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**The Stories of Four Sudanese English as Additional Language
Children: An Ethnographic Home-based Study**

By

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A thesis submitted in partial fulfilment of the requirements for the degree of
Doctor of Philosophy in English Language Teaching and Applied Linguistics

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Declaration

I declare that this thesis is entirely my own work, except where due acknowledgement is made, and that it has not been previously included in a thesis, dissertation, assignment, or report submitted to this University or elsewhere for a degree, diploma, or any other qualifications.

Wagdi Gabreldar Mahil Abdallah

Abstract

Based on an ethnographic and activity-based methodology, this home-based study examines the school experiences and the language use of four English as additional language Sudanese children aged 5-8 years old. The study provides insights into these young children's use of their first language and English, so gives a fuller and richer picture of bilingual children's learning.

The study reveals some of the ways young children experience in their early years as they begin to learn the language required for formal schooling. It highlights how the researcher has become able to see the tension between the children masking their linguistic identity at certain points, and not opening up/resisting questioning about this, and the complexity of their actual identities. It also shows the complexity of family situations with regard to linguistic diversity and identity. Moreover, it demonstrates the reciprocity of the relationship between the children and the researcher, and between the researcher and the families. The researcher was labelled as a teacher, support worker, and adult family friend due to the richness of the data collected for a whole year.

The picture that emerges fills in the detail missing from the current over-generalised view of bilingual children in the early years and provides important new perspectives to a growing body of literature on young bilinguals. English as additional language (EAL) research has targeted e.g., teachers, classrooms, policy, and assessment; however, little research has tried to elicit views from children themselves. Thus, the study's findings are of relevance to all teachers, early childhood practitioners and early years policymakers operating in multilingual environments.

List of Abbreviations

ASA:	The Association of Social Anthropologists of the UK and the Commonwealth
BERA:	The British Educational Research Association
BICS:	basic interpersonal communication skills
CALP:	cognitive academic language proficiency
CRE	Commission for Racial Equality
CUP	common underlying proficiency
DBS	Disclosure and Barring Service
DfE	Department for Education
EAL	English as additional language
ELT	English language learning and teaching
EMAG	The Ethnic Minority Achievement Grant
ESOL	English for Speakers of Other Languages
GP	general practitioner
ITE	Initial Teacher Education
LEAs	local educational authorities
MSC	Master of Science
NALDIC	The National Association for Language Development in the Curriculum
OFSTED	The Office for Standards in Education, Children's Services and Skills
SATs	Statutory Assessment Tests
SEN	special educational needs
SENCOs	special educational needs coordinators
SLA	second language acquisition
TAs	teaching assistants
UG	Universal Grammar
UK	The United Kingdom of Great Britain and Northern Ireland
UNCRC	The United Nations Convention on the Rights of the Child
USA	The United States of America
ZPD	Zone of Proximal Development

Chapter One

1. Introduction to the Study

1.1. Background

During the last few decades, the number of refugees and migrants from different parts of the world, including Arab and African nationals, has increased in Western Europe and other parts of the world such as the USA, Canada, and Australia. The United Nations warns that:

‘The world is witnessing the highest levels of displacement on record. An unprecedented 65.6 million people around the world have been forced from home by conflict and persecution at the end of 2016. Among them are nearly 22.5 million refugees, over half of whom are under the age of 18.’

(United Nations Global Issues 2018)

The number of bilingual learners or those who are regarded as English as additional language (EAL) children in UK primary schools has rapidly been increasing over the last 60 years (The Bell Foundation, 2021: online). This increase is due to several political and economic factors as Sage (2010) suggests that the world has gone ‘*global*’. According to the British Council (2016: online), there are over a million learners of EAL in UK schools and many more in independent schools. The British Council continues to say that “*nearly 19% of the primary population of England has EAL and over 14% of the secondary population. These proportions continue to grow year on year*”. According to the School Census 2021, there were 975,238 EAL children in primary schools in England, and a further 601,238 in secondary schools (DfE, 2021: online).

According to the British Council (2014: online), EAL children in the UK come from different backgrounds. They include those who have arrived as asylum seekers, while others have joined their families as economic migrants, or children of postgraduate students, or professionals. EAL learners also include

those who were born and brought up in the UK but speak a language other than English at home.

EAL children arrive at school already speaking more than one language other than English; and English could be their second, third or fourth language (The Bell Foundation, 2021: online). These aspects of diversity can sometimes be accepted and tolerated; however, they can be completely rejected because they are different. Assumingly, EAL learners can become linguistically and culturally marginalised in the new community, including in school settings, if their existing knowledge is not valued.

Accordingly, the increase of EAL children in UK schools has resulted in many challenges on parents, their children, and professionals such as government officials, educators, and teachers. It is argued that for families these challenges include language barriers and interrupted schooling while trying to adapt to a new educational system (Sainsbury & Renzaho 2011). Teachers are also placed in a critical position, with some children in their classes speaking languages which they do not speak or understand. Moreover, the curricula and teaching practices in the classroom for these migrant children is designed for monolinguals who speak English as their mother tongue. Therefore, where the number of EAL children is high there is a great mismatch between the learners' needs, their teachers' awareness and knowledge and the curricula.

In summary, there is an increasing number of EAL and bilingual learners in UK primary schools. These EAL children bring their first languages and cultures to the classroom. EAL provision and support are and have always followed different models across UK primary schools: from students being taught in withdrawal classes in the 1960s and 1970s to all pupils being part of the mainstream classrooms as it is the current practice (Wardman 2012; Graf 2011, Conteh 2003). These variable models are due to the number of EAL in each school as some schools might have no previous experience due to not having any EAL children. It might also be due to the funding available for each primary school in each local educational authority (Wardman 2012). The literature review section will highlight these issues in more detail.

1.2. My motivation for the study

Prior to undertaking this study, I worked as an interpreter and teaching assistant supporting different refugee Arab families and their children in primary schools across South Yorkshire for several years. I am a father bringing up my children in the UK and I have experienced first-hand some of the frustrations and difficulties. I have also worked in schools, so I have insights from taking on both roles (teaching assistant and parent).

I have experienced many challenges in supporting such families e.g., most parents are not aware of what is required from them to support their children due to a language barrier or understanding of the UK educational system, which restricts effective communication with teachers. The parents' expectations have always been significant as they assumed that my job was to do everything for their children, but in reality, I have had very limited role as a support worker i.e., my role had been to facilitate the communication between the school and the family as well as providing bilingual support for the children within the classroom and other locations in the school.

EAL teaching, provision and support were shaped by a number of issues over the last six decades. First, there is a general classification of EAL children with no specifications to a particular language. In other words, EAL children are and have always been treated as one group regardless of the learners' language, nationality, identity, and exposure to English language even though these issues among others are crucial in the language classroom (Gundarina and Simpson, 2021). In UK, EAL children are considered as part of the black and ethnic minority cohort or treated and referred to as having special educational needs (SEN) such as difficulty in learning (ibid: 15).

This project focuses on four Sudanese EAL children in Sheffield primary schools for a number of reasons. First, to my knowledge there is very little research to date that has focused on Sudanese EAL children in UK in general. However, there are papers on certain nationalities such as Libyan or Syrian

refugee children in schools (primary and secondary) due to the refugee crisis in the last couple of years (e.g., Amniana and Gadour 2007, on Libyan EAL children; Madziva and Thondhlana 2017 on Syrian refugee children crisis). Wardman (2012) claims that much of the recent UK- based research in the field of EAL is relatively small-scale and limited in its scope which results in researchers and practitioners often failing to find agreement regarding appropriate provision for bilingual children in UK schools. She regards the reason for this is because UK EAL decision makers borrow policies from other nations. There is a lack of clear structured guidance for EAL support and provision as schools are left to develop local practices rather than at national level (Gundarina and Simpson, 2021: 2).

So, there is a need for further studies exploring the experiences of specific groups of learners such as Sudanese learners in order to generate findings and insights into the complexities of what various families experience in different schools. Focusing on Sudanese EAL children as an example might generate insights that can be used in other linguistic groups. Therefore, this project hopes to produce findings, suggestions and recommendations that can inform EAL researchers, practitioners, and those in strategic planning position with regard to EAL provision for Sudanese children. Moreover, this project attempts to contribute to EAL academic research from the data that was obtained from the parents and children to understand these experiences from different angles. As an insider who speaks Arabic as my first language (Arabic is the first language in Sudan, and it is the lingua francs for all Sudanese) helped me and made it easy for me to communicate easily with the participants (the children and their parents) as well as negotiating some important issues e.g., ethical requirements and cultural issues.

Second, previous studies on EAL have explored, for instance, the classroom (practice) and left out the role of the parents and the policy, or vice versa; while yet others had focused on language acquisition rather than teaching and learning (e.g., NALDIC 2002; NALDIC 1997). This project explored EAL for Sudanese children from a more holistic view which involved the parents and their children. This study is carried out with three Sudanese families in Sheffield in South Yorkshire in England. I have used the preposition 'with'

rather than 'on' because 'with' explains the close interaction with the participants, and their role in the study as active not passive participants.

1.3. Aims and Objectives

Sheffield is an ethnically diverse city, with around 19% of its population from black or minority ethnic groups. The largest of those groups is the Pakistani community, but Sheffield also has large Caribbean, Indian, Bangladeshi, Somali, Yemeni and Chinese communities (Sheffield City Council 2018). More recently, Sheffield has seen an increase in the number of overseas students and in economic migrants from within the enlarged European Union (ibid).

This study aims to:

- explore how the four Sudanese EAL children perceive the roles of their languages and their linguistic identities
- understand their educational experience in and outside the classroom.
- investigate the role of the parents in supporting and engaging in their children education in and outside the classroom.

1.4. Research questions

Based on the context described above, initially this research will address these two questions of:

1. How do the focal children perceive the roles of their languages and their linguistic identities?
2. How do they view their educational experiences at school and outside school?

During the data analysis process, the research questions were refined; research question 3 below was formulated to reflect what had emerged from the data analysis process:

3. To what extent has the longitudinal activity-based methodology in children's home setting succeeded in gaining insights from the children?

1.5. Thesis Overview

In this first chapter, I have presented a brief background about the research context, my motivation for the study, and the aims and objectives as well as the research questions. In chapter two, I will review the literature on young children characteristics and how they perceive their language roles (both L1 and L2). Chapter two will also discuss the urgent issues relating to EAL in the UK, theories, and approaches on bilingualism, a brief review of previous research involving children and EAL/bilingual children, and some of the issues relating to undertaking research in school setting versus home setting. Chapter three will present my theoretical background to the study by introducing the research design and methodology as well as the justification for using ethnographic research methodology. Chapter three will also discuss how I recruited the participants, and why the study was carried in home setting rather than school setting as well as the research design for the data collection and data analysis. In chapters four, five, and six, I will analyse and present the research findings of the three cases (Walid and Yasir, Nura, and Ahmed), followed by chapter seven which will summarise and discuss these findings. In Chapter eight, I will discuss the contributions and reflect on the whole process presented in this thesis through practical implications, limitations, and recommendations.

Chapter Two

2. Review of Literature

2.1. Introduction

The debate and discussion about the education of EAL learners in UK has often focused on several urgent issues. According to NALDIC (2015), these issues include areas such as bilingualism in the mainstream schooling context, assessment, the effectiveness of mainstreaming; literacy; professional development; and the interface between SEN (Special Educational Needs) and bilingualism. This chapter will focus on some of these urgent issues as well as other relevant topics relating to EAL in UK such as teacher training, parents' role, and the children themselves. However, since the study was conducted with young children, it is crucial to start with considering and discussing the characteristics of these children and how their language (both L1 and L2) develop. Then I will discuss the approaches on bilingualism and their relation to EAL education as well as the cognitive effects of bilingualism. This will be followed by reviewing EAL in the UK and how it has been shaped since the 1960s. In doing so, the discussion starts with highlighting the historical background of EAL in UK primary education. Then EAL in the National Curriculum will be discussed to provide detailed status of EAL in UK primary schools curriculum. EAL terminology will be defined and explained to highlight how problematic it is. The chapter also discusses EAL practices and provision in UK primary school and what is involved when supporting the different EAL groups as well as discussing the role of the parents in supporting their children. Then I will briefly review previous research involving children and EAL/bilingual children, highlighting how this is similar to/different from this study. I will also discuss some of the issues relating to undertaking research in school setting versus home setting. Finally, the chapter is concluded with a brief summary of the issues discussed.

2.2. Young children characteristics and language development

This study was focused on and conducted with children aged 5-8 years old. Children in this age group were much discussed and debated in the literature.

Some characteristics and descriptions were proposed to describe, cater for, and assess the needs of their literacy development in particular and their educational and psychological needs in general. Pinter (2006:1) argues that using rigid age categories (4-6, 7-9, 10-11, or 12-14) in deciding teaching principles and ideas for children would not work out. She identifies two age groups on a continuum: young learners and older young learners. She further summarises these two groups features and characteristics as:

Young learners:

- *Children are at pre-school or in the first couple of years of schooling.*
- *Generally, they have a holistic approach to language, which means that they understand meaningful messages but cannot analyse language yet.*
- *They have lower levels of awareness about themselves as language learners as well as about the process of learning.*
- *They have limited reading and writing skills even in their first language.*
- *Generally, they are more concerned about themselves than others.*
- *They have a limited knowledge about the world.*
- *They enjoy fantasy, imagination, and movement.*

Older learners:

- *These children are well established at school and comfortable with school routines.*
- *They show a growing interest in analytical approaches, which means that they begin to take an interest in language as an abstract system.*
- *They show a growing level of awareness about themselves as language learners and their leaning.*
- *They have well developed skills as readers and writers.*

- *They have a growing awareness of others and their viewpoints.*
- *They have a growing awareness about the world around us.*
- *They begin to show interest in real life issues.*

(Pinter 2006:2)

The key themes from the above characteristics in relation to the aims of this study are children in these age groups are still developing their languages (both L1 and L2), and both groups require support and guidance from adults around them in order to grow and develop their personalities as well their language and literacy skills. Moreover, these descriptors are only general guidance for teachers as they could seek further information about the children from their parents in order to support them within their classes. This means that adults play a key role in supporting the learning and development of their children (Moylett, 2014). Moylett argues that *“when young children are left to their own devices in a stimulating learning environment most will learn through playing and exploring – but this is not enough. It is through the active intervention, guidance, and support of a skilled adult that children make the most progress in their learning (ibid:1).”*

Jean Piaget’s famous development framework suggests that there are four universal stages of development all children go through (See Pinter, 2006 and Cameroon, 2001). Pinter (2006:7) summarises them as:

Sensori-motor stage *(from birth to two years of age)*

- *The young child learns to interact with the environment by manipulating objects around him.*

Pre-operational stage *(from two to seven years of age)*

- *The child’s thinking is largely reliant on perception but he or she gradually becomes more and more capable of logical thinking. On the whole this stage is characterized by egocentrism (a kind of self-centredness) and a lack of logical thinking.*

Concrete operational stage (from seven to eleven years of age)

- *Year seven is the 'turning point' in cognitive development because children's thinking begins to resemble 'logical' adult-like thinking. They develop the ability to apply logical reasoning in several areas of knowledge at the same time (such as maths, science, or map reading) but this ability is restricted to the immediate context. This means that children at this stage cannot yet generalize their understanding.*

Formal operational stage (from eleven years onwards)

- *Children are able to think beyond the immediate context in more abstract terms. They are able to carry out logical operations such as deductive reasoning in systematic way. They achieve 'formal logic'.*

(Pinter 2006:7)

The four Sudanese children in this study fall in the pre-operational stage and the very first phases of the concrete operational stage.

Piaget's pre-operational stage was challenged and criticised by several child psychologists and researchers interested in children's development. Piaget's assessment of children under seven years of age was that they were described as lacking logical thinking as they are characterised by egocentrism. This means that they look at the world around them from their own perspectives finding it difficult or even impossible to accept or appreciate others point of view (ibid) and it is problematic because researchers have suggested this is not actually the case. The description of the operational stages is also problematic because children between the ages of seven and eleven develop formal thinking, though limited, depending on their schooling and the support provided to promote this thinking (Pinter, 2006: 9).

The Russian psychologist Lev Vygotsky (1896-1943) who was a contemporary of Piaget agreed with Piaget's beliefs about child development; however, he suggested that the social environment plays an important role in this development. It is not just that the social environment is important, it is that knowledge itself is historically and culturally transmitted through social interaction. Vygotsky explored the role of culture and social role. He was

interested in the learning potential of the individual acknowledging the fact that all children were unique learners. He suggested that individual children were capable of achieving with the support and help of a more knowledgeable partner. This led him to propose a concept that was known as the '*Zone of Proximal Development*' (ZPD). In this concept, Vygotsky describes the difference or the 'zone' between the existing knowledge of the child and the potential knowledge that is achieved with some help from a knowledgeable peer or adult. This means that there is a ZPD '*fertile ground*' (Pinter, 2006:11)- as he calls it- for learning since it starts with the already available knowledge of the child building on it based on the child's immediate needs to go forward. In this way, learning for children is a social process that builds on the current child's knowledge facilitated and negotiated by people around the child e.g., teachers, parents, and classmates.

