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WHAT TO TEACH: BILINGUAL ARABIC TEACHERS' BELIEFS AND STANCES ABOUT PEDAGOGICAL TRANSLANGUAGING AND TRANSDIALECTING

Abstract:
This qualitative research explores the beliefs and pedagogical stances of seven bilingual Arabic teachers in the American Midwest, focusing on their use of translanguaging between Arabic and English as well as transdialecting within Arabic dialects in the classroom. The study draws on semi-structured bilingual (English-Arabic) interviews with Arabic teachers in K-12 schools and various community-based settings. The findings highlight that the bilingual Arabic teachers' stances range from being curious about the efficacy of translanguaging to actively giving examples of implementing translanguaging and what I refer to as transdialecting—moving within Arabic varieties. The implications of this study aim to broaden the discourse on translanguaging by examining the interplay between multiple dialects as a sub-element of translanguaging and incorporating the concept of transdialecting practices and stances. Rather than distancing itself from multidialectal and multilingual translanguaging pedagogy, this study aims to enrich the conversation on multidialectal approaches to teaching Arabic by situating transdialecting as both a relevant pedagogical practice and a feature of translanguaging. This contribution provides a nuanced method to center and capture the beliefs and stances of bilingual Arabic teachers about their pedagogical practices, particularly in relation to the dialects of heritage Arabic learners, in a way that enriches learning for all students. Hence, transdialecting provides a distinct theoretical anchor for researchers and teachers in a way that describes teachers' pedagogical stances and decisions as they move fluidly between dialects in a culturally relevant way. Additionally, the findings of this study can inform the way language education programs address preparing teachers for teaching languages such as Arabic that have many dialects and varieties.

Keywords: pedagogical translanguaging ◆ transdialecting ◆ Arabic dialects ◆ teaching Arabic as a heritage language

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Introduction

This paper explores the pedagogical challenges associated with teaching various Arabic dialects alongside Modern Standard Arabic (MSA) and examines the emergence of translanguaging and transdialecting pedagogies within K-12 classrooms in the Midwest of the United States. The paper focuses on bilingual teachers' stances towards translanguaging and transdialecting and discusses the integration of these concepts within our educational frameworks. Some of the challenges that teachers of Arabic face include teaching Arabic dialects alongside Modern Standard Arabic (MSA), which has been a subject of long-standing debate within the academic community (Bassiouney, 2020; Gomaa, 2022; Hillman, 2019). Many scholars argue that it is difficult to understand the diversity of Arabic dialects and the relationships these dialects have with Modern Standard Arabic as a single language (Bale, 2010; 2016; Wahba, 2006). Some scholars refer to the rich diversity within Arabic varieties: Modern Standard Arabic, Classical Arabic, and Arabic Dialects as "Arabics" (Dickens and Watson, 2006, p. 10). Others argue that translanguaging is a common practice among Arabic speakers in their everyday lives as they translanguage between Arabic and European languages as well as among Arabic "dialects and registers" (Gomaa, 2022, p.8). Additionally, research in sociolinguistics shows that Arabic speakers often blend different Arabic varieties in their speech and adjust their language based on linguistic demands and social contexts (Wahba, 2006, p. 144). This dynamic use of language is influenced by various factors, including social interactions (Al Ghazali, 2018; 2020), which affect both language learning and usage (Wahba, 2006).

Translanguaging is defined as the dynamic and fluid use of language resources that blurs traditional language boundaries (Bartlett & Garcia, 2011; Garcia et al, 2014, Garcia & Kleifgen, 2020). Arabic speakers who are often bi- or multilingual and multiliterate frequently engage in translanguaging in social media and daily practices (Al Ghazali, 2018; Gomaa, 2022). Translanguaging typically blurs the boundaries of named languages without much attention to the distinction between inter-language practices and intera-language practices. However, recognizing the diversity and fluidity Arabic speakers employ across Arabic varieties requires such distinction to capture the creative and complex ways Arabic speakers translanguage. Such translanguaging practices Arabic speakers engage in are language blending, translation, code-meshing, and code-switching, among others (Azaz & Abourehab, 2021, Abourehab & Azaz, 2021; Cenoz & Gorter, 2021; García & Li Wei, 2014; Otheguy et al., 2015; Said, 2021; Visonà & Plonsky 2020).

Translanguaging contests rigid monolingual ideologies that position bilingualism as the use of two separate languages and investigates how bilingual speakers and writers strategically utilize

languages beyond national borders (Li Wei, 2018). Recently, many studies have spoken about the importance of translanguaging pedagogy and its role in creating critical multilingual awareness about language inequities among bilingual teachers and learners and how they dynamically use their linguistic repertoires to teach and learn (Garcia & Li Wei, 2014; Seltzer & de los Ríos, 2021; Voegler et al., 2022; Yu et al., 2022). Many studies have explored the importance of translanguaging in teaching Arabic and Arabic dialects (Azaz & Abourehab, 2021; Gomaa, 2022; Kawafha & Al Masaeed, 2023). Many of the studies refute the argument that dialects are completely separate and incomprehensible from one another. More recent studies focus on the importance of translanguaging and not privileging MSA while calling for a *multidialectal and multilingual translanguaging pedagogy* to teaching Arabic (Azaz & Abourehab, 2021; Kawafha & Al Masaeed, 2023; Quan et al., 2023). However, the multidialectal and multilingual translanguaging approach, while primarily rooted in language acquisition and foreign language paradigms, may not fully reflect its integration into bilingual teacher education paradigms. This paper, specifically focused on bilingual Arabic educators, examines their interactions with heritage Arabic learners and students learning Arabic in community and school settings at the K-12 level—an area where Abourehab's work, notably within community schools, might contribute significantly.

In the United States, Arabic instruction primarily focuses on college-level education, with limited emphasis on K-12 settings. However, regardless of level or setting, most approaches to teaching Arabic rely on a foreign language studies paradigm rather than a bilingual studies perspective (Gomaa, 2022). The foreign language paradigm prioritizes what in English is referred to Modern Standard Arabic (MSA) over regional Arabic dialects and local varieties (Azaz & Abourehab, 2021). Due to its long-standing presence in movies and television, the Egyptian dialect is often taught alongside MSA (Al-Batal, 2018; Holes, 2004; Sayahi, 2015; Trentman & Shiri, 2020; Versteegh, 2001; Younes & Huntley, 2019). Consequently, the preference for Fusha, particularly for K-12 Arabic instruction in the U.S., raises concerns about neglecting bilingual Arabic students' linguistic diversity and dialect proficiency, especially for Arabic heritage language learners (Gomaa, 2022).

To shed light on these issues and their pedagogical implications, this qualitative study examines the thoughts and beliefs of seven bi/multilingual Arabic teachers who teach Arabic to children in schools and community centers in Ohio. Guided by a methodological framework of radical intimate multilingual inquiry that focuses on the insider view and positionality of the researcher in which the researcher has an intimate understanding of the power structures that shape the participants' lives (Deiri, 2023), the study utilizes semi-structured interviews to explore how bilingual Arabic teachers discuss how they navigate the teaching of Arabic in K-12 classrooms

and community settings. It also examines their stance and their implementation of these stances in their pedagogical practices, including the use of multiple Arabic dialects to promote linguistic diversity and equity in Arabic language instruction. By investigating teachers' beliefs and practices regarding dialectical diversity, this research seeks to contribute to the field of critical multilingual research, shedding light on the complexities of teaching Arabic in multilingual contexts.

Literature Review

This literature review explores translanguaging from a comprehensive theoretical perspective before focusing on its pedagogical application in teaching Arabic in multidialectal and multilingual environments, particularly in K-12 settings in the United States and/or non-Arabic-speaking countries. Then, drawing on translanguaging, I examine the concept of transdialecting as a pedagogical approach. This review concludes with an overview of dynamic bilingualism research in classroom settings and languages beyond Arabic.

In addition to the dynamic ways Arabic speakers use translanguaging, Arabic varieties in and of themselves are equally dynamic (Azaz & Alfaifi, 2022**).** The regional dialects of Arabic, influenced by a long history of language contact through interaction and imposition (Lucas & Manfredi, 2020), incorporate elements from numerous Indigenous languages that predate Arabization (Holes, 2018; Lucas & Manfredi, 2020; Pat-El & Stokes, 2022; Souag, 2020). Additionally, the impact of colonization in Arabic-speaking regions of Western Asia and Africa has further diversified Arabic (Kilani, 2023; Leddy-Cecere, 2020; Lucas & Manfredi, 2020; Sayahi, 2008). This linguistic diversity is enriched by Arabic's role as a heritage language and its use in various minority bilingual communities (Akmalia, et al. 2022; Owens, 2001; Rouchdy, 1992). Building on Arabic's extensive contact history, Arabic varieties can be seen as evidence of the long-existing translanguaging practices of bilingual or multilingual communities within layers of contact currently observed as regional dialects. The widely accepted view of Arabic as a diglossic language, as proposed by Ferguson (1959), is being increasingly challenged. Contemporary scholars suggest that Arabic varieties, including MSA which is often referred to as Fusha by Arabic speakers, have evolved from rich multilingual contexts rather than merely a high variety of formal and a low variety of informal (Pat-El & Stokes, 2022). Those who question the diglossic hierarchical argument contend that a dynamic interaction exists between Fusha and regional/local varieties of Arabic, resulting in borrowing from other languages, especially in bilingual communities (Sayahi, 2008, 2015) Other scholars also contend that Arabic is both multidialectal and multiglossic (Azaz & Abourehab, 2021; Trentman, 2021). This perspective underscores the historical, social, and political factors that

have shaped the Arabic language, highlighting the coexistence of Arabic with other, often Indigenous, languages in areas such as the Levant (Pat-El & Stokes, 2022).

