kizilay"* (The restaurant will be in Kizilay), and *"Ana namsik al action..."* (I will handle the action...). When data speech was combined with the researcher's classroom observations, the students' translanguaging experiences transformed the classroom from being an English-speaker or Arabic-speaker only, and place into a unique third space where words, suffixes, and grammatical structures are blended into a unitary repertoire. This showed that the rules were being set by the students themselves. Translanguaging was experienced as hybridizing language from the students by automatically integrating two language systems. According to Table 5, this morphological hybridity was primarily driven by the incorporation of the Arabic definite article *"al-/el-"* across many structural level.

Table 5. Translanguaging as Living Two Languages in One System Among Students

Hybridization Strategy	Student(s)	How it Works	Why it is Used
"Al" Insertion	Salim, Hamza, Amir	Adding the definite article "-al"	Gives English words an Arabic identity

Hybridization Strategy	Student(s)	How it Works	Why it is Used
		(al-subject)	
Gender Agreement	Hamza	Applying Arabic gender criteria to English words (el sentence sahiha)	Ensures the operating system remains exclusively Arabic even though the lexical item is English
Syntactic Blending	Amir, Salim	Pairing an Arabic action (verb) with an English object (noun). (*baktub al-spelling*).	Balances cognitive load

The students' translanguaging experiences differed in terms of how they created their third space by combining to languages' structures of two languages. They placed English terms within Arabic syntax a hybrid form that, in Selinker's (1972) terms, reflects an interlanguage in which L1 structures host L2 vocabulary, producing a safe third space in the classroom.

4.2.6. Accuracy Monitoring

This sub-theme defines translanguaging experience as a metacognitive control domain in which English and Arabic function as a single integrated repertoire that can be accessed at any moment to maintain academic accuracy. Students actively monitor and manage the quality of their language production by switching to the L1 to emphasize grammatical or mechanical rules. The following interaction, in which punctuation norms were being negotiated, demonstrated this metacognitive filtering:

Layla: **Mafrood** full stop **ba'd hada.**
Supposed to after this

(Supposed to be a full stop after this.)

Mustafa: Lahza lahza.

(Wait wait.)

In a different classroom exchange, this regulating role was also shown when grammatical structures were corrected by peers:

Rashid: There is student.

Layla: There is "a". **Daqqiq**. **Wein al** "a"?
Check Where the

(There is an "a". Check carefully/Focus. Where is the "a"?)

Translanguaging allowed for the quality controller to see how the group was producing language in these conversations. The English phrase “full stop” is added to Arabic syntax, so as to make a mechanical need. The Arabic imperative (*“Daqqiq”/* Check) was inserted into the English stream at exactly the point where the issue was located. This dynamic was supported by the researcher observation notes in that students who adopted this metacognitive stance often physically interacted with the assignment paper during collaborative work, using their L1 proficiency to maintain editorial control and ensure task precision.

However, translanguaging was used in error correction, not in the form of neutral L2 feedback but in culturally specific patterns and native-language exclamations. This integration means that linguistic repertoires are one cognitive system and that L1 is used when it is the most persuasive or authentic way to justify the grammar of the target language. And this was very visible in the writing classes, when students gave each other feedback, where cultural differences make the corrections even more important:

Khalid: **Haadhi** "awake". **Haadhi assah**
This this the correct

(This is "awake". This is the correct one.)

Bilal: I usually study...

Khalid: **Billa 'aleyk shu** "studying"? **Haadhi** "study".
By god upon you what This

*(*By God upon you what 'studying'?*,This is "study".)*

Khalid: No, **daruri tbaddalha** . But I sometimes go.
necessarry you change it

(No, you must change it. But I sometimes go.)

The exclamation *"Billa 'aleyk"* (For God's sake/By God) serves as a culturally grounded regulatory filter in this exchange to correct English morphological errors. This illustrates how translanguaging made it possible to identify an L2 error while also highlighting how to fix it with the pragmatic power of the L1. This alteration in emotional stance was supported by classroom observations. The researcher stated that the student who took on this corrective role often showed a higher level of serious engagement and assertive physical presence, such as taking control of the writing instrument, to show that they had the authority to judge the peer's work.

Similar to this, translanguaging was experienced as a regulatory tool relying on logical intuition within his integrated system. When they completed the writing activity together, Khalid proved and example to this by taking control and trying to correct his friend's errors by benefiting from his L1 and L2 at the same time:

Bilal: I usually drink coffee.

Khalid: **Hina...** before "sometimes**" thutt "**I"... **t'hawwil al -**"I" **hidhi.**
Here **you put** **you move** **the** **this**
No,

mish hina al -comma. **Bas thutt** "I" **hina.** Move **al-"**I" **min huna,**
not here the But you put here the from here
t'hutt
you put

al –"I" **hina.**
the here

(Here... before 'sometimes' you put 'I'... you move this 'I'... No, the comma isn't here. Just put 'I' here. Move the 'I' from here, and put the 'I' here.)

Bilal: Shu hay?

(What is this?)

Khalid: **Atwaqqa' hiya sah. Hina...** before "sometimes" **thutt** "I"...
I think it correct Here you put

t'hawwil al- "I" **hidhi. La', mish hina** comma.
you change the this No not here

(I expect it right. Here... before 'sometimes' you put 'I'... you change the 'I' this. No, not here comma.)

An examination of this phenomenon indicates that translanguaging often involved constructing the sentence structure of the L1 framework rather than implementing single-word changes. L1 indicators that serve as the structural anchor, such as *"hina"* (here) or *"haadhi"* (this), are typically employed to initiate corrective measures. This Arabic skeleton has English words like "I" and "comma" built into it on purpose. A very clear example of this process is when L1 grammatical rules were used on L2 pronouns, like in the hybrid phrase *"al-I."* This shows that English parts are morphologically subordinate to the native grammar, with the L1 being the most important part of the cognitive process.

Translanguaging experience signifies a transition from linguistic competence to a mechanism for cognitive survival and regulation. It was shown by not seeing languages as separate and trying to figure out what the English object was through one system. Mustafa's speech is a good example of this. His first language helped him understand English. The following dialogue, where they were completing the assignment about making the sentences meaningful, exemplifies this:

Mustafa: **Hiya awwal wahda hiya** plural **walla wahda bas?**
Is it first one is it or one just

(Is the first one plural or just one?)

Khalid: Ma katabtaha hayk.

(I didn't write it like that.)

Mustafa: What? **Aktub?**
Should I write

(What? Should I write?)

Khalid: Yes, write, **awwal wahda.**
first one

(Yeah, write, the first one.)

Furthermore, in the example below, when he was asking his friend about his routine and wrote about him, his experience can be defined as a defensive strategy to

uncover the truth by asking *"shu dakla?"* (what does that have to do with anything?) is an alarm for his logical filter within his integrated mental repertoire.

Khalid*:* Dinner **al-sabah..**
in the morning

(Dinner in the morning...)

Mustafa: **Shu dakhla** *dinner* **bi** *morning?*
What have to do with with

(What does dinner have to do with the morning?)

L1 was used as an automatic filter to check for any grammatical or semantic errors that could come up. Students automatically switched to L1 to ask questions when they saw a logical flaw in English inputs, as shown in the example above. It was seen that L1 is a way for the students to check the accuracy of a task and turn on automatically when things are unexpected or unclear.

Translanguaging was assumed in the position of controlling quality, used under authority to correct incorrect usages, and allowed examining English structures via the lens of L1 through competing logical integrity. This sub-theme stands for translanguaging being experienced and viewed as integrated resource that can be utilized at any time to ensure academic success rather than separate boxes. The way how each student experience monitoring can be seen in Table 6 below.

Table 6. Translanguaging as Accuracy Monitoring Among Students

Monitoring Strategy	Student	Example	Observed Function
Mechanical Quality Control	Layla	"Mafrood full stop" (Supposed to be a full stop) "Daqqiq. Wein el 'a'?" (Check carefully/Focus. Where is the "a"?)	Emphasizes grammatical or mechanical rules Maintains editorial control and task precision
Corrective Control	Khalid	"Haadhi 'awake'" This is "awake".) "Mish hina comma" (No, not here comma)	Initiates peer correction using the pragmatic power of L1 Constructs fundamental L1 sentence structure to correct L2
Logical Filtering	Mustafa	"Shu dakhla dinner bi morning?"	Checks for logical flaws and semantic errors

Monitoring Strategy	Student	Example	Observed Function
		(What does dinner have to do with the morning?)	Acts as a defensive strategy against incorrect L2 inputs

4.2.7. Translanguaging as a Social-Pedagogical Scaffolding

In line with Vygotsky's (1978) Sociocultural Theory, the analysis of the data shows that translanguaging was experienced as a way to create a social learning network in the classroom rather than only as a cognitive tool. This dual socio-emotional and cognitive function can be validated by Miftakh et al. (2025) who discovered that learners actively utilize their shared linguistic resources to establish rapport and build an inclusive, collaborative community. The observed data demonstrate that cultural address forms were used to break the formality imposed by English, assistance to one another during challenging times, and strive for group achievement are observed thorough translanguaging.

4.2.8. Emotional Safe Space via Address Forms

Across the dataset, the most prominent pattern was using cultural address forms in L1 to initiate, maintain, or repair the interaction. When the participants' data were examined, it was observed that the use of address forms was not random; sentence-initial and sentence-medial uses had different socio-affective functions.

By removing the emotional shield that is frequently connected to target language production, the employment of L1 address forms at the start of an utterance served to provide a safe ground. An affective scaffolding technique in this situation was to start a turn with an L1 address form, like *"yaakhi"* (brother). This linguistic decision serves to lessen the vulnerability brought on by perceived weakness or academic difficulty in the L2. As demonstrated in the following exchange that focuses on do/does structures, the speaker created a collaborative environment before addressing the cognitive demands of the task by grounding the engagement in a familiar cultural rapport:

Hamza: **Yaakhi ana fil** grammar **mish helw.**
My brother, I am in the not good

(Brother, I am not good at grammar)

Amir: **Kulluh** same **tayyib**.
All of it **okay**

(It's all the same, okay)

Hamza: Do you have a brother?

Amir: Yes, I have two brothers.

L1 serves as the matrix language to handle the interpersonal and structural complexity of the encounter until a solid social scaffold is built. During this stage, the basic syntax and address forms were still rooted in the L1, while the target language was limited to certain lexical insertions, such as content terms or focused grammatical structures. In order to achieve the main task, a strategic switch to the L2 took place after a sense of communicative security is achieved. When managing high-stakes social moves, including taking the lead or shifting a group's choice,a similar trend was seen. L1 cultural address forms, like *"Yaakhi"* or *"Ya zol"* (Brother), were purposefully placed at the sentence-initial level in certain situations to act as discursive softeners. The following dialogue from a group storytelling exercise illustrates how the speaker proactively minimizes the social consequences of their intervention by employing these culturally rooted signals:

Hashim: We see a chef... is very happy... and he do his homework...

Amir: Put the spices in the fries.

Hashim: Yeah, something like this. And uh... Kitchen? Microwave? What microwave?

Amir: **Yaakhi** listen, **khalina bas nihna nahadir** idea **awal.**
My brother **let us only we prepare** **first**

(Brother listen, let's just prepare the idea first.)

Linguistic competency was demonstrated by beginning with a simple L2 speech. A transition to Arabic, and using L1 to regain control of the activity, only happens when peer misunderstanding occurs. Regarding the language, a sandwich structure is employed: an Arabic matrix frame was combined with an L1 social softener *"yaakhi"* and an L2 discourse marker *"listen"* to bring in the main L2 concept

while negotiating the plan. This shows that translanguaging was a deliberate decision for efficiency and task control rather than a compensatory tactic for a language deficit. The majority of students' speech was found to use address forms when working in pairs. Here is another example from a different class period, when students were learning new language and forming sentences:

Salim: Lam takoun mawjooda fil mountain?
Not is found in the

(Wouldn't it be found in the mountains?)

Amir: Yaakhi nabghaa fil beach.
My brother we want at the

(Brother, we want it at the beach)

In the dialogue above, Amir uses English for the idea "beach" and Arabic for the negotiation of intent *"nabghaa" (we want).* The syntactic frame of Amir's sentence remains entirely in Arabic but he strategically inserts the English lexical item "beach" for the target concept. This demonstrates a clear functional division within his translanguaging practice: he relies on his L1 for social negotiation and task management "brother we want", while utilizing the L2 strictly for the core content of the task. This distinction exemplifies how translanguaging served as a collaborative authoring tool and L1 facilitates the interpersonal decision-making process, whereas the L2 is employed to anchor the specific ideas being generated.

In addition, translanguaging was manifested when there is a realization that peers did not comprehend the lesson, the sentences started by using address forms in L1 to highlight the help not judgement. For instance, Salim used *"habibi"* (my friend/dear) and *"yaakhi"* (brother) at the beginning of his sentence. In the following excerpt, they were completing a listening activity and answering the comprehension questions about the audio as follows:

Salim: Enta fahem ely ana sharahto?

(Do you understand what I explained?)

Hamza: La ma fhemte.

(No, I didn't understand.)

Salim: **Ya habibi** **howa** question, **enta** **tarifha** **walla** **la?**
Oh my friend/brother **it** **you** **know it** **or** **no**

(My friend, it is a question, do you know it or not?)

Hamza: La ana ma 'arifha.

(No, I don't know it.)

L1 switch had been observed to use address forms in while completing the tasks. To give another example, when they matched the sentences with the pictures in the book as pairs, the use of address forms was evident:

Salim: **Yaakhi** **hada** **shakhs** **indu** **sayara** **ya** man... **hada** rich.
My brother **this** **person** **he has** **car** **oh** **this**

(Brother, this is a person who has a car, man... this is rich.)

Amir: Rich... **bass** B?
but

(Rich... but B?)

The dialogue illustrates a clear functional division in translanguaging. Arabic serves as the matrix language for reasoning and syntactic framing which significantly reduces cognitive load. Conversely, English is strictly reserved for academic target words. By relying on the L1 at the clause level, students avoided complex L2 sentence construction but deliberately return to the L2 lexically to meet the pedagogical goal. Finally, hybrid markers like *"ya man"* demonstrate how students blend their academic and social identities.

Additionally, the transition to L1 automatically for emotional anchoring using address forms are highlighted. To illustrate this, although Khalid and Hashim also employ address forms at the beginning like Hashim: *"Yaakhi naseena al..."* (Oh brother, we forgot the...) and Khalid *"Yaakhi esh elli ma fiha mistake? Fiha mistake katheera."* (Brother, what do you mean no mistake? It has many mistakes.) Translanguaging was generally preferred to embed addresses within the flow of the sentence (mid-sentence) or add them at the end of the sentence. Students Hashim and Khalid exhibited a remarkable similarity in the time of their transitions, as revealed by a cross-case analysis: both participants returned to the L1 when identifying errors and

critically analyzing them. Their way to benefit from their L1 in these patterns demonstrated they used them to soften any tension or harshness, and they tried to create restorative and motivational language. As a result, translanguaging was experienced not just as a transition between languages, but as a form of solidarity. To give an example to this, in the following dialogue, in order not to make his friend upset, by saying *"ya zol"* (brother), Hashim repairs social connection in a sentence-making activity:

Amir: I love working team.

Hashim: **Ghalat ya zol!** it is "I love working with team".
Wrong oh man

(Wrong, man it is "I love working with team.")

The conversation between Hashim and Amir illustrates a clever way to offer helpful criticism without endangering social cohesion. After hearing a peer make a grammatical error, Hashim applied a functional separation of languages. He employs the L1 for the evaluative function and clearly identifies the error as *"ghalat"*(wrong). However, the usage of L1 to instantly couple this critique with the unique address form *"ya zol"* (man) reduced the potential risk of the correction. Hashim then provided the modeled correction, turning back to the L2. Translanguaging appeared as the technique that makes peer tutoring socialy acceptable; by using L1 and L2, respectively, to regulate the relationship and the content.

The most pronounced address form was reported as *"habibi"* (my friend/dear). The frequent and automatic insertion of *"habibi"* into everyday conversations to issue commands or establish relationships highlights the connection between social attachment and academic duty. Address forms in the common L1 were also used in a focus group discussion to help a peer better comprehend the question, which was articulated by Khalid: *"Ya'ni habibi leish the teacher…"* (My friend why does the teacher…) (FG Discussions 1, Khalid). Additionally, the following example also confirms the use of *"habibi"* by Khalid when they were completing the activity about there is/there are:

Mustafa: Keef da? There are woman?

(How is that? There are woman?)

Khalid: No.. write **awwal wahda.** There are women. There are women
first one
habibi.. . There is...
my friend/bro

(No, write the first one. There are women. There are women my friend/dear... There is...)

Through translanguaging, lesson's physical workflow was managed and Khalid presented a good fit for this by serving as a scaffolder for directives. He told his friend where to write in Arabic and what to write in English automatically. In order to balance his roles as a strict leader and a helpful peer, he most of the time ended with *"habibi"* to soften his direct commands. The findings of this sub-theme revealed that uses of *"habibi" (*my friend), *"ya zol"* (man), *"yaakhi"* (brother) are not just simple forms of addresses, but cultural tools that regulate social relationships. By using these forms of address, translanguaging enabled to construct safe translanguaging space for students in the classroom, which functioned as emotional mediators between the students and the academic task. Translanguaging enabled the creation of a safe translanguaging space for students in the classroom by adopting various forms of address, which served as emotional mediators between students and academic tasks. The comparison of students' regarding their use of address form and function can be seen in the following Table 7:

Table 7. Address Forms and Functions Among Students

Student(s)	**Address Form(s) Used**	**Syntactic Position**	**Observed Function**
Hamza & Amir	"Yaakhi" (Brother)	Sentence-initial	Expresses vulnerability safely Acts as a discursive softener before addressing L2 cognitive demands
Salim	"Ya habibi" (My friend) "Yaakhi" (Brother) "Ya man"	Sentence-initial	Highlights peer-help rather than judgment Creates a hybrid identity by connecting academic and social worlds
Hashim	"Ya zol" (Man)	Mid-sentence	Reduces the social risk of correcting a peer

Student(s)	Address Form(s) Used	Syntactic Position	Observed Function
	"Yaakhi" (Brother)		Makes peer-tutoring and L2 criticism socially acceptable
Khalid	"Habibi" (My friend) "Yaakhi" (Brother)	Sentence-final & Mid-sentence	Softens direct or strict L2 commands Balances the role of a strict leader with being a supportive peer

4.2.9. Peer Tutoring & Mediation

This sub-theme focuses on how participants transformed translanguaging into an actionable pedagogical support. Students lived experience is a dynamic process in which individual limitations are overcome through collective scaffolding. The speech analysis, along with what was seen in classroom observations by the researcher, revealed that when students encountered an academic obstacle, they transitioned to their L1 from their linguistic repertoire to assist one another and took on sociocultural roles for each other.

Scaffolding was taken place differently through translanguaging. It was acted as a mediator which unlocks cognitive blockage with the help of L1. Connected to Vygotsky's SCT (1978), translanguaging became the key to accessing students' ZPD. According to Contreras Falcones and Cevallos Polanco (2026), the L1 serve as a metacognitive framework that helped learners overcome cognitive obstacles and preserve their cognitive equilibrium. They may have fallen out of the learning process without each other. The following example supports this with Arif, when the teacher showed how to determine irrelevant sentences in the paragraph, his experience cannot just be regarded as a simple translation but a cognitive scaffold because his peers did not understand the content, and before the teacher's extra explanation, they looked at him and asked to him to make the meaning clearer for themselves as recorded in the journal by the researcher.

Khalid: Irrelevant? What is irrelevant?

Arif: Irrelevant …..**ma lahu dakhl.**
not to it connection

(Irrelevant… Not related).

To bridge the comprehension gap, he presented the semantic equivalent of L1 immediately after repeating the target L2 term to balance shared attention. This shows that Arif viewed L1 not as an escape from learning, but as a teaching tool to help his peers access L2 knowledge. Translanguaging has been considered a form of peer tutoring that prevents vocabulary gaps from hindering task completion. To give more example, peer instruction and activity control were also clear when necessary. In a writing assignment about best friends, both language repertoires were used to continuously check and support a peer's writing:

Arif: Title. **Tektub** title?
Are you writing

(Title. Are you writing title?)

Bilal: Title **shnu?**
what?

(Title what?)

Arif: My friend. (Writes and shows)

In the interaction above, *"Tektub title?"* (Are you writing the title?) is the mixed prompt that Arif uses to start the conversation about the essay title and directing the L2 activity using the L1 verb. When a peer asks, *"Title shnu?"* (Title what?), verbal explanation is totally ignored. Instead, a simple remark "My friend" was combined with physical gestures (Noted by the researcher in reflective journal). This dialogue shows that the L1 is not just used for emotional support or regulatory guidance, but also serves as a pedagogical for instructional scaffolding. In order to overcome cognitive challenges and encourage work completion, translanguaging was used as a variety of semiotic methods, including spoken translation, mixed prompts, and physical gestures. The experience of serving as a bridge and mediator is directly linked to the particular linguistic repertoires that are available; a greater level of English competence along with knowledge of Arabic and Turkish makes it easier for peers to

convey meaning to one another. The following sentence was clearly stated this function as a linguistic bridge in the classroom by Arif:

> I... I think I need to use Arabic when I explain something to... students didn't speak Turkish. Mm. And when I translate to... from Turkish and... to... from Turkish to Arabic or or from Arabic to Turkish for students.. for Turkish children, I... I speak Arabic. (Arif, Interview)

The discourse also demonstrated translanguaging in relation to scaffolding. In a vocabulary matching exercise, the L1 was incorporated to form a cognitive bridge when peers did not understand concepts by Layla:

> Layla: Okay, carry. Next. **Innaha taemal** as actress **lidha tadhhab 'iilaa**
> **Indeed she works so she goes to**
> **the** studio.
>
> *(Okay, carry. Next. She works as an actress, so she goes to the studio.)*
>
> Arif: Shurti alshurtat yajib ealayhim artida' uniform.
>
> *(A police officer, police officers must wear uniforms.)*
>
> Layla: **Al-ziyi al-rasmii** is uniform.
> **The uniform the official**
>
> *(The official uniform is uniform.)*

The translanguaging phonomenon was experienced as a focused on cognitive construction and metalinguistic regulation. L1 was used as a cognitive workspace to create and validate academic meaning. As Layla's speeches demonstrate, her use of an Arabic matrix frame, in which the L1 provides the syntactic scaffolding to include L2 content words like actress and studio, was evident in her sentence construction. Additionally, peer support was requested when L2 competency is insufficient to finish tasks, however efforts were also made to express these requests in English:

> Layla: How do you **tatahajja kalimat** Sudan?
> **spell the word**
>
> *(How do you spell the word Sudan?)*
>
> Rashid: S-U-D-A-N. (spells)

This can be facilitated by another example is in the following dialogue, when Layla asked for help when she did not understand what the teacher said:

Layla: **Al** -teacher **maza qalat ?**
The what she said

(What did the teacher say?)

Rashid: Qalat annana sanaktub anhal hiya tadrus aw la.

(She said we will write about whether she studies or not.)

Additionally, translanguaging was adopted for checking. For example, in order to assure semantic precision, her explicit equating of words *"Al-ziyi al-rasmii is uniform"* (the official uniform) demonstrates a deliberate strategy of anchoring new L2 vocabulary to known L1 notions. Layla used her L1 to ask peers for rapid scaffolding when faced with lexical gaps or instructional difficulty. The L1 can be regarded as Layla's essential operating system for interpreting commands, verifying definitions, and filling in gaps in L2 output. She set an example by using her language skills to ensure that the group knows what to write and when to move forward. This suggests that translanguaging was experienced in the classroom involving a responsibility to maintain the group's pace. In addition, L1 was drawn from the repertoire to build a deeper pedagogical scaffolding. This was illustrated by Khalid; his experience is based on teaching concepts and terms to his friends and managing the writing process. For example, when his friend asked about a word, he tried to activate his friend's mental schema of Arabic grammar:

Mustafa: **Habibi,** I do not understand. It **fawq al-itnayn taht.. hiya** that
My friend above the two under it is
word

shu hiya yalli fi al-bidaya yalli bi qalb al-qaws?
what it is that at the beginning that inside the paranthesis

(My friend, I do not understand. It is above the two, under... what is that word at the beginning, the one inside the parentheses?)

Khalid: Adjective is... like... **awwal wahda hiya wa tani wahda wa**
first one it is and second one and
talit
third

wahda hiya adjective **al-mulkiya.**
one it is the possessive

(Adjective is... like... the first one is... and the second one... and the third one is... it is a possessive adjective.)

Translanguaging was experienced as a cognitive engagement with the target language's structural dynamics. In order to establish the topic, utterances were started using L2 academic terminology, but turned to L1 syntax to handle the explanation and sequencing. Khalid's speech confirmed that he used translanguaging to create hybrid conceptual scaffolds. His creation of *"adjective al-mulkiya"* (possessive adjective), which keeps the academic English word *"adjective"* but adds the Arabic descriptor *"al-mulkiya",* is an example to this. This actually illustrates how L1 is taken as a semantic tool to define difficult L2 terms without completely giving up the L2 label. He also tried to assist his friends in their writing process by reminding the rules by benefitting from his Arabic and English as follows: *"Yaakhi, soof hena asnano talma'. Wa deef ba'd after that fasla."* (Brother, look here his teeth are shining. And add a comma after "after that). In this speech, the way how he addressed his friend was also noticeable, because he started the sentence with *"yaakhi"* (brother), to soften his speech and be on the same page with his peer by benefiting from his L1, which fits the sub-theme 4.2.8. The functional objective of meta-linguistic regulation was served in this instance by translanguaging. By allowing the learner to provide technical instructions on syntax and punctuation without the cognitive strain of constructing complicated imperatives in the L2, translanguaging was experienced a directive scaffolding role. Ultimately, the transition shifted the conversation from a simple conversation into a collaborative editing session where the L1 was utilized as a regulatory tool to enhance the L2 result.

Translanguaging also was encountered as a monitor to correct errors by employing other regulation (Vygotsky,1978). This is corroborated by Indah and Asari (2025) who underline that incorporating translanguaging into correctional practices serves as a crucial emotional scaffold within ZPD. According to their findings, learners' attention can be securely shifted from error avoidance to active meaning-making by mediating error repair through shared L1 resources, which reorients the monitoring process from being restrictive to extremely helpful. Salim's speech

supports this by assisting friend's need in the reading lesson when they answered the comprehension questions and wrote answers for them:

Salim: He likes... football.

Hamza: **Keda** correct?
Is this

(Is this correct?)

Salim: **Aywa, sah . Bas lazim** capital letter **fi al-awwal.**
Yes correct But necessarry at the beginning?

(Yes, correct. But you need a capital letter at the beginning.)

Hamza: Ah, capital "H".

Salim: "H".

The translanguaging was defined as affirmative scaffolding because he uses a complex validation-correction pattern in response to his peer's anxious confirmation check *"Keda correct?"* (Is this correct?). To create psychological safety, he started the turn with a powerful L1 affirmation *"Aywa, sah"* (Yes, correct) before using the contrastive marker *"bas"* (but) to introduce the positive feedback. Salim inserted the particular L2 technical term "capital letter" while using an L1 matrix frame to express the mechanical rule *"lazim... fi al-awwal"* (you require... at the beginning). This shows that L1 was seen as an essential instrument for minimizing correctness: he utilized Arabic to distinguish between the mechanics that require improvement, and the student's attempt, which is acknowledged. He made sure that the criticism was accepted rather than rejected by securing the correction in L1 validation. He also confirmed that he benefits from his L1 to help his friends in his interview: "I help and I explain for my friends" (Salim, Interview).

However, translanguaging was lived as the fundamental dynamic that triggers the support mechanism in the classroom; by experiencing it in two ways using his L1, first for cognitive confirmation and a request for help, and second to produce content. The example of this is Rashid, who used a friendly term to bring an academic question down to intimacy by eliminating social pressure. He tried to receive support by viewing his peer (Arif) as a co-teacher:

Rashid: **Yasta howa** the word delicious **bitikteb ezay?**
Bro is it written how

(Bro how is the word delicious written?)

Arif: Delicious. (spells)

In the dialogue above, they wrote about their favorite food, and his need to manage the task effectively with the help of his peer is seen. The dialogue above also fits in sub-theme 4.2.8 because Rashid starts his speech with *"yasta"* (bro/dude) to ask for help from his peer to their L1. Additionally, in the lesson when they learned about countries and continents and formed their own sentences by looking at the world map, he needed confirmation about the information to complete the tasks. He asks for help by integrating his L1 knowledge to L2 concept:

Rashid: The ocean is **el moheet el hady** right?
the ocean the pacific

(The ocean is Pacific Ocean, right?)

Arif: Aywa.

(Yes.)

Moreover, translanguaging was experienced as not just about giving the right answer but about enriching it. It was manifested by blending Arabic and English resources in the repertoire for contextual information addition, social correction, and semantic expansion. The following dialogue, while they were learning new vocabulary before reading the text, proves this by Amir:

Amir: L-A-B-E-L.

Hashim: Meaning?

Amir: Yani... Mulsag.

(Meaning... Sticker/Label.)

Hashim: Mulsag?

(Sticker?)

Amir: Yes, **mulsag aw shareet.**
sticker or tape

(Yes, sticker... or a strip/tape.)

Hashim: I label the box.

Amir: Yes, it is **mumkin.**
possible

(Yes, it is possible.)