Building on Piaget's and Vygotsky's work, the American psychologist Jerome Bruner (1915-2016) and his colleagues introduced the term '*scaffolding*' in 1976 to refer the idea that children need support and help from their teachers and parents in order to become independent learners as they grow up and mature (Pinter 2006: 12). Pinter (2006:12) points out that:

"Scaffolding is essentially an instructional strategy which ensures that the child can gain confidence and take control of the task or parts of the task as soon as he or she is willing and able to. At the same time, he or she is offered immediate, meaningful support whenever stuck. During the interaction that takes place in the ZPD, the adult encourages the child with praise, points out possible difficulties, and makes sure distractions are avoided. The adult also ensures that the learner stays on track and is motivated to finish the task. The support is carefully adjusted to the needs of the individual child." (Pinter, 2006:12)

Cameroon (2001:9) suggests that *"in directing and in remembering the whole task and goals on behalf of the learners, the teacher is doing what children are not yet able to do for themselves."*

In Section 1.3, I will discuss the approaches on bilingualism and its relationship with EAL in the UK. The discussion will present the theories relating to

bilingualism and second language acquisition in education and how this is applied in UK primary schools' practices in relation to EAL children.

2.3. Approaches on bilingualism

The children in this study are all classed as bilingual. The simplest definition for bilingualism is the ability of using two different languages. However, defining bilingualism is not a straightforward task because other factors should be considered e.g., the proficiency of both L1 and L2, the context in which two/multiple languages are acquired, and the support to maintain and keep the languages. Hence bilingualism definitions range from minimal proficiency in two languages, to advance level of proficiency that allows the speaker to function and appear as a native-like speaker of two languages (Franson,2011). Murphy (2014) identifies two types of bilinguals: simultaneous and sequential bilinguals. Simultaneous bilinguals are those who grew up learning and using two languages simultaneously, while sequential bilinguals are those who learnt the second language after their first language e.g., through formal or informal schooling. The four Sudanese children in this study are considered sequential bilinguals because they learnt English at school after they had learnt their mother tongue (Arabic) at home, although they began to learn the second language early at around the age of three for Walid and Yasir and at the age of 5 for Nura and Ahmed.

Romaine (1995) identifies six different contexts in which a bilingual child develops:

1. One parent, one language:

- o *The parents have different native languages with each having some degree of competence in the other's language.*
- o *The language of the one of parents is the dominant language of the community.*
- o *The parents each speak their own language to the child from birth.*

2. Non-dominant home language/one language-one environment:

- o *The parents have different native languages.*

- o *The language of one of the parents is the dominant language of the community.*
- o *Both parents speak the non-dominant language to the child, who is fully exposed to the dominant language only when outside the home, and in particular in nursery school.*

3. Non-dominant home language without community support:

- o *The parents share the same language.*
- o *The dominant language is not that of the parents.*
- o *The parents speak their own language to the child.*

4. Double non-dominant home language without community support:

- o *The parents have different native languages.*
- o *The dominant language is different from either of the parents' languages*
- o *The parents each speak their own language to the child from birth.*

5. Non-native parents:

- o *The parents share the same native language.*
- o *The dominant language is the same as that of the parents.*
- o *One of the parents always addresses the child in a language which is not his/her native language.*

6. Mixed languages:

- o *The parents are bilingual.*
- o *Sectors of the community may also be bilingual.*
- o *Parents code-switch and mix languages.*

(Romaine, 1995:183-185)

The four Sudanese children in this study fall in categories 3 and 6. Nura falls in type 3 bilingual context because her parents share the same language (Arabic) and speak it to her while the dominant language in the broader context is English. Whereas Walid, Yasir and Ahmed fall in both types 3 and 6 because their parents code-switch between Arabic, Fur dialect (for Ahmed only) and English. Walid and Yasir's parents code-switch between Arabic and English because they were well-educated in English compared to Ahmed's and Nura's

parents. There are a couple of key emerging issues from Romaine's (1995) classification of bilingualism contexts. First, the home environment is critical in developing bilingualism in young children (Murphy, 2014). More details about how the home environment is essential in developing bilingualism in young children will be provided in the next sections. Another essential issue is that the way in which some languages can be considered minority languages is decided by how these languages are used or not used in the community.

2.4. The cognitive effects of bilingualism

The debate about whether bilingualism might have positive or negative effect on other aspects of cognitive behaviour and processing is dated to the 1960s. Peal and Lambert (1962), cited in Murphy (2014) and Cummins (1976), was the first study to investigate the relationship between bilingual language development and other cognitive aspects. They measured both the verbal and non-verbal IQ of bilingual children, and their findings indicated that these children performed better than monolingual children. Murphy (2014:40) points out that "Peal and Lambert (1962)'s study suggests that being raised bilingually and having to regularly switch between two linguistic codes enables bilingual children to develop more mental 'flexibility' together with more diversified mental skills." Cummins (1976) reviewed Peal and Lambert (1962) and other studies up to 1975. He noted that there were methodological flaws in these studies e.g., the variables such as socio-economic status (SES), sex and the degree of the bilingual child's knowledge of the two languages. Cummins (1976:11) stresses that:

"...the findings of recent studies suggest that becoming bilingual, either as a result of home or school experiences, can positively influence aspects of cognitive functioning. There are indications in these studies that bilingual learning experiences in the school setting may be more capable of influencing divergent than convergent thinking skills. However, early or pre-school bilingualism does appear capable of accelerating the development of convergent skills."

(Cummins 1976:11)

Cummins (1976:12) concludes that:

“Thus, the learning of two languages is likely to affect cognition in different ways depending on the age at which the languages are learned whether they are learned separately or simultaneously, the opportunities for using both languages in the home, school and wider environment, the prestige of the two languages, the functions which the languages serve within a particular social context etc.”

(Cummins,1976:12)

Murphy (2014:44) summarises that *“there is a range of evidence to suggest that bilingual children have some cognitive advantages over monolinguals in areas such as metalinguistic awareness, Theory of Mind, and executive function skills.”* She argues that the social and linguistic contexts in which these bilingual children are developing their languages are attributed to shaping the languages development.

2.5. Bilingualism and EAL Education

The above discussion about bilingualism and second language acquisition leads us to consider its implications on education. NALDIC (2015: online) estimates that *“there are more than a million children between 5–18 years old in UK schools who speak some 360 languages between them, and more than 60 of these languages are taught in community language classes.”* This indicates that the situation in the UK is challenging given this huge number different languages spoken in schools or in the communities. However, NALDIC (2015: online) criticises the attitudes towards bilingualism in the UK:

“Bilingualism in practice in the UK still means, on the whole, minority L1 pupils learning English. The priority to develop English is the underlying assumption about language in the UK classroom and so minority language development is not addressed systematically. In contrast, many other English-speaking countries have developed different models of provision.”

Franson (2011) outlines aspects of bilingualism and the development of first and additional languages which can inform teachers' approaches to bilingual

and EAL learners in schools. She advises teachers that they should be aware that:

- *The learner's first or home language plays a significant role in the learning of the additional language in terms of cognitive, linguistic, and socio-cultural influences.*
- *Learning a second language will not necessarily proceed in an orderly and systematic fashion. Learners will use prior linguistic, learned and world knowledge. They will learn when there is a need to communicate and to learn.*
- *Most EAL and bilingual learners will develop a functional level of English in the first two years of schooling in English, but they will need continued support to develop the cognitive academic language proficiency necessary for academic success.*
- *Bilingual education can be very beneficial in the development of the second language*
- *Learning a language and becoming bilingual is also about learning and living in different societies and cultures. It is not just about acquiring a new language, but also about understanding another culture and developing another identity.*

Franson (2011: online)

Cummins's approaches to bilingualism and bilingual education regarding the concepts of '*basic interpersonal communication skills (BICS) and cognitive academic language proficiency (CALP)*' and other hypotheses e.g., common underlying proficiency and threshold hypothesis are cited almost by all EAL researchers. I will detail these in the following paragraphs.

These two terms BICS and CALP are commonly used in the discussion of bilingual education and bilingualism in general and EAL. They emerged from Cummins (1984) work on second language development in bilingual children. BICS describes the basic interpersonal communication skills, or the development of conversational fluency such as everyday informal language. Whereas CALP refers to the use of language in more contextualised academic

situations, or academic proficiency. He illustrated that in a very simple matrix (Figure 1 below):

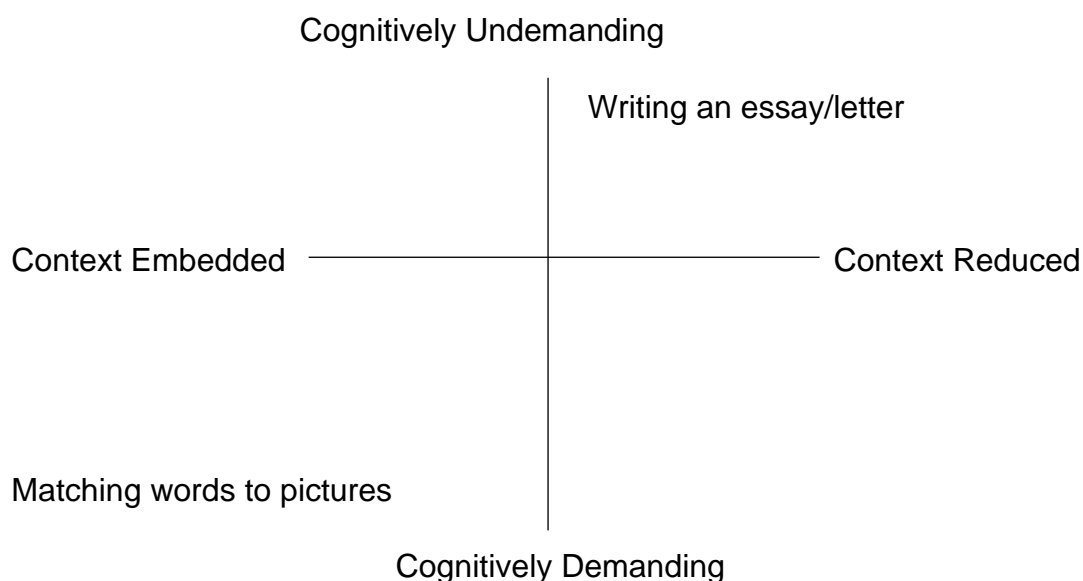


Figure 1: BICS and CALP; adapted from Cummins (1984)

The horizontal axis of the BICS/CALP matrix represents a continuum of 'context-embedded' to 'context-reduced', in which a learner depends on external clues such as gestures, pictures and real objects to understand and engage in an activity such as matching words to pictures. Then the task in the context-reduced continuum reaches the point that the learner depends on his/her knowledge about the languages, any linguistic cues, and the whole text to understand the meaning. An example of the context-reduced task/activity e.g., is writing an essay/letter. The vertical axis of the matrix relates to the cognitive engagement in the task, and then it moves from the bottom from tasks/activities which is not demanding to extremely demanding and challenging tasks/activities. So, matching words to pictures would be suitable for newly arrived EAL children, whereas advanced bilinguals/EAL children might need more demanding tasks that require contextual support. In other words, teachers working with newly arrived bilinguals/EAL children need to device their tasks to range from simple matching or naming tasks to challenging activities such as writing a short paragraph. Cummins (1984 and 2000) suggest that BICS takes approximately two years in order for the learner to reach a functional, social use of a second language, however, it takes a bilingual learner between five to seven years or more to achieve a level of academic proficiency compared to a monolingual learner.

In conceptualising bilingual proficiency, Cummins (1981,1984 and 2000) suggest that first and second language academic skills are interdependent i.e., manifestations of a common underlying proficiency (CUP). Cummins (1981:29) states that *"To the extent that instruction in Lx is effective in promoting proficiency in Ly, the transfer of this proficiency to Ly will occur, provided there is adequate exposure to Ly (either in school or the environment) and adequate motivation to learn Ly"*. Cummins (2000:39) suggests that *"Conceptual knowledge developed in one language helps to make input in the other language comprehensible."* The four focal children in this study are still in the early stages of developing both their L1 and L2. Therefore, their *"conceptual knowledge"* in their L1 (Arabic in this case) could not be considered significant to build on to develop their L2 (English).

Building on Cummins' common underlying proficiency hypotheses, a couple of key concepts can be drawn when addressing bilingual children language learning/education. First, CUP provides the base for developing both L1 and L2 provided that the child in relation has had adequate exposure to the first language at home i.e., his/her proficiency in L1 is appropriate to his/her age-related level. This means that if the bilingual child's level in the L1 is poor this would lead to negative outcomes when acquiring L2. Second, the expansion of the CUP that occurs in one language will result in beneficial effect on the other language. In other words, what Cummins meant by *"conceptual knowledge"* is that if a bilingual child already knows and understands some words in his/her L1, this makes it easy for him/her to acquire these in L2; however, if he/she lacks this knowledge, then both L1 and L2 acquisition will be complicated and difficult. Moreover, this means that CUP can serve as the basis for learning additional languages. So, I think teachers are expected to encourage children to use and develop their L1 in parallel with their L2 by encouraging them to listen, read, write, and speak in both at home and at school rather than discouraging them not to use L1 and focus just on L2, English in this case.

The CUP has often been linked with Cummins (2000)'s *"threshold hypothesis"*. He suggests that if children are to benefit from bilingualism advantages, they need to reach or achieve a certain level of

proficiency/competence in their first or second language. This level of bilingualism is referred to as "balanced bilingualism". Cummins (2000:37) questions the misunderstanding/interpretation of the threshold hypothesis:

"This interpretation does not appear to be incompatible with the threshold hypothesis since the major point of this hypothesis is that for positive effects to manifest themselves, children must be in the process of developing literacy in both languages. If beginning L2 learners do not continue to develop both their languages, any initial positive effects are likely to be counteracted by the negative consequences of subtractive bilingualism."

(Cummins 2000:37)

This hypothesis means that a low level in both the L1 and L2 will have negative consequences and effects e.g., in the above quotation Cummins (2000) refers to this as subtractive bilingualism. Sometimes it is also referred to as semi-bilingualism (see Murphy, 2014; Romaine, 1995, Cummins, 1984). So, the threshold hypothesis means that adding rather than subtracting; or what is referred to as "*additive bilingualism*" (Cummins, 1996). Cummins (2000:37) defines additive bilingualism as "*The term 'additive bilingualism' refers to the form of bilingualism that results when students add a second language to their intellectual tool-kit while continuing to develop conceptually and academically in their first language.*" The pedagogical implications would mean that teachers' new input needs to consider the EAL child's previous linguistic knowledge of his/her L1. So, L2 proficiency or development should not take place in the cost of L1.

Conteh (2012) argues that Cummins' approaches are helpful in planning for EAL learners as they help teachers to consider how to structure their activities and sequences of activities promoting the learning of these children in three ways: conceptual development, language development and progression in learning. She later insists that teachers should not discourage children from using their first language in the classroom because these children bring to the class what she calls '*funds of knowledge*' which enhance the acquisition of the second or third language. She suggests, for instance, that children should be

allowed to tell stories in their first language with the help of a bilingual teaching assistant. She argues that this can develop the children's literacy as it helps them to understand story structures and the kinds of language found in stories, which is from spoken language. Graf (2011) goes further in grouping the children in classroom activities urging teachers to put EAL children with good English monolingual models as well as providing support for new to English EAL children by grouping them on the basis of their first language. In this way she argues for two-way scaffolding.

In the next section, EAL in the UK will be discussed to link it to the above discussion about bilingualism and second language acquisition.

2.6. EAL in the UK

The UK has long experience with multilingualism and multi-cultural population for a long time due to migration or within its borders i.e., Welsh and Gaelic, Scots, and other indigenous languages (Leung 2005). EAL in English schools could be traced from the 1960s evolving over the last six decades or so. In the next sub-sections, I will discuss this in detail.

2.6.1. Historical Background

It is claimed that the support and teaching of EAL children has been organised over the last six decades in two main ways: (1) students being taught in withdrawal classes in the 1960s and 1970s, and (2) to all pupils being part of the mainstream classrooms as it is the current practice since mid-1980s (Leung 2005 and 2016; Graf 2011). A training induction document- cited in Graf (2011) - prepared for teaching assistants in 2002 by the Department for Education (DfE) summarises the history of EAL teaching in Britain:

- **(1960s-70s)** Language Centres were established in many LEAs (local educational authorities) with a view to teaching pupils some English before they went into full time schooling. They were set up with money made available by the Home Office. English was taught in a de-contextualised way for periods of time up to 18 months and did not prepare pupils for curriculum content. Pupils were socially and linguistically isolated from their English-speaking peers.

- **(1970s-80s)** Language Centres were phased out and the teachers went into schools to offer some English language teaching on site, either in the mainstream classrooms or in withdrawal groups. There were time constraints as the teachers had to travel between schools. English language support was not necessarily linked to the curriculum.
- **(1980s-90s)** Language support teachers work in partnership with class and subject teachers, planning curriculum delivery together to enhance the access of pupils learning EAL to subject knowledge, as well as developing their acquisition of the English language. Partnership teaching has helped class and subject teachers plan inclusively for pupils' learning without relying on the presence of a support teacher. This approach works well in schools where time is available for joint planning. It requires language support teachers to develop their subject knowledge, especially at secondary level.
- **(1990-2000s)** Language specialists and mainstream teachers plan the inclusive curriculum together. Teaching assistants (TAs) support implementation in the classroom. TAs need to feel confident in supporting pupils' English language acquisition and curriculum learning. They need to be deployed effectively, with full access to lesson plans.

(Adapted from Graf 2011: 2-3)

The above accounts indicate that the ultimate goal for the language support centres in 1960s and 1970s was to handle the arrival of large groups of immigrants from the Commonwealth, citizens whose first language was not English (Leung 2005 and 2016). Also, the UK membership in the European Union in 1973 meant that citizens from other member states could be employed and could settle in the UK (ibid). The language support was an ESL model for developing L2 without considering any pedagogical approaches, second language acquisition, or bilingualism theories/hypotheses.