Given the extensive influences shaping Arabic over time, along with the creative and complex ways Arabic speakers engage with language and the calls for multidialectal approaches to teaching Arabic, this article employs specific terminology to capture the essence of Arabic linguistic dynamism within the context of teaching Arabic. Therefore, distinguishing inter-language translanguaging practices from intra-language (transdialecting) practices highlights both the diversity and the creativity of Arabic learners, both heritage learners as well as Arabic users. Henceforth, I refer to the fluid movement between different languages, such as between Arabic and English, as translanguaging, and the use of transdialecting as a subset of translanguaging that pertains to the fluid navigation between different Arabic varieties, such as Fusha, Arabic, regional dialects, and colloquial Arabic. This distinction aids in exploring teachers' beliefs about translanguaging between Arabic and languages like English, as well as their attitudes towards linguistic fluidity within Arabic's multidialectal spectrum. The distinction also describes bilingual teachers working with heritage learners at the center and students learning Arabic as an additional language in school and community-based settings.

The discourse on translanguaging and multidialectal approaches has primarily centered around collegiate levels, with less attention paid to multilingual and multidialectal translanguaging in K-12 education. However, recent studies have started to explore Arabic bilingual education and translanguaging in K-12 and community settings. For instance, Hernández García (2023) delved into translanguaging in a 6th-grade social studies classroom within a Midwestern U.S. public school, examining the interaction between an Arabic-speaking teacher and emergent bilingual students. This study, conducted through interviews, student work analysis, and observation of 45 lessons, concluded that translanguaging significantly enhances bilingual development and content understanding.

Other researchers have a more direct approach to addressing dialects. For instance, Oraby and Azaz (2022) explore the use of Arabic dialects alongside Standard Arabic and English in language teaching, highlighting dialects' role in enhancing comprehension, engagement, and respecting students' identities. This study challenges traditional teaching norms, advocating for a more inclusive, effective approach to language education. Abourehab and Azaz's (2021) literature review examines translanguaging and multidialectal practices in Arabic language learning within K-12 and community-based settings. They emphasize the dynamic use of linguistic repertoires, including Arabic dialects and English, in constructively negotiating linguistic knowledge. While the study contributes to heritage language education, future

research should delve into specific translanguaging patterns and explore additional advantages of such practices with a clear focus on multidialects. Overall, this work highlights the potential of translanguaging to enrich language learning in diverse, multilingual contexts.

Kawafha and Al Masaeed (2023) explored L2 Arabic language use in Sydney's Islamic schools, uncovering a gap between teachers' beliefs and classroom practices. Their study reveals a gap between teachers' beliefs favoring Modern Standard Arabic and the predominant use of English in classrooms. Highlighting grades 1-10, this research underscores the need to integrate multidialectal translanguaging methods into language teaching to bridge this disparity.

Despite its recent popularity in the global north, the idea of translanguaging has long-standing roots in multilingual practices in Arab regions. Historical evidence, like the Tablets of Ebla from ancient Syria, underscores the existence of bilingual education and multilingual practices (Gallagher, 2011). Such practices extend beyond Arabic, appearing across different regions and languages. Understanding Arabic dialect diversity necessitates acknowledgment of their historical and multilingual origins. For instance, the Levantine dialect arose from enduring multilingualism over centuries, not as an imperfect version of Fusha (Pat-El & Stokes, 2022). This study employs transdialecting and translanguaging in way to capture the dynamic, fluid movement among Arabic dialects, including Fusḥa, and between other languages in teaching Arabic. Transdialecting seeks to capture the fluidity of speakers navigating different Arabic dialects due to exposure and use while translanguaging emphasizes the strategic use of a dialect of Arabic (often Fusha and a dialect of English (often a standard dialect). Crucially, these terms do not dismiss existing social, political, and economic language hierarchies that exist not only in Arabic but also within other named languages (Hudley & Flores, 2022).

The distinct nature of Arabic, with its rich array of dialects and variations, challenges the monolingual ideologies that traditionally enforce a distinct boundary between standard language variations and dialects. Like many languages, Arabic is a translingual language, marked by contextual variations and strategic language usage (Gomaa, 2022; Ryding, 2016). This underscores the importance of this study and the specific focus on transdialecting. Recognizing dialectal equity in Arabic extends beyond the traditional five dialectical clusters to include sub-Saharan Afro-Arabic dialects, among others (Hilizah et al., 2022; Srhir, 2022). Pedagogical translanguaging thus highlights multilingualism and seeks to foster students' metalinguistic awareness through deliberate instructional strategies (Cenoz & Gorter, 2021). However, research on teachers' beliefs and stances concerning translanguaging and transdialecting in Arabic education is limited. This article aims to fill this gap by examining the beliefs and pedagogical stances of K-12 Arabic teachers.

Building on and extrapolating from Cenoz and Santos (2020), pedagogical transdialecting refers to the moves that teachers use to teach dialects along with Fusḥa as an extension of one another rather than linguistically separate modes of communication (Al-Batal, 2018). Transdialecting does not require every speaker to switch between dialects. Instead, it suggests that certain writers or speakers can effectively communicate without necessarily shifting to each other's dialects. Saville-Troike (1987) refers to this as dilingual discourse practices. I argue that the co-concurrence of dialects is evidence of transdialecting as extrapolated from translanguaging. In other words, translanguaging is not necessarily multi-directional when it concerns privileged dialects over others. There are local and global political factors that influence dialect and language use. "The fluidity of Arabic language use extends to translanguaging within Arabic itself, for example, between MSA and regional dialect, depending on the situation" (Gomaa, 2022, p. 146).

From another perspective, it is equally important to note that although translanguaging and transdialecting in languages beyond Arabic is not within the scope of this study, there is, nonetheless, a notable body of research on translanguaging and transdialecting in other languages and socio-political realities similar to othered languages such as Spanish among others (Bartlett & García, 2011; Fu, 2009). García and Kleifgen (2018) and Sánchez and García (2017) have emphasized the affordances of translanguaging as a classroom pedagogy that empowers both teachers and learners.

Following a similar understanding to translanguaging, transdialecting also explores the idea that diglossic languages like Arabic possess translingual qualities and that diglossia is evidence of dynamic relationship between MSA, dialects, and other languages. Transdialecting, similar to translanguaging, involves the seamless transition between Arabic dialects within an individual's language repertoires. It presumes a variety of linguistic diversity within each dialect, though less so in a more standardized dialect of Fusha. Pedagogical transdialecting builds on dialect integration alongside Fusha, recognizing their interconnectedness (Al-Batal, 2018; Soliman, 2014). These terms facilitate a deeper understanding of how teachers fluidly navigate between Arabic and English and within Arabic dialects where the intent is to interpret and negotiate meaning that leads to language development.

Therefore, this study aims to broaden the discourse on translanguaging by examining the interplay between multiple dialects as a sub-element of translanguaging and incorporating the concept of transdialecting stances and beliefs. Rather than distancing itself from multidialectal and multilingual translanguaging pedagogy, this study aims to enrich the conversation on multidialectal approaches to teaching Arabic by situating transdialecting as both a relevant

pedagogical practice and a feature of translanguaging. This contribution provides a nuanced method to center and capture the beliefs and stances of bilingual Arabic teachers about their pedagogical practices, particularly in relation to the dialects of heritage Arabic learners, in a way that enriches learning for all students. Hence, transdialecting provides a distinct theoretical anchor for researchers and teachers in a way that describes teachers' pedagogical stances and decisions as they move fluidly between dialects in a culturally relevant way.

Research Questions

The two main research questions of this study are as follows:

1. How do bilingual Arabic teachers approach Fusha and dialects in the classroom?
2. In what ways, if any, do bilingual Arabic teachers incorporate their students' Arabic dialects into their teaching practices?