Additionally, when their friend asked for his help, so as to scaffold his friend, he added a real-life equivalent or explanation for the word:

Hamza: **Ma mana** canned food?
What is the meaning

(What is the meaning of canned food?)

Amir: **Manah el akl el muallab. Innu gheir** healthy.
It means the food canned That is not

(It means canned food. That it is not healthy.)

The way translanguaging manifested was to support one another's learning, by scaffolding their peers as managers, focusing on organizing tasks and dividing the labor. Hashim for example, acted as a decision maker; by benefiting from his L1 repertoire, he positioned himself as an agentive actor who controls and shapes the learning environment and his cultural background. When his friend mentioned the difficulty of the task, he took the initiative and tried to divide the task into manageable parts in a grammar lesson when they were supposed to acquire parts of speech:

Hashim: **Ahina hanarajie** subject, verb, and adjective.
We will review

(We will review verb, the subject, and the adjective.)

Amir: Difficult… **tamam bas** adjective **bialnasbali hatkun saebah.**
okay but for me will be difficult

(Difficult…Okay, but the adjective will be hard for me.)

Hashim: Okay, **ana hamelha Hattu khatin taht** "I" write subject, **wataht** "take" verb.
I will do it. Put a line under
and under

(Okay, I will do it. Put a line under 'I' and write 'subject', and under 'take', 'verb'.)

In the dialogue above, Vygotsky's (1978) other regulation role was observed from Hashim, because by using imperatives like *"hattu"* (put) he aimed to reduce his friend's cognitive load and got help from their L1 repertoire. As noted by Indah and Asari (2025), lowering this cognitive load also serves as affective mediation, generating a supporting dynamic that reduces performance anxiety and enables students to concentrate on meaning rather than the anxiety of making mistakes. This behavior is also consistent with analysis of exploratory dialogue by Duarte (2019), which found that translanguaging helps peers co-construct knowledge during challenging tasks and lowers their cognitive load. The example shows translanguaging is the power to organize the chaos and tell each other what to do. Specifically, Hashim divided the work by taking the difficult part, which was the adjective for himself, and giving the easy part, which was the subject, to his friend.

Data here illustrates that translanguaging was lived when students explain a task to one another, they attempted to make the subject more understandable for their peers rather than just translating what the teacher says. At this point, Hashim guided his friend by providing a specific example from his own culture in addition to using the Arabic he knew. The discourse demonstrates how Hashim defined the assignment for his friend and used his own prior experiences to bring life to a new year's traditions after the teacher asked:

Hashim: **Hiya hena tegul ehna** write **amanina** new year. For example, **fi**
She here says we our wishes in

Sudan **nahnu nahtafil** the new year **bi an nulqi** eggs **ala al ard.**
we celebrate by we throw on the ground

(She is saying here that we write our wishes for the new year. For example, in Sudan, we celebrate the new year by throwing eggs on the ground.)

Hamza: That is interesting.

At this point, translanguaging was experienced not only a means of communication, but also a way to make their own identity part of the academic content and as a tool for mentoring their friend. Additionally, even though translanguaging is often experienced in the role of more capable peer (Vygotsky, 1978), the data revealed

that peer support is not one-way but reciprocal, echoing Duarte's (2019) findings that students scaffold each other while they collaboratively construct knowledge. Thanks to translanguaging, these transitions have become safe for them to communicate. There is a dual mediation of emotional and cognitive support, which creates a psychologically safe setting where students feel comfortable taking linguistic risks and speaking freely (Indah & Asari, 2025). While discussing countries and cities in the book, by asking his peer, he alleviated the burden of not knowing through switching to his L1:

Hashim: Indonesia city **sah ?**
right

(Indonesia is a city, right?)

Amir: Indonesia country ya man **ish!**
what

(Indonesia is a country, man, what!)

This example also aligns with sub-theme 4.2.8 because Arif uses *"ya man ish!"* (A man, what!), which illustrates the affective dimension of peer support as translanguaging was used to transform the correction from a criticism to a friendly joke. To continue, translanguaging was experienced as a means of establishing an equal cognitive partnership. Translanguaging served not merely as a shortcut for answers, but as a tool for deep thinking and collaborative discussion. The subsequent dialogue proves this collaborative cognitive processing. When determining the truth of the statement, it was Hamza who relied entirely on the syntactic and semantic capacity of his L1 repertoire to establish a complex cause-and-effect relationship (*"If the door didn't open, then how did the intruder enter?"*). This shared reasoning experience demonstrates that Hamza used Arabic as a cognitive processor to evaluate the context. Ultimately, this deep L1 discussion successfully guided Salim back to the L2 to confirm the final academic target (*"Yes right, the answer will be false"*). The dialogue is as follows:

Hamza: Now **ihna hanwasil** two together.
we will connect

(Now we will connect the two together.)

Salim: Yes, **hatha illi rah nasawieh**.
this what will we do it

(Yes, this is what we are going to do.)

Hamza: The seventh question **rah yakun khata**
will be false

(The seventh question will be false.)

Salim: I know but **althamin rah yakun sah.**
the eighth will be correct

(I know but the eighth will be true.)

Hamza: Itha kan bab ma infatah itha kayf dakhal aldakhil?

*(*If the door didn't open, then how did the intruder enter?)

Salim: Yes right, **alijaba rah takun** false.
the answer will be

(Yes right, the answer will be false.)

The dialogue also depicts that what convinced Salim during their negotiation was the L1-mediated logic presented by Hamza. In this instance, translanguaging was experienced as a powerful tool for argumentation and peer persuasion. Furthermore, the use of first person plural pronouns and verb conjugations "*ihna hanwasil*" (we will connect) solidifies a strong bond of collective agency between the peers. This indicates that translanguaging functions not only as a cognitive tool for problem-solving but also as a social strategy that reinforces a feeling of solidarity within the classroom. To give more example, in the class, when his friend did not understand the task, Hamza supported him through translanguaging:

Hamza: The activity…. **ayzna** **nratib** words **fi**
wants us **to arrange** **in**
almakan **alsahih.**
the places **the correct**

(The activity wants us to arrange the words in the correct places.)

By utilizing the Arabic expression *"ayzna"* (he wants us), the student linguistically frames the task as a shared responsibility rather than an individual

burden. The emphasis on “us” directly demonstrates a strong sense of collective agency and peer solidarity in tackling the assignment. This collaborative dynamic was also supported by classroom observations. As noted in the observation log: “After the teacher explained the activity, they started to do it, but Hamza saw his friend looking at the translation, he stopped him and explained the topic.” Furthermore, he explicitly confirmed in his interview that they actively rely on their L1 to support one another:

> We help.. *lamma ma akun afham* the teacher. *Wala... wala abgha afham ma'na. Ya'ni fi kalima ma fi ma'na, aslan bil'arabi.* [We help.. when I don't understand the teacher. Or... or I want to understand your meaning. Like, there is a word with no meaning (I don't know), I ask in Arabic.] (Hamza, Interview)

Translanguaging thus allowed them to become active mediators who oversaw each other's learning processes during these peer support moments, turning the world into an active receiver. Through this experience, they were able to develop a competent and helpful academic persona in the classroom in addition to understanding the content. They turned the solitary struggle of language acquisition into a communal safe house by uniting their linguistic resources. Overall, through translanguaging, students supported and helped each other differently.When students face cognitive obstacles, they used their first language to help each other. As shown in **Table 8**, the students' lived experiences illustrate unique mechanisms for how peer tutoring is carried out, ranging from supplying semantic counterparts to employing hybrid logic, adjusted to their specific educational needs and scaffolding focus.

Table 8. Translanguaging as Peer Tutoring and Mediation Among Students

Student	Pedagogical Focus	Scaffolding Mechanism
Arif & Layla	Bridging comprehension gaps & managing L2 tasks	Offering L1 matrix frames and semantic equivalents to organize L2 content
Khalid	Clarifying difficult L2 terms & managing writing rules	Constructing hybrid conceptual scaffolds and using L1 to explain syntax
Salim	Correcting errors	Using L1 validation before introducing the L2 mechanical rules
Amir	Overcoming vocabulary gaps	Adding real-life equivalents, contextual explanations, and semantic expansions

Student	Pedagogical Focus	Scaffolding Mechanism
Hashim	Reducing task overload	Using L1 imperatives to divide labor and integrating personal cultural schemas
Hamza	Co-constructing meaning	Using inclusive L1 verb morphology "we" and L1 mediated reasoning to promote collective agency
Rashid	Seeking cognitive confirmation without social pressure	Bringing academic questions down to intimacy using friendly terms and integrating L1 knowledge to L2 concepts

To summarize, the first research question, which aims to find answers to the lived translanguaging experiences of Arabic-speaking students, findings demonstrate a socialization and externalization of the internal control mechanism known as the monitor (Krashen, 1982). The evidence indicates that L1 is beneficial as a collaborative editor, altough that it is typically thought of as an individual cognitive process where acquired rules regulate target language generation. For example, when Layla says, *"Daqqiqi. Wein el 'a'?"* (Check / Where is the "a"?), she is actively starting a group monitoring process rather than just correcting a peer. She purposefully stops language output by switching to Arabic and telling her friends to "*daqqiqi"* (check) in order to obtain the time required for reflection. Additionaly, posing the question *"wein el 'a'?"* (where is the "a"?), causes the group's cognitive resources to be focused on form rather than meaning. The group effectively retrieves the grammatical knowledge of the rule that they were unable to easily access in English through this meta-linguistic Arabic discourse. As a result, translanguaging serves as the precise instrument that enables this group to meet the three necessary conditions for efficient monitor use in a shared, cooperative setting: time, attention to form, and rule knowledge (Krashen, 1982).

In order to actively control the group's psychological dynamics, task management and grammar corrections are intertwined with cultural address forms, according to an analysis of the members' talks. For example, Hashim simultaneously performs a cognitive correction (monitoring) and offers affective support when he corrects Amir with *"Ghalat ya zol"* (Wrong, my friend). Hashim intentionally reduces Amir's fear and keeps his affective filter from increasing by using the intimate marker *"Ya zol"* to soften the face-threatening act of criticism (Krashen, 1982). In the same vein, Hamza uses the cultural address *"Yaakhi"* to seek social validation when he

admits, *"Yaakhi" ana fil grammar mish helw"* (Brother, I'm not good at grammar). By using these culturally rooted translanguaging techniques, the students work together to create a secure, low stress environment where they may freely acknowledge their weaknesses and deal with mistakes without being limited by a high affective filter (Krashen, 1982). Therefore, translanguaging serves as a vital psychological tool that preserves ideal affective conditions for language formation rather than only a linguistic change in this context.

Furthermore, participants actively use their L1 as a symbolic instrument to moderate their cognitive processes and maintain meaning-making when they experience communicative breakdowns in English. When their L2 repertoire is insufficient for a difficult task, students deliberately change their linguistic resources rather than letting their cognitive activity stop. Arabic serves as a direct mediator in this situation; it is the students' main cognitive tool for interacting with and overcoming the immediate difficulty of creating English. The students effectively overcome the language barrier by utilizing their L1, proving that translanguaging is a highly mediated process in which the native language functions as the key psychological tool for constructing meaning in the target language (Vygotsky, 1978). This is consistent with the findings of Nguyen and Le (2025), who positioned peer translanguaging as a layered mediational mechanism, and discovered that the L1 functioned as both a cognitive and cultural tool by grounding the findings to SCT.

In order to engage in other-regulation and obtain linguistic information through social contact that they are unable to comprehend on their own, the students actively rely on their shared L1. Arabic plays a crucial role in mediating the strategic task-sharing between Hashim and Amir or the cooperative reasoning between Hamza and Salim. As soon as Amir acknowledges that "Adjectives are difficult for me," Hashim steps in and says, "Okay, I'll do it, you underline it." Hashim takes on the role of the more knowledgeable other at this point (Vygotsky, 1978), building a linguistic scaffold with their shared L1. By successfully supporting Amir within his ZPD, this translanguaging technique allows him to finish a grammatical task that would be hard for him to do on his own. They accomplish most of the tasks thanks to each other's assistance and through sharing the same L1. The students go beyond L2 obstacles through this ongoing, peer-assisted mediation, which exhibits that translanguaging is

a profoundly social instrument for teamwork. This dynamic exemplifies the dual role of translanguaging described by Miftakh et al. (2025), in which shared languages serve as a vehicle for higher-order thinking development as well as a scaffolding tool for learners in need of support.

Additionally, as a natural cognitive reaction to manage their communicative demands, the participants spontaneously create an interlanguage (Selinker, 1972), according to the hybrid speech area established in the first research question. The students' hybrid productions, such as *"al-soup"* and *"al-sentence,"* show the automatic processing of a unitary language repertoire typical of translanguaging rather than a deliberate plan. They are not just making mistakes when they automatically add the Arabic definite article *"Al-"* to English nouns; rather, they are creating a unique language system with its own internal, functioning laws (Selinker, 1972). These hybrid inventions arise naturally in this shared translanguaging area as students unconsciously combine Arabic grammatical structures with English lexicon to preserve fluid communication.

The students naturally use their L1 as an active, foundational support system rather than as a source of interruption when bridging communication gaps in English. Arabic serves as the underlying layer, or substratum, that structurally supports their immediate language output by smoothly converting their deeply rooted knowledge of the Arabic definite article *"Al-"* to English vocabulary (Odlin, 1989). Additionally, students are creating an independent interlanguage within their translanguaging area, as seen by the automated development of hybrid forms such as *"Al-English word."* These spontaneous hybrid compositions indicate a third, independent language system because they are not part of standard Arabic nor standard English. Instead of merely combining two different languages, the students run a systematic, unique language framework controlled by its own internal rules by automatically merging the grammatical resources of their L1 with L2 vocabulary (Ellis, 1994; Selinker, 1972).

In summary, the information analyzed in response to the first research question can be supported by a theoretical synthesis of the data as follows: first, according to Selinker (1972), students' hybrid productions demonstrate an independent and systematic interlanguage system they create to route to the target language. Through substratum transfer, as defined by Odlin (1989), students actively test their own

linguistic rules while using their home language as a foundation. Second, these techniques are consistent with Vygotsky's (1978) SCT;as a semiotic tool, translanguaging helps students create meaning in social interactions by providing each other with cognitive scaffolding. This suggests that that language acquisition is a cooperative social activity not an individual, which is supported by Duarte (2019) who observed that students employed translanguaging to scaffold meaning for one another and to engage in exploratory discourse that acquired knowledge collectively. This demonstrates that learning a language is a cooperative social activity rather than an individual memorization procedure. Third, the use of informal forms of address like *"ya zol," "akhi,"* or *"habibi"* indicates that students create a safe social space that lowers the affective filter and promotes language production (Krashen, 1982). Finally, students' use translanguaging to correct each other's mistakes or to make meta-linguistic interventions suggests that they turn Krashen's (1982) accuracy monitoring mechanism into a group strategy.

Beyond the theoretically grounded findings, the results in the first research question strongly correlate with articles in the current literature. The data indicate a significant shift in classroom dynamics in relation to task management and cognitive scaffolding. In order to manage the tasks, students assist each other through their L1, which is in line with Wang (2022) and Rasman (2018), who show that students try to negotiate meaning and information in groups. As in a lab session in Pun and Tai's (2021) study, right after the teacher's explanation, translanguaging was employed between students to build meaning and then manage the task accordingly. On the contrary, as students themselves try to manage the tasks by helping each other because the teacher does not share the same L1 with them in this study, in Zuo and Walsh's (2023) study, teachers adopted the managerial role by benefiting from the common L1 they share. Similar to this study, by independently co-creating a translanguaging space, these students exhibit strong agency instead of depending on teacher-led translation (Rasman, 2018). They take on the role of peer-instructors (Charamba, 2023; Pun & Tai, 2021), explaining tasks and filling in semantic gaps through spontaneous linguistic mediation. As mentioned by Agustin and Wahyudi (2024), students voluntarily switch to their native language in order to scaffold learning for peers who

have a low ability to catch up. This peer-to-peer regulation is consistent with their findings in this study.

Similarly, in terms of cognitive scaffolding, students tendency to immediately switch to Arabic when they struggle to complete a task in the target language or feel a conceptual gap directly aligns with the peer-supported cognitive scaffolding processes observed by Emilia and Hamied (2022); when students have difficulty forming the sentence entirely in English, they insert words from their L1 (Indonesian) into the English sentence. A similar situation also takes place in Charamba's (2023) study, where students construct half of a single sentence in their native language (isiZulu) and the other half in English when discussing a scientific topic, which is directly parallel with the findings. Additionally, Emilia and Hamied (2022) argue that employing one's full linguistic repertoire, which combines native syntax with English terms, allows students to understand academic subjects more quickly and effectively. They also validated the students' observations of language hybridization. In their study, mixing words and expressions in both languages was reported to be common, as in this study, where Arabic-speaking learners naturally integrate target-language terminology into their native syntax to successfully navigate their bilingual repertoires and live two languages in one system.

Furthermore, the students use Arabic as a tool for accuracy monitoring to control grammatical correctness, such as checking for the use of full stops. This is consistent with Rasman's (2018) and Wang's (2022) findings that learners actively switch between languages to correct and negotiate meaning. Additionally, it was found that Turkish students in the EFL program also mentioned one of the translanguaging benefits as enhancing their metalinguistic awareness (Eren, 2025). Beyond these operational and cognitive roles, translanguaging is an essential social-pedagogical scaffold; through the use of native address forms and ongoing peer mediation, the students create a secure environment of solidarity. In lab sessions, as they work together just like the Arab group of students in this study, they switch to their L1 most of the time just to have an informal register and to cheer each other (Pun & Tai, 2021). Wang (2022) also mentioned that students benefit from translanguaging to assist their peers and to interact, which keeps the rapport by helping each other in providing examples, which was observed among students in this study. Rasman’s (2018) findings

also support this theme, as students negotiate meaning in group work through peer-mediated scaffolding.

To sum up, translanguaging serves as a strategic bridge for Arabic-speaking learners to negotiate cognitive, linguistic, and social-emotional demands, as demonstrated by the results for the first research question. Through peer-mediated scaffolding (Rasman, 2018) in a student-led managerial mode (Zuo & Walsh, 2023) to fill in semantic gaps, learners independently co-construct knowledge, exemplifying Vygotsky's (1978) SCT . Furthermore, Selinker's (1972) interlanguage theory is validated by the natural progress of a hybrid speech area, which shows how students use their full linguistic repertoire (Emilia & Hamied, 2022) to handle two languages in one system. Additionally, using native address forms to establish a safe space supports Krashen's (1982) affective filter and monitor theories by serving as an emotional buffer (Agustin & Wahyudi, 2024) that gives students the confidence they need to seek an ideal L2 self.

4.3. International Students Making Sense of Their Translanguaging Practices

This section investigates how students interpret their translanguaging practices in the classroom. The results demonstrate significant cognitive dissonance among the participants. While translanguaging is a crucial functional tool for both social connection and educational survival, some students view using their L1 as a hindrance, while others feel safer and more comfortable using it. Others interpret it as solidarity. Students' perceptions showed how they justify, reflect, or embrace their practices.

4.3.1. The Conflict Between Real Practice & Ideal Self

As participants negotiate the conflict between their ideal self, who wishes to operate solely in English, and their real practice, which depends on Arabic for cognitive survival, this represents the major emotional conflict they experience in this theme. Even tough translanguaging is an essential scaffold for understanding for them, as they stated in the interviews, participants saw their own dependence on the L1 as a forbidden resource or an indication of weakness rather than as a bilingual strength.

This theme, therefore, investigates how students define translanguaging as a cause of guilt, a paradox of utility, or an innate inability to conform to internalized monolingual standards.

The sharp contrast between students' actual linguistic practices and their ideological conceptions of these practices is a recurring theme in how students interpret their translanguaging experiences. Students often viewed their own translanguaging behavior negatively, despite observational speech data indicated a strong reliance on the L1, frequent cross-linguistic transitions, and automatic hybridization (the Arabic al- prefix with English subjects). In Amir's situation, for example, this cognitive conflict was quite noticeable. He stated the following when asked to consider his language usage:

> I feel I didn't use... *Ma abgha astakhdim al-lugha al-'arabiyya... Lianna nihna fi saff inklizi... fa ma... Ma luh da'i inna nastakhdim al-lugha al-'arabiyya.* It is *mushkila*. Not good feeling. [I don't want to use the Arabic language... Because we are in an English class... so I don't... There is no need for us to use the Arabic language. It is problem. Not good feeling.] (Amir, Interview)

However, his expressions contradicted with his real practice, where he switched to Arabic to manage tasks, scaffolded his peers, and addressed his friends. His focus group interview also demonstrated this contradiction because when he was with his friends, he doid not mention any negative feelings, but only positive. Benefiting from his L1 was reported as comfortable for him. Additionally, the following excerpt of him demonstrated another example, where in order to complete the task, he switched to his L1 no matter how he feels bad, he benefits from his L1 in the class:

> **Hamza:** Thursday Start?
>
> **Amir:** Morning.. **el nas betigii el sa'ah** 6:30 and **yirja** home... **the people come the o'clock return**
> **sa'ah** 8, 9.
> **o'clock**
>
> (Morning.. the people come at 6:30 and return home... at 8 or 9 o'clock.)
>
> **Hamza:** **Ashan kida el** students **sa'b** .
> **Because of this the difficult**

(That is why for the students... it is hard.)

The consumption of monolingual ideas is a crucial component of how students interpret their translanguaging experiences. Students frequently see their inability to communicate only in English as a failure to meet context-specific norms rather than as a natural cognitive strategy or developmental stage. Amir's statements and observations of the classroom clearly illustrated how this ideological position generates a sharp conflict with their actual classroom methods. He admitted that speaking Arabic with peers is quicker and easier, but he deliberately undermined this practical advantage. Amir's sense-making process illustrated how an internalized ideal L2 self can frame a helpful cognitive strategy as a barrier, ultimately leading to an ongoing feeling of linguistic guilt, let him depicting translanguaging as unnecessary.

The conflict between reality and the ideal self also appeared as guilt. Even when students naturally employ their entire linguistic repertoire for crucial cognitive scaffolding and error correction, the internalized English-only standard predicts a negative emotional reaction. The general need for a basic understanding was sometimes overlooked due to a clear inability to maintain monolingualism. This emotional burden was demonstrated in student narratives, where the cognitive drive to comprehend led to feelings of inadequacy rather than comfort. To give an example, Mustafa's narrative showed his feeling of linguistic guilt even though he used his both repertoires for cognitive scaffolding and for error correction automatically. His interview is as follows: "I feel… *farhan*. For English not for Arabic. I feel bad. *Ana aayez afham*.." [I feel.. happy. For English not for Arabic. I feel bad. I want to understand…] (Mustafa, Interview). Contrary to his friends' ideas in the focus group, his feelings deviated from theirs, and he expresses this as, "I feel not good. Because class for English" (Mustafa, FG Discussions 1).

He actually does not want to transition between languages and benefit from his native language, however his actions and his expressions contradicted with each other. During the class observations, he was also noted as happy and smiling to be able to communicate with L1. He mostly benefitted from his L1 repertoire, he does not show that he has the guilt, which may be proved with his speech data:

Mustafa: **Ashaa** to seven o'clock...
I wake up

(I wake up to 7 o'clock)

Khalid: I wash my face...

Mustafa: Eat...

Khalid: What do you eat?

Mustafa: I eat **fuul.. ta'meya..**
fava beans falafel.

(I eat fava beans and falafel.)

This internal conflict may be exemplified by his contradictory desire for external restriction. Mustafa said in his interview that he wishes teachers would prohibit Arabic in the classroom because he thinks it would make him speak more English. His automatic cognitive reflex to switch languages is seen as a weakness that needs to be controlled rather than a skill, as if he does not trust his own agency. Hence, despite the convenience and cognitive support that L1 offers him in practice, in which he actually agrees, Mustafa interpreted his translanguaging experience through a deficit perspective, in which using L1 is coded as a failure to represent the ideal English-only learner.

The tension between students' linguistic desires and their classroom realities demonstrates how translanguaging functions as an inescapable cognitive anchor. Even when learners exhibit a high level of cognitive integration blending Arabic and English to scaffold peers and comprehend complex academic concepts within a secure linguistic framework, their sense-making process was nevertheless filled with internal conflict. Data showed that students were well aware of this dilemma and often defended their strict reliance on the L1 as a necessity rather than an option for natural communication. When a student expressesed the unavoidable necessity of the L1 in comprehension, this keen awareness was clear: "Lazim a'mal... ahtaj... fi... ya'ni asta'milha fi al-shi illi bahtaju fih" [I have to do... I need... in... I mean I use it in the thing I need it for..] (Salim, Interview). He clearly acknowledges that he needs his L1 in order to understand. However, he further stated in the interview his feeling for using his Arabic:

> Feel bad yaani ma ahibb asta'milu.. asta'milu 'alashan low fi ihtiajj.. masalan hathi al-kilma ana ma arafha bil Inglizi.. lazim atarjimha. [Feel bad means I

don't like to use it... I use it if there is a need... for example this word I don't know in English... I have to translate it..] (Salim, Interview)

Additionally, this sense-making process was vocalized in focus group discussions, dissolving from his peers who feel comfortable mostly, he stated the following: "I feel bad, Because I come to study English... not Arabic" (Salim, FG Discussions 2). However, when it came to reality, he presented a clear case to this conflict as his thoughts for using his Arabic did not match with his actual practices in the class; he was observed to benefit from his L1 most of the time as in the following dialogue:

Hamza: My brother is tall.

Salim: **Mumkin** **niktib** short **kaman?**
Is it possible **we write** **too**

(Can we write short too?)

Hamza: He is short.

Salim: **La,** he is not short.
No,

(No, he is not short.)

Hamza: He... is... not... short.

Salim: Hilwa di.

(This is nice.)

Consequently, as students make sense of these practices, there is a clear conflict between linguistic guilt and utility. Instead of recognizing translanguaging as a successful bilingual method, learners often see it as a shortcut that goes against their ideal L2 self. Due to this ideological stance, students are trapped in a cycle that never ends in which they use their L1 pragmatically to complete assignments and acquire knowledge quickly, yet they also consider that very academic achievement illegitimate.

Beyond internalized guilt, participants express visible dissatisfaction with the gap between the primary goal of learning English and the unplanned, real-world use of Arabic. Due to the underlying belief that an English education should be used only for English, there is a strong reluctance to use L1, even when they accept it cognitively advantageous. This dissatisfaction was effectively expressed in interviews that

highlight the ultimate learning objective: “Because I'm coming here to learn English, not Arabic. It's... it's not good for me, I think” (Hashim, Interview). Because of the strength of this monolingual ideal, students frequently expressed a preference for rigorous, teacher-enforced English-only policies, reflecting a broader demand for external restrictions. Speech data and classroom observations together showed that these same learners regularly and naturally used their whole language repertoires in practice. Even if he felt dissatisfaction, his translanguaging experience appears in the class as follows:

Hashim: **Ga'deen...** weather **zahir aleyhu khareef.** **Liannu**
They are sitting **it seems** **autumn** **Because they**

hattin **fi** **al ard..** **Wa** **al** **niswan** **deyl** **taqriban...**
are putting **on** **the ground** **And the women** **these** **probably..**

(They are sitting... the weather appears to be autumn. Because they are putting things on the ground... And these women are probably...)

Rashid: I see in this picture some people from Africa.

Hashim: **Zahir** **nafsiyethum** happy. **Nafsiyetum** happy **sah?**
Appear **their mood** **Their mood** **right**

(They appear to be happy. They appear happy, right?)

A significant affective and cognitive discomfort resulted from the contrast between the practical need for a multilingual survival strategy and the conceptual support for monolingual education. It is important to note that while learners frequently felt at ease and calm while using their L1 to construct meaning in collaborative contexts like focus groups, internalized linguistic guilt strictly overshadowed this comfort. Any reliance on the L1 was viewed as a failure or a departure from the target, because the main objective was framed solely in monolingual terms. Additionally, this internal struggle affected cognitive automaticity and emotions. The bilingual repertoire automatically applies the rules of L1 grammar to L2 production, even when one consciously chooses to speak only in English.

The linguistic realities of the classroom sometimes disrupt the imagined wish for an English-only environment. Due to the common use of Turkish in the classroom, international students feel isolated and are forced to rely on their first language to

survive in the classroom. Even though they fundamentally classify translanguaging as a failure or a barrier, students are compelled to use it to overcome social isolation and learn the target language to continue their education. This results in a continuous conflict between benefit and guilt which can be seen in the following table.

Table 9. Action vs. Intention Table

Students	Action	Intention
Amir	Benefits from his L1 to manage the task, integrates Arabic grammar to English words, uses address forms.	He thinks he needs to use English all the time. He does not believe the need to benefit from his Arabic in the class, which finds unnecessary.
Mustafa	Benefits from his L1 when his L2 remains insuffienct to make meaning, to comprehend grammatical ambiguties, to correct errors in sentences.	He thinks the class should be 100% English only. He feels guilty. He wants Arabic to be prohibited in the class.
Salim	Benefits from his L1 when he monitors errors, integrates Arabic grammar to English words, to address his friends, to mediate his peers.	He thinks he needs English in the class, not Arabic.
Hashim	Benefits from his L1 to manage the tasks, integrates Arabic grammar to English words, uses address forms, to assists his peers.	He thinks his main goal is to learn English, and he mention the preference of English-only spoken classrooms.

Table 9 above illustrates the phenomenological conflict arising from the discrepancy between students' spontaneous, pragmatic actions in the classroom and their conscious academic intentions.