Since the mid-1980s, EAL children have been mainstreamed in school education. Leung (2005) maintains that mainstreaming EAL in school education has been a policy priority that focused on tackling racism and providing equal access to education. There is an agreement among EAL

researchers that pupils should be taught in mainstream classrooms since their support should be arranged both linguistically and socially (Conteh 2012; Wardman 2012; Hall 1995). They argue that withdrawing EAL children from the mainstream classrooms means isolating and stigmatising them (Conteh 2012; Hall 1995). Hall (1995) argues that the teaching of bilingual and EAL is the responsibility of all teachers, and she also supports the use of the first language in the classroom as this helps reinforce the second language and it does not hinder its development which in line with the concepts about bilinguals discussed earlier in this chapter. Moreover, EAL as language pedagogy within the mainstream curriculum has gained insufficient attention, and it can be argued that it was built on the view of EAL as a pupil-support strategy without a recognised curriculum stance (Leung 2005). Leung (2005:95) assumes that *‘mainstreaming of EAL students is a necessary step toward genuine educational integration, but by itself it is not sufficient to promote effective language and curriculum learning.’*

The above-mentioned changes in EAL practice had been underpinned by a sequence of legislation and influential Government reports between 1966 and 2000 (Graf 2011). She summarises them:

1966 Section 11 of the Local Government Act 1966 provides additional funding for local government for English language teaching and is principally geared to teaching children arriving in UK schools from the New Commonwealth.

1975 The Bullock Report, a major report on the teaching of English, promotes the importance of language across the curriculum. It states that *‘No child should be expected to cast off the language and culture of the home as (s)he crosses the school threshold’*.

1976 The Race Relations Act 1976 makes racial discrimination open to legal challenge.

1981 The Rampton Report attempts to address growing concerns about race relations among parents and communities. It introduces the notion of institutional racism and promotes a programme of ‘multi-cultural’ education.

1985 The Swann Report focuses attention on linguistic and other barriers that prevent access to education. It implies that the use of separate language centres may be discriminatory in effect as they deny children access to the full range of educational opportunities available.

1988 In the report of a formal investigation in Calderdale LEA, the Commission for Racial Equality (CRE) states that Calderdale's policy of separate English language tuition for ethnic minority pupils cannot be justified on educational grounds and amounts to indirect racial discrimination.

- The National Curriculum states that all pupils are entitled to a broad and balanced curriculum.
- 1993 A Private Member's bill extends Section 11 funding to include support for all ethnic minority pupils.
- 1999 The Ethnic Minority Achievement Grant (EMAG) replaces Section 11 funding and places the responsibility for the achievement of ethnic minority pupils on schools.
- The Macpherson Report, following the enquiry into the murder of Stephen Lawrence in 1993 emphasises the need to address institutional racism. It requires all LEAs, other branches of local government, and the police to make explicit their actions to counter racial discrimination.
- 2000 The National Curriculum is revised and the duty to ensure teaching is inclusive and is made statutory: 'Teachers have a duty to plan their approaches to teaching and learning so that all pupils can take part in lessons fully and effectively.'
- OFSTED institutes regulatory training for all inspectors in the evaluation of educational inclusion, with a strong emphasis on race issues.
- The Race Relations Amendment Act 2000 requires all public bodies to produce a Race Equality policy by 31 May 2002, and to have explicit means of reporting, monitoring, and challenging racial harassment.

- The CRE publication *Learning for All* sets out the standards for Race Equality in schools. (Ibid:3-4)

Leung (2016:159) suggests that the Bullock Report 1975:

“represented a significant moment in the formation of a curriculum orientation that has persisted to this day, although the main principle presented in the report took another 10 years or so before it was fully endorsed in policy and practice. Perhaps, it would also be relevant to say that the Bullock Report captured the spirit of a good deal of the educational debates surrounding New Commonwealth immigration from the late 1950s onwards.”

The Swann Report in 1985 was regarded as a continuation of the Bullock Report 1975 to pave the way to mainstreaming of EAL children in UK schools. Bullock Report used terms such as “immigrant children” whereas Swann Report replaced these with “ethnic minority children.” Using “ethnic minority children” rather than “immigrant children” was possibly regarded as a recognition that these children were seen as *“insiders not outsiders”* (Leung 2016); and I assume that they were granted a language status though this is a minority language. So, all in all, there had been positive development towards the inclusion of languages and ethnicities other than English.

Though the Report did not support bilingual education, it acknowledged that bilingual children speak minority languages other than English, reflecting an overall positive attitude towards the linguistic and culturally diverse society in England. However, the Report was criticised for its contradictions as it considered diversity as positive, yet it heavily emphasised the learning of English (National Council for Mother Tongue Teaching 1985):

The main weakness of the Swann view of pluralism, however, is that, despite such positive references to minority languages ..., the Report does not in fact, envisage these languages playing a societal role outside home and community interests. Throughout, the Report is characterised by several unresolved internal contradictions, the first being between pluralism and the emphasis placed on English.

(National Council for Mother Tongue Teaching 1985:498)

Weekly (2018) states that the Swann Report concluded that the maintenance of heritage languages was the responsibility of these communities rather than the schools:

There have been limited changes in government policy since the Swann report (1985) concluded that heritage languages were beyond the remit of mainstream education and that maintenance of these languages would be better achieved through minority community education.

(Weekly 2018:5)

Since 2013, local authorities have been given the option to factor EAL provision and support into their budget; however, they are not required to do so (NALDIC 2015). In the next section, I will link this historical background to the status of EAL in the National Curriculum due to the introduction of the New National Curriculum Framework in England in 2013.

2.6.2. EAL in the National Curriculum

From the above historical background, it is understood that EAL in UK primary schooling has constantly been shaped by socio-political and academic debates (see Costley 2014). This has occurred due to a number of factors and reasons. The most important one is the Department for Education (DfE) stances on EAL, which, in relation to its position in the national curriculum, have not been clear since the mid-1980s. Conteh et al. (2008:4) argue that *"over the years in which Britain has developed as a multilingual society, there have been contradictory stances in primary education, in both policy and practice, towards bilingualism and its implications for learning"*.

On 11 September 2013, the DfE published the National Curriculum in England Framework document for teaching, and this document was then updated on 2 December 2014. This document sets out the framework for the national curriculum at key stages 1 and 2 and includes:

- contextual information about both the overall school curriculum and the statutory national curriculum, including the statutory basis of the latter
- aims for the statutory national curriculum
- statements on inclusion, and on the development of pupils' competence in numeracy and mathematics, language, and literacy across the school curriculum.
- programmes of study for key stages 1 and 2 for all the national curriculum subjects that are taught at these key stages.

(DfE 2013:4)

This document was criticised by EAL supporters (e.g., NALDIC 2015) because it has put the burden of catering for EAL children in particular on schools leading to different approaches, policies, and standards across the board. In section 4 under the heading 'Inclusion' the document states in 4.5 and 4.6:

4.5 Teachers must also take account of the needs of pupils whose first language is not English. Monitoring of progress should take account of the pupil's age, length of time in this country, previous educational experience, and ability in other languages.

4.6 The ability of pupils for whom English is an additional language to take part in the national curriculum may be in advance of their communication skills in English. Teachers should plan teaching opportunities to help pupils develop their English and should aim to provide the support pupils need to take part in all subjects.

(DfE 2013:9)

According to the above statements, EAL is presumably a communicative approach within the classroom. Leung (2016) questions the above two curriculum statements:

“These two curriculum statements above are largely hortative; they urge teachers to conduct themselves in accordance with a set of well-understood practices. Unlike the other subjects, such as English and

Science, there is no content specification at all for EAL; EAL is deeply and invisibly enmeshed in classroom communication, so to speak.”

(Leung 2016:164)

The National Association for Language Development in the Curriculum (NALDIC), established in 1992, calls itself ‘the national subject association for EAL’, and advocates for EAL through workshops, seminars, academic research papers published in its EAL journal, annual conferences, and many other activities such as promoting network groups. In 2015, NALDIC claimed that:

“... there is no nationally agreed curriculum for school aged EAL learners in England.

In England, the policy since the mid-1980s is that EAL learners, with all learners, should have equal access to the National Curriculum with no specific EAL curriculum. The focus has been on delivering National Curriculum English, which has been considered a good model for both first and additional language learning.

Minority languages are valued and celebrated as worthwhile. However, English is the preferred school language for all pupils and academic attainment is only achieved through the medium of English. This policy of pupils learning EAL in the mainstream classroom through the National Curriculum raises issues not only of language and pedagogy, but also of rights and entitlements, social integration and equality of access to education”.

(NALDIC 2015)

It is argued that EAL is not and has never been a subject in the curriculum in UK primary schools for the last 60 years due to a number of reasons (e.g., Wardman 2012). First, some schools can have a large population of EAL children while other schools can have small or no EAL pupils to support (Wardman 2012; Graf 2011; Conteh 2003 and Conteh 2012). Wardman (2012:2) makes it clear that the “*provision of support for children who speak English as an Additional Language (EAL) in UK primary schools is*

geographically variable, due to lack of centralisation of funding and resources, which is caused by EAL not being a National Curriculum subject”.

Second, it is argued that EAL practices and provision are seen as ‘temporary’ and of ‘short-term’ because such newcomers or migrants are expected to stay for a while to pursue a short-term job, seek asylum, or stay only to gain postgraduate qualifications in those countries and return back to their home countries (Wallen & Kelly-Holmes 2006; Mistry & Sood 2010; Skinner 2010; Conteh 2012; Costley 2014). In reality, such assumptions concerned politicians as well as education policy makers and professionals such as teachers because large numbers of migrants stay permanently.

2.6.3. The Terminology

An EAL child is defined by the Department for Education (2017:10) as:

“A pupil is recorded to have English as an additional language if they are exposed to a language at home that is known or believed to be other than English. This measure is not a measure of English language proficiency or a good proxy for recent immigration.”

(DfE 2017:10)

Gundarina and Simpson (2021:2) criticise this DfE EAL definition because “*it applies to all pupils ‘exposed to a language at home’ that is not English, who might or might not be migrants.*” They proposed that EAL is “*broadly refers to individuals younger than 16 years old who have migrated with their family and are immersed in life in a new country, emphasising that these children’s first or dominant language (L1) is different from the de facto national language of the country (L2, English).*”

Conteh (2012: 12) defines EAL “*as an umbrella term for many different groups of children who bring a vast range of experience and knowledge of languages, cultures, schooling, and literacies to their mainstream classrooms*”. She later points out that several terms were coined officially to describe the subcategories of EAL learners within classrooms:

- second and third generation children of settled ethnic minority communities (advanced bilinguals)

- recent arrivals and new to English; some of them have little or no experience of schooling, while others are already literate in their first languages (children new to English)
- learners with disrupted schooling because of war and other traumatic experiences (asylum-seekers and refugees)
- learners in school settings with little prior experience of bilingual children (isolated learners)
- learners whose parents are working and studying and are in England for short periods of time (sojourners)

(Conteh 2012: 12-13)

Isolated learners can be explained as children in a school which has had no previous experience of EAL provision and support resulting in these learners being isolated.

Considering all the above definitions and classifications, I argue that those who were born in the UK may have very different levels of English to those who arrived later in childhood. Subsequently, this dictates EAL professionals e.g., class teachers to consider using careful approaches and methods when supporting any particular EAL learners and not just considering them as one group. Another issue is that the term “isolated learners” is problematic because a child in school with “no previous experience of EAL provision” could potentially fall into any of the other categories of learners. Walid and Yasir might fall in the first and the last sub-categories of EAL learners because they lived in the UK for a long time as well as their parents moved to UK to study and work. Nura falls in the new arrival category, while Ahmed falls in both the new arrival and learners with disrupted schooling because of war and other traumatic experiences because his family was granted a refugee status when they first arrived in the UK.

The terms bilingual children and EAL have also been used interchangeably in almost all the literature to describe those individuals who speak more than one language. The term EAL is the most common in mainstream UK schooling to describe children speaking one or more languages in the home and learning

much of their English in educational settings (Wardman 2012). According to the British Council (2016: online), the government definition of an EAL learner includes anyone who has been exposed to a language other than English during early childhood 'and continues to be exposed to this language in the home or in the community'. This research will use EAL as the accepted term in UK; however, it refers to the concepts of bilingualism as they are relevant to this group of learners.

Wallen & Kelly-Holmes (2006:141) argue that researchers and educators use various terms to refer to 'students who are not fluent speakers of the dominant or official language, or the language of educational instruction'. They identify three major terms: language minority, EAL, and non-English-speaking non-national students. These terms, according to them, are considered problematic, lacking accuracy, and have both advantages and disadvantages. Language minority, for example, can be interpreted as discriminatory or showing the predominance of the 'white majority' (Conteh 2012). The second term 'EAL' is the 'most often' used and includes learners at all proficiency levels (Wallen & Kelly-Holmes 2006). While the last one describes the students 'inabilities', it 'lacks accuracy', and it is preferred by the Irish Department of Education and Science (ibid).

I argue that defining an EAL child needs to take into consideration the exposure of the child to both L1 and L2 both at home and at school, any previous schooling in UK or abroad as well as the degree of proficiency in both L1 and L2 because an EAL child who was born in the UK might show a considerable level of speaking proficiency in English compared to a newly arrived child.

2.6.4. EAL Practices and Provision

EAL teaching, provision and support were shaped by a number of issues. EAL practices and provision will be discussed from different dimensions. First, there is no centralised EAL training for those teachers in Initial Teacher Education (ITE) (Leung 2016; Murphy 2014). Skinner (2010)'s study, for example, focuses on the training for EAL at initial teacher education. She argues that it is not possible for teachers to work with EAL students without adequate

training; and that it is too 'ambitious' to assume that teachers can adapt their general teaching skills to EAL learners. Murphy (2014:7) states that:

"... in the UK, it used to be possible for primary trainee teachers to specialize in English as an Additional Language (EAL)- that is, they could opt to receive specialist training and experience in educating young minority language learners who were being educated in a language (English) that was not their home language. This specialist EAL training has not been part of ITE programmes in tertiary education in the UK for some time. At the same time, however, there is a pressing need to have EAL-specific knowledge of the educational challenges faced by minority language learners, since the numbers of children with EAL in English schools is growing steadily...Yet primary trainee teachers can no longer opt to receive specialist training in EAL. There seems, therefore, to be a mismatch between certain policy decisions- both in terms of provision and training for teachers, and the evidence."

(Murphy 2014:7)

Second, it is argued that first language should be allowed in classroom as this will reinforce and support second language acquisition (discussed in Section 2.3 above). Third, the approaches used to support EAL children will also be addressed. Finally, the teacher-learner relationship will be explored.

Palmer et al. (2007) support the notion of using the first language to develop and support second language acquisition within the classroom. In this regard, they suggest for instance that teachers should carefully choose reading materials because this makes teaching practice possible-in terms of the learners' needs to enable the class teachers to plan and cater for their learners' personal needs. In their case study of Abdallah (a pseudonym)- an Arabic child in a US primary school- the subject showed interest in birds and animals, leading the researchers in their eight months study to choose an article in Arabic about animals and birds to reinforce the subject's Arabic literacy before developing his English literacy. This practice supports some approaches such as translanguaging (this will be discussed below) in second language acquisition research that encourages the use of the home language

in monolingual classrooms to develop and enhance second language acquisition within the classroom settings (e.g., Conteh 2006; Conteh 2012; Graf 2011; Hall 1995).

According to Garcia and Wei (2014:2) *“translanguaging is an approach to the use of language, bilingualism and the education of bilinguals that considers the language practices of bilinguals not as two autonomous language systems as has been traditionally the case, but as one linguistic repertoire with features that have been societally constructed as belonging to two separate languages.”* Translanguaging refers to the reliance on all available linguistic resources in the classroom even though the teacher is a monolingual. It seems that translanguaging was built on, for example, Chomsky’s theory that all languages have in common what he called Universal Grammar (UG). Garcia and Wei (2014:7) argue that translanguaging goes beyond Chomsky’s UG because *“Chomsky’s line of inquiry is that he sets the discipline of Linguistics against the reality of linguistic diversity, a historical fact that has been further enhanced by the globalization of contemporary society.”* In the new globalised world, people live their lives in more than one place, often beyond national borders (Wei and Hua, 2013). These people meet, interact with different groups of people, and they are even educated by teachers/instructors who speak other languages than their language and have different cultures.