Methodology

This study employs multilingual radical intimate inquiry, specifically drawing on the approach of multilingual radical intimate ethnography. This methodological framework challenges the limitations of monolingual conventions in language research and goes beyond surface-level observations, aiming to deeply understand the intricate dynamics between language, power, and identity. It is a transformative approach that combines multiple languages, critical perspectives, and an intimate understanding of participants' experiences (Deiri, 2023).

The methodology of multilingual radical intimate ethnography is rooted in love, shared joy, responsibility, and solidarity. It recognizes the profound implications of the research for both the researcher and the communities involved. "Central to this methodology is the question of the type of relationship we seek to foster between learners and their languages, emphasizing the importance of cultivating a deep appreciation for languages among students (see Deiri, 2021; 2023). Although the research primarily focuses on teachers, their beliefs and pedagogical practices have a profound impact on shaping students' relationships with languages. For example, when teachers' beliefs and pedagogical practices are grounded in a deficit perspective, the relationship that students may develop with their languages is one of mistrust. However, when teachers' pedagogical practices emphasize the fluidity and dynamism of translanguaging and transdialecting, this can lay a fertile foundation for students to develop greater trust in their own languages and those they are learning.

Grounded in love, the research questions aim to evolve pedagogies that intensify students' enthusiasm for their languages, tracing the trajectory of our translingual and translanguaging lives. At the core of this engagement with the research is the intention to illuminate pedagogies that foster a deep appreciation for languages among students, aligning with the impact of bilingual Arabic teachers' approaches to Fusha and dialects in the classroom, as well as their incorporation of students' Arabic dialects into teaching practices.

In this unique methodology of multilingual radical intimate ethnography, the researcher and the participants equally feel the impact of the research and its results. We conduct this study within communities that hold a special place in our hearts, recognizing ourselves as individuals first and researchers second. Consequently, the research outcomes shape our lives as profoundly as they do for the participants (Laura, 2016). By integrating the principles of multilingual radical intimate ethnography, this study aims to shed light on the complex interplay between oppressive structures, participants' lives, and their relationship with language. In other words, this study foregrounds the insider views of bi/multilingual teachers and researcher.

Linguistic Positionality

My linguistic positionality guides interviews and data analysis, emphasizing critical multilingual perspectives on Arabic and English within cultural, political, and social contexts. My exposure to diverse Arabic dialects stems from living in Aleppo, Syria, and Lebanon and my experiences as a U.S. Bureau of Cultural Affairs Diplomatic Scholar-student. Interacting with Arabic-speaking students broadened my understanding of dialects. My dissertation research in multilingual and multicultural education involved working with Saudi women and their families in the Midwest. Since 2011, as an Arabic speaker in the American Midwest, I have shared experiences with research participants regarding the impact of racialized monolingual ideologies on language identities.

Proficient in the Aleppo dialect, I navigate transdialecting and dialect diversity, emphasizing blurring the boundaries within dialectal and across dialectal clusters. Exposure to multiple dialects through Egyptian movies and Lebanese entertainment shows has been beneficial. However, the Libyan dialect remains challenging due to limited exposure.

Interview Data

I conducted semi-structured 60–80-minute audio-recorded interviews with seven bilingual Arabic teachers in Central Ohio. Each teacher has done one 80 minute interview. Most teachers tilted to end of the 80 minutes rather than the 60 minutes. The interviews were conducted in

schools, teachers'/friends' homes, nearby coffee shops, and a public library. I provided the teachers with open-ended Fusha Arabic and Standard English interview questions. At the beginning of the interview, I clarified that I would follow the participants' leads and language preferences. I also clarified to teachers that the same questions are written on two separate sheets one in Arabic and one in English. Then, I transcribed the interviews translingually to reflect the translanguaging practices. The interview questions included demographic and background questions, how teachers incorporate dialects into their teaching, how they assess student learning, and what they consider to be successful moments of teaching, among other topics. During the interview, I read the interview questions in Fusha and then repeated them in Arabic dialect or English depending on the flow of the conversation with the participants. These interview questions revolve around the integration of students' dialects and languages, particularly within the Arabic language context. They explore the methodologies employed by educators to incorporate dialectical and linguistic diversity into the classroom environment. Moreover, the questions delve into the implementation of empowering strategies concerning both Modern Standard Arabic and colloquial Arabic, aiming to understand how communication is approached across different subjects. The inquiry also touches on the significance of specific language uses that are deemed valuable for Arabic learners and how familiarity with dialects influences teaching approaches, including the choice of dialect used within the classroom.

Participants

I had the privilege of being introduced to an exceptional community leader with an extensive background in Arabic education, spanning various educational levels, including K-12 and higher education in Ohio. Our initial connection was facilitated through a mutual friend. When I embarked on my research journey, this outstanding community leader graciously shared her vast resources and effectively used her extensive network of contacts. Her invaluable expertise and unwavering support played a pivotal role in recruiting teachers from schools for this study.

Participating bilingual Arabic teachers were mainly immigrants from Syria, Lebanon, Jordan, Palestine, and Morocco or had ancestry linked to these countries. The teachers used multiple regional and ethnic identifiers, such as Palestinian Syrian, Palestinian Jordanian, Palestinian American, or Syrian Palestinian American, reflecting a history of being in the U.S. or mapping out how colonialism impacts multiple waves of displacement out of what is known as the Levant area in the Middle East. Additionally, all the teachers are highly educated with degrees ranging from a B.A. to a doctorate. Six of the seven teachers have earned their B.A. in an Arabic-speaking country and obtained at least a bachelor's degree where the language of study is Arabic. All bilingual Arabic teachers in this study are either biliterate or multiliterate and

have grown up in multilingual countries where exposure to world languages such as English, French, and/or Spanish happened at a very young age. Additionally, participants experienced environmental multilingualism and multiliteracy, as this is common in urban centers in many Arabic-speaking countries (Cortazzi, 2001). Not only are the teacher's bilingual or multilingual themselves, but several have studied linguistics and Near Eastern languages and cultures. Two of the participants have a degree in engineering. Interestingly, as you will see in the findings, the two teachers that had a background in engineering also had the most vibrance and supportive stances of translanguaging and transdialecting.

The teachers I focused on for this study are from Syria, Lebanon, Jordan, Palestine, and Morocco, which arguably are all countries where children are exposed to various degrees of multilingual and multiliterate education and exposure to European languages in k-12 settings (Bourass & Bennis, 2023). While all of the Arabic teachers are bi/multilingual and bi/multiliterate, they are less prepared to work in a structurally monolingual educational environment such as the U.S. (Hinton, 2016) mainly because it is at odds with their own educational experiences prior to immigration, where exposure to a structured study of European languages is provided in the early years (Torres-Guzman & Gómez, 2009).

For this study, I will focus on five participants in the following order: Samia, Renad, Mustafa, Nuha, and Nadine. The remaining views fit within the same spectrum, and other participants somewhat represent their views.

Samia is a Syrian American with experience in education at K-12 and college levels. She also works as a curriculum developer. I had the pleasure of meeting her through a common family friend. Samia holds a B.A. and an M.A. degree in Near Eastern Languages and Cultures, showcasing her expertise in this field.

Renad, a Lebanese educator specializing in multiage groups, currently leads a private after-school and weekend program (ASPWC), a World Language center catering to all family members. She holds an M.A. in Language Acquisition, underlining her expertise in the field of language education.

Mustafa identified as Moroccan and, at the time of the interview, was working as a world languages teacher for grades 5-8 in a public school, namely for French and Spanish. Mustafa has an M.A. in ESL and language acquisition and teaches Arabic in a community-based mosque.

Nuha is an immigrant from Syria who, despite her B.A. in Engineering, has pursued a career in education specializing in K-8 as an Arabic teacher and Math intervention specialist. She holds

an M.A. in Educational Leadership and has extensive experience in various school and community settings, including working in two charter schools and one Masjed.

Nadine, originally from Jordan and focusing on K-8 education, currently teaches at a private community school. While initially trained as an engineer in Jordan, her move to the U.S. and the desire for her children to learn Arabic inspired her to start teaching the language. She became involved in community education settings and private schools where she teaches Arabic to heritage Arabic learners and learners of Arabic as an additional language.

School Sites and Student Populations

The teachers taught in various settings, including a community college, Masjed (Mosque) locations, charter schools, a public school, a private after-school and weekend program, an after-school World Language Learning center, and private community schools, representing diverse educational settings and institutions. Additionally, it is noteworthy that most of the participants in the study worked in multiple settings, reflecting the rich and varied experiences within the field of Arabic education.

Their students ranged from early grades to middle school. All teachers taught multilingual/bilingual students of color. Most described students as Somali, Pakistani, Mexican, Arab (different ethnicities and affiliations), Arab-American, Kenyan, and African-American, among other nationalities, races, and ethnicities. Some schools had more immigrant students than others. Most programs were community-based or resulted from long-term advocacy.