This automatic switch to Arabic, even though they do not desire it, might be explained by McLaughlin's (1987) concepts of routinization and automatic processing in the information processing model. Processing in L2 places a heavy load on the brain's information-processing capacity. This cognitive load peaks when students try to make sense of complex academic texts. McLaughlin (1987) argues that the brain's information processing capacity is limited. Speaking only English requires significant controlled processing, especially for a student who is not yet fully proficient in that language. The students' automatic switching to their native language, or language blending, is the mind's way of alleviating cognitive overload by shifting to automatic processing. Translanguaging is a cognitive shortcut or a complete cognitive survival

mechanism that the mind finds to avoid getting stuck. Students' perception of translanguaging is not a deliberate escape from English; rather, it is the involuntary activation of L1 regions, which are fully automated in the mind, to ease the pressure on the brain's overburdened information-processing capacity. The student's guilt may stem from their misunderstanding of this innate, capacity-preserving reaction as a personal linguistic failure.

4.3.2. Interpreting Translanguaging as a Safe House

The sense-making of translanguaging experience displays a positive counter-narrative in which translanguaging was perceived as pedagogical scaffolding required to succeed academically and provide psychological comfort. In this context, translanguaging was interpreted as an essential safe house where academic anxiety can be managed and where one can feel linguistically at home. In the unpredictable and stressful environment created by L2 proficiency, switching to their L1 was found to be a restorative experience that helped students regulate their emotions and maintain their sense of self. Translanguaging enabled them to deal with the demands of the English-only setting without worrying about failing.

For instance, the tension created by the obligation to speak English in the classroom is transformed into a peaceful and free experience by switching to the native language. The L1 served as a safe haven, in contrast to the isolation and limitations often felt in the L2. Students gained both critical emotional regulation and cognitive clarity by withdrawing to this linguistic space when they feel stuck. The following reflection by Hamza demonstrated how student accounts strongly reflected this phenomenon of seeking ontological safety and emotional relief through translanguaging: “For me... is feeling... peaceful” (Hamza, Interview). He also used the adjective “peaceful” in the interview, and “relaxed” to express his feelings when he used Arabic in the class in a focus group discussion. When he was asked how he feels when teachers allow them to benefit from their L1, he expressed the following in the interview, *“Shu'ur... shu'ur ya'ni... freedom”* [A feeling... a feeling like... freedom] (Hamza, Interview). In the classroom, his benefit to L1 can be observed, as follows:

Hamza: Al mat'am name **eeh?**
The restaurant what?

(What is the restaurant's name?)

Hashim: Ma adri. **Al-** restaurant **haykun fi** Kızılay.
The will be in

(I don't know. The restaurant will be in Kızılay.)

Hamza: Restaurant **sayakun fi** al-Riyadh **liannahu** touristic place.
will be in because it

(The restaurant will be in Riyadh because it is a touristic place.)

Moreover, translanguaging's sense-making turns English from an oppressive barrier into part of one's own linguistic safe house. Learners establish a cognitive anchor by integrating English terms into Arabic grammar, such as the hybrid *"al-restaurant."* Students can then easily incorporate the target language into their existing mental repertoires. Crucially, this hybridization extends beyond individual relief. Students actively support classmates through a common language, expanding this private safe haven into a cooperative setting where a shared sense of being peaceful and free prevails over linguistic limitations. This can be corroborated by Conway-Long (2006), who explains that the Arab man's power resides in his words and intellect. If he cannot find words or makes mistakes when speaking English, he loses this power. Arabic offers a safe space, as switching to their native language helps them instantly regain their intellectual power. Their relief comes from having their masculine intellect reaffirmed in their own language.

In a similar vein, learners interpret translanguaging as the creation of a language safe house, one that is constructed not only for leisure but also as an important defense against linguistic insecurity and for academic survival. Using the shared L1 repertoire in this difficult situation has two benefits. One of them is that it promotes vital social solidarity and offers instant cognitive relief through peer scaffolding. This cooperative approach has a profoundly positive emotional impact, and it significantly reduces anxiety in the classroom based on students' narratives. Rashid, for example, stated that depending on the L1, it makes them feel *"murtah"* (comfortable) and *"shu'ur kwayyis"* (a pleasant feeling). The excerpt also demonstrates his enthusiasm to use his L1 and L2 at the same time comfortably while doing the activity in pairs:

Arif: **Innaha sagheera fi al-sinn taqreeban** twenty-three.
She is young in the age approximately

(She is young, approximately twenty-three.)

Rashid: **Innaha ta'mal ka** waitress **fi** restaurant and full stop**. Innaha ta'mal fi** summer holiday.
She works as in She works in

(She works as a waitress in a restaurant and full stop .She works in the summer holiday.)

In the end, the sense-making of translanguaging shows that it is not only a personal coping strategy but rather a co-constructed, essential haven. Through peer scaffolding and the use of their common L1 repertoire, students actively close cognitive gaps, turning a potentially constructive classroom into a safe and comfortable one that promotes learning. In addition to promoting academic advancement, this cooperative bridge fosters a deep sense of ease, and a quality often emphasized in focus group discussions. As a result, the common language space served as an essential basis for academic happiness and confidence within this encouraging peer network. In line with this, Rashid's description of translanguaging as a refuge that builds academic self-confidence with friends is directly supported by Nydell's (2005) observations on Arabic culture. According to Nydell (2005), in Arabic society, individual privacy in the Western sense is perceived as isolation and loneliness; individuals only feel safe within deep friendships and mutual support. The students' turning to friends rather than overcoming cognitive difficulties alone reflects this need for constant social interaction. Furthermore, Nydell (2005) emphasizes that in Arabic culture, communication involves emotions rather than objectivity, and that protecting one's dignity/face is important. In this context, rather than making mistakes and damaging their reputation in the distant environment of the target language, the students create a cultural refuge where they can express themselves emotionaly and freely and protect their dignity without judgment, using their native language.

To continue, translanguaging was interpreted as an effort to reconcile cognitive depth with linguistic deficiency. According to the data, comprehending ideas but being

unable to articulate them in English creates a competence gap. Translanguaging was perceived as a survival strategy that bridges the gap between high cognitive ideas and L2 competence. Bilal presents a case of this phenomenon. With the help of his L1 repertoire, he does not feel blocked in making meaning, and this allows him to participate more. Therefore, he viewed translanguaging as a valid technique that enabled him to feel comfortable and fluent, and this was mentioned in his focus group discussion statement and in his interview, as follows: *"I feel comfortable.Yaani... batkallam bitalaqa akthar yaani"* [I feel comfortable.I mean... I speak more fluently, I mean] (Bilal, Interview). His speech data also confirmed this as he continuously asks help from his peers to negotiate meaning:

Teacher: Don't write about yourself. Write about him.

Arif: I wash my face.

Bilal: He washes. Can you .. **tahji ?**
spell?

(He washes. Can you spell it?)

Arif: W-A-S-H-E-S.

Another excerpt below also demonstrates to accomplish a task; he openly asked for help from his peer:

Bilal: Play games... Play games... **ya'ni yil'abu ma'ah?**
meaning they play with him

(Play games... Play games... meaning they play with him?)

Arif: Tayyib qul masalan nakhdu taht lil saha wi
Okay say for example we take him down to the court and
nil'ab ma'ah tennis.
we play with

(Okay... say for example we take him down to the yard and play tennis with him.)

Bilal: Basket basket.

(Basketball basketball.)

Arif: **Fi taht** tennis **ya ibni.**
There is downstairs oh my son

(There is tennis downstairs my son.)

Bilal: **Ma 'arafsh el** playground. **Ma 'arefsh el haga di.** Help with
I dont know the I don't know the thing this
English.

(I don't know the playground. I don't know this thing.)

Focus group talks reveal the clear need for collaborative meaning-making, as Bilal states, "I need assistance from my friends" (Bilal, FG Discussions). This highlights a dependence on peer support. Translanguaging is not just a language tool but a proactive survival tactic to avoid academic silence. Students use their L1 actively, showing both their effort and academic aptitude. This practice eases their classroom performance, which served as a strong motivator. Ultimately, the demand for emotional comfort and peer solidarity shows that translanguaging helps students face cultural conflict in a foreign academic setting. Since Nydell (2005) highlighted the collectivist nature of Middle Eastern societies, in Arab culture, the Western concept of individuality and privacy is replaced by a fear of loneliness and a strong sense of group belonging. The students' need for friends is an attempt to escape academic isolation and to recreate their cultural existence within a familiar micro-community.

Similarly, Barakat (1993) underlines cultural dynamics in the Middle East. He notes that Arab society unites around Arabic, regardless of race, religion, tribe, or region. People deeply feel a sense of belonging to the same nation. In a foreign, individualistic academic environment, students use translanguaging to shed geographic or social differences. They build a common micro-nation around the unifying glue of their language. Alienation and isolation from English make students seek refuge in their mother tongue. This helps them overcome cognitive barriers and fosters a sense of belonging. It allows them to reconstruct a cultural homeland in the classroom. Through language, they find a safe space and demonstrate *"unlimited commitment"* (Barakat, 1993, p. 24). In the context of this study, such unlimited commitment presents itself as active peer mediation during English language tasks, which suggests that translanguaging behaviors are linked to both their cultural identity and their continuous language acquisition processes.

Lastly, translanguaging was viewed as a social and affective shield. This was came across in Layla's data. Her objectives and feelings are strongly influenced by being the only Arabic-speaking female student in the class. For her, L1 is a place of existence where she negotiates her identity. By using academic English concepts as the entry point and Arabic as the site of existence to develop her grammatical and social skills, she feels safe and competent. She makes sense her translanguaging as a creation of a safe harbor, aimed avoiding academic risks and building social identity in the classroom. Layla portrayed herself as someone who avoids making mistakes; as a result, she anchored English words in the harbor of Arabic syntax. Additionally, she relied on her L1 especially when she wanted to put authority in group work. She also explicitly stated that benefiting from her L1 in class improves her L2 acquisition:

> I think I feel good. Because I can understand more English. I think this good for us... to learn the... exactly... or I don't know... the English. To learn more... improve... our English. I am happy I can use my native language. (Layla, Interview)

She also stated that her L1 enabled her to communicate with her peers during group work and helped her make sense of concepts she does not understand. In the end, the phenomenological experience of translanguaging for these international students goes beyond a simple practical language-learning method; it is actively understood as the creation of a cultural and psychological safe house. They not only close cognitive competency gaps by incorporating their common L1 repertoire into the L2 setting, but they also rebuild a comfortable micro-community that offers cultural continuity and emotional safety. Their collectivist need for solidarity is met, their socio-cultural identity is preserved, and their academic anxiety was reduced by this common language space. As a result, translanguaging turns the EFL classroom into a cooperative safe haven of academic survival, self-assurance, and empowerment rather than a possible place of language isolation and vulnerability.

The safe house metaphor's phenomenological core as experienced by the core participants is summarized in the conceptual map shown in Figure 4. As demonstrated, even if each student uses translanguaging to overcome various social and academic obstacles from Layla's strategic identity negotiation, to Bilal's emphasis on cognitive task management a common emotional core constantly shows up. The dashed lines

draw attention to this similarity: translanguaging offers a crucial experience of being comfortable, peaceful, and relaxed, regardless of their specific causes. It can be concluded that using their L2 in the classroom serves as a physchological tool that promotes their academic survival.

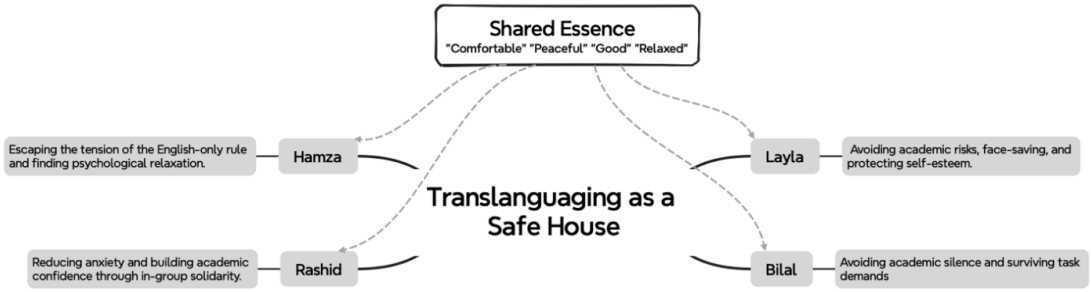


Figure 4. The Conceptual Map of Participants' Individual and Shared Sense-making of Translanguaging as a Safe House

4.3.3. Interpreting Translanguaging as Solidarity

Making sense of translanguaging as a social obligation and an essential instrument for group success is a recurring subject in the data. The L1 is commonly used to support classmates, cooperatively create meaning, and maintain classroom order. Nonetheless, learners' internal experiences negotiating this social obligation differ significantly. For one of the student, this obligation takes the form of a leadership burden, which causes an internal struggle between their perceived duty to the group and their personal desire for maximum English exposure. On the other hand, for the other one, using the L1 serves as a natural reflex of solidarity, creating a feeling of security and unity within the group. The stories of individuals like Arif and Khalid illustrate these divergent internal realities, which show that the social benefit of translanguaging is not a consistent emotional experience for both of them.

In this context of solidarity, translanguaging often appears as a natural, spontaneous cognitive reflex which intends to avoid communication breakdown rather than as a conscious tactic. Data indicate a significant synchronicity between cognitive processes and language production which is characterized by automatic and

subconscious employment of both languages. Due to the deeply ingrained nature of this automaticity, learners' intentional attempts to produce second language vocabulary are often supplanted by spontaneous first language output. Khalid's account depicts such subconscious retrieval processes: "Just sometimes I want to.. like example I want to say water, I say this in Arabic just like this" (Khalid, Interview). In focus group discussions, he mentioned his feelings as "comfortable" by using his L1 and, stated the following regarding his experience:

> Arabic help you to learn English when you start in beginning. Because you don't know meanings for words... and you can't understand. You should understand with Arabic after this you can't understand. (Khalid, Focus Group Discussions)

The activity is fully normalized for the student who views translanguaging as a response of solidarity, free from the complex emotional conflicts or linguistic guilt seen in other situations. Speaking with peers in the shared L1 is seen as a fundamentally normal by him, rather than as a cause of fear. According to this viewpoint, peer-assisted translanguaging is not seen as a weakness but rather as a deliberate, helpful tactic that makes the difficult process of learning a second language easier. As a result, the common language repertoire becomes a legitimate and crucial comfort zone for these students. This cooperative approach effectively bridges the social and intellectual gaps in the classroom by facilitating natural conversation and filling lexical gaps.

Overall, Khalid presents an example in which translanguaging is viewed as a form of social bonding and reciprocal help developed with friends, rather than as a personal tactic for him. Speaking Arabic with his peers helps him maintain social flow and normalcy in the classroom, as well as expand his vocabulary. He explains how they help each other in the classroom: "When one of them doesn't understand something, the others help each other" (Khalid, interview).

Khalid's actions directly align with Hofstede et al.'s (2010, p. 91) definition of *"in-group"* solidarity in collectivist cultures. For these Arabic-speaking students, translanguaging is perceived as reproducing the community consciousness embedded in their cultural codes in the classroom environment. He acts as a leader in group activities, guiding his peers when the teacher assigns a task. For example, in parallel

to what he stated in the interview about helping his friends, he employed translanguaging to distribute the topics to the group:

> **Khalid: Kull wahid yakhtar mawdu.'** Write **an al-mawdu w**
> **Each one chooses topic about the topic and**
> **ba'deha hanitla ala as-sabbura w nishrah. Huwa khada**
> **after that we will go up to the board and we explain. He took**
> uncountable **d/zal** countable.
> **remained**
>
> *(Each one chooses a topic. Write about the topic and after that we will go up to the board and explain. He took "uncountable" remained "countable").*
>
> **Layla:** I need going to...
>
> **Khalid:** Choose **wahid minhum**. Fahimt al-mawdu'? Inta hatiktib amthila wa
> **one of them**
> ba'deha hatitla' 'ala as-sabbura wa tishrah.
>
> *(Choose one of them. Did you understand the topic? You will write examples and after that you will go up to the board and explain.)*

Having better proficiency in more than one language can sometimes lead to an internal struggle, especially compared to the comfort some learners feel. Students with higher language proficiency compared to others, are often expected to act as helpers in class. This role, which they do not choose, can feel like a real sacrifice. Even if a student wants to focus on using the second language, they may feel pressure to use their first language to help classmates understand. Helping others in this way can create a strong conflict between their own goals and the group's needs. The student's wish to speak only English may clash with the expectation that they act as a language assistant for others. This internal conflict was articulated by Arif:

> I feel... I think I feel sad. Because I didn't use Arabic in class. I... I just need to use Arabic in class when I explain something to my friends. But in... in the other time, I didn't need to use it. I need to use English. Because I learn English, so I need to improve my English accent or English ee writing. I think that. (Arif, Interview)

Although he reports his negative feelings, he also possesses good feeling to be able to help his peers, which was stated as follows:

I do my work. I do my work li... like I explain to my friends. Like teacher said to me explain to... I explain... I explain it. Because it's... because it's my work. And I do it with... with I am happy. I think it make me happy. Because I... because I can explain something easily for my friends. Like when I explain in English it's hard for me to explain... to explain. And some my friends ee didn't know English well. So I speak ee with them Arabic. (Arif, Interview)

The way Arif sees helping his friends as his duty can be regarded as a cultural obligation as he sees other Arabic-speaking students in the class as their in-group and preventing them from falling behind as his cultural responsibility by showing *"unquestioning loyalty"* (p.92, Hofstede et al., 2010). His feelings can also be explained by the collectivist culture he belonged to; his happiness stems not from individual academic success, but from ensuring group cohesion and maintaining a sense of "we" (in-group) (p.91). His statements show that he accepts his duty and shows himself as an assistant which was correlated with his actions in the class as in the excerpt below:

Bilal: I don't talk to my dad last day.

Teacher: No.

Bilal: Ana 'amaltaha sah, howa leh al inaha wrong?

(I did it right, why did he say it's wrong?)

Arif: **Enta olt inaha fel** present tense **wa heyya lazem tekon fel** past.
You said that is in the and it must be in the

(You said it in the present tense and it must be in the past).

Bilal: He didn't come to school last day.

Translanguaging was expressed as an ambivalent process by Arif: on the one hand, he felt bad and had academic anxiety because he worries that this process will impede his own personal English development; on the other hand, he experienced a momentary happiness and satisfaction of completing the job of helping his friends. As a result, translanguaging was viewed as a continual compromise between academic expense and social fulfilment by him. In the end, translanguaging serves as an act of collectivist self-sacrifice in which the student unintentionally compromises his own

academic success (the I identity) in order to protect his friends' linguistic and emotional survival (the we identity) (Hofstede et al., 2010). Since Arab cultures are collectivist and family-oriented, they prioritize their social relationships among social groups, friends, and family (Benaida & Arif, 2013), the intense peer solidarity and translanguaging practices observed in preparatory school can actually be seen as an extension of this deeply rooted collectivist culture and the priority given to social bonds, reflected within the classroom. They always try to assist one another and make sure none of them is left behind.

In order to clearly illustrate these divergent internal realities within the same cultural setting, Table 10 highlights the phenomenological variations between Khalid's and Arif's feelings of solidarity.

Table 10. Differences Between Students in terms of Solidarity

Dimension	**Khalid**	**Arif**
Nature of Translanguaging	Spontaneous, subconscious cognitive reflex, normalized	Conscious and deliberate act of collectivist self-sacrifice
Internal Conflict	Free from linguistic guilt or complex emotional struggles	A clash between personal academic goals and group needs
Emotional Experience	Comfortable, affectively neutral and positive, provides a comfort zone	Ambivalent, feels sad about missing L2 practice, but happy to fulfill his social duty
Perceived Role	Equal participant engaging in reciprocal social bonding and task management	Designated helper/translator who views assisting peers as a mandatory work

According to Brown (2007), language and culture cannot live independently of one another because “the two are intricately interwoven, so that one cannot separate them without losing the significance of either language or culture” (pp. 189–190). It is noted that Arabic-speaking EFL learners often encounter difficulties navigating instructional materials and social expectations that deviate from their national standards because language is intrinsically tied to cultural practices (Al-Naddaf & Gozdawa-Golebiowski, 2024). Arabic-speaking students who enroll in intense English preparatory programs at Turkish institutions are most affected by this tendency. These students must balance adjusting to the new social dynamics of their host nation with navigating the cultural demands of the English curriculum. Translanguaging becomes

an essential tool of in-group solidarity in this extremely demanding setting. These students naturally use their common first language, Arabic, to support one another's learning when faced with linguistic obstacles or culturally foreign ideas.

Hofstede (2011) explains that, Western civilizations are often very individualistic and indulgent, encouraging self-expression and individual success, while Arab civilizations are generally characterized by collectivism, tradition, and restraint, with religious standards and family unity playing crucial roles (Al-Naddaf & Gozdawa- Golebiowski, 2024). When Arabic-speaking students enrolling in English preparatory programs in Türkiye come across individualistic Western norms in their textbooks, it frequently causes them to experience cognitive and cultural conflict. Translanguaging develops as a profound expression of their collective cultural identity in reaction to this alienating environment, rather than just as a cognitive scaffold.These students naturally engage in their in-group solidarity by voluntarily switching to Arabic during difficult assignments. By processing foreign cultural input together, translanguaging enables them to negotiate the rigorous preparatory curriculum as a cohesive, supportive community rather than as independent individuals.

Furthermore, according to Mizel (2025), Arabic-speaking foreign students often rely on developing ethnic and cultural networks to maintain a supportive religious and cultural identity while navigating the isolation of studying overseas. In this study, translanguaging is a significant manifestation of this fundamental desire for unification in the context of English preparation programs. These geographically diverse students overcome regional differences to form a cohesive micro-community when they come together in the classroom, benefit from their Arabic language skills, and create their own in-groups and represent their cultures. Ultimately, both students who interpret translanguaging as solidarity, positioned their small groups of Arabic-speaking students as a family in the classroom. Their mindset about family, which emphasizes mutual commitments and reciprocity, can be observed within the classroom group (Barakat, 1993). He emphasizes that in Arab society, the success or failure of an individual is considered the success or failure of the entire family/group. A mistake made by one person affects the whole group (Barakat, 1993, p. 98). Therefore, as the group members take the task responsibility personally, they protect their collective face. Additionally, Barakat (1993) described Arabs as *"committed*

members of a group" and reported a *"strong sense of belonging to their community and friends"* (p. 24). This may explain why some students resist participating in the lesson individually and always rely on each other to complete the tasks; translanguaging allows them to maintain their bonds with the students.

Overall, the findings under this research question have shown similarities with other studies. Regarding students' negative feelings about translanguaging, Zhou and Mann (2021) noted that some students believed the teacher's use of their L1 (Mandarin) might negatively affect them because they no longer felt compelled to speak English during the lesson. The participants in this study believed that the drawback of over-reliance on translanguaging may hinder their L2 learning. Furthermore, this conflict of feeling bad about using their L1 while still participating in class was also supported by Wang (2019). By studying multilingual, highly heterogeneous Chinese-language classrooms, Wang (2019) revealed how students are caught between imposed monolingual policies and their own pragmatic needs. The study found that although many students ideally want a monolingual environment, in practice, they use their L1 to understand lessons and cooperate with peers.

Additionally, despite their positive responses, most graduate students believed that translanguaging signals a lack of L2 language proficiency (Moody et al., 2019). Similarly, Webb et al. (2023) found that one of the students mentioned the careful use of translanguaging due to the fear of hindrance it may cause to English development and perceived it as a sign of deficiency in the target language. Besides, one of the students in Yüzlü & Dikilitaş (2022) was determinedly in favor of an English-only policy and saw speaking her native language, Turkish, in English lessons as a weakness. She battled guilt even after experiencing the rewards of translanguaging, frequently believing that "she was not doing the right thing or violating rules" (p. 9) when using her entire linguistic repertoire. Some EFL students in Thailand expressed dissatisfaction with having to "think in Thai first" (Abashaar et al., 2026, p. 9) rather than adjusting to English, believing that translanguaging was harmful to their learning. Concerned that translanguaging might impede their ability to become as fluent as native speakers, they promoted an English-only method (Abashaar et al., 2026). These findings align with some of the students in this study, who feel dissatisfied and unhappy and wish their L1 were prohibited in class. In secondary school, Turkish

students depict guilt as they internalize monolingualism; they avoid using their Turkish in class, which is also because instructors conditioned them to view L1 as an obstacle (Ağırdağ, 2010). Just like some of the Arabic-speaking students in this study who see their L1 as a hindrance to English learning, Turkish students in Belgian schools experience the same phenomenon.

However, the findings show that some students view translanguaging as a safe space and embrace it positively. In line with this, Wang et al. (2025) found that high school students feel psychologically safe in the EFL classroom, their nervousness decreases, and they feel more relieved due to translanguaging. Not only does translanguaging give students a sense of psychological security, but it also gives them an emotional comfort zone when they need to deal with high levels of anxiety. Tai (2025) strongly supports this strategy, which removes fear and alienation, as Wang et al. (2025) indicate. In the Hong Kong setting, students felt respected because of their teachers' approach, which promoted empathy and enabled translanguaging in class. Because translanguaging produced an emotionally safe setting, students were able to control their anxiety and stay motivated even during high-stress and anxiety-inducing tasks like presentations. To benefit from their L1, Chinese, students' anxiety was alleviated through translanguaging in the classroom.

The feelings of comfort and peace strongly align with the cases in Back et al.'s (2020) study, which defines translanguaging as emotional scaffolding. The emotional transformations described in the article demonstrate that they felt helpless when only the target language was spoken. However, by allowing their L1 and integrating it into lessons, they felt relieved as the pressure on them was lifted. Additionally, students' feelings of comfort align with Abashaar et al.'s (2026) study, as students reported that, thanks to translanguaging, the classroom environment becomes more comfortable and they feel less confined. Translanguaging makes it easier for them to comprehend English.

Lastly, the results show that two of the students making sense of their translanguaging are engaged in an act of communal solidarity and that this goes well beyond a personal cognitive coping mechanism. These students act as a bridge in the class; they are voluntarily mediating classroom discourse, they use their L1 to help ensure that their peers are not left behind. Their collective understanding of

translanguaging aligns with Eren's (2025) study, which found that translanguaging serves as the primary source of cooperative peer learning. Learners successfully negotiate meaning and co-construct understanding as a cohesive unit when they move freely across their linguistic repertoires. One of the participants in this study even mentioned that they cannot do without their peers' help, which supports the findings, as Arif was described as a bridge and a mediator in the class, helping his friend who are in need.

Rasman (2018) also highlighted that translanguaging serves as an essential scaffolding mechanism in student-to-student interactions rather than just a short-term cognitive crutch. These students raise their language practices into what Rasman (2018) refers to as a social accomplishment (Canagarajah, 2011, as cited in Rasman, 2018) when they actively use their shared linguistic repertoires to mediate classroom instruction and keep their peers from falling behind. Charamba (2023) also supports this; to accommodate their peers' dominant languages, learners adaptively changed their linguistic habits, which exemplifies *"ubuntu"* (p. 43), the spirit of solidarity and support for one another. It was reported that when a student has greater proficiency, they act as an informal bridge, providing support to their peers. Students can simultaneously scaffold both language and scientific knowledge through translanguaging. There were numerous instances in which students' bilingual peer discussions, in which they temporarily scaffolded one another, helped them better comprehend and communicate scientific ideas (Udling & Warren, 2023). Learners confront the possible isolation of a strictly monolingual setting by willingly assuming this mediational role. Rather, they use their common language repertoires to promote academic inclusion and a strong sense of belonging.

4.4. Instructors' and Turkish Classmates' Interpretation of Translanguaging of Arabic-speaking Students

4.4.1. Translanguaging as Psychological and Emotional Coping Mechanism

The first theme, identified from interviews and focus group discussions, shows that Arabic-speaking students' translanguaging practices were seen as essential psychological and emotional coping strategies in the classroom. Most instructors view

translanguaging as an emotional need for security and safety. Turkish classmates are also not opposed to using Arabic while learning English. They interpret translanguaging by directly comparing it to their own dependence on Turkish. They see it as a basic human need that cannot be avoided. Regarding the instructors' sense-making, instructor Ece stated that, even though she encourages them to speak English, they automatically revert to their first language during activities. She makes an discovery regarding the changes in students' physical behavior. In the interview, she stated as follows:

> If I choose specific students and if they're going to present something in front of the class, they of course have to speak English. But when they start to speak English, they feel shy and even they don't want to look at their friends' eyes. They just look at me, or even they don't look at me, they just look at the ground. But when they speak Arabic, their voices and their body languages are completely changed. So it's something related to self-confidence or I don't know, something like that. They feel happy. Because I observe from their faces. They feel happy. Their self-confidence increase suddenly. Their English and Arabic is totally different from one another. even tone of voice has changed. The manhood... But in English they are like a shy student. (Instructor Ece, interview)

This significant bodily change suggests that the teacher understands translanguaging as an essential strategy for psychological survival and identity restoration, rather than merely a cognitive tool for vocabulary retrieval. From the instructor's point of view, students' physical withdrawal and quietness when speaking English indicate a condition of fragility and low self-worth rather than just a lack of language skills. The instructor mentioned that students feel shy when they speak English in front of the class, which may be linked to their L2 proficiency level. Students can recover their manhood, agency, and self-assurance in the academic environment by speaking in their L1. The teacher, therefore, views the use of Arabic as an essential psychological safe space where Arabic-speaking students may preserve their self-esteem and live safely in a foreign setting, rather than as a rejection of the English curriculum.