Creese and Blackledge (2010:103) argue that *“for a release from monolingual instructional approaches and advocate teaching bilingual children by means of bilingual instructional strategies, in which two or more languages are used alongside each other.”* Hence translanguaging advocates for social justice and the move towards diversity and inclusion. Translanguaging is part of the bilingualism umbrella that includes multilingualism, trilingual, and dual/immersion language education (Garcia and Wei, 2014). Cummins (2008) defines bilingual education as *“the use of two (or more) languages of instruction at some point in a student’s school career.”* Garcia, Skutnabb-Kangas, and Torres-Guzman (2006:14) refer to multilingual schools that *“exert educational effort that takes into account and builds further on the diversity of languages and literacy practices that children and youth bring to school.”* Creese and Blackledge (2010:103) maintain that this goes *“beyond*

acceptance or tolerance of children's languages, to "cultivation" of languages through their use for teaching and learning." However, it is important to point out that Creese and Blackledge (2010)'s study was carried out on what is known as complementary schools, heritage language schools, supplementary schools, and community language schools. They investigated a flexible bilingual approach to language teaching and learning in Chinese and Gujarati community language schools in the United Kingdom. *"These schools are invariably established by community members and focus on language, culture, and heritage teaching. In the United Kingdom they are voluntarily run and outside the state sector of control, (ibid, page 103)."* Creese and Blackledge (2010:107) argue that *"moving between languages is natural, how to harness and build on this will depend on the socio-political and historical environment in which such practice is embedded and the local ecologies of schools and classrooms."* Hence, bilingual, translanguaging, multilingual or trilingual educational is all dependant on the accepting the "other" and appreciating any flexible pedagogy or approach to language learning. For example, in a history class a teacher may use translanguaging approach by encouraging children to search and write about an ancient Greek character in their own languages, and then write that in English as a group work/discussion. However, this approach may not work with young children who might not be very fluent readers and writers in their first language as Pinter (2006) described them. Garcia and Wei (2014:136) conclude that the potential of translanguaging is considered as a way *"to produce trans-spaces and trans-subjects capable of transforming subjectivities, social and cognitive structures and the socio-political order, as well as to liberate language and bilingualism from the societal constraints in which it has been held by monolingual and monoglossic ideologies."* Murphy (2014:63) argues that there are feasible bilingual education programmes in some parts of the world *"where there is a large homogeneous L1 group all learning the same L2- such as Spanish-speaking students in the USA, or Cantonese-speaking children in Hong Kong."* However, in the UK, she argues that developing bilingual education programmes is challenging due to the learners coming from different minority heritage language backgrounds, as well as it is not obvious what the L1 and L2 would be in these linguistically diverse situations.

Another issue is related to the practices and provision is the deployment of teaching assistants or support staff in British primary and secondary schools. Having someone speaking the same language or being a professional in supporting bilingual children provides a friendly environment and atmosphere for the children as well as providing emotional support and friendship (Pinter 2010). Providing bilingual support for curriculum learning has become an increasingly popular approach to meeting the needs of bilingual learners in mainstream classrooms in the first years of schooling in the UK (Bourne 2001). Nonetheless, Bourne regards the role of bilingual support in primary schools in UK as '*frequently confused because of the lack of clear analysis of its agreed aims and purposes*' (p.251). She analyses three major forms of provision made by local authorities and schools in England in relation to the languages other than English which children bring to the classroom:

(1) Supporting language awareness in multilingual classrooms. The first form of provision is an attempt to make the school and all pupils within it receptive to the 'mother tongues' (whether called languages or dialects) which children bring to school.

(2) Community language teaching. The second form of provision consists of setting up classes in those languages which are shared by a certain percentage of pupils within the school and local community, ideally leading through the school system up to school leaving examination levels. This is usually preceded by a more or less formal survey of local demand for different languages, and of the practicalities of providing for them (availability of teachers, materials, for example).

(3) Bilingual support for curriculum learning. The third form of provision is to attempt to enable full access to the curriculum through bilingual support in order to enable children to draw on their full linguistic competencies in the development of cognitive concepts and knowledge of the different subject areas of the primary curriculum.

The last two forms of provision (2) and (3) demand the presence of staff with bilingual skills. While (1) may be enhanced by the linguistic knowledge and skills of bilingual teachers, a bilingual adult is not an

essential feature; it aims to develop strategies for all teachers, including monolingual English speakers, to support bilingual learners across the curriculum.

(Bourne 2001:251)

Moreover, the teacher-student relationships, attitudes, and views are crucially important in motivating the learning and teaching processes. Research has shown that valuing EAL children's cultures, languages, and interpersonal skills can improve their motivation and attitudes towards learning a second language (e.g., Mistry & Sood 2010; Conteh 2012). Research into the roles of the teachers of migrant or refugee children, for example, has also focused on their teaching practices, their views of such learners, and their attitudes towards them (Rutter, 2006; Palmer et al., 2007; Walker-Dalhouse & Dalhouse, 2009; Sainsbury & Renzaho, 2011). Rutter (2006), for instance, claims that one school only has changed its practices to meet the 'ecological needs' i.e., day-to-day needs and the welfare of the children.

One of the controversial issues widely debated in the literature of English language learning and teaching (ELT) and other fields such as second language acquisition (SLA) is the issue of bilingualism in a monolingual classroom. Some researchers are against the idea that children should be exposed to two languages at the same time, while others are optimistic that children can do well in acquiring two languages in their early childhood (Lightbown and Spada 2013). The latter group of bilinguals is relevant to this study because they come to the young learner classroom with a native language, e.g., Arabic. Murphy (2014: 8), for example, argues that research conducted in the context of bilingual first language acquisition has confirmed that learning two languages simultaneously does not seem to have any negative consequences on the development of the child- indeed, quite the opposite- as there are a number of studies that demonstrate certain cognitive advantages for bilingual children (e.g., Deuchar & Quay 2000). Accordingly, Rutter (2003) advises teachers that they should view these children's native language as an advantage in developing their English language abilities and skills:

“It is important for teachers to remember that refugee children are competent speakers of at least one language. Their skills in their first language should be valued and encouraged. Bilingualism should be viewed as an asset not a problem. Research has shown that bilingual children are more likely to make good progress in schools which value a child’s home language and culture.”

(Rutter 2003:105)

EAL provision and practices should therefore be decided according to several factors as discussed above. In the following section, the parents’ engagement in EAL children education will be discussed.

2.6.5. Parents’ Engagement

Parents’ involvement in their children’s education and progress is regarded as crucial and an integral part of the education and learning processes. However, research has shown that some class teachers hold negative assumptions about parents of EAL and bilingual children. Mistry & Sood (2010)’s study-based on surveys and interviews- for instance, investigates the views of teachers and paraprofessionals (teaching assistants and bilingual assistants) in some UK primary schools on both the EAL children and their parents. The study investigated the views of 48 adults, of which 20 were teachers, 20 were teaching assistants, 7 were SENCOs (special educational needs coordinators) and one was an Ethnic Minority Achievement Grant Coordinator. Some of the assumptions that were confirmed in their study include:

- children not seen to be bright
- lack of confidence from EAL children
- child does not know any English
- parents assume that the child will be easily assimilated
- thinking that the children won’t understand
- thinking that they are slow learners in all areas

- communication is the main problem, which would link to their needs not being met
- they may have SEN (special educational needs)
- ignorance of some people based on what they have heard rather than what they see in practice in schools

(Mistry & Sood 2010:112)

These views can subsequently affect the relationships between the teachers, their students, and the parents. Research on immigrant families has confirmed that one of the biggest challenges for both teachers and parents is communication. There is a language barrier if the parents in question are not fluent in that majority language or even if their level of education is not high enough to allow them to follow their children's progress in school (Palmer et al., 2007; Walker-Dalhouse & Dalhouse, 2009; Sainsbury & Renzaho, 2011). This lack of language proficiency has an impact on communication between the parents, the teachers, and the school's administration. The implication of this might affect the relationship between the parents and the school staff.

In the United Kingdom, parents are expected to attend parents' evenings, consultations, or meetings to discuss with the class teachers their children's progress and achievements. The literature confirms that the parents are aware of such roles; however, parents' commitments with work or children in other schools do not always allow them to attend such meetings (Walker-Dalhouse & Dalhouse, 2009; Sainsbury & Renzaho, 2011).

Another issue is that the parents of EAL children require much more guidance from the school staff as to what schools expect them to do to follow up their children's learning progress. However, such involvement requires the school administration and class teachers to ensure that the school's environment is welcoming, supportive, and friendly (Mapp, 2003). This indicates the importance of the social and school factors in influencing the involvement of parents in their children's education as well as the achievement of their children (ibid).

2.7. Prior research involving bilingual and EAL children

Previous research involving children and EAL/bilingual children focused on e.g., language development (Bligh and Drury 2015; Parke and Drury 2001; Drury 2007; Drury 2000), and literacy and language identities, for example (Gregory 2016; Gregory et al 2004).

Bligh and Drury's (2015) study is collaborative research that unpacked the "*current perceptions of young bilingual learners' participation during the initial stage of additional language acquisition: the silent period.*" The study findings came from two research studies (Bligh, 2011; Drury, 2007). The researchers used longitudinal participant observations from an English-speaking preschool playgroup (Bligh) and a nursery setting (Drury) to try to understand the complexities of learning as experienced by three 3–4-year-old children. Their findings suggest that the silent period is considered "*as agentive and as a crucial time for self-mediated learning within the early-years community of practice*" (Bligh and Drury 2015:259). In the case of pre-school children language use, especially L2 (English use) is not quite as critical as in the primary school years.

Parke and Drury (2001) examined the language development of three bilingual children of nursery age (3-4 years old) to understand the gains and losses after one year of nursery education socialisation and home socialisation as they become five and enter reception class. They considered the parents' language background and experience of school systems, language practices and 'policy' in the home, and the children's experience of a year of nursery school as reported by their teachers. They concluded, that though there are individual differences among bilingual children in their capacity to acquire languages, a first language supports the acquisition of a second or third language.

Drury (2007) is an ethnographic study that examines the experiences of three 4-year-old bilingual children at home and school in three English nursery classes. It provides insights into young bilingual children's use of first languages and English providing a fuller and richer picture of bilingual

children's learning. The findings reveal that language learning, social interaction, and enculturation are closely related.

Drury (2000) examines the current early childhood practice for young bilingual children learning English as an additional language in the nursery. It is a case study of a bilingual girl aged 4.5 that highlights the aspects of language socialisation for children at an early stage in their learning of English. The findings suggest that *"to avoid first language loss would require a much more formalised commitment to it; by allowing the first language to be used as the child desires, or providing some hours of adult bilingual support, will do little to counteract the powerful desire to learn English"* (Drury 2000:57).

Gregory (2016) is drawn from three ethnographic studies on young children's learning: with siblings, grandparents, and in their religious communities in London. She maintains that there are two paradigms for reading: psychological and linguistic. The psychological relates to children reciting unknown texts of religious books (The Bible, Holy Quran, and Hindu) as required by their families. The linguistic perspective is related to schooling as class teachers in the UK often focus on teaching phonics as a precursor to understanding the meaning of a text or relating it to children's lives. She argues for the inclusion of a third perspective—one using sociocultural theories to explain how young children might set about reading with confidence and success. Gregory (2016)'s study is similar to my study as it was home-based, longitudinal and with young children; however, Gregory's focus was on reading and my focus was on school experiences and first and second language roles from young children's perspectives.

Gregory et al (2004) explain how one teacher establishes a culture with her class that defies existing paradigms of socioeconomic class, capital, and early school achievement, arguing that neither theory can adequately account for children's progress. The study is a longitudinal study of 12 children's home and school literacy experiences from age 4 to 7 attending three schools in Britain. Gregory et al (2004)'s study is similar to my study in terms of being longitudinal and conducted with young children, but its focus was on literacy

and my focus was on school experiences and L1 and L2 roles from the children's perspectives.

Research into young bilingual children's language development has discussed the social basis for learning a new language, for example,; Drury (2007); Drury (2000); Tabors (1997). They argue that for the young bilingual children in an English medium setting in which they have yet to learn the new language (English in this case), there are closely linked processes: language learning, social interaction, and enculturation. Tabors (1997) refers to the interdependence of language acquisition and social interaction as a 'double bind' that many children new to English may experience. She defines the classic double bind that anyone who is learning a new language faces as:

"To learn this new language, ... must be socially accepted by those who speak the language, but to be socially accepted, ... must already have some proficiency in the new language. ..., in any language-learning situation in natural circumstances, communicative competence and social competence are inextricably interrelated; the double bind is that each is necessary for the development of the other."

(Tabors 1997:35)

The four children in my own study, Walid and Yasir, Nura, and Ahmed might have faced this 'double bind' as their parents reported the social and linguistic difficulties when they first started school in the UK. This will be discussed in detail in the discussion chapter.

Young children whose first language is not English go through a consistent developmental sequence as researchers have noted (Drury, 2000; Tabors, 1997). Tabors (1997:39) summaries these developmental stages as:

1. There may be a period when children continue to use their home language in the second-language situation.
2. When they discover that their home language does not work in the second-language situation, children enter a nonverbal period.

During this time, they gain understanding of the new language

and perhaps spend some time in sound experimentation.

3. Children begin to go public, using individual words and phrases in the new language.

4. Children begin to develop productive use of the second language, communicating with phrases and then sentences that they construct themselves.

(Tabors 1997:39)

The body of research involving children and EAL/bilingual children mentioned above investigated their views on language development, literacy and language identities used ethnographic methods to understand their school experiences and link these to their life at home as they continue learning (Gregory 2016; Bligh and Drury 2015; Drury 2007; Gregory et al 2004; Gregory 2001; Parke and Drury 2001; Williams and Drury 2000). Drury (2007:15), for example, explains that:

The ethnographic approaches to listening, understanding, and responding to young bilingual children's voices contribute to the growing body of research that moves and extends beyond listening to predominantly monolingual children.

(Drury 2007:15)

Drury (2007) also stresses that listening does not only mean '*listening to words*' but also listening to all communications, including the non-verbal to better understand children. My study will also use such ethnographic approaches to understand young children's perspectives about their language roles and school experiences though my study will be conducted at home. The distinctiveness of my research approach is that it is a child-focused approach i.e., centred on the children's views as the main source of data as previous research depended mainly on e.g., class teachers and/or parents' views. For example, Drury's (2000,2001 and 2007) studies were based on research conducted with bilingual/EAL young children of nursery age (4-5 years old) both at school and at home that involved both the parents and the class

teachers. The most unique aspect of my study is its longitudinal nature and conducting ethnographic research that requires me to visit three families for over a year. I also elicit the children's views by using activity-based approaches to eliminate the children's concerns relating to interacting with an adult. Moreover, other researchers were assigned two or three roles e.g., researcher, teacher, or visitor whereas in my case I was seen as a family friend, teacher, researcher, support worker, and guest at some points. Therefore, navigating my role resulted in negotiating several ethical issues that will be explained in chapter three.

One of the similarities between my study and the studies mentioned above is the ethnographic approach as this approach is based on '*naturalistic investigations of people, their behaviour, and perspectives* (Drury 2007:16)'. Moreover, these studies were focused on young children as the same case in my study.

2.8. School-based research vs research in home setting

As mentioned in the introduction chapter, this study was planned to be carried out in three primary schools in Sheffield. However, due to not succeeding in obtaining approval from the headteachers, the study was conducted with three Sudanese families (four EAL children aged 5-8 years and their parents). In this section, I will discuss the ethical complexities and issues in both school and home settings as well as trying to highlight how these issues might be similar or different.

There are several similarities and differences between school-based research and research conducted in home settings. Conducting school-based research involves multiple stakeholders, including not just researchers, parents, and individual children but also school principals, teachers, and the children's peer groups (Felzmann, 2009:104). Whereas research in home setting might involve parents, their children, researchers, and sometimes visiting guests. In both settings, several issues relating to informed consent, confidentiality, harm, and benefit need to be carefully considered and reflected upon (ibid). Researchers are often faced with difficulties in deciding how to design the consent and how to present the information about their research to the

participants including children. The British Educational Research Association (2018) Ethical Guidelines for Educational Research suggest that:

- BERA's principles of consent apply to children and young people as well as to adults. However, researchers may make different decisions as they deem appropriate for children and young people of different ages and capacities. BERA endorses the United Nations Convention on the Rights of the Child (UNCRC); the best interests of the child are the primary consideration, and children who are capable of forming their own views should be granted the right to express those views freely in all matters affecting them, commensurate with their age and maturity.
- Researchers following the UNCRC will take into account the rights and duties of those who have legal responsibility for children, such as those who act in guardianship (parents, for example) or as 'responsible others' (that is, those who have responsibility for the welfare and wellbeing of the participants, such as social workers). This may involve gaining the consent of those responsible for children, such as a parent or guardian.
- In the case of participants whose capacity, age or other vulnerable circumstance may limit the extent to which they can be expected to understand or agree voluntarily to participate, researchers should fully explore ways in which they can be supported to participate with assent in the research. In such circumstances, researchers should also seek the collaboration and approval of those responsible for such participants.

(BERA 2018:14-15)

The above guidelines suggest that research in both school and home settings involving children is facilitated by adults such as teachers, teacher researchers or outsider researchers (Kuchah and Pinter 2021), and that the consent involve gatekeepers such as parents in home setting and headteachers/principals and teachers in school settings. Kuchah and Pinter (2021:3) points out that '*children's own understanding of research and their roles and status in research involving them has been rather neglected in the*

field of second/foreign language education even though general discussions about research ethics in ELT have been rife.”

Consent is not the only issue that might face researchers in studies involving children. Power and status between adults and children are considered as the biggest challenge when conducting research with children (Butler 2021:29). She argues that *“treating children as research partners means that they should have the same research objectives as the researcher and be involved in at least some researcher roles.”* However, in reality sharing such goals with children might be unrealistic or even impossible (ibid:29). I argue that maintaining power relations with children in both school and home settings is inevitable, but the dynamics are different due to the direct involvement of adults such as teachers and parents during the data collection stages as children might not be comfortable with their presence. The multiple interruptions e.g., from parents to decide how their children respond or behave while they are interviewed or interact with the researcher might also affect the interaction during the interviews.

Another issue that needs careful consideration is how researchers introduce themselves to their child participants. In school-based research researchers may benefit from the professional settings that the school staff might have. In other words, researchers could be introduced by schoolteachers as PhD students who need help from school children in their university projects/homework. However, such status might be misinterpreted by the children as they might think that the project is part of their assessment. In home setting, researchers might face difficulty to introduce themselves to children especially if they have known them for a long time as they used to see them as adult family friends. Family researchers are likely to be assigned different roles, explicitly but also implicitly by the way family members conduct themselves around the researcher, and that may shape the research environment (Jordan 2006).

