DEVELOPING TRANSLANGUAGING EXERCISES: UTILIZING ARABIC GRAMMAR KNOWLEDGE TO FACILITATE ENGLISH GRAMMAR COMPREHENSION

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ABSTRACT

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Research on utilizing students' existing linguistic skills in their first language (L1) to learn a second language (L2) through translanguaging has received considerable attention. However, there is hesitancy in Arabic schools to integrate Arabic into English as a Foreign Language (EFL) and English as a Second Language (ESL) classes. Arabic-speaking teachers and students have mixed attitudes toward the presence of Arabic in English grammar classes, fearing potential interference with English proficiency. Although Arabic is used in these classes, it often happens informally or spontaneously due to a lack of planning. This issue is compounded by the absence of instructions on incorporating Arabic in English grammar textbooks and teachers' limited understanding of how to utilize students' prior knowledge of Arabic grammar through pedagogical translanguaging to understand English grammar concepts. Consequently, students' full linguistic potential remains overlooked. To address this gap, five translanguaging grammar exercises have been developed, aligning Arabic and English grammar concepts. These exercises aim to enhance metalinguistic awareness among Arabic-speaking students, moving beyond traditional grammar translation methods to incorporate culture and facilitate comprehensive language learning.

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INTRODUCTION

In the field of Second Language Acquisition (SLA), mastering English as a foreign or second language (EFL/ESL) poses significant challenges, particularly for adult learners dealing with substantial differences in linguistic structure between their native languages (L1) and English. The intricate linguistic disparities present formidable obstacles throughout the language acquisition journey. Nevertheless, a student's L1 can serve as a powerful tool in facilitating L2 learning by creating meaningful connections between the two languages (Cook, 2001).

The concept of translanguaging has gained considerable attention in recent years within bilingual education. Many researchers advocate for utilizing learners' comprehensive linguistic knowledge, especially their L1, to comprehend new information and appreciate the wealth of experiences they bring to the classroom (Garcia & Wei, 2014). Translanguaging aims to tap into existing knowledge, fostering an inclusive learning environment that not only respects but actively encourages the use of a student's L1. This approach ensures that students can leverage their linguistic repertoire for more effective language acquisition.

Despite the natural inclination to establish connections between L1 and L2, many schools and language institutions globally enforce a policy that prohibits the use of L1 in EFL/ESL classrooms, rejecting translanguaging practices. Similarly, schools in the Arab world seem to hold the same perspective, considering the presence of Arabic in these classes as a potential threat to students' English proficiency.

Moreover, In the Arabic context, research on translanguaging appears to be limited. Studies on the use of Arabic in ESL/EFL classes have revealed diverse perspectives among teachers and students. While some studies indicate awareness and positive attitudes among Arab teachers and students toward Arabic in EFL classes, educational policies remain opposed to such practices (Almulhim, 2014; Alomaim & Altameemi, 2022). Furthermore, translanguaging seems to be a novel concept for some teachers, leading to misconceptions and limited understanding due to its relative lack of popularity (Alahdal, 2020). Consequently, the use of Arabic in Arabic ESL/EFL classes appears confined to specific purposes that often arise spontaneously and lack planning.

To address this issue and support Arabic-speaking teachers in systematically incorporating Arabic into ESL/EFL classes, this research aims to develop activities that leverage students' knowledge of Arabic grammar. The goal is to enhance comprehension of English grammar and establish connections between the two languages through intentional pedagogical translanguaging.

LITERATURE REVIEW

Translanguaging Definitions and Origins

Translanguaging is the English translation by Colin Baker of the Welsh word "trawsieithu," which was introduced by Cen Williams in 1994 (Wei, 2018; Lewis et al., 2012). Williams observed how students and teachers used this approach in the same learning session to revitalize the Welsh language by shifting back and forth between English and Welsh, using both languages to ask questions or provide answers (Wei, 2018). Williams highlighted an instance of translanguaging seen in a history lesson, where students were tasked by the teacher to complete an assignment involving reading and writing in both Welsh and English. This practice involves a cognitive process, as described by Williams (2002), where the essence of translanguaging lies in cognitive engagement, emphasizing comprehension over mere switching between languages (Williams, 1994, 2002 ,as cited in Cenoz & Gorter, 2022). This approach goes beyond sentence alternation, focusing on a deeper understanding of content across languages.

Translanguaging as described by Cenoz and Gorter (2022) is an “umbrella term” that includes different theories and practices. Therefore, several definitions were given to it with different emphasizes on different aspect. For instance, Wei (2011) describes how his definition of translanguaging is built on the meaning of “languaging” which he defines as “the process of using language to gain knowledge, to make sense, to articulate one’s thought and to communicate about using language” (p. 1223). Similarly, Garcia (2009) sees translanguaging as a natural phenomenon occurring among bilingual individuals in their day-to-day interactions, whether with their families or in community

settings outside their homes, emphasizing its occurrence not only within educational institutions but also in broader societal contexts. She defines translanguaging as "the act performed by bilinguals of accessing different linguistic features or various modes of what are described as autonomous languages, in order to maximize communicative potential" (p.140). These definitions consider translanguaging as a natural meaning-making tool that bilingual speakers use as a way to understand the world around them during their real-life experiences in their bilingual communities.

Additionally, some researchers consider translanguaging as a way to link the previous knowledge to the new one using all available linguistic resources. For instance, Baker and Wright (2017) define translanguaging as "the process of making meaning, shaping experiences, understanding, and knowledge through the use of two languages" (p. 280). whereas Garcia (2014) expands on the term to see it as a pedagogical practice inside the classroom and defines translanguaging as "both the discourse practices of bilinguals, as well as to pedagogical practices that use the entire complex linguistic repertoire of bilingual students' flexibly in order to teach rigorous content and develop language practices for academic use" (p.3).

While these definitions encompass the linguistic repertoire of bilinguals, covering all the languages they speak, Wei (2018) expands the concept of this diverse repertoire within translanguaging beyond traditional "linguistic codes" like French, English, or Korean. This expanded view encompasses "non-linguistic codes," such as gestures, emphasizing their collective contribution to creating meaning—a central objective within the practice of translanguaging. Overall, these different definitions of translanguaging underscores the versatile use of multiple languages as a means for individuals to navigate

and understand the world around them, emphasizing the fluid and dynamic nature of language in everyday life, as well as the crucial role of all learners' experiences made in their L1 in understanding the new knowledge presented in the new language.

Translanguaging, initially recognized as a natural or pedagogical approach emphasizing the use of multiple languages to support learning, has transcended its educational origins, and has taken on a larger significance as a political movement aimed at advocating for fairness and equality in societal contexts. As articulated by Flores (2014), this evolution signifies a shift from solely focusing on practices that consider one language as a superior in educational settings to utilizing language diversity as a tool for social change. He argues that translanguaging challenges language capitalism and the call for homogenous linguistic group and advocates for a heterogenous one. Therefore, the concept of translanguaging now extends beyond the classroom, empowering communities to embrace linguistic diversity, challenge linguistic hierarchies, and promote social justice by recognizing the value of all languages and cultures within a society. Moreover, Garcia and Lin (2017) view translanguaging as a means to empower minority students, reinforcing the idea that embracing linguistic diversity through translanguaging can be instrumental in fostering inclusivity and empowerment, particularly for marginalized groups within educational contexts. Therefore, translanguaging is seen as a right to all learners and multilingualism as the norm compared to monolingualism.

Historical Perspectives on Translanguaging Practices in Teaching L2

Over time, language education has been shaped by evolving attitudes, pedagogical ideologies, and cultural influences. However, it is noteworthy that educational policies in various schools and language institutions worldwide still tend to lean towards favoring monolingualism. Inbar-Lourie (2010) argues “language teaching pedagogy has tended to ignore or even suppress bilingual or multilingual options endorsing a predominantly monolingual policy, one which equates ‘good teaching’ with exclusive or nearly exclusive target language use” (p. 351).

The historical hesitance to adopt translanguaging practices can be traced back to a range of factors, potentially rooted in traditional SLA theories and perspectives on optimal L2 learning methods. Krashen's (1981) input hypothesis on SLA is one such perspective, proposing that L2 learners acquire language similarly to how children acquire their L1—primarily through natural communication, with less emphasis on formal language structure. According to Krashen's (1981) input hypothesis, the acquisition of L2 occurs primarily through the reception of "comprehensible input", which refers to language that learners can comprehend but is slightly more advanced than their current proficiency level. Hence, the requirement for additional input in L2 for acquisition appears to conflict with the presence of L1 in the classroom.

However, when speaking about adult learners, it is important to keep in mind that they do not acquire their L2 like children do (Cook, 2001; Bley-Vroman, 1990). One aspect to consider in the difference between children and adults in SLA is the age factor on SLA as suggested by the critical period hypothesis in which Lenneberg (1967) argue that the ability of acquiring a language ends in puberty. Bley-Vroman (1990) further

explains the difference between how children and adults learn their L2 and argues that one difference is that adults already have linguistic knowledge from their L1 which they use to learn their L2 compared to children who do not have that knowledge.

Moreover, another factor contributing to the resistance towards translanguaging practices may be the perception of contact between L1 and L2 as a source of errors as a result of interference. According to Ellis (1997) interference refers to “the influence that the learner’s L1 exerts over the acquisition of an L2” (p.51). Additionally, Nunan (2001) asserts that “where LI and L2 rules are in conflict, errors are likely to occur which are the result of 'interference' between LI and L2” (p.89). He discusses the challenges of contrastive analysis, highlighting the potential for "negative transfer" as learners attempt to apply features from their L1 to L2. In his research of reasons of learner’s errors across different studies, Ellis (1985) concludes that approximately 33% of L2 errors is caused by interference of L1. However, translanguaging considers contrastive analysis as a possible strategy to learn L2 rather than an issue. Furthermore, according to Cenoz and Gorter (2020), the concept of pedagogical translanguaging should “include multilingual instructional strategies based on cross-linguistic comparison” (p.3). Ghabanchi & Vosooghi (2006) study findings indicates that the utilization of contrastive analysis has been correlated with the enhancement of learning outcomes, especially for older learners who have more metalinguistic knowledge.