Conway-Long (2006) explains that a man's power comes from his "intellect or words, to make decisions on his own, the leadership and authority" (p. 145), while women have little power and only limited rights. In classrooms where men are not authoritative but are under a woman teacher's authority, this contradicts their belief in male dominance. Notably, Conway-Long (2006) describes that today men hold only "quasi-power," and that "women's waking up makes men weak" (p. 156). Thus, when students enter an English class where a woman holds authority and academic knowledge, they realize their traditional patriarchal power is only quasi-power. Their stutters or mistakes in English may reveal this weakness. When they switch to Arabic, translate among themselves, or try to assume leadership, they attempt to regain this lost power within their small peer group (Ouzgane, 2008). Moreover, as the instructor stated regarding the change in their tone of voice, Nydell's (2006) definition may support this, because contrary to common belief, Arabs speak louder to emphasize, not because of anger, and this is simply a way of showing how sincere and genuine they are. Therefore, when a student switches from the performance anxiety and word-finding pressure they experience when speaking English to their native language, the mental burden can be lifted. This creates an immediate physical relaxation in the voice and a boost in confidence.

Besides, these practices are rooted in how male Arabic-speaking students are socialized early on regarding gender identity. Baobaid (2006) highlighted that "masculinity is often associated with characteristics such as aggressiveness, competitiveness, dominance, strength, courage and control" (UNIFEM, 2004, p. 4, as cited in Baobaid, 2006). Patriarchal societies center on men's control over women. The English class disrupts this paradigm. Male students with limited second language skills seem to experience a profound loss of control and power. Furthermore, Arabic-speaking male students can feel linguistically vulnerable when a female instructor, seen as holding complete academic and language authority, contradicts their cultural norms. To counter this, they revert to their native languages, neutralizing the instructor's authority and avoiding situations that threaten their sense of masculine dignity. Among peers, translanguaging then serves as a tool to reclaim dominance and power (Baobaid, 2006). Williams (2025) also notes that men face strong social pressures to appear strong, in control, and unemotional, which heightens their fear of

seeming vulnerable. The definition of a “real man” is tied to strength, respect, and being a provider, with the expectation of hiding emotions (Williams, 2025, p. 9). Because learning a new language involves errors, Arab male students' may fear making mistakes in front of a female instructor is greater than regular language anxiety. Errors, especially public ones, might undermine their culturally reinforced image of strength, leaving them exposed and vulnerable.

Furthermore, Inhorn (2012) underlined that from a young age, boys are socialized into a patriarchal system by learning to dominate their sisters and even their mothers. A young man raised with these codes is used to dominating women at home. He experiences massive cultural shock in the classroom, where a female authority figure sets rules, gives grades, and corrects mistakes. The pressure he feels while speaking English is not only linguistic. It can be the masculine crisis caused by losing the role of dominating women, something they learned since childhood. This is also in line with Mizel’s (2025) findings regarding the challenges Arab international students face in Western academic environments, noting that in Western-style academic settings, Arab overseas students often face substantial obstacles related to gender norms and mixed-gender relationships. The taboos surrounding mixed-gender relationships and traditional gender norms are ingrained in many Arab civilizations. Importantly, these students still face substantial obstacles, especially with regard to traditional gender roles and national identification, even in Türkiye, a country that is thought to be culturally and religiously close to Arab societies, as Mizel (2025) emphasized. The rigidity of their cultural influence is thus highlighted by the students' abrupt loss of confidence and softening of their voices when a female instructor calls them to the whiteboard. It demonstrates that, despite the common religious identity of the host nation, the conflict created by transitioning from a traditional, male-dominated hierarchical learning paradigm to a mixed-gender classroom continues to be a barrier. Therefore, when the female teacher is in control, and when there are other female students in the class, these students may feel discomfort as they try to protect their masculinity, and translanguaging provides them with a safe space where they can express themselves comfortably without thinking about gender issues.

To continue, regarding the teacher’s sense-making process, translanguaging is viewed as an internal coping strategy. It also acts as a barrier to external social

demands. Teachers notice distinct differences in students' English abilities within the same classroom. They observe that foreign students often retreat into their native language from fear of embarrassment. Relying on their L1 protects them from feelings of inadequacy and the risks of performing in a language where they lack confidence. Instructor Ozan explains this view, and highlights how students' sense of efficacy shapes their language choices:

> I think is like some of the students don't want to try hard because they can feel embarrassed compared to the others because their levels are not the same. I think they are a little bit shy to try hard on speaking English. So they just rely on their friends. The feeling of efficacy can be a reason. (Instructor Ozan, interview)

Translanguaging is interpreted by teachers as a basic human need to find relational comfort and set protective limits in a socially complicated setting, going beyond feelings of low self-efficacy. In his conceptualization of the use of the native language as an automatic return to familiarity when confronted with the power dynamics of the classroom, instructor Mert notes that engaging with a authoritative figure creates a certain uneasiness, which causes international students to seek protection in the security of a common language. Additionally, translanguaging is perceived as a purposeful social shield for him, arguing that students use their first language to protect themselves from the perceived biases of their peers. His observations emphasize the native language's dual role as a barrier of protection and a comfort in relationships. He believes that this is about human nature and he thinks people like to be close with people whom they share something. In this case, students share their language with that group of students and when they have questions, they do not ask their teachers but their peers who they are comfortable with, which is easier for them.

More significantly, translanguaging is regarded as an active defense strategy by pointing out that students utilize Arabic to shield their inner selves from classmates. In this way, the native language establishes an invisible psychological haven where foreign students can protect themselves from the emotional dangers of a bilingual classroom environment while maintaining their authenticity. Instructor Mert noted that some students have prejudice towards each other,therefore, they don't want their

classmates to hear them they don't want their inner selves to be heard by the others they would actually try L1, their own language to communicate.

The instructors' making sense of their foreign students' translanguaging can be regarded as psychological relief, as it allows them to benefit from L1. While instructors interpret this through a psychological lens, Turkish classmates perceive it as a cognitive reflex and a crucial source of psychological comfort, citing their own reliance on Turkish. They demonstrate empathetic mirroring towards their foreign friends. Turkish students do not question their Arabic classmates' return to their native language; rather, they integrate it into their own learning processes. One student's statement follows, (Our native language is Turkish, how can I forget Turkish while learning English?), This statement demonstrates how normalized translanguaging has become in the classroom. Students also recognize the mental fatigue that comes with learning a foreign language. They say Arabic students return to their native language when feeling bored or overwhelmed. This is not seen as an academic choice but as a way to find emotional relief. A student explained this during a focus group discussion:

> For example, if I were abroad, for example, and I only heard English, when I found a Turkish person somewhere, I would try to talk to them. They would be bored and frustrated, so they would talk to each other in Arabic. (Turkish classmate, FG Discussions)

This excerpt shows that Turkish peers actively reflect on their lived experiences to make sense of translanguaging. They wisely understand that prolonged exposure to a foreign language can lead to psychological stress, which can be characterized by feelings of boredom and overwhelm. As a result, they see their Arabic-speaking classmates' switching to their L1 as a necessary coping strategy for mental healing and emotional relief rather than a sign of failure to acquire English.

The psychological barrier Arabic-speaking students face when speaking English has been observed by both teachers and Turkish peers. Using Arabic serves as a safe way for them to overcome this shyness, as one Turkish peer remarked: "There's also a bit of shyness, teacher. They are doing things using Arabic, teacher." In order to briefly synthesize these various external perspectives, Table 11 describes how the

teachers and Turkish peers phenomenologically understand translanguaging as a psychological coping mechanism.

Table 11. Instructors' and Turkish Classmates' Interpretation on Translanguaging as Psychological and Emotional Coping Mechanism

Observer	Observed Behaviors	Interpreting Sense-Making
Instructor Ece	Physical withdrawal, lowered voice, and lack of eye contact in L2 vs. sudden vocal confidence and happiness in L1.	Identity & Masculinity Restoration: Regaining lost power and self-esteem in a female-led class.
Instructor Ozan	Reluctance to attempt L2 speech, heavy reliance on peers during whole-class activities.	Efficacy Shield: A defense mechanism to avoid public shame and feelings of inadequacy.
Instructor Mert	Bypassing the teacher to ask peers, conversing in L1 to avoid being understood by the wider class.	Invisible Social Barrier: Protecting the inner, authentic self from perceived peer prejudice.
Turkish Classmates	Switching to L1 during moments of apparent boredom, frustration, or visible shyness.	Empathetic Release: A normalized, basic human need to heal from mental fatigue.

In summary, analyses of instructors and Turkish classmates show that translanguaging serves as a psychological and emotional safe space for international students. Together, they present it as a vital survival strategy that helps students overcome the social and academic challenges of a foreign classroom while boosting confidence and reducing anxiety.

4.4.2. Translanguaging as Pedagogical and Cognitive Tool

Translanguaging helps students make sense of new information by using their first language as a key tool for learning. The data shows that both instructors and Turkish students see L1 as important for academic engagement and understanding. Turkish classmates often use translanguaging naturally to get past language barriers, while teachers use it as a support strategy. They are asking bilingual students to help their peers with difficult instructions and abstract ideas. Together, these perspectives show a classroom where cooperation is strong, and the native language plays an important role in thinking and helping each other learn.

Translanguaging is primarily understood as a practical teaching method from the perspective of instructors. Teachers understand that beginning-level students

frequently lack the cognitive skills to interpret complex English instructions or abstract vocabulary; thus, they choose not to enforce rigid monolingual standards. As a result, educators see the strategic use of Arabic as an essential teaching tool. Peer mediation is a recurring sub-theme in the teachers' narratives. Teachers purposefully give more fluent bilingual students pedagogical authority so they may clarify ideas for their peers. By doing this, teachers understand translanguaging as a useful classroom management technique that reduces cognitive overload and ensures academic inclusion for lower level students. For example, Instructor Mert mentions that when there are words that students are not familiar with, they asked help from their peers. Since the popularity of the classroom were mostly Arabic speaking people, they did not hesitate to speak in Arabic, they just turn to their friends and ask them.

He stated that peer-support take place in the classroom most of the time, when students' English proficiency remains unsufficient, they need assistance from their peers with the help of their L1. He mentions translanguaging as a vital tool to delivery complex ideas, and to teach some words. The way students scaffold each other most of the time is also hihglighted by instructor Melis because she thinks that when they have difficulty, they work together and mutual support makes it easier for them to manage the tasks.

She stated the concept of togetherness in order to make meaning. As these students share the same L1, they benefit from it to generate meaning collaboratively. Similarly, Instructor Burcu sees some students as co-teachers, who help her constantly when there is a lack of meaning. She wants to ensure to lesson keeps moving efficently. She exempflied this in the interview as follows:

> If they couldn't be able to understand me, especially when I try to explain a word, they would generally ask to Hashim. And they generally wanted him to translate that word to Arabic. From English to Arabic. So that they could understand the term much more better. And also sometimes I ask them to use some terms in sentences. They could use that practices as well. They were starting writing English and they were ending with Arabic. Or they would do the opposite. They were starting with Arabic or sometimes they would finishing with English. (Instructor Burcu, interview)

This idea can be explained by Gregg (2005), who examines the cultural psychology of Middle Easterners and argues that families in the Middle East raise their children not as isolated individuals who will find their own way in the world, but within a lifelong network of *"loyalty and interdependence"* (p. 47). Arab students were raised within this socio-cultural background, and they tend to naturally unite rather than engage in individual competition when faced with obstacles posed by a new language or a challenging academic task. This is because their early socialization has taught them that the path to survival and success in the face of difficulties lies in the principle of interdependence. In this context, students completing each other's incomplete sentences or explaining incomprehensible academic concepts in their native languages during translanguaging practices is not a momentary cognitive strategy. On the contrary, these acts of mutual assistance should be considered a direct reflection of the deep cultural loyalty and collective solidarity culture they have internalized in the classroom environment.

In a similar vein, instructor Ozan regards translanguaging as a dynamic environment for peer scaffolding and group meaning-making. For him, speaking one's native tongue is a necessary cognitive precondition for completing tasks. Students lose interest in the content and become cognitively paralyzed if they are unable to negotiate meaning in their L1, which is Arabic. However, they actively combine their varied cultural backgrounds, past knowledge, and regional linguistic variances when allowed to translanguage in group contexts. Instructor Ozan noted this as he observed that when students work in groups using their L1, they understand the given task much better and learn new words and structures from each other. He also expressed that altough they share the same L1, they mostly come from different cultures and when these differences come together in a group activity, it positively impacts and enriches the students' overall English language learning outcomes.

Finally, translanguaging makes sense when we recognize that understanding, rather than the strict use of a single language, is the main goal in teaching and that this approach leads to better English outcomes. In this context, instructor Ece sees Arabic as a helpful tool that enables international students to process information and address language challenges, rather than as a competitor to English. In the interview, she shared the following: "They always use their own languages because their English is

not sufficient. And in order to understand better, they communicate in Arabic" (Instructor Ece, interview). It can be said that, for instructors, translanguaging is an essential compensatory technique. When students' existing L2 competency is a barrier to comprehension, teachers see the use of the native language as a practical instrument for meaning-making. It was noted that instructors try to place students in groups with similar linguistic backgrounds, and they state that this helps them support one another through peer support. They perceive translanguaging as an effective peer-teaching tool, as demonstrated by their intentional instructional decisions to group them together. For example, Instructor Ozan employs this technique as he tries to group students together because of their differences between the English levels so that they can help each other better. He realized that when he matches students randomly they cannot engage in the tasks, but when they work together, they understand the task better and if they write together they can learn new words from each other.

Also, this strategy was employed by other instructors such as instructor Burcu and instructor Ece: "I tried to choose the group students in terms of active passive. So that they can learn from each other." (Instructor Burcu, interview) Instructor Ece also mentioned that she tries to make the Arabs in the same group, especially who knows English better than other one. Because when she explains in English but they do not understand, she tries to explain but when it is not acquired, she asks for a help from another student to explain in Arabic. From a pedagogical perspective, teachers see translanguaging as an essential tool for understanding challenging concepts without direct English equivalents and for clarifying tasks. By carefully grouping students with the same L1, teachers actively leverage this practice rather than simply tolerating it. This grouping allows more experienced students to explain content to classmates who struggle, creating focused peer scaffolding.

Additionally, it prevents the breakdown in communication that can occur when beginning-level learners from diverse linguistic backgrounds must rely only on English. Teachers aim to remove affective filters, boost self-confidence, and promote participation by purposely allowing translanguaging through homogeneous grouping. Others carefully balance this approach to ensure students ultimately engage in cross-cultural conversation. Hofstede et al.'s (2010) perspective supports this, noting that students from different ethnic backgrounds form subgroups and that it is considered

"immoral" to treat in-group members better than others (p. 118). In Middle Eastern culture, the family's protective and educational roles shift to peer groups in the classroom when students are educated away from their natural support networks. Students replace their traditional solidarity networks with a surrogate family made up of peers. Their culturally rooted learning model involves children learning by observing and doing together as *"apprentices"* with elders, not in isolation. This pattern continues in these family-like peer groups (Gregg, 2005, p. 47). Unlike the competitive Western approach, students become both masters and apprentices to each other when learning a new language or academic subject, rather than competing. Collaborative action and interactive knowledge-building, which may appear to be simple collectivism from the outside, are actually cultural mechanisms of security and solidarity that they develop in response to academic challenges. Moreover, the students' cooperative behaviors in this study are not simply learning strategies. Joseph (1999) calls this *"connectivity"* (p. 338). Kağıtçıbaşı (1996) refers to it as "emotional interdependence" (p. 337, as cited in Gregg, 2005). These attitudes have deep cultural roots. When students face an academic challenge and use translanguaging, they are not just translating words. As Kuroda and Suzuki (1991) found, switching to their native language also activates cultural codes that mandate group solidarity, such as loyalty and honor. When students speak Arabic in the classroom, they stop acting individually. Instead, they help each other, and strive not to leave anyone behind. Benefitting from their native language flips that cultural switch, making them feel like a family or group that must be loyal to one another.

On the other hand, translanguaging practices are viewed as an automatic cognitive reflex to comprehend meaning immediately by Turkish classmates. When Arabic-speaking students' L2 remains insufficient, they automatically draw upon their L1, which was observed by their peers: "It just comes out of their mouth, teacher. They don't want to waste time looking at their phone, they just ask someone directly, or it comes out in Arabic, teacher" (Turkish clasmate, FG Discussions). The majority of students agree that the move to Arabic is automatic rather than deliberate. They see that when a classmate gets stuck, their native tongue just comes out. "They try to speak more English than Arabic. Arabic comes out automatically, so I don't think there's anything intentional about it" (Turkish clasmate, FG Discussions). Another student

also mentioned when their English falls short, they turn to Arabic to learn better, and to understand. The Turkish classmate higlighted that once they understand the subject, they understand English too, they understand it in Arabic and then map it into English.

They observe that where English is insufficient, they instinctively need their L1 to understand the subject matter. To speed up the process, they even integrate their Arabic classmates into the lesson and ask each other. According to the focus group's observations, translanguaging was conceptualized as a valid and effective method of cognitive mapping. The Turkish students deliberately disassociate the usage of the L1 from ideas of academic resistance or laziness by noting that their colleagues actively "try to speak English" yet "automatically" turn to Arabic when their ability is lacking. They understand it as an automatic consequence of real cognitive work, rather than a deliberate act. The classmates' clear recognition of the cross-linguistic transfer taking place in real time is particularly noteworthy; they explain how Arabic-speaking students successfully map their conceptual understanding onto the English target language after first decoding difficult Arabic concepts. In their peers' eyes, the native language is an essential cognitive scaffold that enables the final grasp of English rather than a barrier to learning it.

To summarize these results, Table 12 shows how teachers and Turkish classmates recognize translanguaging's critical significance in academic comprehension but perceive it differently as a planned teaching approach versus a spontaneous cognitive response.

Table 12. Instructors' and Turkish Classmates' Interpretation on Translanguaging as Pedagogical and Cognitive Tool

Observer Group	**Observed Practice**	**Interpreting Sense-Making**
Instructors	Grouped students with shared L1 but mixed proficiency levels Assigned advanced bilingual students as "co-teachers" to explain instructions and complex vocabulary to peers	Strategic Peer Mediation: A deliberate pedagogical tool to prevent cognitive overload and collaboratively compensate for L2 gaps.
Turkish Classmates	Spontaneous L1 slips to save time Instinctive L1 inquiry when English falls short	Automatic Cognitive Mapping: A natural cognitive reflex to decode concepts in L1 before mapping them to L2.

4.4.3. The Paradox of Translanguaging & Fear of Over-reliance

Although translanguaging is recognized for its scaffolding benefits, over-reliance on the L1 is sometimes perceived as a teaching trap that hinders target language output. The safe environment unintentionally becomes a comfort zone that may impede English development when the mother tongue takes precedence over other forms of communication. This concern is vocalized by educators like Ozan and Ece. For instance, Instructor Ozan said:

> If they were grouped with students who speak Turkish or French, then they cannot communicate at all. So I think if they are grouped together all the time, they get used to it. And they cannot figure out how to communicate with other cultures or other students. So, in that situation, especially, they need to practice their English and try hard, but this can set a boundary for that. That's all I think. (Instructor Ozan, interview)

According to him, the development of L1-based groups is a significant obstacle to language learning. He assesses how student's dependence on shared languages limits their exposure to a variety of communication contexts. In the end, his sense-making highlights a basic conflict between the students' urgent demand for social comfort and the long-term educational requirement of cross-cultural L2 involvement. Additionally, instructor Ece stated that excessive use of Arabic may hinder English development. In fact, she stated some students deliberately choose to avoid groups with Arabic-speaking students in order to step outside their comfort zone:

> I think it's not a problem for them, but maybe we can say that there is one disadvantage: if they use Arabic a lot, they do not want to use English. And they cannot speak English very well because of Arabic. And most of the time, one student said, Teacher, I don't want to be in a group of people who know Arabic because I want to improve my English, so please don't put me with them. (Instructor Ece, Interview)

This finding shows that translanguaging is viewed as a two-edged sword that needs to be carefully managed pedagogically. L1 use is rationalized as both a dangerous comfort trap and a supporting scaffold by emphasizing a student's clear wish to be kept apart from peers who speak Arabic. Instructor Ece interprets the

student's actions as an act of academic agency, which a deliberate recognition that sustained exposure to the mother tongue inhibits genuine interaction with English. As a result of this, although translanguaging reduces anxiety, its unchecked presence in group dynamics can paradoxically become the biggest barrier to learning a second language, according to two of the instructor's thoughts.

In addition to these, translanguaging is characterized as a communication barrier in some of the lessons by Turkish students. The safe Arabic-language space created by foreign students in the classroom has built an invisible wall between Arabic-speaking students and the rest of the class, which may hinder the total integration. This was outlined by a Turkish classmate: "I feel terrible. Because I want to understand, but I don't. Then there's a breakdown in communication" (Turkish classmate, Focus group discussions).

Turkish students experience Arabic as an unexpected social barrier, even though they do not view it as deliberate exclusion. Therefore, in these situations, Turkish classmates interpret translanguaging as a frustrating linguistic barrier that separates them and inhibits their sincere desire to connect with their peers, than as a cognitive tool. Because Türkiye and Arabic-speaking countries are collectivist cultures, students are more comfortable speaking in smaller groups. As Hofstede et al., (2010) outlines, students are more hesitant to participate when out-group members are present, which can be interpreted as a tendency to switch to Arabic to be more active in group work. In order to clearly illustrate this duality, Table 13 highlights how instructors and Turkish peers phenomenologically view the contradictory risks and social barriers associated with over-reliance on the L1.

Table 13. Instructors' and Turkish Classmates' Interpretation on Translanguaging as a Fear of Over-reliance

Observer Group	Key Observations	Interpreting Sense-Making
Instructors	Persistent L1 grouping and L2 avoidance. Students actively requesting separation from Arabic-speaking peers to force L2 output.	The Comfort Zone Paradox: A double-edged sword where unchecked L1 reliance hinders long-term L2 acquisition and cross-cultural engagement.

Observer Group	Key Observations	Interpreting Sense-Making
Turkish Classmates	In-group Arabic conversations during mixed-group activities. Sudden breakdowns in cross-cultural communication.	The Invisible Wall: Experienced not as deliberate exclusion, but as an unintentional, frustrating barrier disrupting classroom integration.

To conclude, translanguaging is framed as a pedagogical trap if not controlled by the teachers. While they accept that the native language provides a safe space, too much of it traps the student in that safe space and severs their connection with the target language. On the other hand, Turkish students perceive the use of Arabic not as an academic problem,but as an emotional frustration where their desire to understand is not met, disrupting classroom communication. Therefore, translanguaging is understood as a double-edged sword that must be carefully managed in multilingual environments.

Overall, the instructors and Turkish classmates make sense of the translanguaging practices of Arabic-speaking students by interpreting them as a psychological and emotional coping mechanism, cognitive and pedagogical scaffolding, and, lastly, as a source of hesitation due to the overuse of L1 and barriers to communication with Turkish classmates. In this study, the non-Arabic-speaking teachers working with Arabic-speaking students experience translanguaging through a different, mediated lens than bilingual educators who can switch between languages with ease to bridge communication gaps.

To begin with, regarding the first sub-theme, which is about psychological and emotional safe space, even though Jegede (2024) found that because teachers share the same L1 with the students, contrary to this study, the students were able to understand the topics better, and observed the change in students' faces positively. Similar to this study's findings, Jegede (2024) also reported that students' confidence increased when they used their L1 in class. It was also noted that when students first comprehend the concept in their L1, they are able to apply their learning, as the Turkish classmates also noted the mapping in their L1 to L2. Just like teachers Ozan and Ece in this study, teachers in Andleeb et al. (2024) worry that relying on translanguaging may impede the improvement in L2 proficiency. However, teachers also recognize the benefits of

translanguaging, as it enhances students' participation and creates a sense of belonging, which aligns with this study's results regarding teachers' perceptions.

Similar to the findings, Kuning and Haq (2024) also highlighted that most students feel comfortable and that when they benefit from their L1, psychological barriers are reduced; however, the teachers in this context had the same L1 as the students, unlike in this study. Khan and Akram (2024) also noted teachers' perceptions of translanguaging as a confidence builder, as observed in this study: when Arabic-speaking students come to the board and are allowed to use their L1, their confidence increases. In this study, teachers also perceive translanguaging as cognitive scaffolding and regard its allowance for deep comprehension, which helps students engage with the lesson, as important for acquiring knowledge. Panezai et al. (2023) supported the idea that translanguaging boosts students' confidence and helps overcome hesitation. In this study, teachers intentionally employ translanguaging to make meanings clear; however, as the teachers are non-Arabic speakers, they are unable to do so. On the contrary, some students become teachers who clarify concepts to their peers in their mother tongue.

Furthermore, the instructors' and Turkish classmates' perceptions highlighted translanguaging as a pedagogical and cognitive tool. Yuan and Yang's (2020) findings also demonstrate the instructor's use of translanguaging to create a more comfortable environment to aim for rapport building. Despite the fact that instructors in this study do not share the same L1 with students, they cannot achieve this however, by allowing students to benefit from their L1 and creating groups based on their linguistic background, using some students as assistants, they allow translanguaging in the classroom. What was noteworthy and consistent in their study, as in this study, is the teacher's integration of L1 to reduce affective resistance and prepare students to acquire the content. This demonstrates that letting students use their L1 creates a sense of emotional comfort and reduces the psychological barrier to learning. Moreover, Yuan and Yang (2023) also point out that, in the study, pre-service and in-service teachers were motivated and assisted to engage cognitively and socially in negotiating meaning and knowledge co-construction with peers, suggesting that students construct knowledge collectively by interacting with each other in their L1 through cognitive

scaffolding. The instructors in this study also mention their strategies for grouping students by L1.

In the same way, peers served as support groups, and teachers noted that students with similar backgrounds worked together in some way in Pitkanen-Huhta and Mantyla's (2021) study. Because the teachers do not know the students' languages due to a multilingual class environment, they embraced translanguaging, believing L1 supports learning, and tried to employ visuality to make meanings clearer. As Desmond (2024) suggested, in reading classes, students can be put in homogenous groups (Lang, 2019), and in writing classes, language partners can be formed for support to scaffold, and the linguistic control is also suggested to be given to the students by allowing co-learning and honoring the students with their home language. These suggestions were somewhat implemented by the instructors, as they stated they try to put them in the same groups based on their L1, and let them benefit from their native language freely. Even more, they asked for the equivalence of some Arabic words, which makes students feel honored. This is similar to Garcia and Sylvan's (2011) study, in which students are allowed to use their home languages to complete the tasks, but the outcomes should be presented in English. This translanguaging practice was employed with Arabic-speaking students in this class: when the instructors divided them by L1, they immediately benefited from their native language to complete the task, drawing on their repertoire, and the result appeared in English. Therefore, Teachers in this study encourage students to use their L1 even though they do not comprehend it.

Duarte's (2019) findings resonate with this study: in content classes in Germany, although students were fluent in German, they immediately switched to their L1 when working with pairs who shared their language. The teacher deliberately puts them in the same groups to let them work freely. Although students were allowed to use their L1 in Duarte's study, their conversations were mostly recorded in German, which may have contributed to their high proficiency in German. Nonetheless, the students in this study have lower proficiency in English and are learning English; their translanguaging practices were observed to be more intense. They constantly mixed languages, switched to Arabic entirely, and designed the product entirely in English.

Regarding the last sub-theme of this research question, having various languages in the class, where teachers do not share the same L1 with everybody, Ticheloven et al. (2021) found that letting students use their native languages resulted in linguistic isolation mentioned by the students. They stated that not only they but also teachers may feel excluded because they do not understand what students who share the same L1 speak to each other. This aligns with this study's results, as Turkish students also felt excluded during a task because they did not share the same language. Ticheloven et al. (2021) found that some teachers are uncomfortable due to not being able to keep track of what they are speaking; however, for the instructors in this study, this was not the case, because they allowed students to use it however and whenever they wanted and did not mention any kind of exclusion or concern. On the other hand, Ağırdağ (2010) illustrated that Turkish students' translanguaging practices were limited in Belgian schools; teachers inhibited the use of L1 by holding preconceived ideas about using the native language in class as a hindrance. This shows a contradiction in this study: in this EFL setting, the instructors do not inhibit but allow them to use it.

This is also in line with Abdulazeez et al. (2025), who note that one of the main challenges Arab students face in England is the language barrier, and that their limited proficiency in English results in their not engaging with their peers (Badwan, 2015). As Turkish and Arabic-speaking students do not share the same L1 in this context, they can only communicate in English; however, they avoid doing so because of their low English proficiency and communicate more with their Arabic-speaking peers. Lastly, looking from a different perspective, by focusing on secondary EMI classrooms, Tai and Li (2025) found that there may be the danger of exclusion of others who do not share the same L1 within the classroom, which means that if a teacher and students with the same L1 translanguage, they may create an in-group and leave out outsiders. In this case, this finding supports the feelings of Turkish classmates as they reported having a lack of communication and alienation due to not sharing the same L1, and when they work together in a group, they feel excluded by missing the cultural references and inside jokes too, just as Tai and Li (2025) suggested.

CHAPTER 5

DISCUSSION

5.1. Presentation

The results of the study will be thoroughly discussed in this section, with an analysis of the findings arranged according to the research questions. In order to address the first research question, the participants' lived translanguaging experiences will first be discussed, with clear links to relevant research. The second study question will then be addressed, connecting the results on Arabic-speaking students' perceptions of translanguaging to previous research. Lastly, the results of the third research question about the sense-making experiences of Turkish classmates and instructors will be emphasized.