2.9. Conclusion

It is understood from this review that the adaptation, progress, and development of EAL learners are influenced by several educational and non-

educational factors. First, their linguistic and social needs should be addressed properly by their teachers and educators in order to allow them settle down and access the curriculum. Teachers, decision makers, and policy makers should carefully link any EAL practices to the available research and theories relating to bilingualism. Secondly, the children's native language should be considered as a valuable asset to build on a new second language, rather than considering it as a burden or obstacle in acquiring the second language. Third, the relationship between the school and the children's parents or guardians should be carefully managed and directed through clear communication by providing interpreters or bilingual teaching assistants with tangible roles, aims and purposes. Moreover, the socio-economic and cultural values, beliefs, and norms of those families are to be addressed properly in order to succeed in supporting the children and their families.

In addition to the above considerations, researchers are expected to consider the ethical issues that may arise when conducting research with children whether in school or home settings. They are also required to reflect on what they have encountered during their interaction with child participants.

EAL research has targeted e.g., teachers, classrooms, policy, and assessment; however, little research has tried to elicit views from children themselves (especially young children). This study was focused directly on four EAL Sudanese children to fill this gap to listen to their own voices with regard to their own EAL educational experiences. Hence, the contribution of this study is to try to gain insights through the lens of the children as to what is actually happening at school, how everyday communication occurs both amongst students but also between teachers and learners with regard to the children's languages (both L1 and L2).

Chapter Three

3. Research Methodology

3.1. Introduction

In this chapter, I begin with the purpose of this study. Then, I describe, explain, and justify the research design and the procedures adopted for this study by presenting the research paradigm underpinning the study as well as the methodological procedures for negotiating and accessing entry to the field, selecting participants, and data collection procedures and tools. Next, I discuss and explain the approach to data analysis highlighting the steps that were undertaken. Finally, I highlight the issues of validity and reliability of data collection tools as well as the ethical and other field issues relating to research with children and families at home.

3.2. Purpose of the Study

As mentioned in chapter one, this study is carried out with three Sudanese families in Sheffield in South Yorkshire in England. The study aims to explore how four EAL Sudanese children (between the ages of 5 to 8 years old) perceive the roles of their languages and their linguistic identities. It also aims to understand their educational experience in and outside the classroom. This study aims to provide answers to the following research questions:

1. How do the focal children perceive the roles of their languages and their linguistic identities?
2. How do they view their educational experiences at school and outside school?
3. To what extent has the longitudinal activity-based methodology in children's home setting succeeded in gaining insights from the children?

The interaction between the researcher and the participants consisted of home visits where the children and their parents were observed as well as conducting semi-structured interviews, unstructured interviews, informal talks, and activities with the children such as drawing, responding to letters from

imaginary children of the same ages, and various written activities. The study draws on ethnographic methods to inform certain aspects of constructivism paradigm. All these aspects around the study will be explained in the next sections.

3.3. Paradigmatic Position

In order to explain the philosophical assumptions and framework that guide this study, it is crucial to point out the paradigmatic stance that drives my research design and procedures. Creswell (2013) argues that the research design in qualitative research begins with the researcher's choice of research paradigm and philosophical assumptions. He calls them the 'guiding philosophy or beliefs behind the qualitative research.' He also points out that the use of a recognised approach to research enhances the rigor and sophistication of the research design. It also provides some means to evaluate the qualitative study. Therefore, I openly intend to explain my proposed paradigmatic stance that I take to conduct this study.

A paradigm is defined as a set of basic beliefs that deals with ultimates or first principles. It represents a worldview that defines, for its holder, the nature of the "world," the individual's place in it, and the range of possible relationships to that world and its parts (Guba and Lincoln 1994:107). Such beliefs are extremely hard to explain and establish their 'ultimate truthfulness'(ibid) in any study unless the researcher clarifies his/her own beliefs shaping the inquiry in question. Denscombe (2010) explains that a research paradigm is 'the bigger picture' that forms the basis for deciding how to approach the research combined by a carefully constructed 'plan of action' i.e., a research design which is rationally designed and likely to offer the best prospects of success. He also points out that this is subject to identifying a specific goal 'a research problem' that can be achieved. Accordingly, I will first present and discuss my ontological and epistemological stance that guide this study to place it within a well-established social research paradigm which is a constructivism using an ethnographic research method. Accordingly, I will first present and discuss my ontological and epistemological stance that guides this study to place it

within a well-established social research paradigm, constructivism, using an ethnographic research method.

3.4. Ontological and Epistemological Stances

Richards (2003) argues that any paradigmatic position can be presented in terms of these two intimately related aspects that have to fit with the nature of our beliefs about reality (ontology) and about knowledge (epistemology): beliefs that impinge not only on our research but on other aspects of our lives. In other words, ontology relates to the nature of our beliefs about reality and what we know about it. Epistemology has to do with our beliefs relating to the knowledge and the relationship between the research and those who are researched.

Creswell (2013) states that the ontological issue relates to the nature of reality and its characteristics. When researchers conduct qualitative research, they are embracing the idea of multiple realities. Evidence of multiple realities includes the use of multiple forms of evidence in themes and using the actual words of different individuals presenting different perspectives. These perspectives are my own interpretation and understanding of these multiple realities.

The epistemological assumption in conducting a qualitative study is seen as the researcher trying to get as close as possible to the participants researched (ibid). Knowledge is then known and understood through the subjective experience of the people (Creswell 2013:20). This is true for this study because I have spent a prolonged period with the participants in different settings observing, interviewing, informally chatting, and sharing different experiences with them.

As mentioned above, this study has utilised ethnographic methods that seek to capture the participants' views through interpreting their own opinions and beliefs of the world. LeCompte and Schensul (1999) argue that one of the hallmarks of ethnographic research is its commitment to authentic reflection of the views and perspectives of the participants. They argue that this is subject to building trust and rapport with the people researched. In this study, I

intended to establish such intimate relationship while maintaining a good rapport with the three Sudanese families, however, my hybrid role was difficult to navigate at times. The role of the researcher is not clearly defined in this kind of research (Valdes, 1996) i.e., different stakeholders can view the role of the researcher differently. During the data collection period, families A and C regarded my role as supporting them in reading their letters or providing language support, while family B appeared to maintain a more formal relationship with me most of the time. For example, it was easy to visit families A and C with a short notice with a phone call or in person when I meet them at school in the morning. As for family B, I needed to text or call the family in advance until they decided the visit date and time.

The above ontological and epistemological stances are situated within the paradigmatic positions of social constructivism. Richards (2003) stresses that this paradigm holds a firm view that knowledge and truth are created rather than discovered and that reality is pluralistic. Therefore, adopting this constructivist stance, I do not seek to understand the essence of a real world but the richness of a world that is socially determined (ibid:39). To achieve this, I conducted my ethnographic research using tools such as interviews, participant observations, social interactions (e.g., social events), and chats and talks with the aim to elicit, interpret, and explain the participants' views and values they bring to the social world (Denscombe, 2010). I argue that this variety provides the richness of this study as I managed to record both written and audio data in different natural settings.

3.5. Research Methodology

According to Denzin and Lincoln (2018) a research methodology or design that is selected for a study is determined by the nature of the research questions and the topic under investigation. Therefore, the research design used in an investigation should be regarded as a tool to answering the research questions.

The data collection tools mentioned previously were used to capture in depth the experiences and challenges of the three Sudanese families, and how they manage to overcome and deal with them in their everyday life in a UK context.

Moreover, these different data collection tools were used in longitudinally nature (between October 2018 to October 2019) to capture a natural account of these three families. However, the actual contact with the three families started early in July 2018 to invite and recruit them to the study as I began to negotiate i.e., consent and provide information about the study.

In ethnographic research, sustained contact and frequent sessions are believed to create intimate relationships between the researcher and the participants (e.g., Heigham and Sakui 2009). Therefore, researchers are warned to keep a balance between their 'emic' (insider or participant perspective) and 'etic' (outsider or researcher perspectives) positions simultaneously (ibid: 97). In this study, my position is considered from both perspectives i.e., the researcher is considered to play the role of a participant-observer when conducting home and community observations. On the one hand, I myself have experienced the context as a parent as well as a professional supporting these and other Sudanese families around South Yorkshire as a bilingual teaching assistant and interpreter in different primary schools between 2012 and 2016. Moreover, I often receive calls from people of my Sudanese community or sometimes meet them in person within various community events to explain letters from school, give my opinion on some actions or options relating to their children's schooling, and advise them on issues I have experienced throughout my life in the UK.

In ethnographic studies, interviews as a data collection tool are often followed up by an observational method in which field notes are used to capture any other events, interactions or accounts taking place during the researcher's presence (Heigham and Sakui 2009). Field notes were taken during the home visits to the three families as they are considered crucial and integral data collection tool (Richards, Ross and Seedhouse 2012). I think that conducting natural interviews makes it difficult to write down notes of observed events while they are occurring because this distracts the participants, and they probably think that the researcher is writing negative accounts about them. However, I managed to write down some notes which were sometimes key words about the settings of some interviews, the behaviour of the participants, and distractions encountered while interviewing people. These notes are

considered as integral part of any ethnographic research as they allow the researchers to reflect on their own role, behaviour, actions, and perspectives as well as on their participants’.

3.6. Justification for Using Ethnography

According to Watson-Gegeo (1988:577) ethnography is similar in its naturalistic nature to the other forms of qualitative research, but it is different from other forms of qualitative research in its holistic nature. I think this choice of methodology is justified by several arguments. The next paragraphs outline a detailed justification for selecting these data collection tools.

First, since the core aim of this research is to explore in depth the educational and personal experiences of four Sudanese EAL children and their families in a UK setting, ethnographic research methods are thought to be a suitable choice in achieving such a goal. Heigham and Sakui (2009:95) argue that the greatest advantage of ethnographic research, and what distinguishes it from other methods, is the detailed and profound understanding of behaviours and meanings in context. They continue to argue that other methods rarely allow researchers to understand such context in such depth. Bearing this in mind, therefore, this research is aimed at exploring in-depth the children participants’ experiences as well as their relationships within their schools and community as they perceive them including the role and the involvement of the parents. In other words, this project intends to explore, using a holistic approach, the experiences of the four Sudanese EAL children, and what roles their teachers and parents play to help and support them in UK primary schools in Sheffield.

Second, ethnography is a good choice because I am interested in exploring and investigating an under-researched issue (Heigham and Sakui 2009); how Sudanese EAL children are supported, how they are coping, and the engagement of their parents in their learning and experiences. I argue for the need to generate bottom-up insights and concepts that can be used to build understanding of the phenomenon under investigation. Moreover, ethnographic approaches are described as offering flexibility to researchers in terms of refining, adapting, and modifying their research questions, data collection tools, and data analysis (ibid). It is claimed that the processes of

data collection, coding and data analysis are blended and interchangeable when applying and using ethnographic research methods (Nunan, 1992; Watson-Gegeo, 1988). Therefore, the research plan, design and the research questions were modified and refined due to some emergent themes that are closely linked to the topic that emerged during the investigation and data analysis processes (Valdes, 1996).

3.7. Identifying Potential Participants

Originally, access was to be negotiated with two or three potential primary schools that were judged to be suitable for the project. This process took a long time and was eventually abandoned as I was under pressure to start the data collection process. I faced several difficulties in negotiating access to schools because the schools were suspicious about the research topic itself, or in one case the head teacher was not interested in approving access for undisclosed reasons. Many scholars recommend avoiding such difficulties by trying to establish good and positive relationship with 'gatekeepers' as they are the key to the research success (e.g., Heigham and Sakui 2009; Nunan 1992). I could not establish such relationship because access to schools was not granted. I changed my plan, and I reached the children directly without the need to contact them via their schools. This will be discussed in detail below.

Due to the above complex situation, an alternative plan was designed to carry out the study with the children and their parents in their homes and within the community rather than focusing the data collection at schools. This still allows for including views of opinions about school and school-based experience to be discussed in several of the data collection methods. The study includes four Sudanese EAL children (a 7-year-old boy, two 7- and 9-year-old brothers and a 6-year-old girl), and six parents.

Some discussions and informal conversations about the study were held with some members of the Sudanese community in Sheffield to help identify families wishing to participate in the study. These discussions and conversations were held by phone with about ten families, and sometimes by visiting these families in person. The outcomes of those discussions and conversations have led me to contact the participants individually. This has

made it easy to identify ten families that generally meet the research scope and objectives. Initial information about the families and their background were received by telephone and/or visiting those families at home (Appendix 1).

Later, I decided to include between five to six families initially. This is simply because interviewing and observing ten families would generate huge amounts of data that would be difficult to manage and handle due to the limited amount of time of the study. One of the characteristics of ethnographies is that they focus on developing a complex description of the culture of a group, a culture-sharing group. An ethnography is possibly focused on entire group or a subset of a group (Creswell, 2013:91).

Between mid-July and end of September 2018, I had been in close contact and interaction with five families only. This contact was by phone, home visits, and social events such as barbecues or because of any special occasions organised by anyone of the five families. A research diary and field notes (Appendix 4) were used to record these visits and interactions. The research diary was usually used to record chronological activities e.g., dates of the visits, what was discussed, time, people involved and what was achieved. The field notes were focused on the events observed, my own reactions and feelings, the participants' interactions, and behaviours. These notes were used to write memos/full accounts in the research journal about the details of the visits: what data was collected, the setting including the date and time, and summary of the data.

At later stage, several months into the data collection process, the number of the families was reduced to three families only for logistical reasons and for data management reasons as well as the families dropped were not willing to commit to participate for a long time. The next sections outline detailed background and information about the three families.

3.8. Family Profiles

There are many differences and similarities among all the three families. All the families speak Arabic at home among them except family A as the parents speak Fur dialect (a dialect spoken in Darfur, Western Sudan) between them;

but their children do not speak this dialect. Moreover, all the parents left Sudan to pursue better education for themselves or their children as well as looking for better life opportunities. Through my interactions and contact with families A, B, and C, I have managed to gather more information and details regarding the families' immigration, parents' level of education, and other socio-economic background.

Each family has chosen one specific day for me to come to interview and observe them and their children. However, they sometimes call or text me to come at different times due to other commitments or change of family circumstances. Table 1 below outlines brief details of these three families. All the names are pseudonyms.

Table 1: Brief Information about the three Families Participating in the Study

Fami ly	Paren ts	Ag e	Languag es Spoken	Foca l Chil d	Cla ss	Ag e	Other Childre n	Cla ss	Age
A	Hamid (father)	49	Arabic, Fur, and basic English	Ahm ed (boy)	Y2	7	Hashim (boy)	Y7	12
	Salwa (moth er)	33	Arabic, Fur, and basic English				Amer(b oy)	-	1 and 7 mont hs
B	Mahir (father)	42	Arabic and advance d English	Wali d (boy)	Y3	9	-	-	-
					Y2	8	-	-	-

	Maha (mother)	37	Arabic and intermediate English	Yasir (boy)					
C	Nadir (father)	43	Arabic, fluent Dutch, and basic English	Nura (girl)	Y2	6	Khalid	-	1
	Mona (mother)	35	Arabic, and basic English						

3.8.1 Family A

The family consists of the parents Hamid and Salwa, and their three boys Hashim, Ahmed and baby Amer. The family is originally from Darfur region in Western Sudan. Hamid went to primary and intermediate school in Sudan. He left school in second year intermediate (Y8 in UK). He was forced to leave Sudan to Jordan in 2001 because there was a political tension between the tribes and the previous government which led to several wars between Arab tribes and tribes of African origin in the region. He claimed asylum there and settled in Jordan. He was married to his wife Salwa in December 2004. Salwa was educated up to year eight basic school in Sudan (both primary and intermediate schools were merged in one phase and named basic school in 1992). His wife joined him in a family reunion in 2005. Hashim and Ahmed were born in Jordan in 2007 and 2012 respectively. Hashim attended primary school in Jordan up to year four, while Ahmed only went to nursery.

The family was granted an indefinite leave to remain in UK as refugees in 2017. They arrived in Sheffield in 2017. Hashim was admitted in year five end of June 2017 while Ahmed was admitted in reception. They only attended for a couple of weeks as the school holiday was in mid-July 2017. Baby Amer was born in Sheffield in 2018. Hashim and Ahmed continued to attend the same school in year six and year one, respectively. Hashim started year seven in September 2018 whereas Ahmed started year two in the same primary school. In 2019, he moved to the same academy his brother attended. He is currently in year three.

I recruited the family to the study voluntarily through snowballing by a member of the Sudanese community in Sheffield. However, I realised that Hashim and Ahmed were in the same school with two of my children. This has led to building up trust and good relationship with the family. Moreover, the family usually required some language support to help them read and understand letters or texts messages from doctors, GP, school, and other services. The children became friends with my children, and sometimes they were collected from school by me or my wife because their parents were attending appointments.

3.8.2 Family B

Both the parents completed their general and university education in Sudan. They obtained BSc (the Bachelor of Science). Mahir and Maha got married in 2007. They both worked in Sudan in their professional field. They first came to UK in 2010 because the husband started his first MSC (the Master of Science). Walid was born in UK in 2010. The family returned to Sudan after the graduation of the father. The second child, Yasir, was born in Sudan in 2012. They returned to UK in 2013 because Mahir started his second MSc. Walid went to a play group while the family were in a city in Yorkshire. In 2015, they moved to Sheffield because Mahir started a research job in Sheffield. This is how my relationship started with the family. I was contacted by a member of the Sudanese community to help Mahir's family find a suitable house in Sheffield; and because I have lived in Sheffield for quite a long time.