In addition to the factors mentioned earlier, another reason for the resistance towards translanguaging in the language classroom could be rooted in teachers' language ideologies regarding what they consider as best practice. Language ideologies are defined by Silverstein (1979) as "sets of beliefs about language articulated by users as

rationalization or justification of perceived language structure and use" (p. 193). These beliefs and attitudes significantly influence teachers' instructional approaches, and if there is a prevailing notion that exclusive use of the target language is the most effective method, it can contribute to the hesitance in incorporating translanguaging.

The beliefs and principles held by teachers regarding language instruction play a crucial role in shaping educational policies, exerting a significant influence on the advocacy for either a monolingual or bilingual teaching approach (Palmer, 2011). Palmer (2011) further emphasizes that teachers' ideologies toward language and their views on the most effective language teaching methods are interconnected with their own past experiences, evident in their day-to-day practices within the classroom. This impact of teachers' ideologies extends beyond general language instruction to the specific implementation of translanguaging practices, showcasing the intricate relationship between their beliefs and classroom language dynamics.

As an illustration, Aghai et al.'s (2020) study to explore ESL teachers' ideologies regarding the use of L1 through translanguaging strategies reveals diverse perspectives on the extent of L1 allowance in ESL classes. In their study, teachers view translanguaging either as a problematic element to be avoided, a natural and spontaneous phenomenon, or a valuable educational resource. Those teachers with a negative perspective towards translanguaging in their classrooms believe that students should "quit using their L1" if they aspire to achieve proficiency (Aghai et al., 2020, p. 354). On the other hand, Wang (2019) describes how teachers maintain a positive stance toward translanguaging and the use of L1 in the language classroom; however, they still impose restrictions on its usage. These two studies highlight the diversity and contradictions in

teacher ideologies concerning translanguaging practices and how such ideologies affect their educational decisions.

To sum up, the historical perspectives on translanguaging practices in teaching L2 underscores the complexity of language education, shaped by evolving theories and teacher ideologies. Understanding these factors is crucial in navigating the challenges and opportunities of translanguaging practices in language classrooms.

Translangugaing and the Human Brain

The study and research into how languages are processed in the brains of bilingual learners provide a foundational understanding for exploring the concept of translanguaging. While MacSwan (2014) argues that bilingual brains possess distinct linguistic systems for each language, Otheguy et al. (2019) challenge the coherence of this dual correspondence theory. Instead, they advocate for a unified perspective in which they consider languages in the brain to be "a single linguistic repertoire", suggesting that these languages have one unified grammar.

Moreover, translanguaging is rooted in the idea that languages have interconnectedness within the human brain. It asserts that languages are intricately linked with various cognitive processes. Wei (2018) posits that language is "a multisensory and multimodal semiotic system interconnected with other identifiable but inseparable cognitive systems" (p.20). To support this perspective, he draws upon research in linguistic neurology conducted by Thierry, a neuroscientist specializing in bilingualism, who says:

> I would go as far as saying that making a distinction between language and the rest of the mind is meaningless. Making such a distinction implies that language

> and mind are two ensembles that can be delimited, as if one could draw a line between the two, or indeed trace a line around language within the mind. This is misleading both from an anatomical and functional viewpoint. First, there is no such thing as a language-specific brain region. . . . It has been widely shown that the areas of the cerebral cortex, inner brain ganglia, and the cerebellum involved in language processing are also activated by numerous nonverbal auditory and visual processes. . . . Second, there is no such thing as a cognitive operation impermeable to or wholly independent of language processing and vice versa. (Thierry, 2016, as cited in Wei, 2018).

In support of that argument, Thierry and Wu (2007) research of Chinese-English bilinguals brain potentials showed how their brains translated the presented words in their L2, English, into Chinese, their L1, automatically. Their research findings conclude that the way that L1 activate unconsciously when exposing to L2 is an aspect linked to L2 comprehension.

Another theory that supports this idea of interconnection between languages in the brain is Cummins' Linguistics Interdependence theory, which posits that languages are not distinct cognitive systems but rather interconnected and can mutually influence each other during language development and usage. Cummins (2008) suggests that even though the spoken or written language of L1 and L2 may differ, there exists a "Common Underlying Proficiency (CUP)" which relates to the cognitive processes utilized in both languages. He argues that positive transfer between L1 and L2 can occur if the classroom environment facilitates such practices. For instance, he presents the example of a

Pakistani student who employed her L1, Urdu, to write in English and was able to share her experiences more effectively than when she used English only.

Cummins (2008) challenges the conventional approach to bilingual or second language education, which tends to view languages as distinct and separate entities. He argues that this "two solitudes" approach to instruction promotes monolingualism and inhibits the potential for “cross-language transfer”, which could facilitate a deeper understanding of new knowledge. Instead, the CUP theory proposes that teachers and students should embrace the interconnectedness of languages and seek to leverage cross-language transfer as a means of enhancing their comprehension and mastery of both languages.

Translanguaging in SLA

In SLA the contact between L1 and L2 is often seen as a reason for the potential negative interference between languages and how it could lead to making linguistic errors (Ellis, 1984). However, it is crucial to recognize the potential for positive transfer from one's mother tongue to the target language and how the knowledge of L1 can greatly aid the learning process of L2 (Cook, 2001).

Metalinguistic awareness, defined by Thomas (1988) as “an individual’s ability to focus attention on language as an object in and if itself, to reflect upon language, and to evaluate it (p. 531).”, proves advantageous in acquiring L2. Previous linguistic knowledge and the awareness of this knowledge significantly influence subsequent language acquisition, particularly when mastering a second foreign language (Cenoz, Hufeisen & Jessner, 2001). The greater the knowledge individuals possess about languages, the more resources they bring to their new language learning endeavors.

Cognitive benefits observed in bilingual individuals might extend to aiding the acquisition of additional languages. As noted by Cenoz (2003), bilingual children display cognitive advantages in further language learning compared to their monolingual counterparts. In her research, learners aiming for a third language acquisition could develop an enhanced level of metalinguistic awareness by drawing upon their prior experience and knowledge of two linguistic systems.

The existing knowledge that learners carry from their L1 or any additional languages they know encompasses more than just syntax. As per Bransford, Brown, and Cocking (2000), this familiarity extends to cultural and social aspects as well. The way learners draw upon this knowledge and link it to the new ones could occur naturally and unconsciously (Garcia & Li, 2014). Yet, when implementing translanguaging in the classroom, as suggested by Williams (2000), prompting language switching requires cues to help recall any previous knowledge through L1 (Cenoz & Gorter, 2022). Consequently, teachers play a crucial role in empowering students to tap into their complete linguistic repertoire of prior knowledge. Gollub et al. (2002) advocate for the active engagement and further development of learners' existing knowledge by teachers to enhance the effectiveness of teaching. Such engagement cannot be carried by only accepting the natural practices of translanguaging, but also by bringing these practices to the classroom in a planned and intentional way.

Translanguaging, Code-switching, and Translation

Though translanguaging encompasses code-switching, translation, and other bilingual communication, Garcia (2009) posits that it extends beyond these terms to encompass a broader practice. Translanguaging diverges from code-switching and translation in its perspective on language within the human brain and how bilinguals utilize their linguistic knowledge, including the purpose of using both L1 and L2. For example, while translation and code-switching view languages as separate entities, translanguaging regards linguistic knowledge as a unified system.

Garcia and Wei (2014) describe bilingual language production as utilizing a single system containing all linguistic knowledge, rather than a mere switch between languages. According to Otheguy et al. (2015), this concept of a single linguistic system in translanguaging is characterized by "unitary collections of features," where bilingual practices involve selecting features rather than switching grammar (p. 281). Wei (2018) further distinguishes between the two, noting that code-switching entails shifting between languages within a single communication instance governed by grammatical rules, whereas translanguaging treats languages as tools for creating meaning and sense rather than rigidly alternating between them.

Similar to code-switching, translation is characterized by rigidity and permanence, contrasting with the fluidity and developmental potential of translanguaging (Baynham & Lee, 2019). Translanguaging acknowledges the dynamic nature of language use, recognizing its continual evolution and adaptation to various contexts and situations. Unlike translation or code-switching, which involve primarily transferring information between languages, translanguaging entails creating meaning and knowledge by utilizing

a diverse range of linguistic resources. Consequently, it is shaped by the speaker's experiences, emotions, and cultural background (Garcia et al., 2017).

Regarding educational methodologies, Cenoz and Gorter (2017) underscore the distinction between the grammar translation method (GTM) and translanguaging. They argue that the use of L1 in translanguaging does not impede learners' active use of L2, unlike GTM, which heavily relies on the memorization of grammar rules outside of meaningful contexts (Brown, 2015; Chang, 2011). Translanguaging, as Garcia et al. (2017) assert, fosters a collaborative learning environment where teachers and bilingual students leverage their diverse language practices to teach and learn creatively and critically.

Thus, compared to GTM, translanguaging offers cognitive benefits and empowers students to actively participate in their learning process. It transforms education into a collaborative space where linguistic diversity is embraced, creativity is nurtured, and critical thinking flourishes.

Translanguaging as a Natural Process

Translanguaging as a natural process indicates that shifting between linguistic resources is an innate process that will happen at some point or another without intention from either the students or their teacher. In this matter, Alzabidi and Alahdal (2021) study find that, despite teachers forbidding the use of translanguaging in the classroom, 70% of students at a Saudi secondary school reported having engaged in such practices. This result could be considered as a support of Velsaco and Garcia (2014) argument that translanguaging occurs naturally at some point and will occur with or without instruction.