5.2. Discussion

This study aimed to explore the lived translanguaging experiences of Arabic-speaking students in an EFL class with an emphasis on their lived experiences and the interpretations they make of these practices. This study aimed to understand how Arabic-speaking students, their Turkish peers, and their teachers negotiate and interpret translanguaging in the classroom. What made this study unique is its focus on an EFL classroom in Türkiye, where the teacher and most students speak Turkish, and Arabic-speaking students are minority. These students build their in-group for support, since they cannot use their first language with the teacher. They often use Arabic address forms to create a sense of safety, which is a new finding not often discussed in previous translanguaging research. By mixing Arabic and English in the

same utterance, they do more than fill language gaps, they create a new space that supports their well-being, helps them feel accepted, and protects them from feeling isolated in a mostly Turkish-English setting. This study shows that for minority students who cannot use their first language with most classmates, translanguaging is not just a learning tool but a critical way to survive, build identity, and stay emotionally strong.

In addressing the first research question regarding how students experience translanguaging, the findings align with the literature covered in this study. The students engaged in translanguaging as they completed the classroom tasks. When things were unclear, they got help from their L1 to manage the situation and overcome it. Translanguaging was observed in organizing tasks to enable students to effectively manage their group dynamics. This strategic management reflects Yuvayapan's (2019) finding that students employ translanguaging to make instructions simpler for themselves and their peers. Furthermore, the way students in this study utilized their repertoires to complete assignments corresponds with Wang's (2022) illustration of meaning negotiation during group activities, as well as Pun & Tai's (2021) and Charamba's (2023) observations of students creating meaning with the help of their L1 to complete tasks appropriately. Ultimately, the vast majority of these transitions were strategic steps directly aimed at solving and organizing the task (on-task). The solidarity displayed by Arabic-speaking students helping each other in an English class was not actually about disrupting the lesson; it was the realization of these highly cognitively focused on-task interactions, a pedagogical reality supported by Duarte's (2019) findings on cognitive effort.

In the context of cognitive scaffolding, most Arabic-speaking students draw from their Arabic repertoire when their English remained insufficient, and they were trying to make meaning. This active use of the L1 to understand content and acquire new knowledge mirrors findings by Khudhur et al. (2025) and Almashour (2024). Additionally, as Wang (2019) and Razkane et al. (2025) noted regarding the comprehension of complex topics, the students in this study utilized translanguaging as a cognitive scaffold for meaning-making, an approach strongly aligned with Rabie-Ahmed & Mohamed (2024). Kuning & Haq's (2024) findings also resonate with this study, underscoring that teachers view translanguaging as cognitive scaffolding that

enables deep comprehension. Their utterances included both languages, enabling them to benefit from both repertoires. The vast majority of participants viewed this practice as a highly positive pedagogical strategy that let them to speak more fluently and prevented communication breakdowns, which reinforces Zhou et al.'s (2021) conclusion that translanguaging acts as a strategic tool to maintain speech flow and gain reflection time. Even though these findings are consistent with the cognitive support arguments for complex topics (Andleeb, 2024; Jegede, 2024; Khan & Akram, 2024), this study shows that students actively used this scaffolding not only when acquiring information but also when producing information, such as maintaining meaning construction, filling in word gaps, and reducing cognitive load during numerical data transfer.

Arabic-speaking students also engaged in translanguaging by integrating two languages within a single system. They developed their third space by automatically combining Arabic grammar rules with English, creating a hybrid language specific to them. This morphological blending aligns with Emilia & Hamied's (2022) observation of linguistic hybridization, where it is typical to combine words and idioms from both languages. Furthermore, this practice strongly reflects the "ArEnglish" phenomenon described by Rabie-Ahmed and Mohamed (2024), in which participants smoothly incorporated Arabic structures into their English speech. The findings demonstrated that students employed translanguaging when they checked each other's errors and corrected them. Because the students in this study did not share the same L1 with their instructors, they tried to correct each other's errors by themselves without guidance, benefiting from their L1 when evaluating and controlling the quality of their language production. This self-guided negotiation of meaning aligns with Rasman (2018) and Wang (2022). Similarly, it reflects Eren's (2025) finding that Turkish EFL students list improving metalinguistic awareness as an advantage of translanguaging. However, other studies diverge on this matter (Li et al., 2025; Wang, 2019),as they highlight teachers employing translanguaging to support vocabulary and grammar development, due to the fac that a teacher-led scaffolding that was absent in this context.

The students in this study also engaged in translanguaging through scaffolding one another, and peer collaboration and mediation were observed to a considerable extent. Some students were more proficient in English and served as bridges and

mediators, constantly helping their peers. As these students were a minority in the classroom but shared the same L1, they formed their own groups and got help from each other most of the time. This collective effort reflects Fang & Liu's (2020) observation that peers with lower proficiency are supported through translanguaging, as well as Pitkanen-Huhta & Mantyla's (2021) conclusion that peers are an important source of support. The way these students addressed each other in their L1 to ask for help or start a conversation created an emotionally safe space, successfully importing a casual register to turn the serious classroom ambiance into a more pleasurable environment as noted by Pun & Tai (2021). Ultimately, this peer scaffolding enabled them to gain knowledge together and foster a supportive community, aligning closely with the collaborative findings of (Almashour, 2024; Charamba, 2023; Khudhur et al., 2025; Rasman, 2018).

In response to the second research question's findings, the students in this study interpreted their translanguaging experiences differently. Some students make sense of their experiences as a conflict, which reveals a dilemma between their ideal and real selves. Although they expressed disapproval of translanguaging in social situations specifically the blending of Modern Standard Arabic, dialects, and English classroom observations revealed that these same students actively pursued meaning-making through translanguaging. Their ideas and applications showed distinction in a real classroom environment. This observation closely aligns with Rabie-Ahmed & Mohamed (2024), who also noted that students' theoretical viewpoints often differ from their actual classroom applications regarding translanguaging.

Additionally, some of the Arabic-speaking students feel bad about using their L1 in an EFL environment, believing it hinders their L2 acquisition. These participants possess the monolingual idea, viewing L1 use as a deficiency, contrary to language learning rules, and detrimental to their progress. For instance, some participants noted that employing translanguaging in the classroom is a sign of low proficiency and they think their progress in acquiring English may slow down if they benefit from their L1. This self-perception corroborates findings from other studies (Zhou & Mann, 2021; Wang, 2019; Yüzlü & Dikilitaş, 2022), where students associate translanguaging with lower proficiency levels and use their L1 "detrimentally" (Abashaar et al., 2026, p. 9), much like the participants described by Moody et al. (2019) and Webb et al. (2023).

Other students in this study were found to interpret translanguaging as a safe space, a benefit, and perceive it positively in regard to their L2 learning. The students mentioned how comfortable and relaxed they feel when they use their Arabic in class. They perceived translanguaging as a safe space, which made them feel more comfortable and relaxed in the classroom when using their L1. They believe that their Arabic makes it easier to comprehend English. The findings are consistent with other studies, which illustrated that students feel relieved, less anxious, and peaceful to be able to use their L1 in the classroom and highlight the positive impact on translanguaging in their language learning (Abashaar et al., 2026; Back et al., 2020; Tai, 2025; Wang et al., 2025). Titania & Ashadi's (2024) findings also highlighted that translanguaging created a space for students to express themselves more comfortably in the classroom. Students' confidence in expressing their ideas comfortably is also derived from translanguaging (Javaid et al., 2025).

The way students interpret translanguaging is also supported by Yüzlü & Dikilitaş's (2022), Cenoz et al's. (2022), and Tai & Li's (2025) findings, which reported that the anxiety level of the students was reduced and the comfort level was increased due to employing translanguaging by enabling the creation of an emotionally safe classroom environment. The students in this study further reported feeling more secure and motivated as a result of translanguaging in the classroom, supporting the study's findings. Some Arabic-speaking students reported that their L1 is beneficial and helpful in class, which aligns with Webb et al. (2023), who also noted two benefits of translanguaging and one of them as a supportive tool for language acquisition. The findings demonstrated that the students perceived translanguaging through the use of adjectives such as "comfortable" and "relaxed". The way they feel comfortable and relieved through translanguaging is also reported in other studies, where translanguaging helped students to understand difficult concepts, aids in lowering their anxiety, and allows students to be more confident in the classroom while learning a new language (Andleeb, 2024; Jegede, 2024; Khan & Akram, 2024; Kuning & Haq, 2024).

Building on this sense of comfort, the students in this study reported feeling more secure and motivated, as utilizing their L1 naturally enabled the creation of an emotionally safe classroom environment. This specific reduction in anxiety and

increase in comfort levels is supported by Yüzlü & Dikilitaş (2022), Cenoz et al. (2022), and Tai & Li (2025), who similarly identified emotional safety as a main outcome of translanguaging. Moreover, some Arabic-speaking students specifically noted their L1 as a helpful and supportive tool for language acquisition in class; this corresponds directly with Webb et al. (2023), who identified this supportive function as one of the primary benefits of translanguaging. Ultimately, the students' repeated use of adjectives like “comfortable” and “relaxed” to describe their ability to understand difficult concepts without anxiety reinforces a broad consensus in recent literature (Andleeb, 2024; Jegede, 2024; Khan & Akram, 2024; Kuning & Haq, 2024) which demonstrates that translanguaging acts as a catalyst for lowering anxiety and building confidence while learning a new language.

The study's findings indicated that two participants made sense of translanguaging as a collective experience. These students acted as a bridge in the class by voluntarily mediating classroom discourse and utilizing their Arabic from time to time to ensure their peers were not left behind. This collective understanding of translanguaging as the primary source of cooperative peer learning directly aligns with Eren's (2025) observations. Because these two students were more proficient in the language compared to others, they perceived their L1 use as a means of solidarity; this dynamic reflects Charamba’s (2023) statement that more proficient students serve as a support system by scaffolding knowledge and demonstrating unity. Furthermore, the way these students naturally assisted each other in comprehending topics by taking a mediational role is consistent with Udling & Warren (2023), while their use of L1 as a scaffolding mechanism in peer interactions parallels Rasman’s (2018) findings.

By explaining English concepts and materials to each other in their native languages, those who understood the lesson better took the initiative to assume the role of a teacher, creating a sense of mutual support that helps peer learning. However, one of these students perceives supporting each other not merely as a voluntary act, but as a natural duty of the community they belong to. As this student feels compelled to help their friends and act as mediators, his behavior deeply corroborates Lin & He’s (2017) findings, which similarly revealed that natural translanguaging practices reinforce students' sense of belonging, identity, and solidarity in the classroom. Ultimately, this cycle of mutual sharing not only provides the transfer of academic knowledge and

expertise but also function as a significant source of empowerment, which allows students to create their own safe spaces within the classroom by centering their native language.

In the actual classroom setting, the students in this study were found to employ translanguaging effectively when working together, significantly benefiting from their L1 during group activities. When working collaboratively, they would mostly switch to their L1 to clarify meaning and scaffold peer comprehension, a practice that directly corresponds with Nikula & Moore's (2019) findings across various contexts. Specifically, the students were observed speaking in Arabic to each other to point out errors on their papers or to choose the precise words for their answers. These specific translanguaging dialogues closely mirror those observed by Duarte (2019), who noted that students use their L1 to work together to construct meaning. In both instances, students collaboratively complete tasks in the target language with vital support from their native language, utilizing shared strategies such as discussing appropriate wording and presenting counterarguments.

Regarding the final research question, the findings revealed that instructors and Turkish classmates make sense of Arabic-speaking students' translanguaging as an essential emotional and psychological coping mechanism. They portray it as a survival strategy that boosts students' confidence, reduces their anxiety, and helps them navigate the challenging social and academic demands of a foreign classroom. This specific reduction in anxiety and increase in cognitive development when L1 is allowed parallels the findings of Jegede (2024), Kuning & Haq (2024), and Khan & Akram (2024). Furthermore, the instructors' observation that students become more comfortable in a foreign environment directly reflects Yuan & Yang's (2020) concept of creating an emotionally safe environment, as well as Ticheloven et al.'s (2021) finding that translanguaging provides emotional support by acting as a safe refuge. The way teachers intentionally use this to increase participation and comprehension is consistent with Panezai et al. (2023), while its role as a strategy to reduce fear and increase involvement mirrors Tai & Li's (2025) observations.

The instructor's and Turkish peers' sense-making process through translanguaging extended into the cognitive domain, where they recognized the L1 as a crucial and essential tool for meaning-making and academic engagement. Instructors

specifically mentioned that with the help of translanguaging, students acquired complex terms and vocabulary much more easily. This utilization of the L1 to comprehend material and facilitate learning particularly for those less proficient in the language of instruction and its specific role in teaching new vocabulary to improve multilingual skills are directly supported by Razkane's (2025) findings. Furthermore, the observation that translanguaging helped to explain concepts, assess understanding, establish rapport, enhance students' participation, and redefine context knowledge deeply corroborates the detailed frameworks presented by Sipayung et al. (2024) and Wang & Shen (2024).

In the observed classroom setting, the teachers in this study did not share the same L1 as the students. Therefore, rather than explaining important concepts and giving tasks in both languages themselves to scaffold instruction as was observed in Liu et al.'s (2020) study, these instructors encouraged students to help each other. They deliberately placed students in the same groups where they could scaffold knowledge and learn collectively. Despite not speaking the L1 themselves, the teachers stated that the benefits of translanguaging were clearly evident, noting specificaly how it enhanced overall comprehension and increased students' participation. These observations mirror the documented benefits in studies by Wang (2019), Fang & Liu (2020), and Zuo & Walsh (2023). Ultimately, because the instructors could not rely on the L1 directly, they adapted by asking peers who were more proficient in the language to assist. This peer reliance highlights a unique classroom environment, standing in contrast to the findings of Kırkgöz et al. (2023), in which the teachers themselves were able to utilize the L1 to clarify concepts.

Additionally, the results demonstrated that although instructors intentionally employed translanguaging as a scaffolding strategy using bilingual students as peer mediators to negotiate complex instructions and abstract concepts, the Turkish classmates viewed it as an instinctive cognitive reaction necessary to overcome linguistic difficulties. Together, these perspectives depict a highly collaborative learning environment where the native language played a crucial role in cognitive processing and mutual academic support. In this environment, students themselves took on the teacher role to help their peers understand the content, a dynamic that directly reflects Lin & He's (2017) observations on how peer-led translanguaging

leads to more proficient language learners and fosters a profound sense of community. Because the teachers did not share the same L1 as the students, the Arabic-speaking students naturally formed their own community to bridge communication gaps and help each other. They utilized translanguaging to successfully scaffold peer comprehension and manage classroom interpersonal dynamics, a practice extensively documented by Nikula & Moore (2019).

Furthermore, the instructors explicitly encouraged and supported students to engage cognitively and socially in negotiating meaning and the co-construction of knowledge with peers, which strongly resonates with Yuan & Yang's (2020) findings. In this setting, peers became an essential source of help; students sharing the same L1 supported one another, fostering both rapport and learning, as highlighted by Pitkanen-Huhta and Mantyla's (2021). To facilitate this, the teachers deliberately divided students by their home language, grouping them homogeneously so they could work together and collaboratively make meaning. This specific use of translanguaging as a pedagogical and cognitive tool closely parallels Desmond's (2024) observations during reading lessons and Duarte's (2019) findings regarding students deliberately divided into groups to complete tasks.

Although the teachers themselves could not personally employ translanguaging due to having different native languages from the Arabic-speaking students, their core instructional strategy involved actively pairing bilingual peers to support each other. This specific method of dividing students by linguistic background functioned as a deliberate instructional strategy, effectively functions as what Cenoz et al. (2022) define as pedagogical translanguaging. Through this strategy, peer help was consistently enabled; students interactively co-created knowledge, assisted one another in meaning-making, and demonstrated remarkable unity through their L1. This collaborative and interactive co-creation of knowledge is firmly supported by the findings of Eren (2025) and Wang (2022). Moreover, the way this peer-assisted scaffolding process fostered relationships, inclusivity, and understanding among the groups aligns perfectly with Almashour's (2024) observations, while the students' reliance on the L1 to create meaning and demonstrate unity corroborates the specific scaffolding mechanisms detailed by Rasman (2018) and Charamba (2023).

Lastly, the instructors and Turkish classmates interpreted translanguaging through a paradox. Although they stated its benefits and noted it as a natural and a necessity, they also identified drawbacks. Specifically, two of the instructors in this study expressed concern about potential hindrances to English development, noting the risks of relying excessively on the L1. Although these teachers agreed on the benefits of translanguaging and actively created space for it in the classroom, they mentioned that over-reliance poses risks reflects an underlying monolingual attitude. While none of the instructors explicitly mentioned school policies, their personal views regarding the dilemma of L1 overuse closely align with the teacher dilemmas reported by Liu et al. (2020). Furthermore, although their hesitation does not reach the extremes of punishing students as seen in the highly monolingual attitudes documented by Ağırdağ (2010) it still echoes the broader resistance and concerns about linguistic nationalism and the predominance of dominant languages identified by Rafi & Morgan (2022). In contrast to contexts where schools are compelled to adopt strict monolingual teaching philosophies, the instructors in this study did not mention any negative feelings regarding translanguaging; but, they were simply hesitant about its overuse. Their practice of permitting the L1 despite operating in an EFL environment parallels the findings of Pun & Tai (2021), who noted that teachers allowed L1 use despite English-only regulations, and contrasts with the strict school policies regarding excessive L1 use addressed by Fang & Liu (2020). Ultimately, the instructors' cautious acceptance mirrors the mixed feelings observed by Cenoz (2022), where teachers initially felt reluctant and guilty about using the L1 in class, even as their pedagogical way of thinking improved positively.

Regarding the Turkish classmates' sense-making, their experiences revealed a sense of exclusion despite being the majority. Because the Arabic-speaking students were a minority in the classroom, they organically formed their own community. When they were divided into groups, they unintentionally switched to Arabic even when their Turkish classmates were present. The Turkish peers mentioned that this lack of communication and not sharing the L1 functioned as a barrier, which they explicitly described as a social wall because they could not understand their Arabic-speaking peers. This specific feeling of alienation and linguistic isolation when non-native languages are spoken is precisely what Ticheloven et al. (2021) documented,

warning that teachers and peers alike may feel alienated when they cannot understand in-group communication. The Turkish students' experiences directly reflect the risk of excluding students who do not speak the same L1, leading to the formation of an exclusionary in-group, as highlighted by Tai & Li (2025). Furthermore, their feelings of being accidentally left out of the majority validate the concerns raised by Pitkanen-Huhta and Mantyla (2021). Finally, the role of this language barrier preventing meaningful interaction and acting as a significant social obstacle parallels Abdulazez et al.'s (2025) findings regarding the peer interaction challenges Arabic-speaking students encounter in foreign contexts.

CHAPTER 6

CONCLUSION

6.1. Presentation

The purpose of this section is to present the findings of this study with reference to research questions and themes appeared. It then provides the implications, the limitations of this study and lastly offers possible recommendations for further research.

6.2. Conclusion

This study aimed to uncover the lived translanguaging experiences of Arabic-speaking students in a Turkish EFL setting. By applying an IPA combined with TA, the study sought to explore these lived experiences in detailed, specifically investigating how Arabic-speaking students make sense of their own translanguaging practices. Furthermore, the research also examined the broader classroom dynamic by exploring how the teachers and classmates of these foreign students perceive and make sense of these same translanguaging behaviors.

Having analyzed the data through both IPA and Thematic Analysis (TA), the study found that while the students' experiences overlapped in several aspects, they also exhibited distinctive nuances and divergent perspectives. The results showed idiosyncratic patterns within the same overarching themes. Regarding the first research question, the findings revealed that translanguaging was manifested primarily in the context of task management. While some participants benefited from their L1 to exercise authority and guide tasks, others employed it as a form of editorial control to support linguistic accuracy. The use of L1 consistently served as a cognitive scaffold; while some students utilized syntactic anchoring and semantic labeling, others relied

on their L1 as a vital survival strategy to fill lexical gaps. The findings further illustrated that students created their own unique language space by blending Arabic and English rules within the same utterance, demonstrating they were living two languages in one system. Additionally, students exhibited metacognitive control through accuracy monitoring; they switched to their L1 not only to emphasize the target language's rules but also to engage in other-regulation, which is one of the main characterics of Vygotsky's SCT, actively guiding and correcting their classmates' linguistic output. This expert-to-peer correction is consistent with Nguyen and Le's (2025) findings that learners employed translanguaging to scaffold and correct each other's output within the ZPD in expert–novice patterns. Beyond the cognitive dimension, translanguaging functioned as a crucial social tool. As a minority group in the EFL classrom, these students formed their supportive in-groups, and used cultural address forms from their L1 to regulate social relationships. This collective scaffolding transformed the solitary struggle of language acquisition into a communal safe haven, where the L1 served as a unifying force. This pattern is consistent in Rajendram's (2023) analysis, who pointed out that translanguaging promoted mutual support and rapport among multilingual peers. More competent peers engaged in this dynamic to offer emotional and cognitive assistance, by fostering deep empathy within the group.

With regard to the second research question, the results demonstrated a psychological tension in how students make sense of their translanguaging practices. Some experienced an internal conflict, feeling a sense of guilt for using their L1 when their primary goal was English immersion. Conversely, others interpreted translanguaging positively,viewing it as a comfort-enhancing strategy that lowered anxiety and increased confidence in a foreign environment. Besides, for some of the students, translanguaging was a form of solidarity. Rooted in a collectivist culture that prioritizes social bonding, these students perceived collaborative L1 use as a duty a way to ensure no one was left behind while socioculturally co-constructing knowledge.

Finally, the findings for the third research question indicated that instructors and Turkish classmates perceived these translanguaging practices as essential psychological and emotional coping strategies. They viewed it as a survival mechanism that helps international students overcome academic difficulties while building confidence. Moreover, the results demonstrated that translanguaging is

perceived as an invaluable pedagogical tool by both the teachers and Turkish peers. Instructors often leveraged the students' L1 by purposefully grouping them or utilizing bilingual students as assistants. This allowed students to navigate complex academic tasks through peer-assisted support before achieving independent mastery. While peers viewed the L1 as a vital scaffold rather than a barrier, a notable fear of over-reliance emerged. Despite its acknowledged educational benefits by most of the instructors, two of the instructors and some Turkish classmates highlighted that excessive L1 use could become a teaching trap that impedes target language output. Turkish peers noted that it occasionaly lead to frustrating communication breakdowns during group work.

Ultimately, these findings emphasize that translanguaging is not merely a linguistic deficit but a complex educational asset. For the EFL classroom, this suggests that recognizing the social and cognitive functions of the L1 can help educators foster a more inclusive and empathetic learning environment while strategically managing the balance between bilingual support and target language production.

6.3. Implications

The findings of this study offer critical pedagogical implications for ELT practitioners and institutional stakeholders, particularly in light of the growing international student population. In such linguistically diverse settings, it is clear that traditional English-only approaches are no longer sufficient and there is a need to adopt more inclusive teaching models.

First, both teachers and institutional decision-makers must recognize that the growing number of foreign students calls for a meaningful educational transformation. Stakeholders should prioritize this demographic reality by revising teacher training programs. Educators require professional development opportunities that will prepare them to manage multilingual classrooms and see language variety as an educational resource rather than a barrier. When teachers are encouraged to view translanguaging as a legitimate learning approach rather than a rule violation, the overall quality and inclusivity of classroom interaction is likely to improve. Importantly, since teachers may hold monolingiual biases that, even unintentionally, reinforce the very guilt

students feel about using their L1, such professional development should also prompt teachers to examine their own linguistic beliefs.

Second, curriculum development techniques must be updated to reflect these changes. Existing programs must shift away from strict language borders and establish intentional space for planned translanguaging techniques. Instead of leaving L1 use to chance, curriculum should actively include it into classroom activities. Teachers, for example, can enable students to utilize their home language as a cognitive bridge during difficult brainstorming or planning phases, while still requiring that the final result to be in English. This systematic approach may guarantee that L1 use has a specific, goal-oriented educational objective.

On an emotional level, real efforts are needed to alleviate the guilt and internal struggle that students feel when using their mother tongue. This begins with awareness, instructors must first be cognizant of this affective burden, since recognising it is the precondition for addressing it. They should then explicitly normalize translanguaging from the beginning of the semester, easing students' self-imposed pressures by portraying the L1 as a natural cognitive support mechanism rather than an indication of linguistic weakness. Allowing international students to draw on their full linguistic repertoire in the classroom lowers their affective filter, reduces language anxiety, and eventually leads to a much stronger sense of belonging. However, addressing this affective burden should not fall on individual instructors alone. Institutions can reinforce classroom-level efforts by providing structural support, such as peer-mentoring programs or multilingual student clubs, where students' entire linguistic repertoires are valued, and counseling(PDR) services capable of identifying language-related distress. These actions alleviate the stigma that initially causes students to feel guilty and can redefine multilingualism as an institutional asset.

Finally, controlling group dynamics necessitates a more planned approach to avoid communication breakdowns and frustration among local and international students. To counteract the fear of over-reliance identified in the study, teachers should carefully plan mixed-group activities. Instead of randomly assigning groups, teachers might create assignments that need multimodal abilities and give particular roles to each member. This stops Arabic-speaking students from retreating solely to their L1

in-groups, while Turkish classmates see mixed group work as a collaborative, cross-cultural learning opportunity rather than a frustrating obstacle. Ultimately, adopting translanguaging as a classroom asset necessitates a thorough shift in teacher mindsets, curriculum design, and institutional regulations.

6.4. Limitations

Reliance on classroom observations and audio recordings introduces the possibility of the observer effect. The presence of a researcher and recording devices in the classroom environment may have altered the natural dynamics of both students and instructors. Awareness of being observed could may have led Arabic-speaking students to engage in increased self-monitoring, which can potentially restricting spontaneous translanguaging practices to align more closely with standard EFL expectations. Similarly, Turkish instructors may have been more conscious of their pedagogical choices and responses to L1 use than in an unobserved setting.

Another limitation is the time for data collecting. While the eight-week timeframe provided a comprehensive and complete picture of the participants' experiences, language acquisition and social integration are highly dynamic processes and may need longer observation. Students' linguistic anxiety, peer connection dynamics, and reliance on the L1 are likely to change over time. This study focuses on their translanguaging behaviors at an early stage in their academic journey, which may not fully represent how these coping techniques evolve over the course of an academic year as students become more integrated.

Last limitation of this study is the absence of gender diversity among its subjects. With only one female student among the ten participants, the findings primarily represent male perspectives on translanguaging behaviors. As a consequence of this, the findings may not completely capture any gender-specific nuances or distinct social-regulatory patterns that female Arabic-speaking students may encounter in a Turkish EFL setting.

6.5. Recommendations for Future Studies

Building on the study's findings as well as its limitations, numerous potential research directions arise. To address the limitations of a short-term observational period, future studies might greatly benefit from longitudinal designs. Tracking Arabic-speaking or other international students who share the same L1 for an entire academic year or longer could reveal how translanguaging practices change. A longitudinal method could help assess whether the use of translanguaging declines as target language ability and cultural integration increase, or if it remains a useful tool for social bonding.

Additionally, given the participants in this study were at the beginner skill level, future research may look into how translanguaging works at different proficiency levels of language learning. While beginners frequently use their L1 as an immediate survival strategy to fill lexical gaps and manage basic tasks, intermediate or advanced learners may use translanguaging for entirely different purposes, such as expressing complex identities or engaging in higher-level cognitive scaffolding. Comparative research across proficiency levels may clarify whether the role of the L1 simply decreases or fundamentally changes as students improve their English skills. Lastly, future research should aim for an equal proportion of male and female participants in order to have a more comprehensive understanding of how translanguaging is experienced by different genders.

REFERENCES

Abashaar, M. Y. M., Boonsuk, Y., & Rofiah, N. L. (2026). From monolingualism to translanguaging pedagogy: What can we learn from Thai EFL classrooms? Asia Pacific Journal of Education, 1–22.

Abdulazeez, Y., Reppa, I., & Mok, Z. H. (2025). The experience of Arab international students in universities in the UK. Journal of International Students, 15(3), 227–242.

Ağırdağ, O. (2010). Exploring bilingualism in a monolingual school system: Insights from Turkish and native students from Belgian schools. British Journal of Sociology of Education, 31(3), 307–321.

Agustin, S., & Wahyudi, R. (2024). Indonesian university students' practices and perspectives on translanguaging. Journal on English as a Foreign Language, 14(1), 238–260.

Akdeniz, E. (2025). The effects of translanguaging pedagogy in the pre-stages of academic writing at the tertiary level in an EFL context, Türkiye (Publication No. 949365) [Master's thesis, Middle East Technical University]. Council of Higher Education National Thesis Center.

Akkari, M. (2023). Translanguaging: The perceptions of adult Arabic learners of Turkish. International Journal of Language Academy, 11(1), 45–53.

Alhasnawi, S. (2021). Teachers' beliefs and practices with respect to translanguaging university mathematics in Iraq. Linguistics and Education, 63, 100930.

Almashour, M. (2024). Bridging worlds with words: Translanguaging and its impact on identity formation among Jordanian graduate students in Ontario. Frontiers in Education, 9, Article 1464741.