Walid went to nursery in Sheffield for a short time; and then he started year one in 2016. At the time of the data collection in October 2018, he was in year three in a different school which he told me he liked more than his previous school. Yasir, the second child, started his nursery in Sheffield; and then he went to the same school where his brother was in. At the time of the data collection in October 2018, Yasir was in year three.

My relationship with this family has grown over the years, and even extended to be very close family relationship. We visit each other from time to time, exchange wishes and gifts in special occasions such as Ramadan, Eid, and when attending any Sudanese community gatherings. Therefore, the family was excited when I invited them to participate in this study because they told me that they switched from Arabic to English as the home language, but then decided to keep Arabic as the home language and English was also allowed. They told me that they read some research on bilingual children which claim that bilingualism is an asset. They were the first family to sign and return the consent form.

3.8.3 Family C

Nadir was forced to leave Sudan in November 1999 because of his political stance towards the previous political regime in Sudan. He told me that he was studying to pursue a BSc, but he did not finish his degree as he left the country. He had no intention to go to specific country as he was just searching for a country to be his refuge and shelter as well as protecting him. He settled in a north-western European country where he claimed asylum, but he was granted a refugee status after five years. He told me that when he left Sudan, he hoped that he could complete his university and even continue up to PhD level, but soon his dreams were vanished as he was confronted by his immigration status. He learned that country's language and spoke it fluently which helped him to help other Sudanese and Arab refugees and asylum seekers to access services. After he had been granted his refugee status, he studied a degree in social work and worked for the refugee council in that country.

Mona obtained a BSc in Sudan in Arabic. Nadir and Mona were married in 2012. Their daughter Nura was born in 2013 in Sudan. He told me that he moved to UK because it is easier to apply for his family to join him in UK than other country in Europe because the European Immigration Act states this. I met Nadir end of 2012 when I lost my mother as he came with a group of Sudanese to express their condolences.

In 2015, he encountered serious medical issues and he had undergone a complex operation. I used to go and help him read his doctors and other letters as well as helping him access services. Nura and her mother Mona arrived in Sheffield in 2017.

Nura attended nursery in Sudan in Arabic, but she knows some English words and the alphabets. She was admitted in reception in a well-resourced academy in Sheffield. Her parents told me how she struggled to cope with the new environment in terms of language and culture. They were told that she used to kick, hit, and she was unable to talk to communicate with her classmates and the school staff. Her father wanted her to learn English very quickly; this why he puts her on the tablet and TV in English. However, he soon realised that she started to lose some of her Arabic language. They now communicate in Arabic at home.

Baby Khalid was born in November 2018. The mother started ESOL entry one to improve her English skills in 2018. I usually helped the family read their letters from doctors, GP, and housing services as they had applied for a new house which was bigger than their current house. Nadir usually consulted me to help him with issues that he was not familiar with. This help and support had continued before, during and after the data collection.

3.9. Data Collection Procedures

After obtaining departmental ethical approval as well as negotiating access with the families mentioned above, detailed information sheets and consent forms were handed out and distributed to the parents and their children (Appendix 2). Initial meetings were also arranged to explain the aims and objectives of the research as well as the proposed procedures and processes.

I was also required to obtain a valid criminal record document e.g., Enhanced DBS as the law in UK dictates any professional working with children and vulnerable participants to do so.

3.9.1. Observations and Interviews

The data collection was started in October 2018 and completed in October 2019. It was a series of home visits to the three families. I visited each family at least once a week spending between one and a half and two hours except in a couple of occasions where I left very early because one child wanted to play outside rather than work with me. These visits were regular except when there was a short/long holiday such as the half term, Easter, Christmas, or the summer holiday when the families preferred to travel or do other activities they liked to do. The visits for each family were about twenty in total including the initial meetings to explain the process and their participation.

First, the six parents were interviewed once for around one hour for each parent. The purpose of these interviews was to collect information about the parents and the focal children e.g., educational experience, preferences, immigration history, languages spoken at home, and the parents' education as well as their views on their children education. The interviews were semi-structured interviews in which some guiding questions were prepared (Appendix 3); however, the interviewees were given the lead and the time to elaborate on certain topics and areas. Dörnyei (2007:136) describes a semi-structured interview as a 'compromise' because it includes the characteristics of both the structured and open interviews. Moreover, the researcher knows what topics to be covered; but also allows sufficient flexibility by letting participants to lead (Heigham and Sakui 2009: 185-186). It was difficult to maintain such flexibility when interviewing or chatting and talking with the four children due to their ages and the complexity of some of the topics discussed. There was a need to scaffold and prompt them to elaborate, explain and provide more details on some complex topics.

All the interviews/visits were recorded using a Sony IC MP3 Recorder provided by my department. It was static and placed at different locations depending on

where I was sitting with the children. The children sometimes reacted to the recorder by asking if I was recording them.

Each visit was for at least two hours once a week. The nature of ethnography research with families at their homes dictates researchers to spend more time with participants preferably at home and within the community to endorse the study its ethnographic nature rather than being anecdotal account (Watson-Gegeo, 1988). Tapia (1997) points out that '*understanding the functioning of families requires extensive contact with people in various settings and different time periods.*' He warns ethnographers and anthropologists that '*superficial visits often lead to misinformed portrayals of families, page 133.*' During these visits, field notes were recorded to capture any events relating to the children's and the whole families' behaviours, actions, and interactions. I was interested and managed to record information observed about the children's reaction to my visit e.g. questioning why I come every week, the worries of some parents about how life is difficult for them in a country where English is the medium of communication, the use of Arabic and English at home e.g. who speaks with whom in English and why, and any homework from the school or Arabic school if the child/children attended any after school activities or Arabic school.

Then, during the home visits, the four focal children were interviewed each week. These interviews were informal talks in natural settings where I asked or agreed with the children to do tasks and activities; and then they talked about them (See pictures 1-4 below). Walid and Yasir (family B) were interviewed in pairs as they are brothers, while Ahmed (family A), and Nura (family C) were interviewed individually. Between October 2018 and October 2019, Ahmed was interviewed sixteen times, Walid and Yasir were interviewed fourteen times, and Nura was interviewed fifteen times. The first couple of interviews were semi-structured interviews as some guiding questions were asked (Appendix 3) as well as allowing the children to lead the conversation or ask questions e.g. what the research is about, how and why they participate in the study, and when they will be visited at home. Moreover, the purpose of these interviews was to establish a good relationship and rapport with the children as well as capturing some insights and ideas about their educational experience and their language usage. The interviews took place at the

children's home. Each interview lasted for approximately between 30 to 60 minutes. The interviews were conducted in natural settings in English and Arabic. They were conducted in the parents' presence who were sometimes involved in the talk either as just listeners/eavesdroppers or in some cases as active interlocutors. The parents' involvement in the talk was not originally planned for, however this has resulted in changing the behaviour of the child interviewees e.g., the parents asking them to sit properly, listen to what I am asking the children to respond to a task/question or even disciplining them to act differently in front of an adult.

3.9.2. Adopting Innovative Data Collection Tools with Children

In recent years, research has shifted from conducting research about children to engaging children themselves in the research process (Prasad 2013). Adopting such approaches, I found the children drawing or they wanted to draw/design diagrams e.g., cars, buildings, their families, a classroom, a school, or any items of their interest. The aim was to engage the children in the research process and allow them to express their views in a creative, natural way. In the following section, I explain my activity-based approach defining it and providing timelines for the activities/tasks used.

3.9.3. Activity-based Approach

An activity-based interview is divided into short episodes where I initiated a task or a story or an open-ended question relating to experiences at school. These activities were often hands-on, sometimes involving crafting or looking at something on the computer screen or playing with items that were around. I also included quick puzzles and questions relating to their languages and the curriculum. I initiated these activities myself and closed them down, but I also invited open-ended activities suggested by the children. These activities were incorporated into the interviews to make sure that the children had various concrete tasks to focus on and reflect on. The activities also broke up the formal Q/A format and thus helped with the elicitation of the children's views and perspectives (See tables 2-4 below).

Table 2: Walid and Yasir's Activities Timeline

Date/Visit	Activity	Category
25/10/2018 Visit 1	Recall a recent story read at school	Sharing school experience
25/10/2018 Visit 1	Recall memories/best time at school	Sharing school experience
15/11/2018 Visit 2	Recall activities at Arabic school	Sharing school experience
15/11/2018 Visit 2	Counting in Arabic 1-10	Arabic numeracy activity

15/11/2018 Visit 2	English/Arabic word equivalent	Arabic English word-based activity
15/11/2018 Visit 2	Maths questions	English numeracy activity
15/11/2018 Visit 2	Writing words and sentences in Arabic	Arabic literacy activity
15/11/2018 Visit 2	Reciting Quran in Arabic	Arabic literacy activity
15/11/2018 Visit 2	Saying/writing the Arabic alphabet	Arabic literacy activity
15/11/2018 Visit 2	English/Arabic word equivalent	English word-based activity
26/03/2019 Visit 3	Drawing and painting	Art game
26/03/2019 Visit 3	Spelling	English literacy activity
26/03/2019 Visit 3	Writing in Arabic and English	English and Arabic literacy activity
26/03/2019 Visit 3	Writing a paragraph in Arabic	Arabic literacy activity
26/03/2019 Visit 3	Numbers in Arabic	Arabic numeracy activity
26/03/2019 Visit 3	Maths in Arabic	Arabic numeracy activity
18/04/2019 Visit 4	My best day at school	Sharing school experience
18/04/2019 Visit 4	My best teacher	Sharing school experience
25/04/2019 Visit 5	My spelling homework	Sharing school experience
25/04/2019 Visit 5	My Arabic words homework	Sharing school experience

25/04/2019 Visit 5	The topic I am studying at school	Sharing school experience
25/04/2019 Visit 5	English/Arabic word equivalent	Arabic English word activity
25/04/2019 Visit 5	What I found difficult at school	Sharing school experience
25/04/2019 Visit 5	Writing a letter to me	Sharing school experience
25/04/2019 Visit 5	Writing letters to my children	Sharing school experience
25/04/2019 Visit 5	Watching a short movie	Sharing school experience
02/05/2019 Visit 6	Playing a vocabulary game	Literacy game
02/05/2019 Visit 6	Replying to imaginary EAL children's letter	English literacy activity
18/06/2019 Visit 7	Replying to imaginary EAL children's letter	English literacy activity
18/06/2019 Visit 7	Matching sentences to pictures	English literacy activity
18/06/2019 Visit 7	Counting all the rainbow fish scales	English numeracy activity Art activity
18/06/2019 Visit 7	SATs reading task	English literacy activity
27/06/2019 Visit 8	Matching sentences to pictures	English literacy activity
27/06/2019 Visit 8	SATs reading tasks	English literacy activity
27/06/2019 Visit 8	Word search	English words game
04/07/2019 Visit 9	What I have done at school today	Sharing school experience
04/07/2019	Responding to the letters	English literacy activity

Visit 9		
04/07/2019 Visit 9	Feedback on previous activities	Sharing school experience
04/07/2019 Visit 9	Maths in Arabic	Arabic numeracy activity
18/07/2019 Visit 10	Making things for fun	Art game
18/07/2019 Visit 10	My best teacher	Sharing school experience
18/07/2019 Visit 10	Word search feedback	Sharing school experience
18/07/2019 Visit 10	Do you know how to play chess?	Chess game
23/07/2019 Visit 11	I can draw better than this	Art game
03/10/2019 Visit 12	I wanna draw in your book	Art game
03/10/2019 Visit 12	Maths in Arabic	Arabic numeracy activity
10/10/2019 Visit 13	Spelling test	English literacy activity
10/10/2019 Visit 13	I can write 1-30 in Arabic	Arabic numeracy activity
10/10/2019 Visit 13	My day at school	Sharing school experience
10/10/2019 Visit 13	Writing in Arabic	Arabic literacy activity
24/10/2019 Visit 14	What I did at school today	Sharing school experience
24/10/2019 Visit 14	Feedback on all the activities	Sharing school experience

Table 3: Nura's Activities Timeline

Date/Visit	Activity	Category
07/11/2018 Visit 2	Playing with dolls	Imaginative role play
07/11/2018 Visit 2	Nura's memories from Sudan	Sharing past memories
07/11/2018 Visit 2	Recognising and reading the Arabic/English alphabet	Arabic and English literacy activity
07/11/2018 Visit 2	Nura's arrival in Sheffield	Sharing past memories
07/11/2018 Visit 2	Nura's school in Sheffield	Sharing past memories
07/11/2018 Visit 2	Nura's Class in Sheffield vs. her class in Sudan	Sharing school experience
07/11/2018 Visit 2	What Nura likes best about her class in Sheffield	Sharing school experience
07/11/2018 Visit 2	Nura's friends in her nursery in Sudan/class in Sheffield	Sharing school experience
07/11/2018 Visit 2	I would like to read this book to you	Sharing school experience
21/11/2018 Visit 3	Playing with dolls	Imaginative role play
21/11/2018 Visit 3	Can I read this Story?	Sharing school experience
21/11/2018 Visit 3	What Nura did at school	Sharing school experience
21/11/2018 Visit 3	Nura Speaks More English than Arabic	Sharing school experience
21/11/2018 Visit 3	What Nura Enjoys Doing at Home	Sharing school experience
20/03/2019	Nura would like to write not draw	Art activity

Visit 5		
20/03/2019 Visit 5	Can you write in Arabic?	Arabic literacy activity
20/03/2019 Visit 5	Nura would like to write in English not Arabic	English literacy activity
20/03/2019 Visit 5	Nura would like to draw not to talk	Art activity
20/03/2019 Visit 5	Nura could write a paragraph about herself in English	English literacy activity
20/03/2019 Visit 5	A typical day at school	Sharing school experience
20/03/2019 Visit 5	Nura's memories from her first days at school	Sharing school experience
20/03/2019 Visit 5	Nura Talked about a drawing	Art activity
20/03/2019 Visit 5	Nura's Memories from Sudan	Sharing past memories
20/03/2019 Visit 5	Nura's first English Language experience	Sharing school experience
20/03/2019 Visit 5	Nura's perceptions of the best teacher at her school	Sharing school experience
20/03/2019 Visit 5	Nura's dream school	Imaginative role play
20/03/2019 Visit 5	Nura's nursery in Sudan vs. her school in Sheffield	Sharing school experience
27/03/2019 Visit 6	Playing with dolls	Imaginative role play
27/03/2019 Visit 6	Nura could teach me how to speak English	Imaginative role play

27/03/2019 Visit 6	Nura could write a short paragraph about her dolls	English literacy activity
27/03/2019 Visit 6	Nura drew a pair of shoes and talked about them	Art activity Imaginative role play
17/04/2019 Visit 7	Nura read what she wrote from my last visit	English literacy activity
17/04/2019 Visit 7	Nura wrote about her best day at school	Sharing school experience English literacy activity
17/04/2019 Visit 7	I want to do maths now	English numeracy activity
17/04/2019 Visit 7	Nura's best teacher at school	Sharing school experience English literacy activity
17/04/2019 Visit 7	I still want to do more maths	English numeracy activity
03/05/2019 Visit 8	Nura's trip to the beach	Sharing school experience English literacy activity
03/05/2019 Visit 8	Nura's topic at school	Curriculum-based activity
03/05/2019 Visit 8	Replying to an imaginary EAL child's letter	English literacy activity
20/06/2019 Visit 9	Writing the months of the year	English literacy activity
20/06/2019 Visit 9	Matching pictures to words	English literacy activity
20/06/2019 Visit 9	Word search	English literacy activity
20/06/2019 Visit 9	Word search feedback	Sharing school experience
20/06/2019 Visit 9	Matching sentences to pictures	English literacy activity
20/06/2019 Visit 9	Feedback on matching sentences to pictures	Sharing school experience
20/06/2019	What Nura likes about school	Sharing school experience

Visit 9		
20/06/2019 Visit 9	Nura's success	Sharing school experience
26/06/2019 Visit 10	Word search	English literacy activity
26/06/2019 Visit 10	At school, it's so boring!	Sharing school experience
26/06/2019 Visit 10	Nura reading the tricky words	English literacy activity
26/06/2019 Visit 10	Counting all the rainbow fish scales	English numeracy activity Art activity
26/06/2019 Visit 10	Matching words to pictures	English literacy activity
26/06/2019 Visit 10	Feedback on previous activities	Sharing school experience
03/07/2019 Visit 11	What Nura did/liked to do at school	Sharing school experience
03/07/2019 Visit 11	Feedback on the rainbow fish story	Sharing school experience
10/07/2019 Visit 12	Nura's perceptions of class/friends' behaviour	Sharing school experience
10/07/2019 Visit 12	Nura likes drawing and colouring	Art activity
10/07/2019 Visit 12	Do you colour at school?	Sharing school experience
10/07/2019 Visit 12	Feedback on the colouring activity	Sharing school experience
10/07/2019 Visit 12	We made forky faces at school	Sharing school experience
10/07/2019 Visit 12	Can I tell you about my school workbooks?	Sharing school experience
10/07/2019 Visit 12	Imagine you are a teacher supporting a newly arrived child	Imaginative role play