In their study, Velsaco and Garcia (2014) proposed the use of translanguaging as self-regulating mechanism in which bilingual students can engage cognitively and naturally during the writing process rather than a pedagogical approach. In their research, they referred to the use of translanguaging as a "set of cognitive routines" that student employ during the writing process. Their study involved examining writing samples from two language programs (Spanish/English and Korean/English), and it showed how translanguaging was used naturally by bilingual students at all three levels of the writing process (prewriting, drafting, and revising) to improve readers' understanding and their own critical thinking. The authors analysis of students writing samples showed how the Spanish and Korean students employed translanguaging in different ways, for instance, one student used glosses in writing down the meaning of the word “guts” in his writing, which helps with vocabulary development and comprehension.

Other common natural translanguaging acts bilingual students employ to solve problems that encounter during their writing according to Velsaco and Garcia (2014) include the back translation strategy, which involves translating words and phrases used in one language into the other. Additionally, the students would experiment with different words from their linguistic repertoire in order to determine the best fit for the context. Moreover, when the writers were uncertain about the equivalent word in the target language, they would postpone its placement in the text and continue writing in the other language and would then return to change that word at a later stage (Velsaco & Garcia, 2014).

Translanguaging is not only for weak students or students who needs more help to achieve a certain goal or to improve. It is something that could be done by proficient

bilingual writers, researchers, scientists, or language experts themselves who do not have any L2 writing issues at all but chose to leverage the knowledge they have while making new one. A great example of that is a Japanese researcher named Miyuki Sasaki who is a professor in the faculty of foreign studies in English and Applied Linguistics at Nagoya City University. Sasaki has two MA degrees, one in English education and the other in TESOL from Georgetown University in addition she has her Pd.D. in applied linguistics from University of California (Sasaki, 2001). An academic with such a rich educational background and career and who has published many papers in English may appear like someone who does not need to resort to their L1. However, she shared her experience and stated that for her English papers she used Japanese in all the writing and research stages, starting with thinking and brainstorming and ending with drafting before putting everything together in English for the final paper, describing her approach as "the only way I can write in English" (Sasaki, 2001, as cited in Velsaco and Garcia, 2014).

Despite being a natural process, some educational policies attempt to prohibit the use of L1 in the classroom, advocating for L2 as the sole method to teach language (Inbar-Lourie, 2010; Alzabidi & Al-Abdal, 2022; Almulhim, 2014; Haifa, 2010). Conversely, others perceive translanguaging as a natural process and an inevitable practice that students will engage in despite L2 policies, opting not to intervene or utilize it as a pedagogical tool (Aghai et al., 2019). Consequently, the acceptance and integration of translanguaging practices often rely on a complex interplay between pedagogical approaches, institutional policies, and diverse educational philosophies within learning environments (Allard, 2017)..

However, translanguaging is not solely the responsibility of individuals but necessitates collaboration between students and teachers to achieve its objectives (Garcia et al., 2017). Therefore, pedagogical translanguaging, which advocates for the deliberate use of L2 rather than simply viewing it as a natural process, is a crucial aspect of bilingual education.

Pedagogical Translanguaging

In contrast to the perspective of some educators who view translanguaging as a natural process or advocate for policies against the use of languages other than the target language in the classroom, pedagogical translanguaging underscores the intentional utilization of students' linguistic knowledge and the provision of feedback. According to Cenoz and Gorter (2022), pedagogical translanguaging goes beyond the spontaneous mixing of languages in bilingual speakers and encompasses a deliberate instructional approach where the use of L1 is purposeful and planned. For instance, according to Swain and Lapkin (2013), utilizing L1 can be beneficial for tasks like drawing comparisons between languages or enhancing the grasp of intricate vocabulary.

Embracing students' L1 within the classroom through translanguaging practices not only promotes comprehension of new concepts but also nurtures additive bilingualism. Baker (2003) contends that employing translanguaging techniques assists in honing skills in the less dominant language by engaging students in challenging activities utilizing both languages. This concept according to Cenoz & Gorter (2022) aligns with Vygotsky's Zone of Proximal Development (ZPD), which denotes the gap between a learner's actual developmental level and their potential development with guidance or collaboration.

The integration of translanguaging practices with the ZPD involves leveraging a student's existing linguistic abilities across multiple languages within their ZPD. Educators can utilize a student's proficiency in their primary language as a means to support learning in a new or less proficient language. This support often involves scaffolding strategies that bridge the linguistic gap and enhance comprehension (Watson & Bruno, 2018). Nonetheless, scaffolding should cease once the gap is bridged, and students are prepared to use their L2 independently (Swain & Lapkin, 2013).

Furthermore, Lewis et al. (2012) discusses possible benefits of using translanguaging as a pedagogical practice in learning reading, writing, listening, and speaking. According to their suggestion, the use of translanguaging could have several advantages such as facilitating a more profound comprehension of the topic, aiding in the improvement of a less proficient language, fostering collaboration between home and school, and assisting in the assimilation of skilled speakers with inexperienced learners. Therefore, teachers have a pivotal role in establishing a translanguaging environment where students can employ all languages present in the classroom. Wei (2011) introduces the concept of a "translanguaging space," signifying the facilitation of students' learning through the utilization of translanguaging techniques. He describes it as "a space for the multilingual language user by bringing together different dimensions of their personal history, experience and environment, their attitude, belief and ideology, their cognitive and physical capacity into one coordinated and meaningful performance, and making it into a lived experience" (Wei, 2011, p. 1223).

Practical Approaches to Implementing Translanguaging

Cummins (2009) argue that bilingual instructional strategies are powerful methods that, when utilized, can profoundly benefit the education of English Language Learners (ELL) by validating their innovative thinking and language skills. Implementing translanguaging as a pedagogical approach within the classroom setting offers students a multitude of advantages. In Canagarajah's (2007) study, various translanguaging strategies were observed in a bilingual English-Spanish first-grade classroom. The teacher utilized bilingual books, accepted responses in the students' native language, Spanish, while posing questions in English. Moreover, the teacher encouraged answers that blended both Spanish and English into one response, a technique termed "code-meshing" by the author. Moreover, Canagarajah (2011) showcases "code-meshing", a strategy of translanguaging, in his study of Buthainah's writing, a Saudi student, by granting her the freedom to incorporate French and Arabic in her texts. Buthainah's deliberate use of code-meshing in Arabic not only mirrored her cultural heritage but also enhanced her individual expression, resulting in a deeper comprehension of the language she utilized. This approach allowed her to articulate her voice and identity more effectively.

A possible translanguaging strategy that is used for students is the bridge concept which is a helpful strategy that uses contrastive analysis to distinguish the similarities and differences between the two languages in terms of sound system, word structure and formation, rules, and other areas (Beeman & Urow, 2012). The utilization of contrastive analysis has been correlated with the enhancement of learning outcomes, especially for older learners who have more metalinguistic knowledge (Ghabanchi & Vosooghi, 2006).

Furthermore, Cenoz and Gorter (2020) suggest that pedagogical translanguaging should incorporate instructional methods that utilize multiple languages and emphasize comparing across different languages. As a translanguaging strategy, students could use contrastive analysis by writing in their L1 and then translating their work to English and vice versa. This exercise helps students spot differences in the chosen vocabulary, syntax, and tone between the two languages, as well as understanding grammar structure and sentence patterns.

Translanguaging in the Arabic Context.

Although the role of Arabic in the English language classrooms has been studies extensively in the Arabic context, there seems to be limited research on translanguaging as a strategy in these classes. Translanguaging in the Arab EFL/ESL context seems to receive different views and thoughts from both teachers and students with a general positive look and limited application. For instance, Alqahtani (2021) study shows that Saudi students were concerned that translanguaging practices in the EFL class might negatively affect their proficiency; however, they hold positive attitudes towards employing it. This worry about not reaching proficiency if L1 is used in L2 classes could be attributed to the Saudi context and English being taught as a foreign language with not much exposure to L2 outside the classroom. In their argument, Al Qureshi and Aljanadbah (2022) suggest that when L1 is used in an EFL context, students may find themselves with fewer chances to receive input and generate output in L2. Moreover, in Palfreyman and Al-Bataineh (2018) study of university students' attitudes towards translanguaging, findings show that although they consider translanguaging as “normal in the local context” they hold the idea of the necessity of separating Arabic and English.

The inclination of students towards language separation stems from various reasons. As highlighted in Palfreyman and Al-Bataineh's (2018) study, the act of translanguaging, mixing Arabic and English, is viewed by participants as contrary to respecting both languages as distinct linguistic entities. This perspective is further associated with the perceived need for English proficiency to enhance employment opportunities, aligning with the findings of Alzabidi and Al-Ahdal (2022), where students express concerns about the negative impact of using Arabic on their English proficiency. Students also attribute their reluctance to use Arabic to the desire of teachers for English-only usage and the potential impact on grades, conflicting with the language policies set by their instructors (Alzabidi and Al-Ahdal, 2022). This concern about adhering to teachers' and institutional policies against the use of Arabic is echoed in Almulhim's (2014) study, which reveals students' negative attitudes influenced by the notion of an English-only educational policy. The study also captures diverse student views, with some strongly rejecting the use of Arabic and considering English-only as superior.

In contrast, some students maintain a favorable outlook towards utilizing Arabic; however, they exhibit restraint in using it. Haifa 's (2010) findings indicate that a majority of participants in the study express a positive stance on the use of Arabic in EFL classrooms. However, despite their support for using Arabic and recognizing its potential in enhancing understanding, these students exhibit caution and selectivity in its usage. Their restraint is driven by a desire for more opportunities to engage with English, aligning with the assertion by Al Qureshi and Aljanadbah (2022) regarding the limited chances students have to use their L2 in an EFL context.