Al-Naddaf, Y., & Gołębiowski, R. (2025). Between borders and identities: (How) Arab EFL learners engage with global English. In S. M. Shearman, W. Witalisz, W. Chłopicki, & L. G. Kean (Eds.), Difficult neighborhoods: The semiotics of conflict in culture, literature, and language (pp. 287–315). ECU Academic Library Services. http://hdl.handle.net/10342/14445

Alnajjar, A. A., & Alacapınar, F. G. (2024). Understanding international students' academic adaptation and motivation to pursue higher education in Turkey. European Journal of Psychology and Educational Research, 7(2), 65–81.

Altan, E. (2025). Exploring English preparatory school instructors' reflections on translanguaging in their teaching practices (Publication No. 946404) [Master's thesis, Pamukkale University]. Council of Higher Education National Thesis Center.

Andleeb, N., Salahuddin, A., & Ajmal, F. (2024). Teachers' perceptions of translanguaging as a pedagogical tool in multilingual education. Annals of Human and Social Sciences, 5(1), 48–54.

Angrosino, M. (2007). Doing ethnographic and observational research. Sage.

Apa Öztürk, S. (2022). Exploring student-directed translanguaging in the English-centric classroom (Publication No. 726274) [Master's thesis, Dokuz Eylül University]. Council of Higher Education National Thesis Center.

Aronson, J. (1994). A pragmatic view of thematic analysis. The Qualitative Report, 2(1), 1–3.

Back, M., Han, M., & Weng, S. C. (2020). Emotional scaffolding for emergent multilingual learners through translanguaging: Case stories. Language and Education, 34(5), 387–406.

Badwan, K. M. (2015). Negotiating rates of exchange: Arab academic sojourners' sociolinguistic trajectories in the UK [Doctoral dissertation, University of Leeds].

Baker, C. (2001). Foundations of bilingual education and bilingualism (3rd ed.). Clevedon,

UK: Multilingual Matters.

Baker, C. (2011). Foundations of bilingual education and bilingualism (5th ed.). Multilingual Matters.

Bal, K. (2025). Students' attitudes towards translanguaging in higher education in an EFL context (Publication No. 948842) [Master's thesis, Burdur Mehmet Akif Ersoy University]. Council of Higher Education National Thesis Center.

Baobaid, M. (2006). Masculinity and gender violence in Yemen. In L. Ouzgane (Ed.), Islamic masculinities (pp. 161–183). Zed Books.

Barakat, H. (1993). The Arab world: Society, culture, and state. University of California Press.

Benaida, M., & Arif, M. (2013). Differences between Arab world culture and British culture based on Hofstede dimensions and their impact on web design. In Proceedings of the 11th International Postgraduate Research Conference (IPGRC) (pp. 940–946). University of Salford.

Berger, R. (2015). Now I see it, now I don't: Researcher's position and reflexivity in qualitative research. Qualitative Research, 15(2), 219–234.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. Qualitative Research in Psychology, 3(2), 77–101.

Braun, V., & Clarke, V. (2013). Successful qualitative research: A practical guide for beginners. Sage.

Brinkmann, S., & Kvale, S. (2018). Doing interviews (2nd ed.). Sage.

Canagarajah, S. (2011). Codemeshing in academic writing: Identifying teachable strategies of translanguaging. The Modern Language Journal, 95, 401–417.

Cenoz, J., & Gorter, D. (2021). Pedagogical translanguaging. Cambridge University Press.

Cenoz, J., Santos, A., & Gorter, D. (2022). Pedagogical translanguaging and teachers' perceptions of anxiety. International Journal of Bilingual Education and Bilingualism, 27(9), 1234–1245.

Charamba, E. (2023). Translanguaging as bona fide practice in a multilingual South African science classroom. International Review of Education, 69(1), 31–50.

Choi, J., French, M., & Ollerhead, S. (2020). Introduction to the special issue. Australian Journal of Applied Linguistics, 3(1), 1–10.

Cochrane, J. (2025, October 30). New trends in higher education. University World News. https://www.universityworldnews.com/post.php?story=20251030104951 34

Contreras Falcones, A., & Cevallos Polanco, N. (2026). Translanguaging as a metacognitive scaffold strategy: Reframing EFL instruction. Frontiers in Education, 11, 1712765.

Conway-Long, D. (2006). Gender, power, and social change in Morocco. In L. Ouzgane (Ed.), Islamic masculinities (pp. 145–160). Zed Books.

Creese, A., & Blackledge, A. (2010). Translanguaging in the bilingual classroom: A pedagogy for learning and teaching? The Modern Language Journal, 94(1), 103–115.

Creswell, J. W. (2007). Qualitative inquiry and research design: Choosing among five approaches (2nd ed.). Sage.

Creswell, J. W. (2013). Qualitative inquiry and research design: Choosing among five approaches (3rd ed.). Sage.

Creswell, J. W. (2014). Research design: Qualitative, quantitative, and mixed methods approaches (4th ed.). Sage.

Creswell, J. W., & Creswell, J. D. (2023). Research design: Qualitative, quantitative, and mixed methods approaches (6th ed.). Sage.

Creswell, J. W., & Poth, C. N. (2016). Qualitative inquiry and research design: Choosing among five approaches (4th ed.). Sage.

Denzin, N. K., & Lincoln, Y. S. (2017). Introduction: The discipline and practice of qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), The Sage handbook of qualitative research (5th ed., pp. 1–26). Sage.

Desmond, W. (2024). Translanguaging and the monolingual teacher: Leveraging students' full linguistic competencies within literacy development. ORTESOL Journal, 41, 4–20.

Dörnyei, Z. (2007). Research methods in applied linguistics: Quantitative, qualitative and mixed methodologies. Oxford University Press.

Dörnyei, Z., & Murphey, T. (2003). Group dynamics in the language classroom. Cambridge University Press.

Duarte, J. (2019). Translanguaging in mainstream education: A sociocultural approach. International Journal of Bilingual Education and Bilingualism, 22(2), 150–164.

Eatough, V., & Smith, J. A. (2017). Interpretative phenomenological analysis. In C. Willig & W. Stainton-Rogers (Eds.), The Sage handbook of qualitative research in psychology (2nd ed., pp. 193–209). Sage.

Efendi, M., & Syafryadin. (2024). Translanguaging in EFL classroom: Reasons and impacts. English Education: Journal of English Teaching and Research, 9(2), 216–231.

Ellis, R. (1994). The study of second language acquisition. Oxford University Press.

Emilia, E., & Hamied, F. A. (2022). Translanguaging practices in a tertiary EFL context in Indonesia. TEFLIN Journal, 33(1), 47–74.

Eren, E. U. (2026). Integrating translanguaging pedagogy in EFL higher education: Student perceptions and implications for teacher education in monolingual contexts. Learning and Instruction, 102, 102297.

Etherington, K. (2004). Becoming a reflexive researcher: Using our selves in research. Jessica Kingsley Publishers.

Fang, F., & Liu, Y. (2020). 'Using all English is not always meaningful': Stakeholders' perspectives on the use of and attitudes towards translanguaging at a Chinese university. Lingua, 247, 102959.

Frechette, J., Bitzas, V., Aubry, M., Kilpatrick, K., & Lavoie-Tremblay, M. (2020). Capturing lived experience: Methodological considerations for interpretive

phenomenological inquiry. International Journal of Qualitative Methods, 19, 1609406920907254.

Galante, A. (2020). Pedagogical translanguaging in a multilingual English program in Canada: Student and teacher perspectives of challenges. System, 92, 102274.

García, O. (2009). Bilingual education in the 21st century: A global perspective. Wiley-Blackwell.

García, O., Ibarra Johnson, S., & Seltzer, K. (2017). The translanguaging classroom: Leveraging student bilingualism for learning. Caslon.

García, O., & Li, W. (2014). Translanguaging: Language, bilingualism and education. Palgrave Macmillan.

García, O., & Li, W. (2015). Translanguaging, bilingualism, and bilingual education. In W. E. Wright, S. Boun, & O. García (Eds.), The handbook of bilingual and multilingual education (pp. 223–240). Wiley-Blackwell.

García, O., & Seltzer, K. (2016). The translanguaging current in language education. In B. Kindenberg (Ed.), Flerspråkighet som resurs [Multilingualism as a resource] (pp. 19–30). Liber.

García, O., & Sylvan, C. E. (2011). Pedagogies and practices in multilingual classrooms: Singularities in pluralities. The Modern Language Journal, 95(3), 385–400.

Genc, E., Yüksel, D., & Curle, S. (2023). Lecturers' translanguaging practices in English-taught lectures in Turkey. Journal of Multilingual Theories and Practices, 4(1), 8–31.

Goodman, B., & Tastanbek, S. (2021). Making the shift from a codeswitching to a translanguaging lens in English language teacher education. TESOL Quarterly, 55(1), 29–53.

Gregg, G. S. (2005). The Middle East: A cultural psychology. Oxford University Press.

Grosjean, F. (2021). Life as a bilingual: Knowing and using two or more languages. Cambridge University Press.

Gür-Geden, A. (2018). Globalisation, internationalisation of higher education and Turkey's inward student mobility: A concise review of current policies and trends. Ankara Yıldırım Beyazıt Üniversitesi Göç Politikaları Uygulama ve Araştırma Merkezi (AYBÜ-GPM).

Hatch, J. A. (2002). Doing qualitative research in education settings. SUNY Press.

Hofstede, G. (2011). Dimensionalizing cultures: The Hofstede model in context. Online Readings in Psychology and Culture, 2(1), 8.

Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). Cultures and organizations: Software of the mind: Intercultural cooperation and its importance for survival (3rd ed.). McGraw-Hill.

Hornberger, N. H., & Link, H. (2012). Translanguaging and transnational literacies in multilingual classrooms: A biliteracy lens. International Journal of Bilingual Education and Bilingualism, 15(3), 261–278.

Husserl, E. (1970). The crisis of European sciences and transcendental phenomenology. Northwestern University Press.

İlhan, B. (2022). The effects of translanguaging pedagogy on listening and reading comprehension and learners' perspectives on translanguaging in an EFL context (Publication No. 768428) [Ph.D Dissertation, Çukurova University]. Council of Higher Education National Thesis Center.

Indah, Y. S., & Asari, S. (2025). Translanguaging as emotional scaffolding: Reducing speaking anxiety and fostering oral proficiency in an Indonesian EFL context. Indonesian EFL Journal, 11(3), 567-580.

Inhorn, M. C. (2012). The new Arab man: Emergent masculinities, technologies, and Islam in the Middle East. Princeton University Press.

Javaid, A., Khan, A. A., & Yasir, H. S. M. (2025). Translanguaging as a pedagogical tool for enhancing intercultural communication in ESL learners. Qlantic Journal of Social Sciences and Humanities, 6(1), 1–11.

Jegede, O. O. (2024). Translanguaging as a pedagogical strategy in bilingual primary classrooms in Nigeria. Jurnal Ilmu Pendidikan Dasar Indonesia, 4(1), 57–72.

Joseph, S. (1999). Theories and dynamics of gender, self and identity in Arab families. In S. Joseph (Ed.), Intimate selving in Arab families (pp. 1–20). Syracuse University Press.

Kağıtçıbaşı, Ç. (1996). Family and human development across cultures: A view from the other side. Erlbaum.

Kallio, H., Pietilä, A. M., Johnson, M., & Kangasniemi, M. (2016). Systematic methodological review: Developing a framework for a qualitative semi-structured interview guide. Journal of Advanced Nursing, 72(12), 2954–2965.

Karakaya-Özyer, K., & Yıldız, Z. (2020). Country-of-origin and international students' motivation in Turkey: A correspondence analysis. Journal of Theoretical Educational Sciences, 13(1), 44–64.

Khan, M. Y., & Akram, L. (2024). Investigating ELT teachers' perception of translanguaging to enhance socialization among university students: A qualitative study. Annals of Social Sciences and Perspective, 5(2), 393–401.

Khudhur, S. A., Mahmood, I. M., Jaalout, O. A., & Shabeeb, T. I. (2025). Translanguaging as rhetorical practice: Multilingual meaning-creation in university classrooms. Research Journal in Advanced Humanities, 6(4). https://doi.org/10.58256/yx6ash83

Kırkgöz, Y., Inci-Kavak, V., Karakaş, A., & Panero, S. M. (2023). Translanguaging practices in Turkish EMI classrooms: Commonalities and differences across two academic disciplines. System, 113, 102982.

Krashen, S. (1982). Principles and practice in second language acquisition. Pergamon.

Krueger, R. A., & Casey, M. A. (2015). Focus group interviewing. In K. E. Newcomer, H. P. Hatry, & J. S. Wholey (Eds.), Handbook of practical program evaluation (pp. 506–534). Jossey-Bass.

Küçük, C. (2018). Investigating translanguaging as a teaching and learning practice in an English medium higher education context in Turkey (Publication No. 531272) [Master's thesis, Çukurova University]. Council of Higher Education National Thesis Center.

Kuning, D. S., & Haq, A. N. (2024). English and Hiligaynon: Perception of English teachers about using translanguaging. Premise: Journal of English Education and Applied Linguistics, 13(2), 545–565.

Kuroda, Y., & Suzuki, T. (1991). Arab students and English: The role of implicit culture. Behaviormetrika, 29, 23–44.

Lang, N. W. (2019). Teachers' translanguaging practices and "safe spaces" for adolescent newcomers: Toward alternative visions. Bilingual Research Journal, 42(1), 73–89.

Lantolf, J. P. (2000). Introducing sociocultural theory. In J. P. Lantolf (Ed.), Sociocultural theory and second language learning (pp. 1–26). Oxford University Press.

Lantolf, J. P., & Thorne, S. L. (2007). Sociocultural theory and second language learning. In B. VanPatten & J. Williams (Eds.), Theories in second language acquisition: An introduction (pp. 201–224). Lawrence Erlbaum Associates.

LeCompte, M. D., & Schensul, J. J. (1999). Designing and conducting ethnographic research. AltaMira.

Lester, S. (1999). An introduction to phenomenological research. Stan Lester Developments.

Levine, G. S. (2011). Code choice in the language classroom. Multilingual Matters.

Lewis, G., Jones, B., & Baker, C. (2012). Translanguaging: Developing its conceptualisation and contextualisation. Educational Research and Evaluation, 18(7), 655–670.

Lewis, P. C., & Lüküslü, D. (2024). International students in Turkey: Migration and mobility as competing frameworks of analysis. Istanbul Policy Center–Sabancı University–Stiftung Mercator Initiative.

Li, H., Pan, L., Seargeant, P., & Block, D. (2026). Exploring preservice teachers' translanguaging practices and perceptions in teacher training: A Global Englishes perspective. TESOL Quarterly, 59(1), 103–135.

Li, W. (2011). Moment analysis and translanguaging space: Discursive construction of identities by multilingual Chinese youth in Britain. Journal of Pragmatics, 43(5), 1222–1235.

Li, W. (2018). Translanguaging as a practical theory of language. Applied Linguistics, 39(1), 9–30.

Lin, A. M. Y., & He, P. (2017). Translanguaging as dynamic activity flows in CLIL classrooms. Journal of Language, Identity and Education, 16(4), 228–244.

Lincoln, Y. S., & Guba, E. G. (1985). Naturalistic inquiry. Sage.

Liu, J. E., Lo, Y. Y., & Lin, A. M. (2020). Translanguaging pedagogy in teaching English for academic purposes: Researcher-teacher collaboration as a professional development model. System, 92, 102276.

Liu, Y., & Fang, F. (2022). Translanguaging theory and practice: How stakeholders perceive translanguaging as a practical theory of language. RELC Journal, 53(2), 391–399.

Macaro, E. (2022). English medium instruction: What do we know so far and what do we still need to find out? Language Teaching, 55(4), 533–546.

Macaro, E., Curle, S., Pun, J., An, J., & Dearden, J. (2018). A systematic review of English medium instruction in higher education. Language Teaching, 51(1), 36–76.

Maguire, M., & Delahunt, B. (2017). Doing a thematic analysis: A practical, step-by-step guide for learning and teaching scholars. All Ireland Journal of Higher Education, 9(3).

Marshall, C., & Rossman, G. B. (2010). Designing qualitative research (5th ed.). Sage.

McIntosh, M. J., & Morse, J. M. (2015). Situating and constructing diversity in semi-structured interviews. Global Qualitative Nursing Research, 2, 2333393615597674.

McLaughlin, B. (1987). Theories of second-language learning. Arnold.

Merriam, S. B., & Tisdell, E. J. (2015). Qualitative research: A guide to design and implementation (4th ed.). Jossey-Bass.

Miftakh, F., Yanto, E. S., & Harjadi, A. F. (2025). Translanguaging in Indonesian EFL classrooms: Pedagogical insights and student perspectives. The Qualitative Report, 30(11), 4679–4702.

Mizel, O. (2025). Challenges faced by Arab international students in Western academic environments: A study of experiences in the United States and Europe. Mediterranean Journal of Social Sciences, 16(6), 101.

Moody, S., Chowdhury, M., & Eslami, Z. (2019). Graduate students' perceptions of translanguaging. English Teaching and Learning, 43(1), 85–103.

Moustakas, C. (1994). Phenomenological research methods. Sage.

Nagy, T. (2018). On translanguaging and its role in foreign language teaching. Acta Universitatis Sapientiae, Philologica, 10(2), 41–53.

Nguyen, V. H., & Le, P. H. H. (2025). The bridging mechanism of peer-translanguaging in academic writing essay by EFL university students [Preprint]. Research Square.

Nikula, T., & Moore, P. (2019). Exploring translanguaging in CLIL. International Journal of Bilingual Education and Bilingualism, 22(2), 237–249.

Nydell, M. K. (2006). Understanding Arabs: A guide for modern times (4th ed.). Intercultural Press.

Ocak Oğuz, H. (2023). Partial and full EMI students' attitudes toward translanguaging in a Turkish EMI setting (Publication No. 789251) [Master's thesis, Kocaeli University]. Council of Higher Education National Thesis Center.

Odlin, T. (1989). Language transfer. New York, NY: Cambridge University Press.

Otheguy, R., García, O., & Reid, W. (2019). A translanguaging view of the linguistic system of bilinguals. Applied Linguistics Review, 10(4), 625–651.

Ouzgane, L. (Ed.). (2008). Islamic masculinities. Bloomsbury Publishing.

Panezai, A., Channa, L. A., & Bibi, B. (2023). Translanguaging in higher education: Exploring interactional spaces for meaning-making in the multilingual universities of Pakistan. International Journal of Bilingual Education and Bilingualism, 26(4), 514–527.

Panhwar, A. H., Ansari, S., & Ansari, K. (2016). Sociocultural theory and its role in the development of language pedagogy. Advances in Language and Literary Studies, 7(6), 183–188.

Pietkiewicz, I., & Smith, J. A. (2012). Praktyczny przewodnik interpretacyjnej analizy fenomenologicznej w badaniach jakościowych w psychologii. Czasopismo Psychologiczne, 18(2), 361–369.

Pietkiewicz, I., & Smith, J. A. (2014). A practical guide to using interpretative phenomenological analysis in qualitative research psychology. Psychological Journal, 20(1), 7–14.

Pitkänen-Huhta, A., & Mäntylä, K. (2021). Teachers negotiating multilingualism in the EFL classroom. European Journal of Applied Linguistics, 9(2), 283–306.

Pun, J. K., & Tai, K. W. H. (2021). Doing science through translanguaging: A study of translanguaging practices in secondary English as a medium of instruction science laboratory sessions. International Journal of Science Education, 43(7), 1112–1139.

Rabie-Ahmed, A., & Mohamed, A. (2024). Perceptions of translanguaging and social identity of heritage learners in an Arabic classroom. Critical Multilingualism Studies, 11(1), 165–195.

Rafi, A. S. M., & Morgan, A. M. (2023). Blending translanguaging and CLIL: Pedagogical benefits and ideological challenges in a Bangladeshi classroom. Critical Inquiry in Language Studies, 20(1), 20–45.

Rajendram, S. (2023). Translanguaging as an agentive pedagogy for multilingual learners: Affordances and constraints. International Journal of Multilingualism, 20(2), 595–622.

Rasman, R. (2018). To translanguage or not to translanguage? The multilingual practice in an Indonesian EFL classroom. Indonesian Journal of Applied Linguistics, 7(3), 687–694.

Rasmin, L. O., Dollah, S., & Abduh, A. (2024). Teachers' perceptions and experiences with translanguaging implementation in rural EFL classrooms: A case study from Indonesia. Seltics Journal, 7(2), 179–199.

Razkane, H., Benzehaf, B., & Ben Hammou, S. (2025). Moroccan secondary school teachers' perspectives on translanguaging implementation, perceived benefits, and challenges encountered: A qualitative analysis. Language and Education, 40(2), 388–408.

Ritchie, J. (2003). The applications of qualitative methods to social research. In J. Ritchie & J. Lewis (Eds.), Qualitative research practice (pp. 24–46). Sage.

Romanowski, P. (2025). Unfolding university instructors' perspectives on translanguaging practices in English medium instruction at a Polish university: A qualitative analysis. RELC Journal.

Saldaña, J. (2011). Fundamentals of qualitative research. Oxford University Press.

Salimi, E. A., Tian, Z., & Ghasempour, A. (2024). Exploring EFL teachers' beliefs and practices about translanguaging pedagogy: A qualitative study from Iran. Australian Journal of Applied Linguistics, 7(3), 2120.

Schram, T. H. (2003). Conceptualizing qualitative inquiry: Mindwork for fieldwork in education and the social sciences. Merrill Prentice Hall.

Selinker, L. (1972). Interlanguage. International Review of Applied Linguistics in Language Teaching, 10(3), 209–231.

Silverman, D. (2005). Doing qualitative research: A practical handbook (2nd ed.). Sage.

Sinaga, T., & Putrawan, G. E. (2024). How do teachers perceive translanguaging? Teachers' perceptions about translanguaging practices in the EFL classroom. Studies in Linguistics, Culture, and FLT, 12(1), 8–26.

Sipayung, R. W., Saragih, E., Siregar, R., & Mahriyuni, M. (2025). Contextualizing teachers and learners' perception of translanguaging practices in ESP classroom. World Journal of English Language, 15(2).

Smith, J. A. (2004). Reflecting on the development of interpretative phenomenological analysis and its contribution to qualitative research in psychology. Qualitative Research in Psychology, 1(1), 39–54.

Smith, J. A. (Ed.). (2008). Qualitative psychology: A practical guide to research methods, Sage.

Smith, J. A. (2011). Evaluating the contribution of interpretative phenomenological analysis. Health Psychology Review, 5(1), 9–27.

Smith, J. A., Flowers, P., & Larkin, M. (2009). Interpretative phenomenological analysis: Theory, method and research. Sage.

Smith, J. A., Jarman, M., & Osborn, M. (1999). Doing interpretative phenomenological analysis. In M. Murray & K. Chamberlain (Eds.), Qualitative health psychology: Theories and methods (pp. 218–241). Sage.

Smith, J. A., & Osborn, M. (2008). Interpretative phenomenological analysis. In J. A. Smith (Ed.), Qualitative psychology: A practical guide to research methods (2nd ed., pp. 53–80). Sage.

Sobkowiak, P. (2022). Translanguaging practices in the EFL classroom: The Polish context. Linguistics and Education, 69, 101020.

Stake, R. (1995). The art of case study research. Sage.

Swain, M., & Lapkin, S. (2013). A Vygotskian sociocultural perspective on immersion education: The L1/L2 debate. Journal of Immersion and Content-Based Language Education, 1(1), 101–129.

Tabak, E. (2024). Turkish EFL instructors' attitudes towards translanguaging practices (Publication No. 881708) [Master's thesis, Hacettepe University]. Council of Higher Education National Thesis Center.

Tai, K. W. H. (2023). Multimodal conversation analysis and interpretative phenomenological analysis: A methodological framework for researching translanguaging in multilingual classrooms. Routledge.

Tai, K. W. H. (2025). Unequal translanguaging: The affordances and limitations of a translanguaging space for alleviating students' foreign language anxiety in language classrooms. Applied Linguistics Review, 16(6), 2627–2671.

Tai, K. W. H. (2026). Translanguaging in classroom discourse. Cambridge University Press.

Tai, K. W. H., & Li, L. (2025). Leveraging mutually shared knowledge through translanguaging in EMI classrooms: Combining multimodal conversation analysis with interpretative phenomenological analysis. Applied Linguistics Review, 16(5), 2015–2057.

Tai, K. W. H., & Li, W. (2020). Bringing the outside in: Connecting students' out-of-school knowledge and experience through translanguaging in Hong Kong English medium instruction mathematics classes. System, 95, 102364.

Tai, K. W. H., & Li, W. (2021). Co-learning in Hong Kong English medium instruction mathematics secondary classrooms: A translanguaging perspective. Language and Education, 35(3), 241–267.

Ticheloven, A., Blom, E., Leseman, P., & McMonagle, S. (2021). Translanguaging challenges in multilingual classrooms: Scholar, teacher and student perspectives. International Journal of Multilingualism, 18(3), 491–514.

Titania, Y., & Ashadi, A. (2024). Translanguaging as pedagogical practice: Insight from Indonesian EFL classroom. International Journal of Multidisciplinary Research and Analysis, 7(6):3034–3038.

Titchen, A., & Hobson, D. (2005). Phenomenology. In B. Somekh & C. Lewin (Eds.), Research methods in the social sciences (pp. 121–130). Sage.

Toker, Ş., & Olğun Baytaş, M. (2022). Grappling with the transformative potential of translanguaging pedagogy in an elementary school with Syrian refugees in post-coup Turkey. International Multilingual Research Journal, 16(2), 148–162.

Uddling, J., & Reath Warren, A. (2023). A newcomer's spontaneous translanguaging in lower-secondary physics education. International Multilingual Research Journal, 17(3), 270–288.

Ulum, Ö. G. (2024). Breaking down linguistic barriers: The radical impact of translanguaging on pre-service EFL teachers' perspectives in Turkey. PLOS ONE, 19(12), e0315982.

van Manen, M. (1990). Researching lived experience: Human science for an action sensitive pedagogy. State University of New York Press.

van Manen, M. (2014). Phenomenology of practice: Meaning-giving methods in phenomenological research and writing. Left Coast Press.

Velasco, P., & García, O. (2014). Translanguaging and the writing of bilingual learners. Bilingual Research Journal, 37(1), 6–23.

Vogel, S., & García, O. (2017). Translanguaging. In G. W. Noblit & L. C. Moll (Eds.), Oxford research encyclopedia of education (pp. 2–21). Oxford University Press.

Vygotsky, L. S. (1978). Mind in society: The development of higher psychological processes. Harvard University Press.

Wang, D. (2019). Translanguaging in Chinese foreign language classrooms: Students and teachers' attitudes and practices. International Journal of Bilingual Education and Bilingualism, 22(2), 138–149.

Wang, P. (2022). Relooking at the roles of translanguaging in English as a foreign language classes for multilingual learners: Practices and implications. Frontiers in Psychology, 13, 850649.

Wang, X., Xia, C., Zhao, Q., & Chen, L. (2025). Enhancing second language motivation and facilitating vocabulary acquisition in an EFL classroom through translanguaging practices. Applied Linguistics Review. Advance online publication.

Wang, Z., & Shen, B. (2024). "I think I am bilingual, but…": Teachers' practices of and students' attitudes toward translanguaging in a Chinese intercultural communication class. International Journal of Applied Linguistics, 34(1), 242–260.

Webb, R., Yuksel, D., & Dikilitaş, K. (2023). Discipline-specific attitudinal differences of EMI students towards translanguaging. International Review of Applied Linguistics in Language Teaching.

Webb, R., Yuksel, D., & Dikilitaş, K. (2025). Discipline-specific attitudinal differences of EMI students towards translanguaging. International Review of Applied Linguistics in Language Teaching, 63(2), 1093–1113.

Williams, C. (1994). Arfarniad o ddulliau dysgu ac addysgu yng nghyd-destun addysg uwchradd ddwyieithog [An evaluation of teaching and learning methods in the context of bilingual secondary education] [Unpublished doctoral dissertation]. University of Wales, Bangor.

Williams, C. (1996). Secondary education: Teaching in the bilingual situation. In C. Williams, G. Lewis, & C. Baker (Eds.), The language policy: Taking stock (pp. 39–78).

Williams, E. (2025). Gender stereotypes and youth voices in Morocco: Masculinity, law, and social change. The Journal of North African Studies, 1–19.

Yin, R. K. (2003). Designing case studies. Qualitative Research Methods, 5(14), 359–386.

Yin, R. K. (2009). Case study research: Design and methods (4th ed.). Sage.

Yin, R. K. (2014). Case study research: Design and methods (5th ed.). Sage.

Yin, R. K. (2018). Case study research and applications: Design and methods (6th ed.). Sage.

Yuan, R., & Yang, M. (2023). Towards an understanding of translanguaging in EMI teacher education classrooms. Language Teaching Research, 27(4), 884–906.

Yükseköğretim Kurulu. (2026). Yükseköğretim istatistikleri. Retrieved April 10, from https://istatistik.yok.gov.tr/

Yuvayapan, F. (2019). Translanguaging in EFL classrooms: Teachers' perceptions and practices. Journal of Language and Linguistic Studies, 15(2), 678–694.

Yüzlü, M. Y. (2025). Exploring pre-service early childhood teachers' translanguaging perceptions in an EFL context: Insights from a workshop. Journal of Multilingual and Multicultural Development, 1–16.

Yüzlü, M. Y., & Dikilitaş, K. (2025). EFL teachers learning to translanguage through loop input: Implications for their identity-reconstruction. Language Awareness, 34(2), 231–256.