10/07/2019 Visit 12	Shall we play the game "I Spy"?	English literacy game
24/07/2019 Visit 14	Drawing doughnuts, cupcakes, and biscuits	Art activity
24/07/2019 Visit 14	Nura wanted to colour a teddy bear	Art activity
24/07/2019 Visit 14	Can you read from your workbook?	English literacy activity Sharing school experience
24/07/2019 Visit 14	Nura showed me her gifts to her father/mother	Sharing recent memories
24/07/2019 Visit 14	Can we play catch the balloon?	Sharing school experience
24/07/2019 Visit 14	We played and hopped	Sharing school experience
02/10/2019 Visit 15	Nura's topic book	Sharing school experience
02/10/2019 Visit 15	Are you still in Y1?	Sharing school experience
02/10/2019 Visit 15	Nura wanted to read from her massive topic book	Sharing school experience
02/10/2019 Visit 15	Nura wanted to talk about her friends	Sharing school experience
02/10/2019 Visit 15	Nura wanted to talk about Chinese writing	Sharing school experience
02/10/2019 Visit 15	Interactive learning about the Great Fire of London	Sharing school experience
02/10/2019 Visit 15	Nura wanted to read what she wrote about the Great Fire of London	Sharing school experience
02/10/2019 Visit 15	Nura wanted to talk about the pictures in her massive topic book	Sharing school experience
02/10/2019	What makes a good teacher?	Sharing school experience

Visit 15		
02/10/2019 Visit 15	Nura wanted to read from her massive topic book	Sharing school experience
02/10/2019 Visit 15	Are you doing the same thing in Y2?	Sharing school experience
14/10/2019 Visit 16	What Nura has done at school	Sharing school experience
14/10/2019 Visit 16	SATs reading sheets	English literacy activity
14/10/2019 Visit 16	You do not know that much English	Imaginative role play
14/10/2019 Visit 16	Little Red Riding Hood	English literacy activity

Table 4: Ahmed's Activities Timeline

Date/Visit	Activity	Category
15/10/2018 Visit 1	Talking about my car	Sharing life experience
15/10/2018 Visit 1	Writing English words	English literacy activity
15/10/2018 Visit 1	Talking about attendance award	Sharing school experience
15/10/2018 Visit 1	I can write neater than you	Handwriting activity
15/10/2018 Visit 1	I am the fastest one at school	Sharing school experience
15/10/2018 Visit 1	Everyone was scared to jump	Sharing school experience
12/11/2018 Visit 2	Do you remember your nursery/school in Jordan?	Sharing school experience
12/11/2018 Visit 2	Saying/writing the Arabic alphabet	Arabic literacy activity

12/11/2018 Visit 2	Saying/writing the English alphabet	English literacy activity
12/11/2018 Visit 2	Did you have friends in Jordan?	Sharing school experience
12/11/2018 Visit 2	The chair game in my nursery in Jordan	Sharing school experience
12/11/2018 Visit 2	Teachers used to beat children in my school in Jordan	Sharing school experience
12/11/2018 Visit 2	Counting in Arabic	Arabic numeracy activity
12/11/2018 Visit 2	My school in Sheffield is bigger than Jordan's school	Sharing school experience
12/11/2018 Visit 2	Saying the days of the week	English literacy activity
12/11/2018 Visit 2	Do you know what this is saying?	Sharing school experience
12/11/2018 Visit 2	A cooking activity at Ahmed's school	Sharing school experience
12/11/2018 Visit 2	Did you speak English in Jordan?	Sharing school experience
12/11/2018 Visit 2	first days at school in Sheffield	Sharing school experience
12/11/2018 Visit 2	Did you know English when you were in Y1?	Sharing school experience
12/11/2018 Visit 2	Ahmed pronounced, spelt, and wrote some simple words e.g., bat, cat	English literacy activity
12/11/2018 Visit 2	What did you do at school today?	Sharing school experience
19/11/2018 Visit 3	Ahmed showing his maths skills (Timetables)	English numeracy activity
19/11/2018	Can you count in Arabic?	Arabic numeracy activity

Visit 3		
19/11/2018 Visit 3	Can you do the timetables in Arabic?	Arabic numeracy activity
19/11/2018 Visit 3	Can you read Quran in Arabic?	Arabic literacy activity
19/11/2018 Visit 3	Do you have a best friend at school?	Sharing school experience
19/11/2018 Visit 3	Classroom behaviour	Sharing school experience
19/11/2018 Visit 3	What language do you speak in class?	Sharing school experience
19/11/2018 Visit 3	How did the teacher support you?	Sharing school experience
19/11/2018 Visit 3	Supporting a newly arrived child	Sharing school experience
19/11/2018 Visit 3	What languages do you speak at home?	Sharing home experience
19/11/2018 Visit 3	What do you want to draw?	Art activity
19/11/2018 Visit 3	What time do you go to bed?	Sharing home experience
19/11/2018 Visit 3	What do you do with your tablet?	Sharing learning experience
11/03/2019 Visit 4	Ahmed's first days at school	Sharing school experience
11/03/2019 Visit 4	What do you think about Y2?	Sharing school experience
11/03/2019 Visit 4	What is your favourite subject?	Sharing school experience
18/03/2019 Visit 5	How was your day at school?	Sharing school experience

18/03/2019 Visit 5	Can you draw your class?	Art activity Sharing school experience
18/03/2019 Visit 5	Are you allowed to learn/speak Arabic at school?	Sharing school experience
18/03/2019 Visit 5	Why do you like your friend?	Sharing school experience
18/03/2019 Visit 5	Does your dad help you?	Sharing learning experience Sharing home experience
18/03/2019 Visit 5	Can you draw your family here?	Art activity Sharing home experience
18/03/2019 Visit 5	Do you know how to count in Arabic?	Arabic numeracy activity
25/03/2019 Visit 6	Ahmed's school and family	Sharing learning experience Sharing home experience
25/03/2019 Visit 6	Supporting a newly arrived child	Sharing school experience
22/04/2019 Visit 7	Ahmed's best day school	Sharing school experience
22/04/2019 Visit 7	Who is your best teacher at school?	Sharing school experience
30/04/2019 Visit 8	My handwriting is neater than yours	Handwriting activity
30/04/2019 Visit 8	What topic are you studying at school?	Sharing school experience
30/04/2019 Visit 8	Ahmed's green card (school achievement)	Sharing school experience
30/04/2019 Visit 8	Can you test me in spelling?	English literacy activity
30/04/2019 Visit 8	What topic are you studying at school these days?	Sharing school experience
30/04/2019 Visit 8	Supporting a newly arrived child	Sharing school experience

17/06/2019 Visit 9	Supporting a newly arrived child	Sharing school experience
17/06/2019 Visit 9	Counting all the rainbow fish scales	English numeracy activity Art activity
17/06/2019 Visit 9	Reading words and matching them to pictures	English literacy activity
17/06/2019 Visit 9	Writing sentences from words matched to pictures	English literacy activity
24/06/2019 Visit 10	Ahmed's new school	Sharing school experience
24/06/2019 Visit 10	Supporting a newly arrived child	Sharing school experience
24/06/2019 Visit 10	How can you rate literacy? (Feedback on own learning)	Sharing school experience
24/06/2019 Visit 10	Matching words to pictures	English literacy activity
24/06/2019 Visit 10	Word search	English literacy activity
24/06/2019 Visit 10	Ahmed's new school	Sharing school experience
02/07/2019 Visit 11	Ahmed's new school	Sharing school experience
02/07/2019 Visit 11	Ahmed's reading strategies	Sharing learning experience
02/07/2019 Visit 11	SATs test reading	English literacy activity
09/07/2019 Visit 12	Ahmed's homework	Sharing learning experience
09/07/2019 Visit 12	My previous school	Sharing school experience
09/07/2019 Visit 12	Matching pictures to sentences	English literacy activity

09/07/2019 Visit 12	Supporting an EAL child/learner	Sharing school experience
09/07/2019 Visit 12	Ahmed's new school	Sharing school experience
09/07/2019 Visit 12	A certificate and medal for settling well at school	Sharing school experience
21/07/2019 Visit 13	Can I play outside?	Home experience
22/07/2019 Visit 14	Ahmed's perceptions about a good/best teacher	Sharing school experience
22/07/2019 Visit 14	What are we gonna do next?	Sharing learning experience
22/07/2019 Visit 14	Adding, subtracting, multiplying, and dividing numbers	English numeracy activity
22/07/2019 Visit 14	What do you like at school?	Sharing school experience
22/07/2019 Visit 14	A day in your class	Sharing school experience
01/10/2019 Visit 15	Ahmed's clever pen	Sharing school experience
01/10/2019 Visit 15	Are you still in Y2?	Sharing school experience
01/10/2019 Visit 15	I want to do writing	English literacy activity
01/10/2019 Visit 15	Can we do the homework now?	Sharing learning experience
01/10/2019 Visit 15	Reading the Rainbow Fish story	English literacy activity
01/10/2019 Visit 15	Supporting EAL/bilingual children	Sharing school experience
08/10/2019 Visit 16	Why did you lose your Arabic?	Sharing school experience Sharing learning experience

08/10/2019 Visit 16	How did you start learning English?	Sharing school experience Sharing learning experience
08/10/2019 Visit 16	Do you like being an adult?	Sharing life experience
08/10/2019 Visit 16	Why did you lose your Arabic?	Sharing school experience Sharing learning experience
08/10/2019 Visit 16	Ahmed's reading has improved in his new school	Sharing school experience Sharing learning experience

Different activities and tasks were used to generate data 'with children' (Pinter and Zandian, 2014). I created letters from imaginary children who speak Arabic and who have arrived recently in different primary schools in Sheffield. The four focal children were asked to respond to these letters to explain how they could help these children and what advice they offer to help them develop their English language and do well at school. Walid, Yasir and Nura responded to the letters, while Ahmed wrote some short responses because his writing skills were weak compared to the other three children. I also asked the children participants to do some tasks relating to their curriculum in order to find out what sort of things they were doing at school. These tasks included activities such as reading comprehension, similar to their SATs (a test in Y2 to assess children's reading, writing, spelling, and grammar skills), word search, matching words to pictures, drawing pictures and talking about them, writing about their favourite teacher, or sending a letter to a good teacher, and writing in Arabic e.g., alphabets, items/words equivalent to English, such as their names, or count in Arabic and English. I have designed these tasks using some educational websites that are recommended by schools. The children were recorded while doing and talking about these activities and tasks. During my visits/interactions with the children, they sometimes asked their parents for help with some Arabic words or equivalent English words. Punch and Graham (2017) list and identify several creative and innovative methods among which is 'task-based activities' to accompany individual and group interviews with children at their homes. The tasks/activities were used as elicitation devices

to facilitate the talk and communication with the children as they are unable to cope with an adult way of talk. I asked them what they thought about the tasks/activities and why. To link this to the children's school learning, I usually asked them to feedback and reflect on what they had completed by e.g., saying how easy/difficult it was compared to what they normally do/did at school, what support they had from me and if this was similar/different to their teacher's support. I sometimes also asked the children if they wanted to talk and link this to their school learning to see how they feel/felt about the tasks or activities they did with me. Asking the children sometimes to talk and link the activities to their school learning, had been hard and difficult without scaffolding and prompting for a variety of reasons which will be addressed in later chapters.

3.10. Validity and Reliability of Instruments

Validity and reliability are the two main factors and criteria for assessing and evaluating all research studies (Long and Johnson, 2000). Validity and reliability in this study are discussed on the grounds of the ontological stance that there is no objective universal truth. Denzin and Lincoln (2018) argue that currently there is a concept that rigour, reliability, and validity are not simply declared, but rather they should be developed into the process of the study itself. Hence, I assume that the validation and trustworthiness of this study are built through the richness of the plethora of data collection tools that were used and refined to capture different insights from the participants. Cohen et. al (2007) point out that the validity of qualitative data can be addressed through its honesty, depth, richness, and scope as well as through the extent of triangulation, the objectivity of the researcher and the role of the participants. The triangulation in this study is determined using variety of refined data collection instruments mentioned previously. Moreover, the validity in this study is seen as a matter of degree and not as absolute truth(ibid).

Reliability refers to the replication of the same findings following the same procedures undertaken by another researcher (Long and Johnson, 2000). LeCompte and Goetz (1982) identify two types of reliability in ethnographic research: external and internal. The former refers to *'the issue of whether*

independent researchers would discover the same phenomena or generate the same constructs in the same or similar settings, (page 32).' While the latter refers to *'the degree to which other researchers, given a set of previously generated constructs, would match them with data in the same way as did the original researcher, (page 32).'* Considering these concepts, I do not intend to generalise the findings of this study to all Sudanese EAL children, their families, and teachers. My overall aim is to offer a complex picture which may be interesting and relevant to others.

3.11. Approach to Data Analysis

According to Holley and Harris (2019:155) the data analysis process is:

The stage through which researchers start to make sense of what they learned during the data collection process. This process is crucially essential as the answers to the research questions start to develop through review of transcripts, field notes, and other data combined with the feeling of apprehension about data analysis that is encountered by novice researchers.

(Holley and Harris 2019:155)

Richards (2003:271) considers the qualitative data analysis process as *'an open process of breaking down the data set and exploring different ways of arranging it in order to promote a better understanding of what it represents.'* Dörnyei (2007:37) argues that one of the main characteristics of qualitative research is its emergent nature as researchers start their research with a completely open mind and not setting any tested preconceived hypotheses. He continues to explain that *'the research focus is narrowed down only gradually, and the analytical categories/concepts are defined during, rather than prior to, the process of the research, (page 37).'* I approached this stage with a bottom-up strategy to try to understand what the participants have actually thought rather than what I could interpret only. Creswell (2007) explains this stating that:

Qualitative researchers build their patterns, categories, and themes from the "bottom-up," by organizing the data into increasingly more

abstract units of information. This inductive process involves researchers working back and forth between the themes and the database until they establish a comprehensive set of themes. It may also involve collaborating with the participants interactively, so that they have a chance to shape the themes or abstractions that emerge from the process.

(Creswell 2007:38-39)

To ensure consistency and to familiarise myself with the data, I started with listening to my primary data; the audio-recorded interviews and informal chats (thirty-four hours in total: 28 hours of the children recorded data, and 6 hours of the parents' interviews) as well as looking at the other sources of qualitative data. This included writing several pages of field notes and observations notes that I wrote during or after the sessions, and research journal and diary (accounts I wrote as reflections on the details of what happened during the visits or sessions). This process was considered as the preparation of the data analysis process that has gone through different stages which will be detailed in the following sections.

3.11.1. Summarising Audio-recorded Data on Sticky Notes

As mentioned above, I started listening to the audio-recorded data as a daily routine and writing the summary of each interview and informal chat on sticky notes. The sticky notes were used in different colours for each participant (see Picture 5 below):





Picture 5: Interviews & Informal Chats Summary

The aim of this process was to start making sense and familiarising myself with the contents of these recordings. I tried to listen with an open mind, not dismissing anything as irrelevant. The summaries included factual descriptions of what was mentioned by the participants as well as their interactions, reactions, behaviours and the researcher's own reactions, interactions, and behaviour. The summaries, on the other hand, excluded accounts such as asking to go to the toilet, going upstairs or out to bring an item or visiting guests where the audio-recorder was paused. Then, I created an electronic version of the sticky notes for one child participant (Ahmed, Family A) to use as an example for my initial data coding sample (see Appendix 5).

3.11.2. Data coding and Identification of Themes

According to Holley and Harris (2019:156) qualitative data analysis 'focuses on using the data to construct two key elements: codes and categories. In order to uncover data patterns and elicit key findings from the data, researchers need to break down the data (via coding) before building the data back together (via category creation) to generate meaningful insights.' To achieve this, I transferred these sticky notes extracts into a Word document table to create initial codes for the sticky notes' summaries. Antony and

Charmaz (2019) identifies two main phases of coding: initial coding and focused coding; although they point out that coding is not considered as a linear process. Richards (2003) describes the advantage of applying such approach is that it provides an immediate engagement with the data, although it is also an excellent prescription for avoiding premature commitment to specific categories. He argues that initial coding can be applied to a selection of the data set and continued for as long as it seems productive. The aim of applying such initial coding is 'not to generate a set of categories but to produce a set of labels from which categories can be derived' (ibid). Qualitative data analysis 'consists of preparing and organizing the data for analysis, then reducing the data into themes through a process of coding and condensing the codes, and finally representing the data in figures, tables, or a discussion' (Creswell, 2007:148).

I have done this in two stages: first I started the initial coding manually using pens with different colours writing down broad or general phrases; and then I edited and transferred these codes into an electronic copy highlighting the codes and the phrases and larger data segments that match together. Again, my aim is to 'reconstruct the data into a coherent argument and identifying patterns that might not be otherwise apparent' (Holley and Harris, 2019:155).

3.11.3. Transcribing the Interviews

At later stage, I decided to transcribe all interviews of the four children (Ahmed, Walid& Yasir and Nura). The aim was to establish whether the interviews' transcripts match their summaries as well as trying to look for similarities and differences between the interviews in terms of content.

Interview transcription is not just a way of transferring the oral language into a written form, but '*it brings the researcher close to the data*' (Denscombe, 2010). Transcribing and coding data are considered as the first steps of preparing data for the data analysis process because they assist and help in finding recurring themes or patterns that might be significant (Hood, 2009). Dörnyei (2007:246) points out that the only value of transcription process is that '*it allows us to get to know our data thoroughly.*' When transcribing the interviews my aim was to '*transcribe the talk as fully but as simply as possible*'

(Richards, 2003: 182). Some basic transcription features such as pause, overlap, interruption, and background voice/sound were used in the transcription including line numbers for ease of reference (ibid). This is because my focus was on the interaction and the content of the interviews rather than the way/method of delivery. In this regard, Dörnyei (2007:247) warns that if researchers are interested only in the content rather than the verbal form, they can decide to edit out any linguistic surface phenomena, but they are not advised to make any content selection or editing during this stage as it is not known yet what might turn to be important at later stages. For example, background voices/noises were included in the transcripts because I was interested in observing the use of Arabic/English as well as the reaction of the children and their parents. The word (interruption) is used to show interrupted talk between the participants and me; or between the participants themselves. The word (pause) is used to show short pause or a speaker trying to think before responding. The sample interview in (Appendix 5) shows these examples in detail.