Data analysis

The data analysis process of the interviews involved a multifaceted approach that encapsulated various dimensions of the teachers' perspectives. Initially, the interviews were transcribed in a translingual manner, meticulously capturing the nuances and expressions across multiple languages present within the discourse. During the data analysis, I was able to note that all the participants used Fusḥa except one participant who used the term Modern Standard Arabics. This method ensured an inclusive representation of linguistic diversity, acknowledging the intricate interplay between English, MSA, and Arabic dialects. Subsequently, a comprehensive analysis was conducted, focusing on discerning patterns in teachers' beliefs and perceptions, as well as how they described their teaching practices in relation to dialects. While coding and analyzing the data, I aimed to identify any recurring thematic patterns that surfaced within the dataset gathered from each participant. I looked at the continuum of teachers' perspectives on using transdialecting and multi-dialects in the classroom and their pedagogical approaches,

positioning dialect as a challenge versus a learning opportunity. Additionally, I organized the teachers' beliefs and practices on a continuum of stances, ranging from curiosity about the efficacy of translanguaging and transdialecting to embracing them. I also noted divergences in instances when the teachers embraced translanguaging and transdialecting, and when they reverted to more traditional beliefs and ideologies that treat languages as separate entities. I also organized the data based on how teachers viewed the use of dialects as a challenge or as a learning opportunity. Additionally, an examination of the teachers' own language use within the interviews was undertaken. This retroductive approach to data analysis provided insights into how the educators spoke about their own beliefs and pedagogies, showcasing their linguistic repertoire and strategies employed in conveying their thoughts and perspectives.

Findings

The findings highlight the most notable themes from each participant's conversation, providing insights into teachers' stances towards transdialecting and translanguaging. Furthermore, I have organized the findings along a spectrum, ranging from a stance of curiosity to one of affirmation and support for translanguaging and transdialecting.

Transdialecting: Between uncertainty and dialectal sensitivity

Samia. Self-identified as Arab and Syrian-American, Samia loved learning Arabic at a young age and holds a B.A. and M.A. in Arabic (Near Eastern Languages and Cultures). She has taught Arabic for over ten years in various settings, at different levels, and in various capacities. Samia preferred that the interview be conducted in English. In the following Table 1 excerpt, we will see that Samia expressed seemingly contradictory beliefs about transdialecting within the larger umbrella of translanguaging.

Table 1.

Samia's Interview excerpt	
Researcher:	How do you include students' dialects or languages in the classroom? What's your perception of that? In other words, Arabic has this characteristic of having so many dialects.
Samia:	If one needs to resort to dialect, the only problem I have with them is not all the students are going to understand that dialect, so you're going to end up losing a couple of them in that process. But not all of them know the Fusha

	either, but it's a matter of getting them used to a specific form and then just using that one. If you're going to use something, stick to it—don't keep switching back and forth between different sources! The kids, when they're talking to me, use their dialects, so I got Lebanese, Egyptians, Iraqis, Syrians, I've got Jordanians—so they're using their specific dialect when they're speaking in Arabic. So, I don't know; I can't force them to use A.L.- Fusḥa, especially that they're not used to it, so I'm not sure what's the best way to approach it.
Researcher:	What I'm hearing is they communicate with you in their dialects so how do you respond to them?
Samia:	In AL- Fusḥa
Researcher:	But you don't correct them [so much]!?
Samia:	No. A lot of kids take pause when you correct them it kinda makes them shut down, so I don't wanna do that to them!

The first belief is consistent with the traditional educational emphasis on MSA (Azaz & Abourehab, 2021; Ryding, 2016). Samia's contention with a multidialectal approach responsive to her students' dialects emerged from fear of losing students who may not understand Arabic dialects. Yet, in the same token, she critiqued her own argument by saying, "But not all of them know Fusḥa either." Her main concern then became maintaining consistency in language use: "but it's a matter of getting them used to a specific form and then just using that one. If you're going to use something, stick to it—don't keep switching back and forth between different sources!" In this statement, she does not necessarily define if Fusḥa is the form that a teacher needs to stick with. She just expressed a belief that can be summarized as a monolingual orientation towards language, preferring consistency over a dynamic translanguaging for her as a teacher, albeit the sentiment emerges from the desire to avoid confusing students and to include all students. In short, her stance is to avoid switching languages, suggesting a preference for a stable linguistic environment over a translanguaging approach. Her belief represents a goal for unified linguistic consistency: "it's a matter of getting them used to a specific form."

In contrast to the first belief on linguistic consistency, Samia's second belief adopts a transdialecting stance at the student level rather than the teacher's level. This stance is orienting towards transdialecting when describing her approach to dialects when students speak, which is a teacher who respects how students blend, combine, and create new language uses (Spinosa & Asenzi-Moreno, 2021). However, her pedagogy is not responsive to students' dialects, as she still uses MSA as a mode of instruction. In other words, transdialecting happens in the

classroom in a way that is student initiated rather teacher directed. Additionally, she recognizes the complex linguistic identities that the students have. "The kids, when they're talking to me, use their dialects, so I got Lebanese, Egyptians, Iraqis, Syrians, I've got Jordanians—so they're using their specific dialect when they're speaking in Arabic. So, I don't know; I can't force them to use Al-Fusḥa, especially that they're not used to it…" This stance acknowledges students' complex linguistic identities and avoids the pitfalls of corrective pedagogy that might discourage participation.

At the end of this excerpt, she admits to uncertainty about approaching dialects in the classroom by saying, "so I'm not sure what's the best way to approach it." She is open to students transdialecting in the classroom without having to transdialect herself. The acknowledgment of the students' diverse dialectal backgrounds—her reticence to enforce that her students use Al-Fusḥa—underscores an understanding of the importance of students' home dialects in the learning process. The speaker's approach, characterized by acceptance of students' dialects and a call for pedagogical clarity, indicates a grappling with the principles of translanguaging. One can conclude an orientation of uncertainty that is coherent with a language acquisition stance rather than a bilingual stance. It reflects a student-centered transdialecting stance (Sánchez et al., 2018; Shi & Rolstad, 2022) characterized by uncertainty and linguistic sensitivity.

At the end of the interview, Samia expressed interest in the importance of creating a better foundation for teaching Arabic. As you can see in the excerpt: "What is the best approach to teaching the language, for example? There are proponents of using only Arabic in the classroom, whereas others are like it's okay you can use English until the students get used to it. So, I think there needs to be more research done on that aspect and then what we brought before Al-Fusḥa vs. dialects." As a reminder, this interview was conducted in the academic year of 2017-2018, when the research on Arabic and translanguaging was still emerging. Samia's attitude toward language teaching reflects uncertainty about translanguaging in the Arabic classroom, but she supports students' use of dialects, viewing it as essential for language engagement and preserving their identities. Samia's stance reflects a complex and evolving perspective on teaching Arabic and the tension between the need for linguistic clarity with an acknowledgment of students' diverse linguistic backgrounds and the importance of their home dialects. Her openness to further research suggests a commitment to improving Arabic language education can be characterized as a curirous stance towards transdialecting.

Transdialecting pedagogical assessment

Renad. The excerpt in Table 2 is from an interview with Renad, a Lebanese-Syrian-American who lived both in Lebanon and Syria before immigrating to the U.S. She has a Master's degree in Teaching English as a Foreign Language. In the U.S., she noticed the lack of world language learning opportunities in K-12 schools and more specifically Arabic. Therefore, she started a private institute to support language learning for children and adults. Arabic is one of the languages taught at this institute. As the demand grew, she became a curriculum developer. She focuses on experiential, drama-based, multi-sensory, and multi-modal approaches. The Arabic curriculum was drama-based and developed in Lebanon. Below are her responses about teaching languages and dialects in the classroom. Initially, Renad does not adopt a transdialecting stance but views dialects as a conundrum. Yet, when it comes to language assessment, she adopts a transdialecting stance, as you will see below.

Table 2.