Arab Teachers Attitudes Towards Translanguaging

Other investigations into translanguaging within the EFL/ESL Arabic context delve into the perspectives of educators and their considerations regarding the use of Arabic. Much like their students, Arab teachers exhibit diverse views regarding the presence of Arabic and its impact on the learning process. For instance, Alrabah et al. (2016) survey results reveal a complex stance on the use of Arabic in teaching English, with teachers seeing it as both a useful resource and a potential obstacle to the acquisition of English language skills. Specifically, while the majority of the teachers agreed that L1 can be a resource in teaching English, their views were split when it came to fully justifying its use. Nonetheless, the study found that most teachers agreed that L1 should be kept to a minimum when teaching English.

The lack of understanding of the positive value of Arabic in the survey of Alrabah et al. (2016) is demonstrated by the contradiction of acknowledging its potential benefits while minimizing its use. According to the research, over 80% of participants reported that their students used Arabic to communicate with them. However, the researchers interpreted this as a "form of convergence by the teacher to adjust her/his speech patterns to resemble the speech of low proficiency students" (p.7).

Furthermore, Al-Ahdal's (2020) study, aiming at examining teachers' attitudes towards translanguaging, indicates that two-thirds of the teachers surveyed support providing students the freedom to use Arabic for expression in the English class. Similarly, the same percentage is in favor of allowing the use of Arabic for inquiries. Despite their agreement and positive stance towards translanguaging, the study reveals that three-fourths of these teachers hesitate to open the space for students to use Arabic,

expressing concerns that relying on L1 would "reinforce only that language with the learners" (Al-Ahdal, 2020, p.24).

In another study by Al-Bataineh and Gallagher (2018), which explores attitudes towards translanguaging in writing stories for children in an Emartai bilingual context, future teachers exhibit what is described as "paradoxical" attitudes influenced by their beliefs about language teaching. The study finds that the majority of participants hold a stance against the use of translanguaging in writing, especially for children, referring to such practices as "corruption." This reflects a prevailing monolingual attitude among the participants, emphasizing the desire to maintain a separation between the two languages (Al-Bataineh and Gallagher, 2018, p. 10).

Moreover, Alharbi and Alqefari's (2023) exploration of teachers' attitudes towards translanguaging in the EFL Saudi context reveals that, with varying degrees of emphasis on proposed translanguaging opportunities, almost all participants in the study express reluctance to incorporate Arabic in their classrooms, deeming it an unnecessary practice. Additionally, the study uncovers that half of the teachers surveyed are open to accepting the use of L1 only from students with limited knowledge of L2. This finding aligns with Almulhim's (2014), indicating that teachers resort to Arabic to provide translations for students struggling to comprehend English. Haifa (2010) also finds that one of the most common reasons to use Arabic in ESL classroom is to explain challenging terms for less proficient students so they can catch up with other high proficiency classmates. Therefore, it appears that Arabic was mainly used to correct deficiencies, rather than encouraging all students to expand their knowledge and skills by building on all their linguistic capabilities.

Translanguaging Practices in the Arabic Educational Setting

There are limited studies that examine pedagogical translanguaging in the Arabic context, however, positive results of using Arabic besides English are reported. For instance, Akbar and Taqi (2020) study the impact of translanguaging on students' learning and English proficiency by implementing both pre and post oral and written exercises and the findings reveales a heightened understanding and improved critical thinking among participants, yet the impact on their overall proficiency remained modest.

In a distinct examination centered on university students, Elashhab (2020) explores the impact of translanguaging on the four English language skills. The findings illuminate instances where students resort to Arabic for various purposes, such as acquiring new vocabulary, participating in brainstorming activities, and drawing comparisons between English sentence structures and their Arabic counterparts. Nevertheless, the author observes that nearly 60% of these students 'never' employ Arabic to understand English grammar, attributing this to the grammatical distinctions between the two languages (Elashhab, 2020). The study concludes that students with lower English proficiency levels utilize translanguaging primarily for straightforward tasks, whereas individuals with higher proficiency use it less frequently, primarily opting for more intricate linguistic processes and tasks. An intriguing anecdote from the study illustrates the positive impact of translanguaging on writing, exemplified by a female student who incorporated Arabic in the pre-writing process through reading, listening, and note-taking in Arabic before ultimately composing in English. This multilingual approach resulted in superior writing compared to exclusive use of English (Elashhab, 2020).

Almulhim's (2014) study also discusses additional non-instructional purposes for using Arabic, such as classroom management functions, including making official statements, assigning responsibility, or censuring for a perceived fault or mistake. Similarly, according to Alrabah et al. (2015), teachers reported using Arabic to provide directions during examinations, maintain order and control in the classroom, and record student attendance.

BACKGROUND OF THE RESEARCH

The historical debate surrounding the role of students' first language in second language acquisition has been characterized by contrasting viewpoints, with some considering it a hindrance to be avoided, while others see it as a potential aid for more effective learning. Researchers, driven by diverse theories and hypotheses on optimal L2 learning, have passionately defended their perspectives. Amidst this ongoing dialogue, the concept of translanguaging has emerged, introducing innovative insights and strategies that challenge conventional notions about language acquisition by acknowledging the richness of students' linguistic repertoire and suggesting that their L1 can play a pivotal role in the language learning process.

However, despite the acknowledgment that L2 learners naturally resort to their L1, prevalent educational policies worldwide maintain a monolingual perspective, rigidly adhering to English-only instructional methods. This hesitancy to embrace translanguaging practices persists even in the Arab world, where the call to prohibit the use of Arabic in EFL/ESL classes remains a persistent policy. Although research in Arabic-speaking schools has revealed that students and teachers frequently resort to Arabic for various instructional and non-instructional purposes within EFL/ESL classrooms, the overall attitude toward using Arabic in these classes appears to be conservative, with only some studies about translangugaing in particular.

Moreover, a review of research on translanguaging in the Arabic context indicates that the use of Arabic for instructional purposes aligns with the concept of spontaneous translanguaging, where L1 is used to communicate mainly through providing Arabic

translations without prior planning on how to incorporate Arabic to enhance lesson delivery. Notably, the literature on translanguaging in the Arabic context hesitates to endorse the use of Arabic in teaching English grammar, citing significant differences between the two languages and potential negative effects on English proficiency. However, students report utilizing Arabic to understand English grammar and sentence structure.

The absence of teacher training on how to effectively use Arabic in these classes, coupled with the novelty of translanguaging as a pedagogy in the Arabic context, presents challenges to its application as a deliberate instructional practice rather than a spontaneous occurrence. Additionally, textbooks lack guidance on incorporating Arabic as a helpful tool in ESL/EFL classes.

Recognizing the value of Arabic in ESL/EFL classes and its potential through pedagogical translanguaging, this research seeks to provide activities that assist teachers in teaching English grammar to Arab-speaking students. The goal is to activate students' metalinguistic awareness of similar grammar concepts in Arabic through the lens of translanguaging, moving beyond mere translation. By doing so, the aim is to help teachers plan English grammar lessons with an awareness of the natural phenomenon of students resorting to their L1, fostering a positive utilization of translanguaging instead of completely disregarding or rejecting it.

METHODS AND APPROACH TO RESEARCH

The study aims to integrate pedagogical translanguaging into Arabic EFL/ESL grammar lessons to enhance Arabic-speaking students' metalinguistic awareness of Arabic grammar and facilitate their understanding of parallel English grammar concepts. Additionally, it seeks to distinguish between translanguaging and translation in grammar instruction, guiding the development of materials that prioritize translanguaging to boost English grammar proficiency in adult Arabic learners. To guide this study, the research focuses on answering the following questions:

1. What Arabic grammar concepts are suitable for incorporation into translanguaging activities?
2. How might teachers integrate translanguaging alongside conventional textbook grammar exercises?

To address the first question, the research will begin by identifying English grammar concepts where applying Arabic grammar knowledge can improve comprehension. The process involves mapping Arabic grammar principles onto previously identified English grammar topics, entailing a thorough exploration of commonalities and discrepancies. Subsequently, to answer the second question, Arabic-English grammar exercises will be designed by first examining conventional methods used in typical English grammar textbooks and then creating translanguaging versions that integrate Arabic. These exercises, characterized by their closed nature, are easily implementable by both Arabic-speaking and non-Arabic-speaking teachers without extensive instructions.

The overarching aim is to assist Arabic-speaking EFL/ESL learners in comprehending specific English syntax concepts by connecting them to their prior knowledge of Arabic, thereby facilitating a more accessible learning experience. Through these activities, the instructional approach aims to activate the metalinguistic knowledge of Arabic-speaking students, emphasizing similarities and addressing potential differences to mitigate interference.

RESULTS

The following section will address both research questions by presenting five grammatical concepts that are suitable for designing translanguaging exercises. To address the first question, each grammatical concept will be followed by a description, highlighting the similarities or differences between Arabic and English grammar. Subsequently, examples will be provided to illustrate how each grammatical concept is typically presented in traditional English grammar textbooks used in Arabic contexts. Then, to address the second question, each description will be followed by a translanguaging exercise incorporating Arabic. Finally, each exercise will be followed with a discussion to explore the potential benefits of incorporating translanguaging into each concept for Arabic-speaking students in EFL/ESL classes.

Singular and Plural Nouns

Participating in a translanguaging exercise that connects the concepts of plural nouns in Arabic and English is highly beneficial for Arabic-speaking learners who are navigating the nuances of English plurals. For Arabic speaking students, a notable challenge arises from the distinct differences in plural formation between the two languages. Arabic, characterized by its diverse plural forms, which include sound, broken, and dual nouns, presents a unique grammatical landscape.