Zhou, X. (2023). Engaging in pedagogical translanguaging in a Shanghai EFL high school class. ELT Journal, 77(1), 1–10.

Zhou, X. E., & Mann, S. J. (2021). Translanguaging in a Chinese university CLIL classroom: Teacher strategies and student attitudes. Studies in Second Language Learning and Teaching, 11(2), 265–289.

Zuo, M., & Walsh, S. (2023). Translation in EFL teacher talk in Chinese universities: A translanguaging perspective. Classroom Discourse, 14(2), 128–146.

APPENDICES

A. HUMAN SUBJECTS ETHICS COMMITTEE APPROVAL

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
MIDDLE EAST TECHNICAL UNIVERSITY

DUMLUPINAR BULVARI 06800
ÇANKAYA ANKARA/TURKEY
T: +90 312 210 22 91
F: +90 312 210 79 59
ueam@metu.edu.tr
www.ueam.metu.edu.tr

Konu : Değerlendirme Sonucu 26.09.2025
Gönderen : ODTÜ İnsan Araştırmaları Etik Kurulu
İlgi : İnsan Araştırmaları Etik Başvurunuz

Sayın Doç. Dr. Betil Eröz,
Sayın Yaren Buse Özgenç,

"Translanguaging Practices of Foreign Students in Turkiye: A Phenomenological Case Study" başlıklı araştırmanız ODTÜ İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek 0447-ODTÜİAEK-2025 protokol numarası ile onaylanmıştır.

Bilgilerinize sunarım.

[redacted]
Prof. Dr. Ş. Halil TURAN
Başkan

[redacted]
Prof. Dr. İ. Semih AKÇOMAK
Üye

[redacted]
Doç. Dr. Ali Emre TURGUT
Üye

[redacted]
Doç. Dr. Aslı KILIÇ ÖZHAN
Üye

[redacted]
Doç. Dr. Çağrı TOPAL
Üye

[redacted]
Doç. Dr. Pınar AYKAÇ LEIDHOLM
Üye

[redacted]
Dr. Öğr. Üyesi Müge GÜNDÜZ
Üye

B. CONSENT FORM

Informed Consent Form

This research is conducted by Yaren Buse Özgenç, who is writing her master's thesis, under the supervision of Assoc. Prof. Dr. Betil Eröz in the English Language Teaching MA program at Middle East Technical University. This study aims to investigate and provide deeper insights into the translanguaging experiences of foreign students in Türkiye. The study will explore the lived experiences of foreign students regarding their translanguaging practices, and how their teachers and classmates interpret these practices in the classroom.

Your participation in the study is entirely voluntary. You may be invited to participate in these following methods: Demographic survey, semi-structured interviews, focus group discussions, and classroom observations. If you consent to this study, you will be agreeing to the recordings of audio files of your interview, focus group discussions and classroom observations. During these processes, the researcher may take notes. Bilingual assistant may be present in some cases to facilitate communication; however, this person will not have access to research data and will not keep any records beyond live translation.

The information gathered from you will be read by the jury members and thesis advisor for the master's thesis. Your data will be securely stored. A pseudonym will be used, and you will be completely anonymous. The recordings will be stored on a password-protected computer. While the questions are generally not anticipated to cause personal discomfort, if you feel uncomfortable during your participation due to the questions or any other reason, you can quit your participation at any time. In such a case, it will be sufficient to tell the researcher conducting the study that you want to withdraw from the study.

Thank you for taking part in this study in advance, I appreciate your participation. If you need additional information about the study, you can contact Assoc. Prof. Dr. Betil Eröz [redacted] from the English Languge Teaching department, or researcher Yaren Buse Özgenç [redacted]

I have read and understood the above information in this consent form, I am voluntarily taking part in this study.

(Please return the form to the researcher after filling and signing it).

Name:

Surname:

Phone number:

E-mail address:

Date **Signature**

---/----/-----

C. DEBRIEFING FORM

Debriefing Form

As a researcher, I would like to express my gratitude for your participation and contributions to my MA thesis.

This phenomenological case study, as stated before, is conducted by Yaren Buse Özgenç, Department of English Language Teaching, METU, and investigates the translanguaging practices of Middle Eastern foreign students from an EFL classroom at preparatory school of a partial EMI university in Türkiye. Through an Interpretative Phenomenological Approach and Thematic Analysis, this study focuses on whether students and teachers employ any translanguaging practices in the classroom, and how they employ these practices. The personal experiences and stories of both the students and teachers will be explored, and what kinds of experiences they share regarding translanguaging practices in the classroom will be interpreted.

The information gathered from this study will only be utilized for research purposes. No personally identifiable information will be disclosed in any publications or presentations. You can get in touch with the researcher if you want to receive a copy of the study.

Yaren Buse Özgenç [redacted]

I once again would like to thank you for your participation to this study!

D. DEMOGRAPHIC INFORMATION

Demographic Survey

a) Country of Origin:	
b) Year of birth:	
c) First language:	
d) Second language (if applicable):	
e) Years of studying English:	
f) Reason to be in Türkiye:	
g) Have you ever been to Türkiye before? Why? What was the purpose?	

E. SEMI-STRUCTURED INTERVIEWS

Semi-structured Interview Questions

Arabic-Speaking Students

1- When do you feel the need to use Arabic instead of English in the classroom ?
2- Who do you use it with, and why?
3- How often do you use/ benefit from your native language in the classroom?
4- How does it make you feel when you use your native language in the class?
5- How does your instructor respond when you use Arabic? How does this make you feel?
6- Can you tell me about a moment when you used Arabic and it helped you understand English in the classroom?
7- Can you tell me about a moment when you used Arabic and it caused problems for you in the classroom?
8- How often and when do you participate in the classroom? Can you think of any personal, social or academic, or language-related reasons that affect your participation?

Semi-structured Interview Questions

Instructors

1- How often do you observe translanguaging practice among international students in your classroom? Under what conditions do you observe this practice most often?

2- Why do you think students use translanguaging in the classroom?

3- Can you describe an experience/moment where TL contributed to/supported your students'understanding in English class?

4- Can you think of an instance where translanguaging posed any challenges when you and the students employ translanguaging?

5- Do you make any modifications in your lesson plans to encourage/discourage and include/exclude regarding translanguaging for foreign students?

F. FOCUS GROUP DISCUSSIONS

Focus Group Discussion Questions

Arabic-Speaking Students

1) How often do you use Arabic instead of English in the classroom?
2) When especially do you need to switch to Arabic in the classroom?
3) How do you feel when you express yourself in your native language in the classroom?
4) In what ways, does using Arabic contribute your English language learning?
5) In what ways, does using Arabic create difficulties/cause problems in your English language learning?
6) What kinds of translanguaging practices do your teachers employ, and why do you think they do this?

Arabic-speaking and Turkish-speaking Students

1) When do your classmates whose first language is Arabic need to benefit from their first language to understand English?
2) How often do your classmates whose first language is Arabic employ translanguaging, and in which instances do you observe them using translanguaging?

3) Why do you think your international classmates translanguage? What is their purpose or need? Do you think it is intentional, purposeful or automatic?
4) What are your experiences and interactions with your classmates whose first language is Arabic/Turkish in the classroom?
5) How do you feel when your classmates speak Arabic/Turkish with each other? Why do you think they do this?
6) Can you desribe an experience where using translanguaging supported your foreign classmates' learning? (What about yourself?)
7) Can you desribe an experience where using translanguaging posed drawback in your foreign classmates' learning? (What about youself?)
8) In which instances do you observe your instructor employing translanguaging practices?

G. CLASSROOM OBSERVATION SHEET

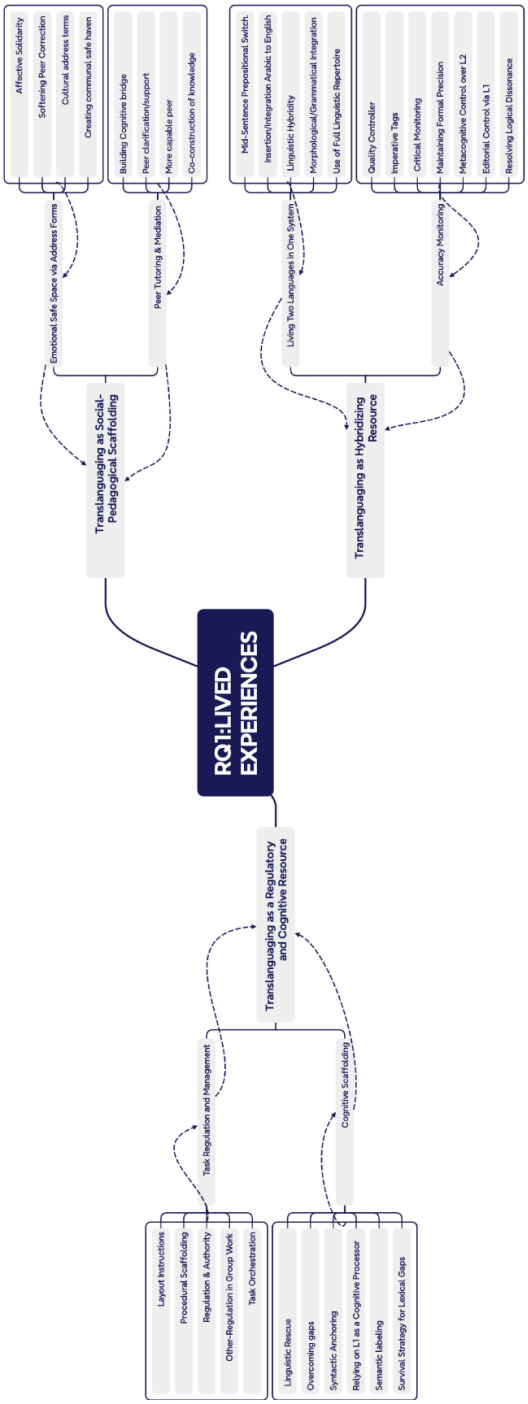
Date:

Classroom:

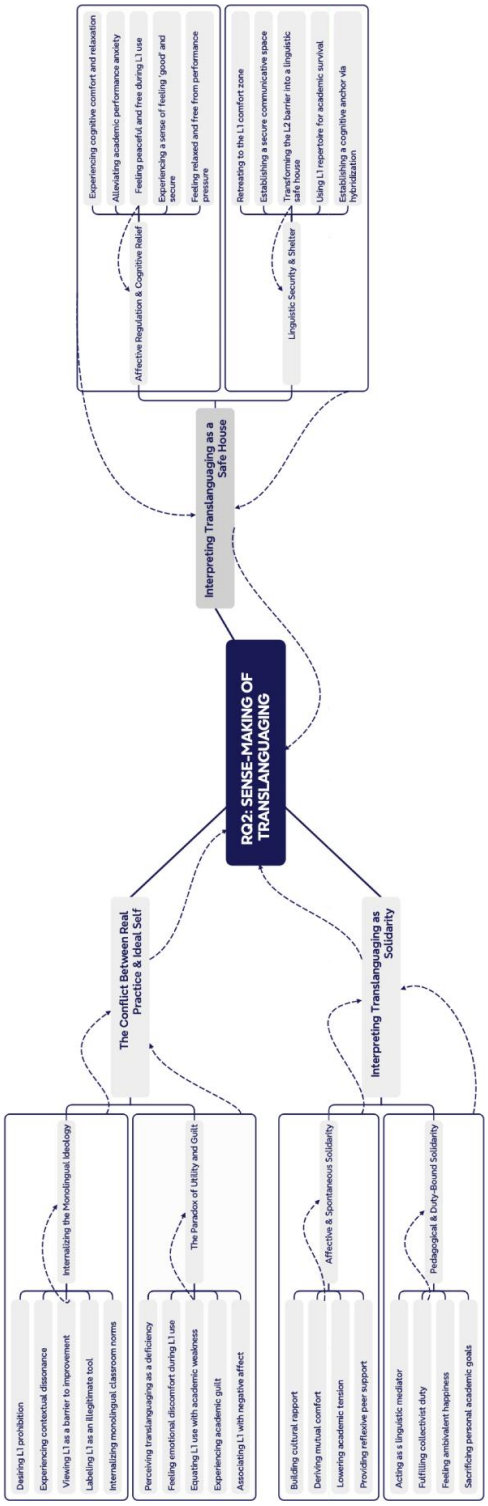
Timeline:	**Who?** (who employed translanguaging)	**To whom?** (who they were talking to)	**What?** (type of utterance)	**Reason/Purpose** (what was the aim,why)	**Notes**

H. THE HIERARCHICAL STRUCTURE OF EMERGENT CODES, SUB-THEMES, AND SUPER-ORDINATE THEMES

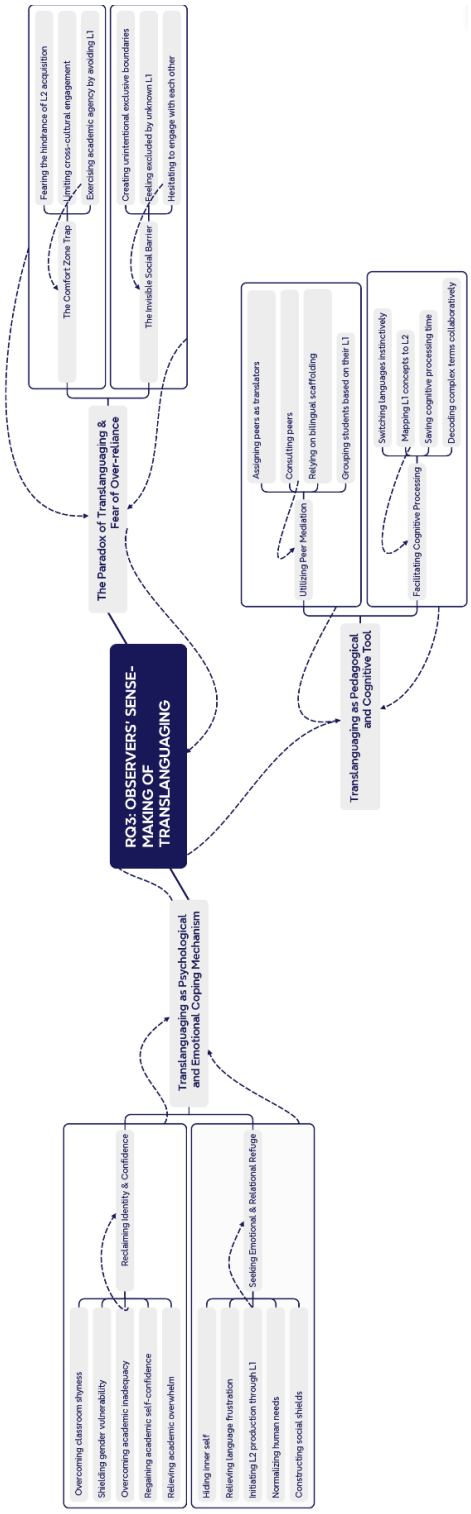
H.1. From Emergent Codes to Super-ordinate Themes for Research Question 1: Lived Experiences of Translanguaging



H.2. From Emergent Codes to Super-ordinate Themes for Research Question 1: Students' Sense-Making of Translanguaging



H.3. From Emergent Codes to Super-ordinate Themes for Research Question 1: Observers' Interpretations of Translanguaging



I. TURKISH SUMMARY / TÜRKÇE ÖZET

TÜRKİYE'DEKİ ARAPÇA KONUŞAN ULUSLARARASI ÖĞRENCİLERİN DİLLER ARASI GEÇİŞLİLİK UYGULAMALARI: FENOMENOLOJİK BİR VAKA ÇALIŞMASI

GİRİŞ

Yükseköğretimin uluslararasılaşmasıyla birlikte dünya genelinde üniversitede sınıflar dilsel açıdan giderek çeşitlenmekte; farklı dil geçmişlerinden gelen öğrenciler, ana dili olmayan bir dilde öğrenme sürecinde önemli güçlüklerle karşılaşmaktadır. Bu güçlüklere bir yanıt olarak diller arası geçişlilik, dil öğretimi alanında bir pedagojik yaklaşım olarak öne çıkmıştır. İlk olarak Williams (1994) tarafından Galler'de iki dilli bir sınıfta ortaya atılan ve Baker (2001) tarafından İngilizceye kazandırılan kavram, dilleri ayrı ve sınırlı sistemler olarak değil, öğrencinin bütün dilsel repertuvarını tek ve dinamik bir bütün olarak ele alır. Bu görüşe göre çok dilli öğrencilerin mevcut dil becerileri, yeni dili öğrenmenin önünde bir engel değil, repertuvarlarına yeni unsurlar katmalarına yardımcı olan değerli bir kaynaktır (García & Seltzer, 2016). Bu yönüyle diller arası geçişlilik, iki ayrı dil arasında geçişi varsayan kod değiştirmeden farklı olarak, dillerin ötesine geçen ve anlamı bütünleşik bir repertuvardan kuran bir süreçtir (García & Li, 2014; Otheguy vd., 2015).

İngilizce eğitim veren üniversiteler öğrencilerden yüksek düzeyde İngilizce yeterliliği beklediğinden, pek çok uluslararası öğrenci İngilizce hazırlık programlarına katılmaktadır. Son yıllarda Türkiye'de ana dili Arapça olan öğrencilerin sayısı belirgin biçimde artmıştır; YÖK (2026) verilerine göre 2024-2025 akademik yılında toplam uluslararası öğrenci sayısı yaklaşık 335.000'e, ana dili Arapça olan öğrenci sayısı ise yaklaşık 125.000'e ulaşmıştır. Ancak bu hazırlık ortamlarında sıklıkla yalnızca İngilizce eğitim politikası uygulanmakta; bu da öğrencilerin sınıfa getirdikleri çok dilli gerçekliklerle çelişmektedir. Çoğunluğu Türk öğrencilerden oluşan sınıflarda azınlık

konumundaki ve İngilizce yeterliliği başlangıç düzeyindeki bu öğrenciler, tamamı İngilizce işlenen dersleri kavramada hem bilişsel hem de duygusal güçlüklerle karşılaşmakta; bu zorlukları aşmak için ana dilleri olan Arapçaya kaçınılmaz biçimde başvurmaktadır.

Alanyazında diller arası geçişlilik farklı bağlamlarda incelenmiş olsa da, mevcut çalışmalar büyük ölçüde gözleme dayalı vaka çalışmalarıdır (Panezai vd., 2023; Yuan & Yang, 2023; Wang, 2019; Zhou & Mann, 2021). Öğrencilerin bu uygulamaları nasıl deneyimlediğine ve içsel olarak nasıl anlamlandırdığına odaklanan fenomenolojik araştırmalar sınırlıdır; Türkiye bağlamındaki çalışmalar da çoğunlukla içerik derslerine ya da gözlem verilerine dayanmıştır (Genç vd., 2023; Kırkgöz vd., 2023; Webb vd., 2023; Yüzlü & Dikilitaş, 2022). Bu çalışma, söz konusu boşluğu doldurmak amacıyla fenomenolojik bir bakış açısı benimseyerek ana dili Arapça olan uluslararası öğrencilerin yaşanmış deneyimlerini ve bu deneyimleri nasıl anlamlandırdıklarını ortaya koymayı; ayrıca öğretim görevlileri ile Türk sınıf arkadaşlarının yorumlarını incelemeyi amaçlamaktadır. Yalnızca öğrencilerin davranışlarını gözlemlemek yerine onların gerçek duygu ve deneyimlerine ses veren çalışma, kuramsal açıdan da diller arası geçişliliğin anlam kurmada temel bir sosyal araç olduğunu göstererek sosyokültürel kurama destek sağlamaktadır. Bu doğrultuda araştırma şu sorulara yanıt aramaktadır:

1. Türkiye'deki Arapça konuşan öğrencilerin yaşanmış diller arası geçişlilik deneyimleri nelerdir?
2. Uluslararası öğrenciler diller arası geçişlilik uygulamalarını nasıl anlamlandırmaktadır?
3. Yabancı öğrencilerin öğretim görevlileri ve sınıf arkadaşları bu diller arası geçişlilik uygulamalarını nasıl anlamlandırmaktadır?

KURAMSAL ÇERÇEVE

Diller Arası Geçişlilik Kuramı

Diller arası geçişlilik terimi ilk olarak Williams (1994) tarafından Galler'de iki dilli bir sınıfta ortaya atılmış ve bir dilde alımlama (okuma, dinleme) yaparken diğer dilde üretim (konuşma, yazma) gerçekleştiren stratejik ve amaçlı bir dil kullanımını

ifade etmiştir. Baker (2001) bu kavramı İngilizceye kazandırmış ve onu "iki dilin kullanımı yoluyla anlam oluşturma, deneyimleri biçimlendirme ve bilgi edinme süreci" olarak tanımlamıştır (s.288) . Baker'ın bakış açısının özünde, öğrencilerin ana dilini hedef dil edinimi önünde bir engel olarak değil, önemli bir bilişsel ve eğitsel kaynak olarak görmesi yatar.

Diller arası geçişlilik, García'nın çalışmalarıyla uluslararası bir kurama dönüşmüştür. García'ya göre iki dilli ve çok dilli bireyler, birbirinden bağımsız iki ayrı dil sistemine sahip olmak yerine, tek ve bütünleşik bir dilsel repertuvardan seçim yaparak iletişimsel bağlamlarda anlam üretirler (García & Vogel, 2017). Bu bakış açısı, dikkati ayrı kodlar olarak dillerden, iletişim için işaretleri kullanan, üreten ve yorumlayan bireylerin etkin rolüne kaydırır. Li (2011) ise diller arası geçişliliğin yarattığı sosyal alanı diller arası geçişlilik alanı olarak kavramsallaştırmış; "bu alanda dilsel açıdan çeşitli öğrencilerin birbirlerini kaynak olarak tanıyarak bilgiyi ortaklaşa inşa ettiklerini belirtmiştir" (García & Li, 2015, s.228). García vd., (2017 s. 11) diller arası geçişlilik pedagojisinin dört stratejik amacını şöyle özetler: karmaşık içeriğin kavranmasını desteklemek, akademik dilsel pratikler geliştirmek, öğrencilerin iki dilliliğine alan açmak ve sosyo-duygusal gelişimi desteklemek. Bu amaçların ortak hedefi sosyal adalettir; özellikle dil azınlığı gruplarından öğrencilere eşit eğitim fırsatları sunmayı amaçlar.

Bu çalışmada diller arası geçişlilik, öğrencilerin tüm dilsel repertuvarlarını akademik anlamı ortaklaşa inşa etmek ve iki dilli ortamlarını anlamlandırmak için sosyo-bilişsel bir araç olarak akışkan biçimde kullandıkları dinamik ve bilinçli bir süreç olarak tanımlanmaktadır. Arapça konuşan öğrenciler karmaşık akademik içerikle karşılaştıklarında, bilişsel zorlukların üstesinden gelmek için ortak dilsel kaynaklarını kullanırlar.

Sosyokültürel Kuram

Lev Vygotsky tarafından geliştirilen Sosyokültürel Kuram (SKK), insan zihninin sosyal ve kültürel olarak aracılandığını öne sürer ve bireylerin başkalarıyla ve kendileriyle ilişkilerini düzenlemek için araçları, özellikle de dili nasıl kullandıklarını vurgular. Vygotsky (1978), gelişmiş zihinsel işlevlerin önce sosyal düzeyde, ardından

bireysel düzeyde ortaya çıktığını; her işlevin önce kişiler arası (interpsikolojik), sonra birey içi (intrapsikolojik) gerçekleştiğini ileri sürmüştür (s. 57). Fiziksel araçları dış çevreyi değiştirenler, psikolojik araçları ise zihinsel süreçleri düzenleyenler olarak ayırmış ve dili en güçlü psikolojik araç olarak tanımlamıştır.

Vygotsky'nin Yakınsal Gelişim Alanı kavramı (YGA), bireyin tek başına yapabildikleri ile "daha yetkin akranlarla işbirliği" yoluyla yapabilecekleri arasındaki mesafeyi ifade eder (Vygotsky, 1978, s.86). Bu çalışma açısından, akran işbirliğine yapılan bu vurgu merkezidir. SKK'da düzenleme süreci üç aşamada ilerler: ilk aşama olan nesne-düzenlemede öğrenciler düşünmelerine yardımcı olmak için dış kaynaklara ve çevresel ipuçlarına dayanır. İkinci aşama olan başkası-düzenlemesi, Vygotsky'nin sosyal aracılık vurgusunu doğrudan yansıtır ve akranlar, ebeveynler veya öğretmenlerle etkileşime girerek onların sunduğu yönlendirme ve iskeleden yararlanmayı kapsar. Son aşama olan öz-düzenleme ise dışsal destek bulunmadığında ya da en aza indiğinde, içselleştirme yoluyla gerçekleşir; bu süreç daha önce dışsal olan desteği bireyin içsel olarak erişebileceği bir şeye dönüştürür (Lantolf & Thorne, 2007).

Lantolf'a (2006) göre ana dil baskın aracı araç olarak kalırken, hedef dil deneyim ve içselleştirme yoluyla giderek aracılık gücü kazanan gelişen bir araçtır; bu nedenle öğrencilerin ana dili olan Arapça bir engel değil, İngilizce öğrenimini destekleyen bilişsel bir çapadır. Lewis vd., (2012), diller arası geçişliliğin öğrenciler dil yetkinliği kazandıkça kademeli olarak azaltılabilen önemli bir öğretimsel iskele işlevi gördüğünü belirtir. Tai (2026) bu temele dayanarak, diller arası geçişliliğin YGA ve psikolojik aracılık ilkelerini işlevsel hale getirdiğini savunur: tek dilli etkinlikler mevcut yeterlik düzeylerinin üzerinde olduğunda, çok dilli öğrenciler baskın dillerini stratejik olarak kullanarak öğretmen ve akranlarıyla birlikte bir "iki dilli YGA" oluştururlar (s.4).

YÖNTEM

Bu çalışma, uluslararası öğrencilerin diller arası geçişlilik pratiklerine ilişkin yaşanmış deneyimlerini derinlemesine anlamak amacıyla nitel bir araştırma deseni, özel olarak Yorumlayıcı Fenomenolojik Analiz yaklaşımını benimsemektedir. Nitel

araştırma, “bireylerin sosyal ya da insani bir olguya yükledikleri anlamları incelemeye dayanan yorumlayıcı bir yaklaşımdır” (Creswell, 2013, s.76). Diller arası geçişlilik yalnızca bir dil aracı değil, öğrencilerin çeşitli anlamlar yüklediği karmaşık bir sosyal ve insani olgu olduğundan, bu yaklaşım çalışma için en uygun yöntem olarak görülmüştür. Çalışma Heidegger'in hermenötik yaklaşımını izlemiştir; burada araştırmacı katılımcıların dünyasına girerek örtük anlamları açığa çıkaran yorumlayıcı bir duruş benimser (Van Manen, 1990). Bu nedenle, katılımcıların anlam yüklerken yaşadıkları çifte hermeneutik süreci vurgulayan IPA tercih edilmiştir.

Bu yaşanmış deneyimler belirli bir eğitsel bağlama gömülü olduğundan, çalışma fenomenolojik bir vaka çalışması olarak desenlenmiştir. Vaka çalışması, sınırlı bir gerçek yaşam sistemini birden fazla veri kaynağıyla derinlemesine inceleyen bir yaklaşımdır (Creswell, 2013). Bu çalışmadaki sınırlı sistem, Ankara'daki bir vakıf üniversitesinin İngilizce hazırlık okuludur. Stake'in (1995) sınıflandırmasına göre çalışma araçsal bir vaka çalışmasıdır; çünkü amaç okulun iç dinamiklerini incelemek değil, bu bağlamı diller arası geçişlilik olgusunu anlamak için bir araç olarak kullanmaktır. Yin'in (2018) sınıflandırmasına göre ise bu, tekil ve iç içe geçmiş bir vaka çalışmasıdır: Arapça konuşan öğrencilerin deneyimleri ana analiz birimini oluştururken, Türk öğretim görevlileri ve sınıf arkadaşlarının yorumları alt analiz birimlerini oluşturarak güçlü bir veri ve perspektif üçgenlemesi sağlar.

Çalışmada amaçlı örneklem ile, ana dili Arapça olan on uluslararası öğrenci (dokuz erkek, bir kadın), beş öğretim görevlisi ve dört Türk sınıf arkadaşı seçilmiştir. Bu çalışmaya katılan uluslararası öğrenciler, Suudi Arabistan, Yemen, Filistin, Mısır, Libya, Sudan ve Moritanya gibi Arapça konuşulan ülkelerden gelmektedir. IPA derinlemesine analiz için homojen ve küçük bir örneklem gerektirdiğinden, amaç genelleme değil yaşanmış deneyimleri aydınlatmaktır (Smith & Osborn, 2008). Veriler sekiz haftalık bir süreçte beş araçla toplanmıştır. Bu veri toplama araçları, katılımcı profillerini belirleyen demografik anketi, yaşanmış deneyimleri derinlemesine inceleyen yarı yapılandırılmış bireysel görüşmeleri, paylaşılan deneyimleri yakalayan iki aşamalı odak grup görüşmelerini (önce homojen Arapça gruplar, ardından Türk akranların katılımı), gerçek zamanlı pratikleri belgeleyen ses kayıtlarını ve araştırmacı yansıtıcı günlüğünü içerir. Bu araçlar üçgenleme yoluyla birbirini pekiştirmiştir. Araştırmacı haftada 8-10 saat sınıfta bulunarak toplam yaklaşık

40 ders saatine katılmış ve süreç sonunda yaklaşık 32,5 saatlik ses verisi ile veri tabanını oluşturmuştur.