Renad's Interview Excerpt	
الباحث	كيف بتستخدمي تنوع اللهجات أو اللغات اللهجات الموجودة عند الطلاب الموجودة عندك بالصف؟
Researcher (translation)	How do you use dialectical and linguistic diversity, and the dialects that your students have in your class?
رناد	صراحة عم بتلبكنا القصة لانه عنا كتير أولاد وفي كتير لهجات...يعني أزبط الشي نستخدم العربية الفصحى لأنه بيهمني يكونوا الطلاب بصف واحد...منحاول نقرب باللهجات...أنو القراب من بعض بحطهم مع بعض ...ممكن لو كبرنا (كبر مركز تعليم اللغات) فيني قول هاد صف أردني هادا صف.... dialects هو الفصحى بس في main focus مع تلميذ محدد والDialectيعني حاليا بستخدم ال بدخلها بقلب الحصة...
Renad Translation	Honestly, this issue [of dialects] is causing us [her and other teachers] a bit of a conundrum because we have many kids and there are many dialects…The best thing is to use Fusha because it is important to me that all the kids are in the classroom together. So we try to group/put students with close dialects together…maybe if we grow [reference to the institute] I could say this is a Jordanian dialect class and this is so and so dialect class…but now our main focus is Fusha, and we use dialect with a specific student during class.
رناد	Fluent بيجوا ... بيقروا whatever ولا adults ولا assessmentني أغلب اللي بعملهن ...بتفرجيه صورة شمس أنو سميلي ياها بأيا بدك عامي، فصحى، خليجي بس قلي شو هي مابيعرفوا ولا المسجد ...ولا عميجونا من الجامعة واخدين schoolبس بيكونوا عم يقروا ...مشكلتنا أنه لا عربي ...ماعم يقدر يتعمق...أهم الشي يقدر يتواصل باستخدام اللغة العربية ...يتحدثوا بطريقة سلسة وما يكون عندهم إحراج

Renad Translation	When I do assessment be it for adults or whatever they come from the mosque and they read very fluently but you show them a picture of the sun and ask can you name it for me in however you want to be it in Fusha, colloquial, gulf dialect it doesn't matter. They say they do not know but they can read… This is a recurrent problem be it the mosque, at school, the university they are unable to go deeper and to create coherent ideas with vocabulary. So, the most important [goal] is that they are able to relate/ communicate in a way that is smooth/ fluent where they do not feel embarrassed…

Renad's approach to transdialecting in the classroom is multifaceted. She acknowledges the complexity of managing a classroom with multiple Arabic dialects, which initially leads her to prefer a standardized language approach, emphasizing Modern Standard Arabic (Fusha) to maintain classroom unity. Despite this, she expresses willingness to potentially offering dialect-specific classes if resources allow. Her stance shifts when it comes to assessment. Renad adopts a transdialectaling approach, assessing students' understanding of Arabic regardless of their dialect, which resonates with Shi and Rolstad's (2022) concept of translanguaging assessment. This method is characterized as valuing students' full linguistic repertoires and enabling a more holistic evaluation of bilingual learners (Shi & Rolstad, 2022, p. 1503).

In summary, Renad's views on transdialecting are characterized by two main dimensions: 1) She perceives the presence of multiple dialects as a challenge in classroom instruction, which limits her openness to transdialecting, though she is open to the idea of teaching dialects in separate classes based on clusters and thus orientating towards a monolingual stance; 2) She supports a transdialecting stance in language assessment, considering any knowledge of Arabic, be it dialectal or Fusha, as valid for class placement and evaluation. This indicates an affective dimension to fluency, prioritizing students' ability to comprehend and communicate over strict adherence to a particular dialect or MSA.

Translanguaging and transdialecting beliefs: Crosslinguistic awareness and learning objectives

Mustafa. The excerpts in Table 3 and 4 are from my interview with Mustafa, who speaks Arabic, English, French, and Spanish. Mustafa is multilingual and multiliterate and has degrees in language education and linguistics. The first time I asked Mustafa for an interview during a community event, "you guys from the East [Middle East] do not consider us [North African] Arabic-speaking," but he still gave me his phone number. He was referencing Arabic language

ideologies that privilege Middle Eastern varieties of Arabic over Maghribi (North African) ones. I appreciated his honesty and his generosity to still join the interview. Additionally, Mustafa known for having his heart in serving his students. I saw Mustafa's willingness to do the interview and point out linguistic supremacy as acts of generosity that should not be taken lightly because hierarchy and power matter across languages and within languages across contexts. For example, translanguaging using French in Morocco or Syria has a very different connotation with regards to socio-economic class than it would have in the U.S., a topic Mustafa brought into the conversation during the interview.

During the interview, Mustafa elaborated on the link between language, ethnicity, and citizenship within a transnational context that continues to detract from multilingualism. He started the interview with Fusḥa and then, as the conversation went on the translanguaging practices of both of us as researcher and interviewee emerged over time.

In the following excerpt, you will see that Mustafa has an open stance towards translanguaging pedagogy that focuses on metalinguistic awareness by enhancing an optimal use of multilingual resources and influencing metalinguistic awareness so that it results in increased multilingual competence (Cenoz & Gorter, 2021).

Table 3

Mustafa's Interview Excerpt	
الباحث	كيف تعتمد مبدأ التمكين في الفصحى والدارجة وقلت التواصل؟ شو فكرتك عن التواصل؟
Researcher (Translation)	How do you implement the principle of empowerment in Modern Standard Arabic and colloquial Arabic? You mentioned communication? What's your idea about communication?
مصطفى	''The Basics" في البداية نبدأ شوية بالإنجليزي نشرح المبادئ العامة وبعدين ننتقل إلى يعني كلمة كلمتين ثلاثة ونكون جملة داخل سياق "أنا سأذهب إلى السوق" / انا الآن أتيت من المدرسة / أنا أحب البيتزا/ يعني جُمل تمدّ بطريقة طبيعية بصلة وثيقة مع الواقع relevant to the real-life situation .
Mustafa (Translation)	The basics. At the beginning, we start off with a little bit of English to explain the general principles. Then we move on to, I mean, a word or

	two, three, and we form a sentence within a context 'I will go to the market' / 'I have just come from school' / 'I love pizza'/. I mean, sentences that naturally extend in a way that is closely connected to the real-life situation

In Mustafa's example, he supports a method of translanguaging that starts with some English and then slowly moves into Arabic while ensuring the examples and sentences students learn in Arabic are relevant to their real-life situations. "Then we move on to, I mean, a word or two, three, and we form a sentence within a context." As he describes, he explains the basics in English drawing on his students and slowly starts to build in Arabic vocabulary, forming sentences within a context. As he gradually incorporates more Arabic words and uses contexts from real-life situations, he increases his students' multilingual competence. Mustafa's example clearly shows how he moves between Arabic and English and his beliefs about the shifts and moves he makes in the classroom.

Mustafa's stances on dialects and the use of dialects clearly distinguished between writing and overall communication and comprehension. He was receptive to flexibly employing both translanguaging and transdialecting to facilitate communication and foster comprehension. However, he strongly believed in using Fusha for writing and composition.

Table 4

Mustafa's Interview Excerpt Contd.	
مصطفى	بما من ناحية الفهم وليس من ناحية التعبير يعني إذا أراد الأستاذ أن يتأكد من أن المسألة فُهمت ممكن الطالب يخرجها بالدارجة أو بالإنجليزي إذا كان الهدف هو الفهم أما إذا كان الهدف هو التعبير فلابد من استعمال الفصحى كوسيلة للتواصل
Mustafa Translation	If the goal is comprehension, and the teacher wants to make sure that a particular matter is understood, the student can express themselves either it in colloquial language or in English. However, if the goal is composition (Some countries call composition/writing in language art classes as expression), then it is necessary to use Modern Standard Arabic as a means of communication.

Mustafa advocates for translanguaging and transdialecting to enhance understanding and communication, varying the approach by educational objectives. Mustafa's stance and beliefs

promote translanguaging and transdialecting for comprehension and oral communication, leveraging multilingual metalinguistic awareness and multilingual students' linguistic repertoires to boost multilingual student's competence. However, he reserves Modern Standard Arabic (Fusḥa) as necessary for writing and composition without room for transdialecting or translanguaging.

Translanguaging and transdialecting as a necessity

Nuha. The excerpts in Table 5 and 6 are from an interview with Nuha. She was an engineer in Syria, has a license in Quranic studies, and is already bilingual in Arabic and English and fluent in two Syrian regional dialects. When she moved to the U.S., she became an Arabic teacher assistant in a dual-language public charter school with a large immigrant population from Syria, Iraq, Somalia, Mexico, Congo, and other countries. Then, she became a classroom teacher. She also holds an M.A. in Educational Leadership. Nuha's education and bilingualism helped her become a STEM intervention specialist. She started conducting math classes in Arabic and English to meet her students' linguistic needs and to differentiate math content levels for different groups. Meanwhile, she attained ACTFL certification for teaching Arabic, worked on her state language teaching certification, and took education graduate-level courses. Nuha has a solid bilingual identity and knows it supports her students' learning. In the interview, she stated bilingual students need a bilingual teacher who understands their language learning struggles. Thus, her bilingualism benefits the students' learning.

Nuha used humor outside the recorded interview to describe her ability to move fluidly between Damascus and Aleppo dialects, which have different vocabularies and linguistic features. Aleppo dialect speakers must transdialect to understand other dialects.