The regular or sound plural (jamʿ sālim) in Arabic involves two forms according to the gender, a feature not found in English. For the sound masculine plural (jamʿ mudhakkar sālim), "-ūn" or "-īn" is added to the singular noun. For instance, the masculine term "مهندس" (muhands, engineer) becomes "مهندسون" or "مهندسين." Similarly, for the sound feminine plural (jamʿ mu'annath sālim), the suffix "-āt" is added. For example, the feminine term "طالبة" (tāliba, student) transforms into "طالبات."

Moreover, the Arabic irregular or broken plural (jamʿ taksīr) involves internal changes to the root letters of the singular noun. These changes follow different patterns and should be memorized such as the irregular verbs in English. For instance, the masculine term "كتاب" (kitab, book) transforms into "كتب" (kutub, books), while "انسان" (insān, human) transforms into "أناس" (onās, humans).

Additionally, Arabic introduces the concept of dual nouns for pairs or dual entities, another grammatical feature which does not exist in English. The dual noun in Arabic is typically formed with the addition of specific suffixes. For instance, the term "عين" (ʿain, eye). In its singular form, it is "عين" (ʿain), and when referring to two eyes in the dual form, it becomes "عينان" (ʿainān). In contrast, English adopts a more

straightforward approach to forming plurals by adding "-s" or "-es," with irregular plurals deviating from this pattern.

Despite these similarities and differences, traditional grammar textbooks used to teach Arabic-speaking students often fail to consider their prior knowledge of Arabic grammar. The following illustrates a typical exercise showcasing the singular and plural grammar concept, which is presented exclusively in English without incorporating any Arabic language elements.

> Complete using the plural form of the singular noun:
> a- One book. Two ___.
> b- One woman. Two _____.
> c- One leaf. Two _____.

This simplicity, however, creates a significant contrast with Arabic pluralization methods, and this dissimilarity often leads to interference, impeding learners' understanding of English plural concepts. To address this challenge, introducing a targeted translanguaging activity becomes a strategic approach for Arabic-speaking learners. In the following exercise, participants actively practice forming plural nouns in both Arabic and English, employing a comparative approach.

‘

Translanguaging Exercise 1

Practicing making sound and broken Arabic plural as well as English plural.

Table 1: Singular and plural nouns translanguaging exercise

Singular Noun	Arabic Plural	English Plural
One table	طاولات	Two tables ____
a. One mouse		Four ____
b. One girl		Ten ____
c. One goose		Sex ____
d. One tooth		Two ____
e. One truck		Thirteen ____
f. One player		Twenty ____

Note. answer key: a. فئرا – mice b. فتيات – girls c. أوز – geese d. أسنان/أضرا – teeth e. شاحنات – trucks f. لاعبون- players

Practicing making English singular and plural nouns as well as Arabic plural from dual Arabic nouns.

Table 2: Singular and plural nouns translanguaging exercise

Dual Noun	English Singular	English Plural	Arabic plural
رجلان	Man	Men	رجال
a. زهرتان			
b. ضرسان			
c. مناسبتان			
d. ثوران			
e. لصان			

Note. answer key: a. flower-flowers- زهرة b. tooth-teeth-ضرس c. event- events- مناسبة d. ox-oxen-ثور e. thief-thieves- لص

Compared to the English-only exercise, this translanguaging exercise enables students to differentiate between the various methods of pluralization in Arabic (Table 1), while simultaneously strengthening their skills in creating singular and plural English

nouns. Additionally, they engage in generating Arabic and English plurals from dual Arabic nouns (Table 2), which serves to illustrate how dual and plural nouns in English consist of two or more entities and are formed in a similar manner, unlike in Arabic, without any distinction.

The core goal of this translanguaging activity is not only to heighten students' metalinguistic awareness of the complexities of Arabic plural but, more importantly, to establish a strong foundation for comprehending English plurals, including both regular and irregular forms. Through this process, they become adept at identifying both the shared features and distinctive aspects of pluralization systems in Arabic and English. Consequently, they improve their ability to transfer their understanding and proficiency between the two languages with greater precision and efficiency (Baker & Wright, 2017).

Real and Hypothetical Situations using was/were

In both Arabic and English, the past tense forms "was" and "were" play a pivotal role in conveying real and hypothetical situations, yet their usage and nuances differ between the two languages. In English, "was" is typically used for singular subjects (I, he, she, it), while "were" is used for plural subjects (you, we, they) in real scenarios. For instance, "He was exhausted after the long journey" describes a concrete event involving a singular subject, whereas "They were friends for many years" portrays a real situation involving multiple entities. Conversely, in non-real or hypothetical situations, "were" is employed across all subjects to denote conditions contrary to reality, commonly seen in conditional statements or subjunctive clauses. For example, "If I were you, I would study harder" presents a hypothetical scenario where the speaker is not actually the listener.

While the Arabic forms of "was" and "were" are used in a similar manner to English, Arabic offers more variations based on gender and number. In Arabic, the past tense verbs "كان" (kana) and "كانت" (kanat) signify real events for singular masculine and feminine subjects. "كنت" (kuntu) is assigned to the second person singular "you", and "كنتُ" (kuntu) to the first person singular "I". For dual nouns, "كانا" (kana) is used for masculine, and "كانتا" (kanata) for feminine. Meanwhile, "كانوا" (kanu) is employed for plural subjects, regardless of gender. These variations allow for a detailed expression of past events, as in Arabic, constructing such sentences does not require mentioning the subject; instead, they begin immediately with the Arabic form of "was" or "were," with the subject omitted. For example, both ways are correct to say, "I was busy": "أنا كنتُ مشغول" and "كنتُ مشغول" with the subject "I" omitted from the second sentence.

Additionally, Arabic employs the same past tense forms used for real events to express non-real or hypothetical situations since there is no distinct subjunctive mood in Arabic. For example, "if she were a doctor, she would make a better salary" translates to: "لو كانت طبيبة، لكانت تحصل على راتب أفضل". This construction uses the same form as real events but includes "لو," which is similar to "if," to indicate that the situation is hypothetical.

While the purposes of using "was" and "were" are similar in Arabic and English, the distinction in expressing hypothetical scenarios between the two languages may pose a challenge for Arabic-speaking students to grasp the concept of the subjunctive mood.

Grammar textbooks typically used in Arabic schools often overlook this aspect. The following is an example of a typical exercise of the subjunctive mood in English, which utilizes English only:

Complete the sentence using the correct form of the verb:
If he _____ (be) taller, he _____ (reach) the top shelf easily.
If I _____ (be) a superhero, I _____(use) my powers for good.

Therefore, to help Arabic-speaking students recognize the difference and apply their prior knowledge of Arabic use in hypothetical situations, Table 3 presents the developed translanguaging exercise.

Translanguaging Exercise 2

Q. Read the following Arabic poems and identify where and how “was” and “were” for real or hypothetical situations could be used when translating the Arabic poetry verses to English.

Table 3: Real and hypothetical situations using was/were Translanguaging exercise

English Translation	Arabic Poem
a. [If you ____ by my side, and everyone else were absent, those who have abandoned or neglected me would have no power to harm me.]	"لو كنت أنت معي والناسُ غائبةٌ عني لما ضرّني من غابَ أو هَجَرا " (Aldiwan, n.d.)
b. [The morning sun wishes you ____ its joy. And the full moon wishes if it ____ you.]	"تودّ شمسُ الضّحى لو كنتِ بهجتَها وودّ بدرُ الدّجى لو كان إيّاكِ" (Aldiwan, n.d.)
c. [It is not the boy who said, “It ___ my father.” It is the boy who said, “Here I am.”]	"ليس الفتى من قال لكان أبي ان الفتى من قال ها أنا ذا" (Aldiwan, n.d.)
d. [This is how life ____ for those who ____ before me. The misfortunes did not last forever.]	"كذا الدنيا على من كان قبلي صروفٌ لم يدمن عليه حال" (Aldiwan, n.d.)
e. [If you ____ the sea, there would be no shoreline. Or if you ____ rain, the winds would fail to move your heavy cloud.]	"لَو كُنتَ بَحراً لَم يَكُن لَكَ ساحِلٌ أَو كُنتَ غَيثاً ضاقَ عَنكَ اللوحُ" (Aldiwan, n.d.)

Note. answer key: a. were b. were-were c. was d. was-were e. were-were

Using this translanguaging exercise can provide a more meaningful and effective learning experience for Arab students compared to the typical English-only approach. Incorporating Arabic poems makes the exercise culturally relevant, and connecting language learning to students’ own cultural background could improve students understanding (Gay, 2000). Moreover, incorporating Arabic poems can enhance students’

engagement and interest in the material, as Arabic poetry is rich with vocabulary and emotional depth.

Furthermore, the comparative analysis of expressing real and hypothetical situations encourages students to consider the cultural and contextual factors that influence language use. This process helps students build on their metalinguistic awareness of how language functions within Arabic cultural and pragmatic contexts, and the impact of language on meaning. This deeper understanding enhances their ability to interpret and use language effectively across different linguistic settings through evaluating the language (Thomas, 1988). Therefore, students come to understand that language is not only grammar, but also encompasses cultural nuances and pragmatic considerations.

Additionally, this exercise highlights the potential pitfalls of direct translation, emphasizing that it can sometimes be wrong, leading to misinterpretation or loss of clarity (Mohammed and Shwater, 2018). By recognizing the limitations of direct translation and embracing a more nuanced approach to language learning, students develop a greater appreciation for the complexities of language and communication.