Veriler, Smith vd., (2009) IPA ilkelerini Braun ve Clarke'ın (2006) Tematik Analiz aşamalarıyla birleştiren iki düzeyli bir çerçeveyle çözümlenmiştir. Birinci düzeyde IPA, her öğrencinin diller arası geçişliliği bireysel olarak nasıl deneyimlediğini açığa çıkarmak için kullanılmıştır. Araştırmacı, katılımcılar kendi deneyimlerini anlamlandırırken bu anlamlandırmayı çözümlediği çifte hermeneutik bir süreç yürütmüş; çözümleme IPA'nın idiografik, tümevarımsal ve sorgulayıcı ilkeleri doğrultusunda ilerlemiştir. İkinci düzeyde ise Tematik Analiz, vakalar arası örüntüleri incelemek için tamamlayıcı olarak kullanılmış; temalar doğrudan veriden tümevarımlı biçimde türetilmiştir (Braun & Clarke, 2013). Bireysel yaşantıları ortaya çıkarmak için IPA kullanılırken, katılımcıların diller arası geçişliliği bir grup olarak nasıl deneyimlediğini, aralarındaki farkları da gözeterek incelemek üzere ikinci aşamada vakalar arası veriye TA uygulanmıştır. İçerik analizi değil tematik analiz olan bu aşama, konuların sıklığından çok anlam örüntülerine odaklanmış ve böylece idiyografik IPA aşamasının bir devamı olmuştur. Çözümleme beş adımda yürütülmüştür: (1) verilere okuyarak dalma; (2) bireysel düzeyde her katılımcı için kişisel kodlar ve beliren temalar üretme; (3) vakaları karşılaştırarak paylaşılan örüntüleri ve idiosenkratik farklılıkları haritalama; (4) tematik harita oluşturup üst temaları adlandırma; (5) bireysel nüansları vurgulayarak bulguları temsili öğrenci alıntılarıyla destekleme.

BULGULAR

Arapça Konuşan Öğrencilerin Yaşanmış Diller Arası Geçişlilik Deneyimleri

Öğrencilerin diller arası geçişlilik deneyimleri tek boyutlu bir strateji olarak değil; bilişsel, sosyal ve yapısal ihtiyaçları karşılayan üç boyutlu bir kaynak olarak ortaya çıkmıştır.

Düzenleyici ve Bilişsel Bir Kaynak Olarak Diller Arası Geçişlilik

Öğrenciler akademik görevleri zor algılamış ve bu yükü ana dili repertuvarlarını stratejik araçlar olarak kullanarak grup içinde dağıtmıştır. Görev

düzenleme ve yönetimi alt temasında öğrenciler, ana dillerini akranlarının davranış ve bilişsel süreçlerini yönlendirmek için bir otorite ve örgütleme aracı olarak kullanmıştır; bu, Vygotsky'nin (1978) başkası-düzenlemesi kavramıyla örtüşür. Öğrenciler farklı yönetim rolleri sergilemiştir: Khalid grup yöneticisi olarak buyrum kipiyle akışı kontrol ederken; Arif kapsayıcı "biz" yapılarıyla ortak amaç kurarak akran rehberi rolünü üstlenmiş; Amir editoryal denetçi olarak doğruluğu güvence altına almış; Hashim ise anlamı savunarak içerik üreticisi işlevi görmüştür.

Bilişsel iskeleleme alt temasında ise Arapça, bilişsel aşırı yüklenmeyi azaltarak öğrencileri YGA içinde tutan bir aracılık aracı olmuştur. Öğrenciler İngilizce cümleye başlayıp bilişsel eşik aşıldığında L1'e geçmiştir. Bu yapısal süreklilik üç farklı düzeyde belirmiştir: eylem düzeyinde sözdizimsel çapalama (Rashid: L2 özne — L1 yüklem), sayısal/nesnel anlamsal etiketleme (Mustafa: L2 kalıp başlangıç — L1 isim) ve sözcüksel boşluk doldurma (Bilal: baskın L2 sözdizimi — tek L1 sözcük). Bu örüntü, sözcüksel boşlukların iletişimi durdurmadan refleks biçiminde L1 ile doldurulduğunu göstermiştir. Diller arası geçişlilik sayesinde iletişimin kesilmesi önlenmiştir ve öğrenciler anlam yaratmaya devam etmişlerdir.

Melezleştirici bir Kaynak olarak Diller Arası Geçişlilik

Sınıf, Vygotsky'nin (1978) işaret ettiği sosyal etkileşim alanı olarak işlev görmüş ve öğrenciler İngilizce ile Arapça arasındaki katı sınırları reddederek anlamı ortaklaşa inşa ettikleri melez bir üçüncü alan yaratmıştır. Öğrenciler İngilizce sözcükleri Arapça dilbilgisi kalıplarına yerleştirmiştir. En belirgin mekanizma, Arapça belirli tanımlık "al-/el-" ekinin İngilizce sözcüklere eklenmesidir ("al-subject", "al-soup"). Hamza ayrıca İngilizce "sentence" sözcüğüne Arapça cinsiyet uyumu uygulayarak işletim sisteminin Arapça kaldığını göstermiştir. Selinker'in (1972) terimleriyle bu, L1 yapılarının L2 sözcüklerini barındırdığı bir aradili yansıtmaktadır. Doğruluk denetimi alt temasında ise öğrenciler dilbilgisel ve mekanik kuralları vurgulamak için Arapça ve İngilizce kaynaklarından kullanarak üstbilişsel bir kontrol uygulamıştır (Layla: "Daqqiq. Wein el 'a'?" / Dikkat et, "a" nerede?). Mustafa ise mantıksal tutarsızlıkları yakalamak için ana dilini otomatik bir filtre olarak kullanmıştır.

Sosyal-pedagojik İskele olarak Diller Arası Geçişlilik

Diller arası geçişlilik yalnızca bilişsel bir araç değil, sınıfta sosyal bir öğrenme ağı kurmanın yolu olarak deneyimlenmiştir. Hitap biçimleri yoluyla duygusal güvenli alan alt temasında "yaakhi" (kardeşim), "habibi" (dostum) gibi kültürel hitaplar duygusal aracılar olarak işlev görmüştür. Cümle başında kullanıldığında bu hitaplar zayıflık veya akademik güçlüğün yarattığı kırılganlığı azaltmış; cümle ortası veya sonunda kullanıldığında ise hata düzeltmenin sosyal riskini yumuşatmış ve dayanışma kurmuştur. Sonuçlar, ayrıca öğrencilerin akademik engellerle karşılaştıklarında birbirlerine yardım etmek için iki dilden de faydalandıklarını göstermiştir. Akran öğreticiliği ve aracılık alt temasında, bu destek tek yönlü değil karşılıklı olmuş; öğrenciler dönüşümlü olarak "daha yetkin akran" (Vygotsky, 1978) rolünü üstlenmiştir. Arif anlam köprüleri kurmuş, Hashim ise görevleri yönetilebilir parçalara bölmüş ve kendi kültürel deneyimlerini akademik içeriğe katmıştır.

Sonuç olarak bu bulgular, öğrencilerin Krashen'in (1982) bireysel monitör mekanizmasını grup düzeyinde bir iş birliğine dönüştürdüğünü; düşük duyuşsal filtre sağlayan güvenli bir alan yarattığını; ve Selinker'in (1972) aradil ile Odlin'in (1989) alt katman aktarımı kuramlarını doğrulayan sistematik melez bir dil sistemi geliştirdiğini göstermektedir.

Öğrencilerin Diller Arası Geçişlilik Pratiklerini Anlamlandırma Biçimleri

İkinci araştırma sorusunun sonucunda bulgular, katılımcılar arasında belirgin bir bilişsel çelişki ortaya koymuştur. Bazı öğrenciler ana dil kullanımını bir engel olarak görürken, bazıları kendini daha güvende ve rahat hissetmiş, bazıları ise bunu dayanışma olarak yorumlamıştır.

Gerçek Pratik ile İdeal Benlik Arasındaki Çatışma

Bu temadaki temel duygusal çatışma, yalnızca İngilizce kullanmak isteyen ideal benlik ile bilişsel hayatta kalma için Arapçaya bağımlı gerçek pratik arasındaki gerilimdir. Diller arası geçişlilik anlamayı sağlayan temel bir iskele olmasına rağmen,

katılımcılar ana dile bağımlılıklarını bir zayıflık işareti ya da yasak bir kaynak olarak görmüştür. Gözlemsel veriler ve ses kayıtları güçlü ana dil kullanımını ve otomatik geçişi gösterirken, öğrenciler kendi davranışlarını olumsuz değerlendirmiştir. Örneğin Amir görüşmede Arapça kullanmak istemediğini, sınıfın İngilizce olduğunu ve bunun "iyi bir his olmadığını" söylemiş; ancak gerçek pratiğinde görevleri yönetmek için sürekli Arapçaya geçmiştir. Benzer biçimde Mustafa, L1'i bilişsel iskele ve hata düzeltme için otomatik kullanmasına karşın suçluluk duymuş, hatta öğretmenlerin Arapçayı yasaklamasını dilemiştir. Bu çelişki, içselleştirilmiş tek dilli ideoloji ile açıklanmıştır: öğrenciler yalnızca İngilizce iletişim kuramamayı doğal bir gelişimsel aşama değil, bağlama özgü normları karşılayamamak olarak görmüştür. Bu çatışma McLaughlin'in (1987) bilgi-işleme modeliyle açıklanabilir; beynin sınırlı işleme kapasitesi karmaşık akademik metinlerde zirveye ulaştığında, ana dile otomatik geçiş kontrollü işlemeden otomatik işlemeye kayarak bilişsel aşırı yükü hafifleten istemsiz bir mekanizmadır. Öğrencinin suçluluğu, kapasiteyi koruyan bu doğuştan tepkiyi kişisel bir dilsel başarısızlık olarak yanlış yorumlamasından kaynaklanmaktadır.

Diller Arası Geçişliliği Güvenli Ev Olarak Yorumlama

Bu temada diller arası geçişlilik akademik kaygının yönetildiği ve dilsel olarak evinde hissedilebilen temel bir "güvenli ev" olarak yorumlanmıştır. İngilizce yeterliliğinin yarattığı stresli ortamda Arapça'ya geçiş, öğrencilerin duygularını düzenlemelerine ve benlik duygularını korumalarına yardımcı olan onarıcı bir deneyim olmuştur. Hamza ana dilini kullanmayı "huzurlu", "rahat" ve "özgürlük" olarak tanımlamıştır. Bu güvenli ev bireysel rahatlamanın ötesine geçerek işbirlikçi bir alana yayılmış; Bilal gibi öğrenciler bu geçişler sayesinde tıkanmadan daha akıcı konuşabildiklerini ve akran yardımına ihtiyaç duyduklarını belirtmiştir. Bu yorumlama Arap kültürünün kolektivist doğasıyla ilişkilendirilmiştir. Nydell'e (2005) göre Arap toplumunda Batı'daki bireysel mahremiyet yalnızlık olarak algılanır ve bireyler ancak derin dostluklar ve karşılıklı destek içinde güvende hisseder; öğrencilerin bilişsel güçlükleri tek başına aşmak yerine akranlarına yönelmesi bu ihtiyacı yansıtmaktadır. Barakat (1993) ise Arap toplumunun ırk veya bölgeye bakılmaksızın Arapça etrafında birleştiğini vurgular; öğrenciler diller arası geçişlilik

yoluyla sınıfta ortak bir mikro-ulus kurarak kültürel bir yurt yeniden inşa etmiştir. Arapça konuşan tek kız öğrenci olan Layla için Arapça, kimliğini müzakere ettiği bir var olma alanı olmuş ve ana dilini kullanmanın İngilizcesini geliştirdiğini açıkça ifade etmiştir.

Diller Arası Geçişliliği Dayanışma Olarak Yorumlama

Diller arası geçişlilik, sosyal bir yükümlülük ve grup başarısı için temel bir araç olarak da yorumlanmıştır; ancak bu yükümlülüğü içsel olarak deneyimleme biçimleri farklılaşmıştır. Khalid Arapça kullanımı suçluluktan arınmış, normalleşmiş, karşılıklı yardımı sosyal bir bağ olarak görmüştür. Bu, Hofstede vd., (2010) kolektivist kültürlerdeki "iç-grup" dayanışması tanımıyla örtüşür (s.91). Buna karşılık, daha yüksek İngilizce yeterliğe sahip Arif için bu yükümlülük bir liderlik yükü olmuştur. Yardımcı rolü, yalnızca İngilizceye odaklanma arzusu ile gruba karşı algıladığı görev arasında içsel bir çatışma yaratmış; arkadaşlarına yardım etmenin onu mutlu ettiğini ama kendi İngilizce gelişimini engellemesinden korktuğunu belirtmiştir. Arif'in bu deneyimi, bireyin akademik başarısını (ben kimliği) grubun hayatta kalması (biz kimliği) için feda ettiği kolektivist bir özveri eylemi olarak yorumlanabilir (Hofstede vd., 2010; Barakat, 1993). Ek olarak, Arap kültürleri kolektivist ve aile odaklı olduğundan, sosyal gruplar, arkadaşlar ve aile arasındaki sosyal ilişkilere öncelik verirler (Benaida & Arif, 2013); bu akran dayanışması ve diller arası iletişim uygulamaları, aslında bu köklü kolektivist kültürün ve sosyal bağlara verilen önceliğin bir uzantısı olarak görülebilir ve öğrenciler her zaman birbirlerine yardım etmeye çalışır ve hiçbirinin geride kalmamasını sağlarlar.

Arapça Konuşan Öğrencilerin Diller Arası Geçişliliğe İlişkin Öğretim Görevlilerinin ve Türk Sınıf Arkadaşlarının Yorumları

Psikolojik ve Duygusal Başa Çıkma Mekanizması Olarak Diller Arası Geçişlilik

Öğretim görevlilerinin çoğu diller arası geçişliliği güvenlik ihtiyacı olarak görmüştür. Öğretim görevlisi Ece, öğrencilerin İngilizce konuşurken çekingenleştiğini, göz teması kurmadığını; Arapçaya geçtiklerinde ise ses tonlarının,

beden dillerinin ve özgüvenlerinin tümüyle değiştiğini gözlemlemiştir. Bu bedensel değişim, diller arası geçişliliğin yalnızca bilişsel bir araç değil, kimlik onarımı ve psikolojik hayatta kalma stratejisi olarak anlaşıldığını göstermiştir. Bu bulgu kültürel olarak temellendirilmiştir. Conway-Long'a (2006) göre Arap erkeğinin gücü sözünde ve aklında yatar; kadın bir öğretmenin otoritesi altındaki sınıfta İngilizce konuşurken yapılan hatalar bu gücün yalnızca yarı-güç olduğunu açığa çıkarır, Arapçaya geçiş ise kayıp gücü yeniden kazanma çabasıdır (Ouzgane, 2008). Williams (2025), erkeklerin güçlü ve duygusuz görünme baskısı altında olduğunu, bu nedenle kadın bir öğretmen önünde hata yapma korkusunun olağan dil kaygısını aştığını vurgular. Inhorn ise (2012), erkek çocukların küçük yaştan itibaren ataerkil bir sistemde kadınlara hükmederek sosyalleştiğini; kadın otorite figürünün kural koyduğu, not verdiği ve hata düzelttiği sınıfın bir "erkeklik krizi" yarattığını öne sürer. Mizel (2025) ise Arap uluslararası öğrencilerin, Türkiye gibi kültürel ve dinî olarak yakın görülen ülkelerde bile geleneksel cinsiyet normları ve karma cinsiyetli ilişkilerle ilgili önemli engellerle karşılaştığını belirtmiştir. Bu yüzden, sınırlı İngilizce becerisine sahip erkek öğrencilerin bu paradigmanın bozulduğu sınıfta derin bir kontrol kaybı yaşadığını belirtir. Diller arası geçişlilik ayrıca dışsal sosyal taleplere karşı bir kalkan olarak görülmüştür. Öğretim görevlisi Ozan bunu öz-yeterlik algısına ve utanma korkusuna bağlamış; Mert ise öğrencilerin otorite figürü karşısında ortak dilin güvenliğine sığındığını belirtmiştir. Türk sınıf arkadaşları ise bu olguyu kendi Türkçe faydalanmalarıyla kıyaslayarak empatik bir aynalama ile yorumlamış; ana dile dönüşü zihinsel yorgunluktan kurtulmaya yönelik temel bir insani ihtiyaç olarak görmüştür.

Pedagojik ve Bilişsel Bir Araç Olarak Diller Arası Geçişlilik

Öğretim görevlileri diller arası geçişliliği başlangıç düzeyindeki öğrencilerin karmaşık talimatları ve soyut sözcükleri çözmesini sağlayan pratik bir öğretim yöntemi olarak görmüştür. Akran aracılığı yinelenen bir alt tema olmuş; öğretim görevlileri iki dilli öğrencilere pedagojik otorite vererek (örneğin öğretim görevlisi Burcu'nun Hashim'i destek olarak kullanması) bilişsel yükü azaltmıştır. Bu işbirliği eğilimi kültürel olarak açıklanmıştır. Gregg (2005), Orta Doğu'da ailelerin çocukları yalın bireyler olarak değil, ömür boyu süren bir "sadakat ve karşılıklı bağımlılık" ağı

içinde yetiştirdiğini belirtir (s. 47); öğrencilerin yarım cümleleri tamamlaması ya da kavramları ana dilde açıklaması anlık bir strateji değil, içselleştirilmiş kolektif dayanışmanın yansımasıdır. Hofstede vd., (2010), farklı etnik kökenden öğrencilerin alt gruplar oluşturduğunu ve doğal destek ağlarından uzakta eğitim gören öğrencilerde ailenin koruyucu rolünün akran gruplarına kaydığını gösterir. Gregg'in (2005) "çıraklık" modelinde öğrenciler birbirlerinin hem ustası hem çırağı olur (s.47) . Joseph (1999) bunu "bağlılık" (s.338), Kağıtçıbaşı (1996) "duygusal karşılıklı bağımlılık" olarak adlandırır (s. 337, Gregg, 2005'te alıntılanan şekliyle); Kuroda ve Suzuki'nin (1991) bulgularına göre ana dile geçiş, sadakat ve onur gibi grup dayanışmasını zorunlu kılan kültürel kodları da etkinleştirir. Öğretim görevlileri bu nedenle öğrencileri ortak ana dile göre bilinçli biçimde gruplayarak akran iskelesini etkin biçimde kullanmıştır. Türk sınıf arkadaşları ise diller arası geçişliliği otomatik bir bilişsel refleks olarak yorumlamıştır: Arapça istemsizce "ağızdan çıkar" ve bir tembellik ya da direnç değil, gerçek bilişsel çabanın sonucudur. Öğrenciler kavramları önce Arapça çözüp ardından İngilizceye eşleyerek öğrenmektedir.

Diller Arası Geçişlilik Paradoksu ve Aşırı bağımlılık Korkusu

İskeleleme yararlarına rağmen, ana dile aşırı bağımlılık hedef dil üretimini engelleyen bir tuzak olarak görülmüştür. Öğretim görevlisi Ozan, sürekli aynı dili konuşan öğrencilerin gruplaşmasının kültürlerarası iletişimi sınırladığını; Ece ise bazı öğrencilerin İngilizcelerini geliştirmek için Arapça konuşan akranlarından ayrılmayı bilinçli olarak talep ettiğini belirtmiştir. Böylece diller arası geçişlilik dikkatle yönetilmesi gereken iki ucu keskin bir kılıç olarak çerçevelenmiştir. Türk sınıf arkadaşları ise Arapçayı kasıtlı bir dışlama olarak değil, anlama isteklerini engelleyen, görünmez duvar oluşturan bir iletişim engeli olarak deneyimlemiştir. Hofstede vd., (2010) göre kolektivist kültürlerde öğrenciler dış-grup üyeleri varken katılmaya daha çekingendir; bu da Arapçaya geçme eğilimini açıklar.

TARTIŞMA VE SONUÇ

Bu çalışmayı özgün kılan, öğretim görevlilerinin ve öğrencilerin çoğunluğunun Türkçe konuştuğu, Arapça konuşanların ise azınlık olduğu bir Türkiye

İngilizce hazırlık sınıfına odaklanmasıdır. Ana dillerini öğretmenleriyle kullanamayan bu öğrenciler destek için kendi iç-gruplarını kurmuş ve güvenlik duygusu yaratmak için Arapça hitap biçimlerine başvurmuştur; bu, önceki diller arası geçişlilik araştırmalarında sıkça tartışılmayan bir bulgudur. Aynı cümlede Arapça ve İngilizceyi harmanlayarak yalnızca dil boşluklarını doldurmamış, kabul görme duygusu sağlayan ve izolasyondan koruyan yeni bir alan yaratmışlardır. Ana dilini sınıf arkadaşlarının çoğuyla kullanamayan azınlık öğrenciler için diller arası geçişlilik yalnızca bir öğrenme aracı değil; hayatta kalmanın, kimlik inşasının ve duygusal dayanıklılığın kritik bir yoludur.

Birinci araştırma sorusunun bulguları, öğrencilerin görevleri yönetmek ve anlamı müzakere etmek için ana dillerine başvurmasıyla Yuvayapan (2019), Wang (2022), Pun ve Tai (2021) ve Charamba (2023) ile örtüşmüştür. Bilişsel iskeleleme boyutu Khudhur vd., (2025), Almashour (2024) ve Rabie-Ahmed ve Mohamed (2024) ile uyumludur; ikincisinin "ArEnglish" olarak adlandırdığı, Arapça yapıların İngilizce söyleme akışkanca katılması olgusu, bu çalışmadaki "al-" ön eki melezleşmesiyle güçlü biçimde örtüşmektedir. Bununla birlikte önemli bir fark belirmiştir: Li vd., (2025) ile Wang'ın (2019) betimlediği öğretmen-liderliğindeki sözcük ve dil bilgisi desteği bu bağlamda yoktur; öğretim görevlileri ortak dili paylaşmadığından, öğrenciler doğruluk denetimini ve düzeltmeyi kendileri, akran aracılığıyla üstlenmiştir ve bu kendi-kendine yürütülen müzakere Rasman (2018) ve Eren (2025) ile tutarlıdır.

İkinci araştırma sorusunda, öğrencilerin söylem ile pratik arasındaki uyumsuzluğu Rabie-Ahmed ve Mohamed'in (2024) kuramsal görüş ile uygulamanın ayrıştığı yönündeki bulgusuyla örtüşmüştür. Ana dil kullanımını düşük yeterlik işareti sayan tek dilli ideoloji Zhou ve Mann (2021), Moody vd., (2019), Webb vd., (2023) ve Abashaar vd., (2026) de görülürken; diller arası geçişliliği güvenli alan ve duygusal rahatlama olarak deneyimleme Back vd., (2020), Tai (2025), Wang vd., (2025), Cenoz vd., (2022) ve Tai ve Li (2025) ile desteklenmektedir. Dayanışma temasının kültürel bir görev olarak yorumlanması Lin ve He'nin (2017) doğal diller arası geçişlilik pratiklerinin aidiyet ve kimlik duygusunu pekiştirdiği bulgusuyla ve Eren (2025), Rasman (2018), Charamba (2023) ve Udling ve Warren (2023) çalışmalarıyla örtüşmektedir.

Üçüncü araştırma sorusuna yönelik bulgular, diller arası geçişliliğin duygusal ve bilişsel bir araç olarak değerini destekleyen alanyazınla geniş ölçüde örtüşmektedir. Ana dile izin verildiğinde kaygının azalması ve güvenli bir öğrenme ortamı oluşması Jegede (2024), Yuan ve Yang (2020) ile Ticheloven vd. (2021) bulgularıyla; ana dilin sözcük edinimini ve anlam kurmayı kolaylaştırması ise Razkane (2025) ve Sipayung vd. (2024) ile uyumludur. Asıl ayrışma ise öğretim görevlilerinin ortak bir ana dili paylaşmamasından doğmaktadır: Liu vd. (2020) ve Kırkgöz vd. (2023) çalışmalarında öğretmenler kavramları doğrudan ana dilde açıklayabilirken, buradaki öğretmenler öğrencileri ortak dillerine göre gruplayarak akran iskelesini etkin kılmıştır; bu strateji Cenoz vd.'nin (2022) pedagojik diller arası geçişlilik tanımıyla örtüşmektedir. Öğretim görevlilerinin aşırı bağımlılığa yönelik çekincesi Liu vd. (2020) ile benzeşse de, Ağırdağ'ın (2010) cezalandırıcı tek dilli tutumundan ayrılmaktadır. Türk öğrencilerin çoğunluk olmalarına rağmen yaşadığı dışlanma duygusu ise Ticheloven vd. (2021) ve Tai ve Li (2025) ile doğrulanmaktadır.

Sonuç olarak, bu çalışma Arapça konuşan öğrencilerin yaşanmış diller arası geçişlilik deneyimlerini incelemiştir. Bulgular, genel temalar içinde idiosenkratik örüntüler ortaya koymuştur. Birinci araştırma sorusunda diller arası geçişliliğin görev yönetimi, bilişsel iskeleleme, tek sistemde iki dili yaşama ve doğruluk denetimi biçimlerinde belirmiş; öğrenciler Vygotsky'nin (1978) başkası-düzenlemesi ilkesi doğrultusunda akranlarının üretimini yönlendirip düzeltmiştir. İkinci soruda öğrenciler bu pratikleri ya dilsel suçluluk içeren bir ideal benlik çatışması, ya kaygıyı azaltan bir güvenli alan, ya da kolektivist bir dayanışma görevi olarak anlamlandırmıştır. Üçüncü soruda öğretim görevlileri ve Türk akranlar diller arası geçişliliği psikolojik bir başa çıkma stratejisi ve değerli bir pedagojik araç olarak görmüş, ancak iki öğretmen aşırı bağımlılığın hedef dil üretimini engelleyebileceğine yönelik kaygı dile getirmiştir. Bazı Türk öğrenciler ise bunun görünmez bir iletişim duvarı örebildiğinden bahsetmiştir.

Sonuçlar, diller arası geçişliliğin bir dilsel eksiklik değil, karmaşık bir eğitsel kaynak olduğunu vurgulamaktadır. Çalışma, İngilizce eğitimcileri ve kurumsal paydaşlar için şu çıkarımları sunmaktadır: öğretmen eğitiminin çok dilli sınıfları yönetmeye ve öğretmenlerin kendi tek dilli önyargılarını fark etmesine yönelik gözden geçirilmesi, müfredata planlı diller arası geçişlilik alanlarının dahil edilmesi, ana dil

kullanımının dönem başından itibaren doğal bir bilişsel destek olarak normalleştirilerek dilsel suçluluğun azaltılması, akran-mentorluk ve PDR gibi kurumsal yapısal desteklerin sunulması ve rollerin belirlendiği planlı karma grup etkinlikleriyle kültürlerarası katılımın teşvik edilmesi. Çalışmanın başlıca sınırlılıkları gözlemci etkisi, sekiz haftalık görece kısa süre ve cinsiyet çeşitliliğinin azlığı olabilir (on katılımcıdan yalnızca biri kadındır). Gelecek araştırmaların boylamsal desenler kullanması, farklı yeterlilik düzeylerini karşılaştırması ve cinsiyet açısından dengeli örneklemlere yönelmesi önerilmektedir.

J. THESIS PERMISSION FORM / TEZ İZİN FORMU

(Please fill out this form on computer. Double click on the boxes to fill them)

ENSTİTÜ / INSTITUTE

Fen Bilimleri Enstitüsü / Graduate School of Natural and Applied Sciences ☐

Sosyal Bilimler Enstitüsü / Graduate School of Social Sciences ☒

Uygulamalı Matematik Enstitüsü / Graduate School of Applied Mathematics ☐

Enformatik Enstitüsü / Graduate School of Informatics ☐

Deniz Bilimleri Enstitüsü / Graduate School of Marine Sciences ☐

YAZARIN / AUTHOR

Soyadı / Surname : Özgenç
Adı / Name : Yaren Buse
Bölümü / Department : İngiliz Dili Öğretimi / English Language Teaching

TEZİN ADI / TITLE OF THE THESIS (**İngilizce** / English): TRANSLANGUAGING PRACTICES OF ARABIC-SPEAKING INTERNATIONAL STUDENTS IN TÜRKİYE: A PHENOMENOLOGICAL CASE STUDY

TEZİN TÜRÜ / DEGREE**:** **Yüksek Lisans** / Master ☒ **Doktora** / PhD ☐

1. **Tezin tamamı dünya çapında erişime açılacaktır. /** Release the entire work immediately for access worldwide. ☒
2. **Tez iki yıl süreyle erişime kapalı olacaktır.** / Secure the entire work for patent and/or proprietary purposes for a period of **two years. *** ☐
3. **Tez altı ay süreyle erişime kapalı olacaktır.** / Secure the entire work for period of **six months**. ***** ☐

***** *Enstitü Yönetim Kurulu kararının basılı kopyası tezle birlikte kütüphaneye teslim edilecektir. / A copy of the decision of the Institute Administrative Committee will be delivered to the library together with the printed thesis.*

Yazarın imzası / Signature ..... **Tarih** / Date .....
(Kütüphaneye teslim ettiğiniz tarih. Elle doldurulacaktır.)
(Library submission date. Please fill out by hand.)

Tezin son sayfasıdır. / This is the last page of the thesis/dissertation.