Table 5

Nuha's Interview Excerpt	
Researcher	What kind of language uses are important and useful for Arabic learners?
نهى	هلأ هادا It depends on the Arabic learners. مع اللهجة وإذا بالبيت بيحكوا عربي Familiar اذا كان الاهل بيحكو بالبيت عربي, و مثلا هو مثلا أو مثلا من جنسية تانية...بيحكوا بالبيت فرنسي. هاد شلون بقدر أتواصل معو؟ أنا بستخدم معو الإنجليزي لأن في عندي أولاد يلي هنن أهاليهن عرب

بحكي معهن كله بالعربي، بس مافيني أحكي كل شي بالصف عربي، لانه الأولاد التانية ما حيفهموا فبضطر أحكي باللغتين. هادا الشي بكل الصفوف

Nuha	It depends on the Arabic learner in regard to dialects.
(Translation)	if the parents speak Arabic at home, and for example, the child is familiar with the dialect, or if at home they don't speak Arabic or maybe they are of another nationality... meaning they speak French at home. So, how can I communicate with them? I use English with them. I have children whose parents are Arab and I speak to them entirely in Arabic. Yet, I can't use Arabic for everything in class because the other children won't understand. So, I'm compelled to speak two languages. This applies to all classes
الباحث	هاد بالصف سواءً أو بتدريس الشق العربي ولا الشق math او الsciences؟
Researcher	Is this in the class whether it's in the teaching of the Arabic section or the
(translation)	math/science section?
نهى	نهى: طبعاً.... حسب الولد, اذا الولدعربي بدي اشرحلو بالعربي بس بدي ورجيه معنى الكلمة بالانكليزي, حتى يصير متل كأنو عمبياخد عندي إي إس إل او شي انو هي بتعني هيك, الولد التاني يلي هو مثلا عم بشرحلو بال...., اذا ولد مثلا مانو عربي و عم يتعلم عربي بشرحلو بالعربي و بعطيه ال بالانكليزي
	Meaning
Nuha	Of course... it depends on the child. If the child is Arabic, I need to explain it
(translation)	to him in Arabic but also show him the meaning of the word in English, so it's like he is taking ESL with me, as if to say this means this. For another child, for example…not Arabic and is learning Arabic, I explain to him in Arabic and give him the [meaning] in English.

The excerpt reveals that Nuha adopts a translanguaging stance from the outset, utilizing her linguistic repertoire in response to her students' linguistic backgrounds and educational needs. She manages her classes bilingually, expressing a necessity to engage in both English and Arabic: "I'm compelled to speak two languages. This applies to all my classes."

Within this interview segment, Nuha embodies translanguaging principles and strategies in her teaching. She fluidly transitions between Arabic and English, tailored to her students' diverse backgrounds and needs. Phrases such as "It depends" and "أنا بستخدم معهم الإنجليزية" (I use English with them) reflect a keen awareness of the need for linguistic responsiveness. Nuha's

approach—seamlessly shifting and blending the boundaries between languages—illustrates translanguaging in action, indicative of her sociolinguistic consciousness and commitment to cultural inclusivity. This ensures that both Arabic and non-Arabic speakers grasp the instructional content. Although determining the exact impact of Nuha's linguistic approach on her classroom dynamics falls outside this study's scope, existing research on pedagogical translanguaging suggests that a teacher's openness is influential. Nuha's comprehensive methodology resonates with the core tenets of translanguaging.

Additionally, Nuha' spoke about the linguistic shifts she employs. According to how she describes her classroom, Nuha's linguistic responsiveness is evident through the strategies she employs. Her multilingual classroom necessitates the use of both languages to ensure all students, regardless of their home language, are not marginalized. Language selection is thus a deliberate response to student needs.

She conveys concepts in Arabic, accompanied by their English meanings for Arabic speakers. Conversely, for students less familiar with Arabic, she reverses the process. This dual exposure to both languages embodies translanguaging, with Nuha considering multiple factors, such as students' home languages and specific linguistic requirements. These practices are part of a bilingual mathematics intervention class where both teacher and students engage with multiple dialects, enhancing comprehension and inclusivity. Nuha's method of translanguaging aligns with Bonacina-Pugh's concept (2017), emphasizing the teacher's implementation of intricate communication strategies to create meaning within educational environments.

In short, in her description of her stances and translanguaging design, she utilizes her metalinguistic awareness to respond to her students' linguistic identities and needs, and she employs strategies such as translation, among others. In her stance and design, she uses all her linguistic resources in any way she sees fit to respond to her students' needs.

Table 6.

Nuha's Interview Excerpt Contd.	
الباحث	أنت اتطرقتي : لموضوع و حكيتي عن اللهجة اذا كان الولد "فاميليار باللهجة" اي لهجة بتستعملي بالصف؟
Researcher (Translation)	You mentioned this topic and you talked about the use of dialect. If the child is familiar with the dialect. What dialect do you use in your classroom?

نهى انا بحكي العربي الفصحى, بحكي العربي الفصحى بس مشان علمهم انا بقلهن هي ال formal Arabic عمبعلمكن ياها, بس احيانا في بعض الاولاد مثلا عراقيين و فلسطينين بقلهن expressions بعض الشغلات مثلا في بعض ال formal Arabicما بيفهمو ال انو هي بتعني هيك او ممكن مثلا عراقي انو مثلا يقللي هنانا انو بقلو هنانا تعني هنا, يعني هيك يعني.

Nuha (Translation) I speak Fusḥa Arabic. I speak Fusḥa for the reason that I say this is formal Arabic and I am teaching it to you. But there are instances where students are from Iraq, Palestine, and they don't understand formal Arabic. Sometimes there are some expressions, so I explain this [in Fusḥa] means this. So for example if the student is Iraqi and he says [Iraqi expression for this]. I would say [This in Iraqi] means this in Fusḥa and like so.

الباحث كيف بتستقبلي استخدامهن للهجتهن هنن بالصف, يعني انتي عم تدرسي بالفصحى بس بالنسبة الهن هنن لما يستخدموا لهجتهن كيف انتي بتتقبلي هاد الشي.... ؟

Researcher (Translation) So how do you receive/welcome/ incorporate their use of their dialects in class? You are teaching in Fusḥa but for them and how they use their dialects how do you accept of their dialectical use?

نهى هلأ انا بحاول خلي عليهن لهجتهن, لأن الأهل اولا و اخيرا ما بدهن ياهن ما ينسو عربي تبعهن, بس بجي انا بدخلن اللهجة الفصحى يعني مشان يكونو هنن على goalو هاد ال اطلاع باللهجة بالفصحى يعني خلي هالشي يترسخ بذهنهن, انو لازم يتعلمو فصحى هاد بكل الكلاسات انا Movie timeبستخدمو يوم الجمعه كل جمعه في عندي انا بستخدمو, بعرضلهن متل افلام كرتون من الافلام الكرتون القديمة يلي هيي بتكون هادفة مو متل افلام كرتون تبع هلأ, بتكون الها قصة هادفة او شي و بيحكو بالفصحى...كل كذا , شو قصدت البنت بهالجملة what the meaning ofشوي بوقفو و بقلهن مثلا يلي حكتها, او اذا ولد هو بالاساس عربي, بسألو انو شو قالت ؟ بيكون هو فهمها بالفصحى مثلا, قللي ياها بلهجتك لحتى اتأكد انو هو فهم و هيك يعني....

Nuha (Translation) For me, I keep their dialects on them. Their parents for the most part want them not to forget Arabic and that's their goal. I bring in Fusḥa so that they are exposed to the Fusḥa dialect and that sediments their learning and they also have to learn how to use Fusḥa. So, every Friday I have movie time and I show them old purposeful cartoon movies -- not the type of animation of today- the type that had

educational purposes and the story has a purposeful theme and these cartoon shows are often in Fusḥa. Every now and then I stop the movie and I would ask students about the meanings of this and what the female character did with this sentence. If the student is Arab, I would ask what did the character say? He understands Fusḥa so I asked them if they could tell it to me in your dialect. I do that to confirm comprehension.

الباحث

انو يعني مشان اكون فهمتك صح, إنو الإلقاء بالعربي الفصحى لما الطفل بجيب بلهجته بتستعملي لهجتو بالصف؟

Researcher (Translation)

Ok. Just so that I am understanding you correctly. You deliver classroom instruction in Fusḥa Arabic and when the child brings their dialect, you use their dialect in class?

نهى

بستعمل لهجتو لحتى اكدلو المعنى, او احيانا ممكن اعطيها معلومة للصف لان هو الولد لا شعوري بيجوز بيحكي مع رفقاتو التانيين بهي اللهجة, بقلهن مثلا this means كذا, some cultures الفواكه He meant انو كذا, انو

Nuha (translation)

Yes, I do so that I can confirm the meaning. I can also give it as information to the rest of the class because the student may subconsciously speak with his other classmates with his dialect. So, I'll tell them that in some cultures this [the word in a dialect] means [this word in Fusḥa]. Or this means such and such.

الباحث

ي: بتدخليها بسياق الصف ما بتقليلو ما تستعملها؟

Researcher (translation)

So do you incorporate the dialect into the classroom? You do not ask the child not to use it?