Prepositions (in, on, at)

Prepositions in both Arabic and English share similarities in placement, function, and meaning, yet differing in number, form, and variations. Functionally, both languages use prepositions to connect elements such as nouns, pronouns, and phrases within sentences, serving to indicate place, time, and movement. Regarding placement, prepositions consistently precede the objects they refer to in both languages. For example, in Arabic, "الشنطة على الطاولة" (the bag is on the table), where "على" (ala) means "on" and "الطاولة" (al-tawilah) denotes "the table." The meanings of prepositions are also comparable, with each English preposition having an equivalent Arabic counterpart. For instance, "By" بـ or بواسطة, "from" من, "to" الـ ى, and "on" على.

However, Arabic exhibits fewer prepositions compared to English, often comprising single words or letters such as "في" (fi) for "in" or "ك" (ka) for "like." Nonetheless, unlike English prepositions, Arabic single-letter prepositions can function as prefixes or attach to nouns, as demonstrated in "أرسلت رسالة لأمي" (I sent a message to my mother), where "ل" (li) meaning "to" attaches to "أمي" (my mother). In contrast, English offers a broader range of prepositions, ranging from single words like "on" to compound phrases like "instead of."

Despite disparities in number and form, context remains pivotal in selecting the appropriate preposition in both languages. While English employs "in," "at," and "on" to indicate place and time, Arabic often relies on "في" (fi) as its equivalent, connoting both temporal and spatial aspects simultaneously. Therefore, several studies in the Arab world have shown the difficulty Arabic-speaking students face when choosing the English preposition and tend to choose “in” as a result of direct translation to Arabic. For

instance, the study conducted by Mohammed and Shwater (2018), with the participation of 150 Arabic-speaking students, emphasizes the considerable challenges encountered by these learners in comprehending and accurately utilizing English prepositions such as 'on,' 'at,' and 'in', primarily because Arabic's utilizes a singular preposition في (fii) to encompass all these concepts. However, typical English grammar textbooks used in Arabic schools overlook these nuances. Exercises such as matching prepositions with pictures or completing sentences with the correct preposition fail to consider that Arabic consistently uses "في" (fi) in such instances. The following exercise illustrates a standard English-only exercise, similar to those commonly found in traditional grammar textbooks:

Complete the sentences using in, on, or at.

a. The book is __ the table.
b. She arrived __ the airport.
c. They met __ the park.
d. The party starts __ 8 PM.
e. He lives __ a small town.
f. The restaurant is __ the corner.
g. She is __ the bus stop.
h. We'll meet __ the library.

Consequently, Arabic-speaking students may struggle to differentiate and accurately select the correct English preposition, often defaulting to "in." To address this discrepancy, a translanguaging exercise can be employed. The following exercise prompts students to use critical thinking skills to replace underlined Arabic preposition "في" (fi) with appropriate English equivalent "in," "on," or "at," fostering code-switching and deeper comprehension of both languages' prepositional nuances.

Translanguaging Exercise 3

Review the following Arabic passage and replace the preposition 'في' (fi) with either 'in,' 'on,' or 'at.' Analyze the distinctions you observe between the usage of 'في' (fi) and your chosen English preposition and explain the rationale behind each selection**.**

نقضي الكثير من وقتنا في العمل، ولكن من المهم تخصيص وقت للعائلة. يبدأ يوم عملي في الساعة الثامنة كل يوم، ويضيع الكثير من الوقت في الطريق ذهابًا وإيابًا عندما نعملي بسبب الازدحام المروري في العاصمة الرياض في الصباح الباكر وفي أوقات الذروة. في أيام الجمعة، أفضّل قضاء بعض الوقت في المنزل مع عائلتي، حيث نجلس معًا في غرفة المعيشة ونتشارك آخر الأخبار. في البداية، كانت المشاركة في التجمعات العائلية في عطلات نهاية الأسبوع صعبة، لكنني اعتدت عليها في رمضان عندما اجتمعنا جميعًا في منزل جدي وتناولنا الإفطار. كما أنني أجد وقتاً في نهاية اليوم لقضاء وقت ممتع مع عائلتي في المنزل، حيث نتحدث ونضحك ونتبادل الأحاديث حول أحداث اليوم وتجاربنا الشخصية. في الواقع، الوقت مع العائلة هو من أهم الأوقات بالنسبة لي خلال الأسبوع، حيث يمكنني الاسترخاء والتواصل مع من أحب في بيئة مريحة ودافئة.

English translation:
A lot of our time is spent at work, but it's important to allocate time for family. My workday starts at eight o'clock every day, and a lot of time is wasted on the way to and from my workplace due to traffic congestion in the capital, Riyadh, early in the morning and at peak times. On Fridays, I prefer to spend time at home with my family, where we sit together in the living room and share the latest news. At first, participating in family gatherings on weekends was difficult, but I got used to it in Ramadan when we all gathered at my grandfather's house and had Iftar. I also find time at the end of the day to spend quality time with my family at home, where we talk, laugh, and exchange conversations about the day's events and our personal experiences. In fact, time with family is one of the most important times for me during the week, where I can relax and connect with those I love in a comfortable and warm environment.

Answer key:
نقضي الكثير من وقتنا at العمل، ولكن من المهم تخصيص وقت للعائلة. يبدأ يوم عملي at الساعة الثامنة كل يوم، ويضيع الكثير من الوقت on الطريق ذهابًا وإيابًا عندما نعملي بسبب الازدحام المروري in العاصمة الرياض in الصباح الباكر وفي at أوقات الذروة. on أيام الجمعة، أفضّل قضاء بعض الوقت at المنزل مع عائلتي، حيث نجلس معًا in غرفة المعيشة ونتشارك آخر الأخبار. at البداية، كانت المشاركة in التجمعات العائلية on عطلات نهاية الأسبوع صعبة، لكنني اعتدت عليها in رمضان الماضي عندما اجتمعنا جميعًا at منزل جدي وتناولنا الإفطار. كما أنني أجد وقتاً at نهاية اليوم لقضاء وقت ممتع مع عائلتي at المنزل، حيث نتحدث ونضحك ونتبادل الأحاديث حول أحداث اليوم وتجاربنا الشخصية. in الواقع، الوقت مع العائلة هو من أهم الأوقات بالنسبة لي خلال الأسبوع، حيث يمكنني الاسترخاء والتواصل مع من أحب in بيئة مريحة ودافئة.

Compared to typical English-only exercises, this translanguaging activity offers Arabic-speaking students the opportunity to utilize their cognitive resources and leverage their existing knowledge of Arabic prepositions to understand English ones (Cummins,

2008). Given that prepositions can be abstract, students may struggle to grasp the concept solely through English instruction, making translanguaging beneficial for comprehension.

Through this exercise, students can observe how prepositions function in different linguistic contexts and engage in a contrastive analysis to see how the Arabic preposition "في" ("fi") does not always align with its English counterpart when translated directly. This realization helps students understand that direct translation is not always accurate and can lead to negative transfer (Mohammed and Shwater, 2018). Additionally, discussing each selected preposition aids in understanding the logic behind preposition use in both languages, enabling students to make informed decisions about which preposition to use in specific contexts in English, thereby improving their written and spoken language skills. This process also encourages students to self-correct when their mind defaults to translating directly from Arabic and using "in" ("في") in all cases.

Possessive Adjectives

Possessive adjectives are fundamental linguistic elements in English, used to indicate ownership or possession. In Arabic, the equivalent, known as "possessive pronouns" (ضمائر الملكية), serve similar functions but exhibit distinct characteristics in terms of form, agreement principles, and placement.

In terms of form, while possessive adjectives in English are single words that precede the noun they modify, Arabic possessive pronouns are suffixes attached to the end of the noun. For example, in the Arabic sentence "هذا قلمي" (this is my pen), the possessive pronoun "ي" (my) is attached to the end of "قلم" (pen), whereas "my" in English precedes "pen." Moreover, in Arabic, possessive pronouns demonstrate gender and number agreement with the nouns they modify. This linguistic feature results in distinct forms to indicate possession by male, female, dual, or plural entities. Similar to English, Arabic has distinct possessive pronouns for singular masculine and feminine. For instance, "كتابه" (kitābuhu) signifies "his book" for a masculine singular noun, while "كتابها" (kitābhā) denotes "her book" for a feminine singular noun. However, unlike English, the plural possessive pronouns vary according to number and gender, such as "كتبهم" (kutubohum) for "their books" (masculine), "كتبهن" (kutubhunna) for "their books" (feminine), and "كتبهما" (kutbuhumā) for "their books"(dual masculine or feminine).

In addition to “their”, the English possessive adjectives "your," and "its" lack gender agreement and remain unchanged regardless of the gender of the noun they modify. For instance, "your book" is used whether the noun is masculine or feminine. Additionally, "your" in English can refer to both singular and plural entities, unlike the Arabic equivalent of “your”, which has five distinct possessive pronouns based on

number and gender. Table 4 provides a comprehensive overview of Arabic possessive pronouns alongside their English equivalents for easier reference.

Table 4: Arabic possessive pronouns and English possessive adjectives.

English possessive adjective	Arabic possessive pronoun	English pronoun	Arabic pronoun
My	ـي	I	أنا
your	ـكَ	You	أن ت
your	ـكِ	You (female)	أنتِ
your	كما	You (dual)	أنتما
your	كم	You (plural)	أنتم
your	كن	You (plural feminine)	أنت ن
our	نا	We	نحن
his	ـه	He	هو
her	ها	She	هي
their	هما	They (dual)	هما
their	هم	They (plural masculine)	هم
their	هن	They (plural feminine)	هن

Furthermore, in English, the possessive adjective "its" is utilized for non-human entities. Conversely, in Arabic, non-human entities employ the same possessive pronouns as human entities and must also conform to the gender and number of the noun they modify. For example, when referring to "The restaurant changed its location" in Arabic, "its location" would be translated as "موقعه" where the singular masculine possessive pronoun "ـه" is used because "restaurant" in Arabic is masculine. In contrast, in the sentence "The company changed its location" in Arabic, "its location" would be translated as "موقعها" where the singular feminine possessive pronoun "ها" is used because the noun "company" is feminine in Arabic.