نهى

ن: لا لا, انا ما بحب اضغط عالولد و لا بحب اني مثلا اكسر ولد قدام الصف, ما بلاقيها هيك.. بالعكس بشجعو, فا مرة مثلا كنت عم بعملهن الفواكه, حطيتلهن ياها ع اللوح مثلا, سالتن عن الفريز بعض منهن قللي فراولة, بعض منهن قللي فريز, بعض منهن قللي شي تاني, حسب لهجتهن هنن يعني, فا هاد الشي بفرجي اديش اللغة العربية غنية باللهجات بيسألوني انو ليش الكلمة نفسها إلها عدة non speakers تبعها, هلأ الولاد يلي هنن ال لهجات... قلتلهن كمان انت من الخبرة بعدين بتعرف انو هاد من اي بلد حتى بعطيهن من الاساتذة بالمدرسة, انو فلان بيحكي هيك هاد مثلا من العراق, فلان بيحكي example هيك هاد من فلسطين..

Nuha (translation)	No. No. I don't like [in reference to asking a child not to use their dialect]. I don't like to pressure a child and I do not like to break a child [or a child's spirit] in front of their classmates. On the contrary, I encourage them. For example, I asked them about strawberries, and I wrote it on the board. Then, I asked them about strawberries some said it this way, some say it this way [listing different variations of strawberries]. Each according to their dialect. So, doing so shows that Arabic is rich in its dialects. Also, the kids [students] who are non-Arabic speakers [Arabic learners] sometimes ask why there are many dialects? So I tell them that with experience you will start to know what part each teacher in this school comes from. For example, this teacher speaks like this and he is from Iraq. This teacher is from Palestine so each dialect tells you something about a

When I asked Nuha how she welcomes/receives students' dialects in the classroom, her response, "I try to keep students' dialects on them," may have been because I unintentionally shifted the question at the end, insinuating a dialect is to be accepted. So, her response started with a bit of intensity, saying, "I try to keep the dialects of students on them." She explains that although she uses Fusḥa to teach students because they need to be exposed to Fusha, their parents' goal supersedes the use of Fusḥa. Parents' main goal is for their children to maintain/not forget Arabic. she explained that her main form of instructional delivery is Fusha. Then, she uses a student's dialect to teach what the student said so that the rest of the class can also understand when communicating peer-to-peer. Finally, she incorporates these dialectical explanations by elaborating on the meaning or through translation.

In this part of the interview, Nuha highlights multiple strategies for using dialects in the classroom by 1) refusing to ask a student to stop using their dialect in the classroom; 2) encouraging students to use their dialects as culturally and linguistically affirming practice; 3) giving an example of how she elicits the use of students dialect in the classroom and teaches Fusḥa grammar; 4) demonstrating that multiple dialect elicitations show Arabic learners that Arabic is rich in its dialects; 5) explaining to students that, with time and practice, they too can distinguish multiple dialects; hence, affirming that exposure matters.

Nuha's stance towards translanguaging is one of openness and support through translation. If the student speaks Arabic, she will explain the concept in Arabic and then show the meaning in

English. If the student is unfamiliar with Arabic, she teaches in English and then gives the meaning in Arabic. She exposes the same student to both languages through translanguaging and considers multiple factors when translanguaging in her responsiveness, including a) students' home languages and b) students' learning and language needs, which determine her language shifts, and c) inclusion of students for comprehension. In this instance, she is describing a bilingual mathematics intervention class. This exposure benefits not only the teacher but all the students, exposing them to various dialects.

Student-centered transdialecting and translanguaging stance

Nadine became an Arabic teacher due to immigration and the responsibility of teaching Arabic to her children. She has over 11 years of teaching Arabic at the elementary level. She taught her children Arabic and realized she needed other kids to encourage them to learn it. So, she started teaching Arabic in an after-school program. When she moved to an Arab-populated area, she volunteered at a school and eventually became an Arabic teacher. Nadine is community-minded. She attends students' community events and shops at stores similar to those of her students and their parents, and she knows that her persona as an Arabic teacher differs from what she was growing up.

Table 7.

Nadine's Interview Excerpt	
الباحث	That you teach them It's Ok to speak your own حكيتي عن الأولاد language ممكن تحكيلي عن هذا Dynamic أكتر؟
Researcher (Translation)	You mentioned that you teach children it is O.K to speak your own language. Could you talk more about this dynamic?
نادين	في أولاد بتستحي أنه miss نادين أنه مارح تفهمي علي كيف بحكي بالمصري أو مثلا السعودي أبغى ما أبغى وفي couple of students من اليمن والمصري بقول أزيك بقلهم It's ok هي حصة conversation والسؤال ماذا فعلت في عطلة نهاية الأسبوع؟ أو مثلا we have قصة أو هو بده يعبر عن شيء بس خايف فهو (الطالب) بيحكيلي فبقلهI am going to make a mistake. Can I? You can say it in your own language. This is their own language. كمان عشان أشجعهم لأنه مش غلط كمان فأنا ماعندي مانع إذا السعودي تكلم سعودي .بقلي (الطالب" you won't understand it"

Don't worry I understand it فبقله
ماتخافش ونفس الشي للسوري، ولا اللبناني ولا المصري ولا اليمني فبيحكوا كتير وحتى الصومالي سبحان الله أثناء المحادثة بيقولوا مس نادين نحن عنا بالصومالي نفس الكلمة وعندي التركي بقولوا we have this word too بقلمهم اوك
So I tell them let's list all the كلمات that we share

Nadine (Translation)	Nadine: There are children who are shy. They say miss Nadine you won't understand how I speak in Egyptian, or Saudi [gives examples in Saudi dialect], and there are a couple of student from Yemen and Egypt [gives example in Egyptian dialect]. I tell them it is Ok. It is a conversation class we are discussing what did you do on the weekend [she gives the example is in Fusha] or sometimes we have a story and the student wants to express something but the student is afraid. So they tell me "I am going to make a mistake." Can I say it? So I tell them yes that's fine and it is Ok to speak in your own language. Also because I want to encourage them and it is also not wrong for them to speak their language. That's their own language. So, I do not mind Saudi [as an example]. The student would say "but you won't understand my Saudi dialect" so I tell them don't worry. I understand. So I do not mind if the Saudi student spoke Saudi. I tell them Don't be afraid. I do the same for Syrian students, Lebanese, Egyptian, or Yemeni. So they talk a lot and even Somali students during the conversations they say Miss Nadine we have the same word in Somali and the Turkish students say we have this word too in Turkish. So I tell them let's sit down and list all the words we share.

Nadine translanguages throughout the interview, and her classroom description shows evidence of translanguaging and transdialecting. For example, she asked her students to list all the "كلمات" (words) they share. This example indicates that she teaches in Fusḥa, as seen in phrases like "ماذا فعلت" (what did you do?). However, when discussing language, she also talked about Arabic dialects and the response of multilingual students with a vocabulary similar to Arabic, such as Turkish and Somali- some Somali students speak Arabic, Somali, or both.

While giving examples of her own transdialecting, such as using Saudi dialect phrases like "أبغى" or "ما أبغى" (I want or I do not want), or Egyptian dialect phrases like "إزيك" (how are

you), the students engaged in a similar practice of transdialecting. Both the teacher and the students maintained their dialects and responded to each other dilingually in their respective dialects (Saville-Troike, 1987). Sometimes, the teacher would transdialect, using the students' dialects to demonstrate understanding or for other purposes.

Transdialecting is often seen as a way of dilingual discourse as it follows the same phenomenon within dialects that are extensions of the same language. In this instance, the teacher speaks and understands Fusha and affirms that she comprehends the students' dialects. Furthermore, she validates the students' dialects through translanguaging when they recognize similar vocabulary across their languages, such as the examples of the Turkish and Somali students.

Nadine's approach is sometimes student-initiated, particularly when a student feels shy or intimidated. She encourages them to use their dialects without explicitly eliciting specific dialects. She translated languages between Fusḥa and English to alleviate students' fears and encourage them to speak regardless of the language or dialect. She also utilizes these moments to engage other bi/multilingual students who can independently identify similar vocabulary in their own dialects and languages, such as Turkish and Somali, by having them write down common vocabulary or cognates across their dialects and languages. Lastly, Nadine exhibits confidence in her ability to understand multiple dialects by assuring her students that she comprehends their dialects.