While students could gain valuable insights from understanding the parallels and distinctions between Arabic and English in expressing possession, the English-only

exercises commonly found in standard grammar textbooks used in Arabic schools often neglect this aspect. Table 5 shows an example of a typical exercise seen in these textbooks.

Q. Match the phrases in column A to the correct possessive adjectives in column

Table 5: English-only possessive adjectives exercise

A	B
a. Katie and Sarah's room	( ) my
b. Sam's book	( ) its
c. Nora's laptop	( ) their
d. The bird's nest	( ) his
e. The room that belongs to you and me	( ) her
f. The pen that belongs to you	( ) our
g. The car that belongs to me	( ) your

Translanguaging Exercise 4

Match the Arabic Quranic verse from column A in Table 6 with the right English possessive adjective from column B. Explain why you chose a particular possessive adjective for each Quranic verse? What linguistic cues or contextual clues helped you determine the correct answer?

Table 6: Possessive adjectives in Quranic verses translanguaging exercise

A		B
"وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا إِن كَادَتْ لَتُبْدِي بِهِۦ لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ" (The Qur'an 28:10).	a.	___ my
"ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ" .(The Qur'an 22:10)	b.	___ its
"قُلْ إِنَّ صَلاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ" (The Qur'an 6:162).	c.	___ their
"وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ ۖ وَأَبُونَا شَيْخٌ كَبِيرٌ" (The Qur'an 28:23).	d.	___ her
"وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ" (The Qur'an 18:18).	e.	___ our
"وَلَمَّا فَتَحُواْ مَتَٰعَهُمْ وَجَدُواْ بِضَٰعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُواْ يَٰٓأَبَانَا مَا نَبْغِى ۖ هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتْ إِلَيْنَا" (The Qur'an 12:65).	f.	___ your
"وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ" (The Qur'an 2:233).	g.	
"مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ" (The Qur'an 2:261).	h.	
"يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ " (The Qur'an 2:21).	i.	
"وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا" (The Qur'an 19:53).	j.	
"قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ" (The Qur'an 19:21).	k.	

Note. answer key: a. her b. your c. my d. your e. their-its f. their g. their h. their i. your j. his k. your

Table 7: Possessive adjectives in Quranic verses English translation.

A	B
a. “And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers.” b. "That is for what your hands have put forth and because Allāh is not ever unjust to [His] servants." c. Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds.” d. And when he came to the water [i.e., well] of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women holding back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man." e. “And you think them awake while they are fast asleep; We turn them ˹once˺ to their right sides and ˹once˺ to their left sides; and their dog extending its forepaws while at the threshold ˹of the cave.” f. “And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what [more] could we desire? This is our merchandise returned to us.” g. “Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period].” h. “The example of those who spend their wealth in the way of Allāh is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allāh multiplies [His reward] for whom He wills. And Allāh is all-Encompassing and Knowing” i. “O mankind, worship your Lord, who created you and those before you.” j. "And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy." k. "He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"	___ my ___ its ___ their ___ his ___ her ___ our ___ your

Note. a,b,c,d,f,g,h,i translated by Sahih International (2013), e translated by al-Amri (2021) ,j and k translated by Khan and Al-Hilali (1985).

In contrast to English-only exercises, this translanguaging activity provides students with a genuine opportunity to explore the usage of possessive adjectives within Quranic verses. Given the rich linguistic features embedded in these verses, they serve as invaluable resources for language learning, particularly as Quranic studies hold a central place in Arabic school curricula. Consequently, students can leverage their existing knowledge of Arabic possessive pronouns and their contextual usage to gain insights into how English possessive adjectives function.

By engaging in the process of matching each possessive adjective with its corresponding verse, students can grasp the subtle nuances of Arabic possessive pronouns, which exhibit variations based on number and gender. This comprehension lays the groundwork for understanding their English counterparts, empowering students to make informed language choices and mitigate interference between the two languages.

Encouraging students to justify their choices through the discussion question promotes cognitive engagement and prompts them to analyze each verse to articulate their reasoning since language is linked to different cognitive processes (Wei,2018). Moreover, Analyzing Quranic verses adds a spiritual and emotional dimension to the learning experience, making it more impactful and fostering deeper learning and longer-lasting retention of grammar concepts, in contrast to isolated language exercises like the one provided in Table 5.

Definite and Indefinite Articles

The concept of definite and indefinite nouns is shared between English and Arabic. While definite and indefinite articles serve as determiners in English, providing crucial information about the specificity of nouns within sentences, Arabic expresses definite (الاسم المعرفة) and indefinite (الاسم النكرة) nouns differently.

In English, the definite article "the" specifies a particular noun like "the door," denotes common knowledge nouns such as "the sun," or refers to nouns mentioned earlier. Meanwhile, indefinite articles "a" precede nouns starting with consonants, or "an" precedes nouns starting with a vowel sound, indicating no specificity when the identity is unknown or when mentioning something for the first time.

Conversely, in Arabic, the definite article "الـ" (pronounced "al-") marks specificity, similar to "the" in English. For example, "the fork" translates to "الشوكة" in Arabic, with "الـ" prefixed to the noun to make it definite. For instance, in "اعطني الشوكة" ("give me the fork"), the speaker refers to a specific fork. However, Arabic lacks an equivalent to the indefinite article found in English, so nouns without an article are inherently considered indefinite. For instance, "a fork" in Arabic is simply "شوكة," without any preceding article, denoting no specificity by default. Consequently, " اعطني شوكة" ("give me a fork") refers to any fork, not a specific known one.

The absence of an indefinite article in Arabic can create confusion when determining whether to use "a" or "an" in English. This can lead students to produce sentences such as “I need pen” instead of “I need a pen” due to the absence of the concept of indefinite articles in Arabic.

Furthermore, there are exceptions where the use of definite or indefinite articles in English does not apply to Arabic, such as with abstract nouns or materials. For example, in Arabic, "gold is expensive" translates to "الذهب بغالي," where "ال" (the definite article) is prefixed to the noun "ذهب" (gold), unlike in English where "the" is not used before material nouns. Similarly, Arabic uses the definite article "ال" with languages, unlike English. For instance, "Arabic is my mother tongue" translates to "العربية لغتي الأم," where "ال" is added to "عربية," which, if directly translated without considering English rules, would be "the Arabic is my mother tongue." Additionally, there are other cases and exceptions in English regarding the use of "the" with certain types of nouns, which do not apply in Arabic, potentially causing further confusion.

However, typical exercises used in English-only grammar textbooks do not usually consider the possible confusion or the benefit of understanding the similarities between the two languages. These exercises typically involve completing sentences with the correct article within a solely English context. An example similar to this exercise is as the following:

Complete each sentence with a definite or indefinite article. If no article is needed, leave a blank.

a. _____ French is a Romance language.
b. Are you coming to ___ meeting?
c. I saw ___ bird.
d. ___ life is beautiful.
e. The table is made of ___ wood

In these sentences, Arabic-speaking students might leave a blank space before the nouns that require an indefinite article because the direct translation to Arabic does not include an equivalent, or they might use "the" where it should not be used. Despite the differences, Arabic-speaking students could benefit from the similarities to form a basic

understanding of the concept of English articles, as similar concepts exist in Arabic too. A translanguaging exercise that incorporates Arabic could be helpful in this regard. The next translanguaging exercise uses students' previous knowledge of Arabic definite and indefinite nouns to identify and correct errors in each sentence.

Translanguaging Exercise 5

Q. Analyze the English sentences provided in Table 8 and compare them with their Arabic translations. Identify and correct any errors in the English translation, providing explanations for your corrections. Compare your answers with the correct English sentences. Do you notice any recurring patterns, differences, or similarities in the usage of articles between Arabic and English? If so, how might recognizing them aid in language comprehension and proficiency?

Table 8: Definite and indefinite articles translanguaging exercise

English	Arabic
a. Jabal al-Nour is mountain near Mecca where the Prophet Muhammad received his first revelations. b. The honesty is a cherished virtue in Arab culture, revered for its role in fostering trust, integrity, and mutual respect within communities. c. The French is deeply rooted in Moroccan culture due to historical ties with France. d. Al-Ahsa is oasis in Saudi Arabia known for the palm trees and historical sites. e. Mosaic is art intricately weaves together colored tiles to create stunning patterns and designs.	a. جبل النور هو جبل قريب من مكة حيث تلقى النبي محمد الوحي الأول. b. الصدق هو فضيلة عزيزة في الثقافة العربية، وتحظى بالاحترام لدورها في تعزيز الثقة والنزاهة والاحترام المتبادل داخل المجتمعات. c. الفرنسيون متجذرون بعمق في الثقافة المغربية بسبب الروابط التاريخية مع فرنسا. d. الأحساء هي واحة في المملكة العربية السعودية تشتهر بأشجار النخيل والمواقع التاريخية. e. الفسيفساء عبارة عن فن يدمج البلاط الملون معًا بشكل معقد لإنشاء أنماط وتصميمات مذهلة. f. وضعت مساهمات عالم الرياضيات المسلم الخوارزمي الأساس للرياضيات والجبر.

f. The contributions of the Muslim mathematician, Al-Khwarizmi, laid the foundation for the mathematics and algebra. g. Many the universities, such as Al-Azhar in Cairo, Egypt, were originally founded as small schools. h. The breakfast in Arab culture is a beloved tradition, uniting families over a delicious spread of traditional dishes like the ful medames and the labneh.	g. العديد من الجامعات، مثل ا لأزهرف ي القا رهة بمـ صر، تأ سستـفي ا لأصل كمدار سصغيرة. h. يعد الإفطار في الثقافة العربية تقليدًا محبوبًا، يجمع العائلات حول مجموعة لذيذة من الأطباق التقليدية مثل الفول المدمـ سروااللبنة.

Note. answer key: a. a mountain b. honesty c. French d. an oasis e. an art f. mathematics g. universities h. breakfast-ful-labneh

This translanguaging exercise enables Arabic-speaking students to analyze translation errors and understand the challenges of direct translation. By comparing English translations with the original Arabic sentences, students can identify common errors and misconceptions regarding article usage. This analytical process empowers educators to offer precise feedback and address specific areas of difficulty, thereby enhancing language learning. Through comparing Arabic and English definite and indefinite articles, students cultivate a deeper understanding of language systems, fostering strategic language use and problem-solving skills.

Moreover, the sentences in this exercise center around Arabic culture, fostering appreciation for their cultural heritage. This acknowledgment leads to heightened attention and engagement from students, as they feel their culture is valued, consequently enhancing their focus and participation.

DISCUSSION

This study explored the integration of Arabic grammar into English grammar classes through translanguaging exercises, utilizing the Arabic grammar knowledge of Arabic-speaking students to map Arabic grammar concepts onto English grammar. The findings identify five grammar concepts suitable for incorporation into translanguaging activities and propose five translanguaging exercises to replace conventional textbook grammar exercises. These concepts include singular and plural nouns, real and hypothetical situations using "was/were," prepositions, possessive adjectives, and definite and indefinite articles. Each concept's explanation highlights similarities and differences, informing the design of translanguaging exercises. Additionally, exercise prompts include discussion questions to encourage students to reflect on their answers.

The designed translanguaging exercises, in comparison to traditional English-only exercises, have positive benefits for improving students' comprehension of English grammar while still maintaining proficiency in Arabic. Each exercise fosters metalinguistic awareness among students, allowing them to reflect on and analyze the structure of various grammar concepts. By comparing and contrasting linguistic features between both languages, students gain insights into how these concepts function. Participating in such comparative analysis has the potential to enhance educational achievements, as indicated by Ghabanchi & Vosooghi (2006).

Despite hesitations within Arabic schools to integrate Arabic into English classrooms due to concerns about interference, deepening students' understanding through the analysis of what is acceptable and what is not in L2 compared to their first L1

is essential in error prevention. As Al-khresheh (2016) argues, comparing languages is crucial for elucidating challenging concepts for learners, aiding in SLA, and fostering awareness of interlanguage errors. This understanding helps students avoid such errors and navigate potential challenges more effectively.

Additionally, the translanguaging exercises are crafted to harness the full linguistic repertoire of students, engaging their metalinguistic awareness of Arabic. This awareness enables students to reflect on and evaluate their own language production by recognizing the similarities and differences between Arabic and English. Research, such as Ammar et al. (2010), demonstrates the positive impact of this awareness. Their study highlights the beneficial relationship between French students' awareness of differences in French and English grammar, particularly in forming English questions and how this awareness could lead to positive outcomes.

Furthermore, research in bilingualism highlights the interconnected nature of languages in the brain, making it inevitable for learners to reference their L1 when learning L2 (Thierry & Wu, Garcia & Li 2014; Velasco and Garcia 2014; Garcia 2009). Rather than disregarding this reality, these exercises are intentionally structured and planned through the pedagogical lens of translanguaging, rather than solely relying on natural and spontaneous language use (Cenoz & Gorter, 2021). This deliberate approach facilitates easier planning, implementation, and assessment of these exercises.

Each exercise is crafted to enhance students' cognitive processes, such as critical thinking, reasoning, and analysis, all of which are deemed crucial in SLA. By drawing attention to potential errors and facilitating positive transfer from Arabic to English, students are empowered to take ownership of their learning process. They become

responsible for filtering their interlanguage, thus enabling continuous learning and self-assessment, even beyond the confines of the classroom.

By providing students with a translanguaging space, they are empowered to correct their own errors, decide which aspects of their native language to transfer to the target language, and ultimately foster awareness of their individual SLA journey. This shift empowers students to become their own teachers, thereby promoting a deeper understanding and mastery of the language acquisition process.

The translanguaging exercises, unlike the English-only ones, integrate translation and code-switching which are essential components of the translanguaging approach. However, translanguaging encompasses more than just these aspects (Garcia, 2009 emphasizing students' understanding of L2 by harnessing their multilingual abilities to convey meaning (Baker, 2011). Therefore, while translation and code-switching are utilized in these exercises, their purpose differs from the traditional grammar translation approach, as the emphasis is on facilitating understanding through the students' diverse linguistic resources.

The designed exercises embrace a translanguaging approach that stands apart from the traditional grammar translation method in many ways. While the latter emphasizes rigid grammar instruction and memorization alongside text translation, the former adopts a dynamic and inclusive approach, promoting active usage of L2 (Cenoz & Gorter, 2017). By actively incorporating both Arabic and English and encouraging learners to leverage their existing knowledge to acquire new language skills, these exercises foster a deeper and more fluid understanding of language acquisition.

Furthermore, while grammar translation exercises tend to foster passive learning characterized by rote memorization (Brown, 2015), the designed translanguaging exercises advocate for active engagement and participation in the language learning process. By prompting learners to utilize their linguistic abilities, these exercises deepen comprehension of language structures and empower students to take ownership of their learning process creatively and flexibly. The role of the teacher in these exercises is that of a facilitator who scaffolds new concepts by providing examples in both Arabic and English, rather than relying on translation as a last resort or as a means of communication with students of lower proficiency, as evidenced in the literature on incorporating Arabic in English classrooms (Al-Bataineh & Gallagher, 2018; Alrabah et al., 2016; Alharbi & Alqefari, 2023)..

Additionally, to enhance student engagement, the exercises incorporate elements of Arabic culture, such as Arabic poems and Quranic verses, allowing students to explore language within authentic contexts that resonate with their cultural background, unlike the artificial language often found in English grammar textbooks which usually include elements from L2 culture only. However, Lazar (1993) asserts that "Language can never be divorced from culture" (p. 66). While acknowledging the importance of understanding L2 culture for improved comprehension, we also recognize the importance of Culturally Responsive Teaching in translanguaging and the significance of providing students with learning contexts aligned with their own cultural backgrounds. Gay (2000) further emphasizes that integrating students' culture into teaching ensures a deeper connection and understanding of the material, ultimately enhancing their overall learning experience by making it more accessible and engaging.

IMPLICATIONS AND LIMITATIONS

When comparing the designed translanguaging activities to the English-only ones, it becomes evident that they carry significant implications for teaching English grammar to Arabic-speaking learners. By leveraging students' grasp of Arabic grammar alongside English grammar and engaging in translanguaging exercises to highlight similarities and differences between the two languages, a deeper understanding of English grammar can be attained, thus reducing negative transfer, and minimizing errors.

Policies advocating solely English instruction in Arabic educational settings should be reevaluated to incorporate Arabic rather than exclude it. Educators' attitudes towards the use of Arabic and concerns regarding potential interference should acknowledge the valuable linguistic knowledge and metalinguistic awareness students bring to the classroom (Cummins, 2008). Therefore, the systematic integration of Arabic-English translanguaging exercises, rather than occasional translation or selective use of L1, empowers students to perceive their native language, Arabic, as a beneficial tool for improving English comprehension and critical analysis, rather than something to be avoided (Akbar & Taqi, 2020; Canagarajah, 2011).

By strategically leveraging students' existing proficiency in Arabic grammar, educators can effectively bridge the gap between their native language and English, facilitating a deeper understanding of complex grammar concepts. Thus, the implications of translanguaging exercises as a teaching methodology for language instruction underscore the necessity for careful consideration of practical implications for educators. We support Al-Ahdal's (2020) suggestions that educators require enhanced training and

education to refine their understanding of translanguaging. Educators should undergo adequate training to successfully incorporate translanguaging exercises into the classroom, understanding the concept of translanguaging and its distinctions from translation, and how to integrate translanguaging practices into lesson planning rather than using Arabic solely for spontaneous communication or giving instructions.

However, it is crucial to acknowledge the limitations of the designed exercises. Since the translanguaging exercises rely on Classic Arabic and Modern Standard Arabic, the differences among various Arabic varieties and dialects could significantly impact the application and understanding of grammatical concepts. Therefore, for future research, we suggest investigating the effectiveness of integrating regional Arabic varieties and dialects into translanguaging exercises to provide valuable insights into tailoring language instruction to specific linguistic contexts.

In summary, translanguaging provide valuable opportunities for teaching English grammar to Arabic-speaking learners, utilizing their proficiency in both Arabic and English. It is essential to integrate Arabic into educational policies and equip educators with training to seamlessly incorporate translanguaging into lesson plans. Future research should explore integrating regional Arabic varieties and dialects into exercises to cater to specific linguistic contexts. These insights emphasize the need for thoughtful implementation and ongoing research to enhance language learning for diverse student populations. Additionally, empirical studies on translanguaging exercises' impact on Arabic-speaking learners' language acquisition, comprehension, and cultural competency would verify theoretical benefits, offering valuable insights.

CONCLUSION

This research highlighted the importance of incorporating students' native language, Arabic, into ESL/EFL classrooms through the concept of translanguaging. Despite challenges stemming from educational policies and limited awareness among teachers, there was significant potential to leverage Arabic grammar to enhance English comprehension and foster a more inclusive learning environment. By developing pedagogical translanguaging exercises that bridged the gap between Arabic and English grammar, educators could empower Arabic-speaking students to navigate the complexities of English language acquisition more effectively. This research contributes to the growing body of knowledge on translanguaging in ESL/EFL contexts, offering practical insights and strategies to support Arabic-speaking teachers in optimizing language learning outcomes for their students.

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