In summary, each participant exhibits a nuanced approach to language instruction, either emphasizing a standardized form for stability with curiosity towards transdialecting or embracing linguistic diversity through transdialecting and translanguaging strategies, reflecting a commitment to meeting diverse student needs while navigating the complexities of language variation in the classroom. For instance, Samia exhibits contradictory beliefs regarding transdialecting, emphasizing consistency in language use while acknowledging students' diverse dialects at the student level. Her stance leans towards a monolingual orientation and curiosity about the efficacy of translanguaging and transdialecting, but she recognizes the complexity of students' linguistic identities, reflecting a student-centered transdialecting stance marked by uncertainty and linguistic sensitivity. Renad initially prefers a standardized approach using Modern Standard Arabic (Fusha) for classroom unity but adopts a transdialecting stance in assessments, valuing students varied linguistic repertoires. Her views reflect caution in managing multiple dialects in class and an inclusive assessment method accommodating different dialects.

Mustafa supports translanguaging for pedagogical empowerment, gradually bridging English and Arabic for real-life relevance. He advocates for transdialecting and translanguaging in oral

communication and comprehension but upholds the use of Fusha exclusively for formal writing and composition. His stance can also be characterized by a phasing out of translanguaging stance where there is a point when translanguaging is no longer necessary. Nuha embraces dialects in the classroom, encouraging their use without pressure or correction. She seamlessly integrates dialects into Fusḥa instruction, affirming linguistic diversity and fostering cultural and linguistic pride. She also utilizes translanguaging and translation strategies for comprehension in a bilingual setting, showcasing metalinguistic awareness. Her stance can be characterized as one of affirming and valuing transdialecting. Similarly, Nadine engages in translanguaging and transdialecting, seamlessly incorporating Fusḥa, English, and various Arabic dialects. She created a student-centered environment, encouraging the use of dialects and shared vocabulary while fostering linguistic inclusivity.

Conclusions, Discussion, and Implications

This study illustrates the dynamic and contrasting beliefs and stances of bilingual Arabic teachers towards transdialecting in the American Midwest, showcasing a rich tapestry of approaches that reflect the complexity of teaching Arabic in multilingual settings. Samia's mixed stance, characterized by her reluctance towards transdialecting due to concerns about student comprehension, juxtaposed with her acceptance of students' dialects, underscores a tension between maintaining a stable linguistic environment and acknowledging students' diverse linguistic backgrounds. In contrast, Renad, who initially viewed dialects as challenging, gradually adopted a transdialecting approach during assessments, valuing students' linguistic repertoires and acknowledging the validity of all forms of Arabic knowledge.

It also shows that the teachers' stances towards translanguaging and transdialecting are context-dependent, learning objectives dependent, and dependent on cross-linguistic awareness (See Mustafa), or goal dependent such as assessment and placement in language classes (see Renad). On the more flexible approach towards translanguaging and transdialecting, the teacher's beliefs and stances reflected a linguistically and culturally responsive approach that is dependent on students' needs, as well as the teacher's goal of creating understanding and community among students (see Nuha and Nadine).

Mustafa's advocacy for translanguaging and transdialecting as tools to enhance understanding and communication marks a more proactive approach. His differentiated use of Fusḥa for writing and composition, alongside a flexible integration of dialects for comprehension and oral communication, highlights a strategic, objective-driven use of language resources. Nuha's embracement of translanguaging, utilizing multiple dialects and languages for instruction,

speaks to an inclusive, linguistically responsive teaching philosophy that caters to the diverse linguistic needs of students.

Both Nuha and Nadine's translanguaging and transdialecting stances and their strategies as they spoke about them underscore the broader pedagogical implications for bilingual Arabic education. Both teachers used methods such as eliciting students' home languages, translation, and their translanguaging and transdialecting shifts were responsive to students needs focusing on the importance of creating community among learners, comprehension, meaning-making, and communication. They reflect a growing recognition of the rich linguistic diversity within Arabic-speaking communities and the need for educational approaches that are adaptable, inclusive, and responsive to heritage learners of Arabic. Many examples showed that centering the needs of students in a side-by-side approach – centering both the needs of heritage learners of Arabic as well as other multilingual students – has created classrooms based on transdialecting and translanguaging pedagogy. Hence, such side-by-side centering on students' needs has yielded a transdialecting pedagogy that is culturally and linguistically responsive to multilingual learners in general. Overall, the teacher's stances showcase the need for a larger conversation at the K-12 level in the Midwest about examples and ways teacher education programs can prepare teachers for a diverse multilingual and multi-dialectal setting.

Furthermore, the use of translanguaging and transdialecting was found to be context-dependent. For instance, attitudes towards translanguaging varied between home and classroom Arabic usage. The study, through these varied teacher experiences, calls for a nuanced understanding of transdialecting stances in educational settings. Here, a teacher may have a far more open stance to transdialecting in one area or learning objective and be equally committed to a monolingual understanding in another area of language learning, as seen in Mustafa's example. While the field is growing in terms of translanguaging and transdialecting teachers' beliefs and stances in multidialectal and multilingual settings, and populations are increasing in K-12, a more systematic approach to teacher education as it relates to Arabic needs to be more nuanced. Therefore, translanguaging pedagogical stances seem to vary in terms of meaning confirmation, translation, and assessing students' comprehension levels. The section on transdialecting highlights the nuanced nature of translanguaging and transdialecting practices.

The line of argument pursued in this research study carries significant pedagogical implications for K-12 teachers, translanguaging scholars, and multilingual students alike. Based on the research, I recommend that language teacher education programs, researchers and teachers embrace the concept of transdialecting as it may be prevalent in many other languages. I also suggest having a deeper understanding of the systemic challenges to embracing transdialecting.

For example, the main challenge to pedagogical transdialecting arises from two perspectives: a) the scarcity of opportunities for teaching and learning Arabic in culturally and linguistically relevant ways that honor students' home dialects, both in K-12 and higher education settings in the U.S. (Gomaa, 2022), and b) the dominance of monolingualism, which often leads to a preference for teaching Modern Standard Arabic (Fusha) as a one-size-fits-all solution. This approach is common in world language programs that lack a clear focus on language teaching and pedagogies rooted in the field of education.; b) Given the limited exposure to Arabic, teachers consider comprehensive exposure to various Arabic dialects and dialectical clusters as the optimal approach for Arab American and non-Arabic speaking K-12 students. To address some of these challenges, improved coordination is needed between world language programs and language education programs at the university level, where these departments are often housed within two distinct colleges. Often, teacher education programs struggle to meet the specific language content needs of bi/multilingual teacher candidates and to engage in discussions of pedagogies for languages considered outside the realm of European paradigms. Meanwhile, world language programs face difficulties in teaching a diverse array of pedagogical practices aimed at disrupting monolingual language ideologies.

While diverse Arabic dialects are common in Arabic-speaking countries, where students' exposure to these dialects through media is significant, this exposure does follow a certain hierarchy. The assertion by some teachers that students in the U.S. context lack exposure to dialects, and thus Modern Standard Arabic (MSA) serves as a common ground or lingua franca, does not hold up to scrutiny. When teachers describe their classrooms, they reveal that heritage Arabic students predominantly speak their home dialects. Indeed, it is rare to find a homogeneous group of Arabic learners in one classroom; students are exposed to dialects ranging from Sudanese or Somali Arabic to those of Morocco and Algeria, to Egyptian and Levantine among others. Therefore, it is logical to conclude that embracing the diversity of dialects through translanguaging is a more culturally relevant approach to language learning. Therefore, it is important in both language teacher education programs and world language programs to have open and explicit discussions to challenge such misconceptions and emphasize the value of dialectal diversity. Such exposure to dialectal diversity and discussions about their importance not only enhances comprehension and intelligibility across dialectical clusters but also challenges dominant monolingual ideologies. In retrospect, resorting to Fusha as the primary language of instruction limits exposure and marginalizes the home dialects of Arabic bilingual students, thus exacerbating the issue of linguistic inequities. Therefore, centering the needs of heritage Arabic language learners and multilingual Arabic students yields a more equitable approach to language learning for all students. Additionally, transdialecting

would ensure the inclusion and representation of more bilingual Arabic teachers whose home language is Arabic, in contrast to the current trend where they are often marginalized within Arabic language education programs (Gomaa, 2022).

The implications of this research also highlight the importance of transdialecting and translanguaging in promoting equity in how dialects are taught to multilingual learners of Arabic and advocating for equitable pedagogical practices when teaching Arabic in non-Arabic-speaking countries. Lastly, this article dispels some of the myths about the opposition that Arabic teachers may have against translanguaging and/or transdialecting, which opens new directions in thinking about curriculum development, Arabic language/dialect teacher preparation, and language education policies.

Further discussion and research exploring how translanguaging and transdialecting impact students who do not speak Arabic at home, in addition to comparisons with existing studies, would offer valuable insights into equitable pedagogical strategies. Also, a further discussion on the teacher's multilingual and multilingual practices, focusing on dialect integration and its impact on language development, would be crucial for advancing effective Arabic language education. Additional exploration of the different treatment of heritage and non-heritage speakers in regard to language expectations and support mechanisms would enlighten the nuanced sociolinguistic dynamics within Arabic language education in K-12 settings.

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