3.12. Methods of Data Analysis

The next stage was reading all the transcripts line by line and assigning line numbers to all the transcribed audio data for ease of reference (Richards,2003). In this way, the transcribed data was coded using initial codes to reflect on what is going on or can be interpreted. I identified a number of recurring or repetitive patterns that are similar or different among the participants. I noted these repetitive patterns down and started another process of reading thoroughly the summaries of the interviews again to capture and identify similar or different recurring/repetitive patterns in the whole interviews' summaries. This process was aimed at creating more initial codes to add to or refine the previous initial codes from the transcribed interviews. A map of themes was created to prepare the data for analysis identifying similar/different themes among all the four participants (See Appendix 6).

The data was analysed using inductive thematic analysis (Creswell 2007:38); taking into consideration the different perspectives of both the parents and

their children as well as identifying EAL provision challenges for teachers, and difficulties facing the Sudanese families and their children in adapting to primary school in Sheffield, the roles the parents play to help their children cope with these issues, and the views of both the parents and the children on the teaching practices of the class teachers and the class teachers' views on the children and the parents.

It is argued that thematic analysis can provide a flexible approach for analysing qualitative research data. Braun and Clarke (2006) justify using it in qualitative research, stating that:

'Through its theoretical freedom, thematic analysis provides a flexible and useful tool, which can potentially provide a rich and detailed, yet complex, account of data.'

(Braun and Clarke 2006: 78)

Pinter (2010) confirms the suitability and usefulness of thematic analysis in providing insights from interviews with sojourner young children and their mothers about their positive or negative experiences in adapting to primary school life in UK. Davies (2007) reminds researchers to be cautious when handling, interpreting, and analysing the data collected from interviews by grouping and sub-grouping these in appropriate ways.

Riach (2009:356) claims that one of the biggest challenges for the qualitative researcher is 'conducting analysis or presenting findings in a way that sensitively captures the multiple levels of a research encounter.' In this regard, Mann (2016) argues that the researcher faces a number of different challenges when working with interviews data. He lists these difficulties explaining that *'making contact with interviewees and arranging interviews can be demanding; organising and securing permissions with ethical approval can be frustrating; however, it is often grappling with data analysis that causes the most angst'* (Mann 2016: 196).

As stated above, the main aims of this study are to explore how the four children perceive their L1 and L2 usage and development; to understand their educational experience in and outside the classroom; and to investigate the role of the parents in supporting and engaging in their children education and

language development, and the teachers in catering for the children to support their learning and L1 and L2 development.

3.13. Ethical Issues, Dilemmas and Considerations

Creswell (2013) argues that ethical issues can be encountered through all the research stages. Accordingly, researchers are required to think and plan for each stage relating to specific stages' ethical issues. In my initial plan, I have anticipated issues related to research in general and specifically to conducting research with children. According to Punch and Graham (2017) researchers are always required to address ethical issues relating to consent and confidentiality involving the participants and their family members, or anyone else entering the household, before, during, and after research with children. Therefore, I have changed some aspects relating to the ethical issues of my study several different times. The sections below will detail these issues.

3.13.1. Obtaining Consent from Parents, Teachers and Children

The plan started with how to design documents that combine the information sheets about the study and the consent forms for the three groups of participants. I have looked at several examples on the University of Warwick website. I also used my MA experience and looked at the consent and information sheet I used for my participants. Designing these documents for the parents was straightforward, however, it was a complex task when designing one for children. Pinter and Zandian (2014) also describe how the children participants helped design child-friendly questionnaire. I designed a couple of samples and asked my own children (aged 12,10,7 and 5) for feedback on the language, pictures and emojis used. They advised me with useful ideas resulted in designing two documents: one for children aged 4-6 and one for those aged 7-11 (Appendix 2).

The next step was how to hand out and explain the documents as well as answering any questions. The parents and children were visited separately a couple of times. I was asked questions regarding issues such as the purpose of the study, the duration, and the families' expected availability. The children questioned my role as a student. I explained that by telling them that I am a

student at university, and I was given a 'big homework' by my teacher at university. I told them that I needed their help. I needed to revisit their willingness and consent verbally each time during the data collection stage.

3.13.2. Conducting Research at Home

The most complex issue and perhaps the most unique aspect of this study is conducting ethnographic research that required me to visit these three families for over a year. According to Bushin (2007) "*interviewing with children in their homes may involve the researcher negotiating a series of compromises with respect to their surroundings but perhaps compromises are also made in more controlled research settings, just of a different sort*" page 245. I encountered many difficulties relating to power relations, my hybrid role as researcher, parent, family friend and PhD student, negotiating the timing of visits, and the seating. I will explain these in detail below.

The power relations and the family members' roles are discussed in several academic papers. Punch and Graham (2017) explore the issues of 'siblings' power relation in depth describing how that is very crucial when interviewing children individually or in groups. This was not an issue when I conducted the interviews with all the four children as I interviewed Ahmed from family A individually, Walid and Yasir from family B in pairs and Nura from family C individually. The difficulties were related to the power, authority, and role of the father in all the three families. The communication to visit them at home was done through the father by phone or texting due to some cultural considerations in Sudan as I am required as a male to contact the father not the mother. However, this was sometimes done in person for families A and C as I usually meet the parents at the start or end of the school day at the same school of my children. This was usually requested in the presence of Ahmed and Nura (focal children in families A and C). I even ask the children: *Can I come to sit and talk to you?* They sometime say: *Yes, or even ask: What are we going to do?*

On a couple of occasions, I visited families A and B I was required to maintain ethical stance due to a critical situation I was put on by one of the parents. In July 2019, I visited family A in the afternoon, and I met Ahmed outside riding

his bike because the weather was very hot and humid inside the house. His father was standing by the door watching. We had this conversation in Arabic and English (Ahmed spoke in English, while the father and I spoke in Arabic):

Ahmed (addressing me): Can I play outside?

The researcher: Yes, of course you can.

Hamid (the father): No. You need to sit and work with Uncle Wagdi.

The researcher: No. I do respect his decision, and if you remember at the beginning I told you that the participation in the study is voluntary. I'll never force Ahmed to stay and work with me and not to play outside. I'd rather come another time.

*Ahmed (addressing his father): I don't want to speak to you.
(Addressing me) Can I go and play outside?*

The researcher: Yes

On another occasion, one evening I visited family B in June 2019. Mahir, the father, switched off the TV while Walid was watching and went upstairs to tell Yasir, the other focal child, that I was here. I heard them talking:

Mahir (the father addressing Yasir, his son): You need to work with Uncle Wagdi.

Yasir: Why do we need to work with him?

When I started my session with the two children, I revisited their consent by asking them if they could remember that I asked them to help me with my big university homework. They both said: Yes. They even expressed their willingness to help.

The above situations required me to take pragmatic decisions to maintain my rapport and relationships with the children as well as the parents because I needed their support as well. They also required me to abide by the ethical procedures required for undertaking any research with both adults and child participants. Moreover, this shows respect to the children as active research agents rather than just research objects. Bushin (2007) reports that on some

occasions when she went to interview some children at their homes she was faced with critical situations because the parents did not tell their children of her visit, and the children were obliged to sit and work with her.

Bushin (2007) also discusses the need to try to find a 'private space' i.e., conducting interviews with children at their homes in e.g., bedrooms which is not always possible due to cultural or social considerations. She continues to advise researchers that they should be flexible in their approach and be prepared to sit on the floor, on the stairs, stop the interview, play, accept that other people were in the room and/or that the television was on. In my case, I talked and recorded the four children coping with all these situations.

3.13.3. Confidentiality

The interviews were recorded and stored using secure passwords. The names of all the participants are pseudonyms, adhering to the information given to the participants (in the information sheet and consent forms) that their identities are protected. The interviewees were informed that they can decide whether some parts or all the recordings from the interviews can be used. All my Sudanese participants (parents and children) were also given the option to choose to speak in Arabic or English. The interviews with parents were conducted in Arabic and English: one parent chose English, while the five other parents were interviewed in Arabic. They were assured that they could decide to drop out at any stage. Moreover, the children's welfare had always been ensured while the interviews were taking place at the participants' homes or within the community.

3.14. Summary

This chapter explained the research design, data collection process and methods and provided an outline of the data analysis. In the following chapters, the data analysis and discussion will be presented relating the findings to the previous research carried out in EAL, and with respect to the contribution of the present study to child research ethics with children in home settings.

Chapter Four

4. Walid & Yasir's Findings

4.1. Introduction

As mentioned in the methodology chapter, this study intends to explore the experiences of the four Sudanese EAL children, and what roles their teachers and parents play to help and support them in UK primary schools in Sheffield (the parents' data will be referred to in relevant situations). In other words, this research is aimed at exploring in-depth the children participants' experiences as well as their relationships within their schools and community as they perceive them. This means that the study is centred on the children's perspectives on how their L1 and L2 developed within the school, at home, and in the community as well as how these children perceive their educational experiences.

To achieve the purpose of this study, there are three chapters (a chapter for each case) to present the findings of the four children: Walid and Yasir (Family B), Nura (Family C) and Ahmed (Family A). Then the discussion chapter will be focused on highlighting the similarities and differences of all the three cases: Walid and Yasir, Nura and Ahmed as well as the contributions of the study. The chapters are designed in a narrative style to show how the study was shaped, carried out, what factors and issues were involved as well as my role during the data collection process at the children's homes; and why the findings were shaped in this way.

This chapter presents Walid and Yasir's findings. It starts by introducing Walid and Yasir's family focusing on the two children as the study is aimed to display their perspectives. I will first show how my relationship started and developed with their family. Then I will discuss my hybrid role during the whole data collection period highlighting how this was shaped by my relationship with the family and my regular presence and visits before, during and after the data collection. I will also describe the context of the data collection setting at their home and the factors that were involved e.g., the background noises, visitors as well as Walid and Yasir going in and out during the data collection deciding

when to take part or not. Finally, I will present Walid's findings as the primary source of data, referring to Yasir when necessary. This is mainly because Walid the older child-9 years old at the end of the data collection- had a leading role while Yasir the younger one- 7 years old at the end of the data collection- tended to just copy whatever his brother said.

The data coding process showed that Walid and Yasir's interaction and participation was shaped by either covert or overt resistance as well as challenging my role, my questioning and/or my presence. It will be seen when presenting the findings below that Walid and Yasir's overt/covert resistance or challenging my role, my questioning and/or my presence by completely changing the topic or talking about the activities or tasks they preferred to do rather than what I encouraged them to do alone or with me. However, Walid had the opportunity to elaborate and take long turns to express his views and opinions in the topics and themes discussed as will be seen when presenting the findings.

4.2. The Two Boys

Walid and Yasir's family came to UK because their father, Mahir, started his first MSc (the Master of Science). Walid was born in UK in 2010. The family returned to Sudan after the graduation of the father. The second child, Yasir, was born in Sudan in 2012. They returned to UK in 2013 because Mahir started his second MSc.

My relationship with the family started in 2015 when they moved to Sheffield because Mahir started a research job. I was contacted by a member of the Sudanese community to help them find a suitable house for the family. This relationship has grown over the years, and even extended to be very close family relationship. We visit each other from time to time, exchange wishes and gifts on special occasions such as Ramadan, Eid, and when attending any Sudanese community gatherings.

Walid started nursery in another city in Yorkshire before they moved to Sheffield. Walid was 8 years in Y3 when I started the data collection in October 2018. Walid turned 9 and moved to Y4 when the data collection was

completed in October 2019. Yasir was a baby when the family moved to UK. He started the nursery in Sheffield. Yasir was 6 years in Y2 when I started the data collection in October 2018. Yasir turned 7 and moved to Y3 when the data collection was completed in October 2019. The data was collected as home visits to Walid and Yasir's home for a whole year between October 2018 and October 2019.

The family was very excited when I invited them to participate in this study because they told me that they had initially switched from Arabic to English as the home language, but then decided to keep Arabic as the home language and English is also allowed. These decisions were taken due to several reasons. When I interviewed the parents, they both told me that Walid faced some communication problems in the first couple of weeks or months when he started the nursery due to not speaking English. This is why they decided to support him at home to improve his English. Mahir explained that was due to Walid going back to Sudan in 2011 where he learned to speak and communicate in Arabic; and then they moved to UK where English is used at nursery when he first started. This had caused confusion to Walid:

Extract 1:

Mahir: A, em, I, I think I can remember, Walid was quite unique case because he was born here he spent couple of months, he has been listening to some English and then we kind of disrupted his life and we went to Sudan, and then everyone there is talking in Arabic and then we've disrupted his life again, and then came back to here! So, he was a little bit confused I guess so, a, he was of course, wasn't able to communicate with the kids in English easy, em, he was struggling, I can remember a little bit but you know then, I think, you know, we know, we've been talking to the teachers and they've been telling us that, you know he'll pick up the language em, and I've been trying to help him at home, a, em, and then soon I think we know is just a matter of a couple of months and then he started to kind of like talk to people, yeah

(Mahir's interview: 12/10/2018)

Maha also explained that Walid used to mix Arabic with English at his nursery resulting in using "*very strange vocabulary*" (this is how Maha described Walid's language) not being understood by other people including his parents:

Extract 2:

Walid was not happy to go to nursery because people speak in English. There were Arab families in the same area and that helped Walid a lot to get some support from the children. The nursery teacher was helpful and supportive. Walid started watching videos such as 'Peppa Pig' and the TV in English. This has helped a lot, but at the same time resulted in losing Arabic. Arabic is the language of communication, but Walid and Yasir respond in English because they spend too much time at school and English is the dominant language when they watch TV, and when visiting other Sudanese children.

(Summary from Maha's Interview: 19/10/2018)

The family's concerns of supporting their children at home to improve their English had led to the children losing their Arabic. Therefore, the parents decided to send Walid and Yasir to an Arabic school to learn Arabic:

Extract 3:

Mahir: A, I think you know, em, both Walid and Yasir, I think it was the, at the beginning, you know, the thing is the, the language barrier so probably you know, they won't be able to communicate with the people quite well, for example you know in English but that's kind of like solved by itself very quickly and then suddenly you, you, you face another problem a, of them losing the, the other language, the mother language, the Arabic language so, at the moment you know I, I think you know I've got the same experience as well as Walid and Yasir, struggling, a, a bit for the first couples of weeks, and then they moved very nicely into the system and be able, able to communicate with the teacher and the kids and we started to lose the Arabic language.

(Mahir's Interview: 12/10/2018)

Mahir also preferred his children to be bilinguals rather than being monolinguals as this could increase their career potentials as well as improving their way of thinking. He also thought that Walid and Yasir are required to communicate in Arabic and not in English when they visit Sudan or talk to other Sudanese because he thought that he had been accused of talking to his children in English all the time:

Extract 4:

Mahir: I want them to kind to be bilingual, I want to talk Arabic and English but then when you talk to them in Arabic, they force you to talk in English, and they respond in English! So, now Yeah, yeah, yeah! So, I don't see that

Mahir: You know I think I'm, I've been accused of (laughter) of talking in English all the time, a, a, you know, em, I think I, I'd love to talk to them in Arabic at home, but they force me to talk to them in English!

Mahir: So, I think this is, this is the problem a, and it becomes a parents' problem when you go and visit Sudan, and then they won't be able to talk to their relatives, you know that's not really a good thing! Yeah! Yeah!

Researcher: Okay! So, you, you think of job wise for them in the future? That will increase their opportunities in the future?

Mahir: I think so! It's not just about work opportunities! I think it's even a, a their, their, a, their way of thinking; I think they will have a more wider space to think about rather than just think if you think just the world is speaking English, (I think you really miss more than half of the world (Mahir laughs) that's a problem I think Yeah!

(Mahir's Interview: 12/10/2018)

The data presented in Extracts 1-4 derives from initial parents' interviews prior to meeting the children. It seems that these relate to initial concerns about the unbalanced nature of the children's bilingualism. So far, though, this is mainly problematised by Mahir in terms of how it affects him in terms of his communication with the children and his reputation in the community. The two boys' reflection on their L1 and L2 usage and perceptions will be discussed in more details in the following sections.

4.3. Introducing Myself as a Researcher

On 14 September 2018, I visited Walid and Yasir's family to hand in the consent forms and the information sheets. I designed them in different versions for Walid and Yasir, and their parents. The ones for Walid and Yasir were designed in a language and style suitable for their ages (Appendix 1). The forms for the parents were written in English and Arabic. Mahir, the father, chose the English version while Maha, the mother chose the Arabic version.

The parents read and signed the forms as well as discussing some aspects about my visits e.g., how often and how long these visits would be.

Then, on the same visit, I had an informal chat with Walid and Yasir during which the forms were read together with me and explained to them. They accepted participating by writing their names and signing the forms. This visit was not audio-recorded; however, notes were taken on both the field notes and research diary. Walid and Yasir were given the opportunity to ask questions about their participation, and discuss any aspects related to the study. They asked me what I was doing at university, my age, why I did not bring my children with me. I explained to them that I was visiting them that day because I would like them to help me with my big university homework. The question about not bringing my children might indicate that Walid and Yasir considered my visit as a family friend. I explained to them that I did not bring my children because I came to their house as a student researcher.

During the whole data collection period, Walid and Yasir were comfortable to speak to me because I had already known the family before inviting them to participate in the study. Despite this close relationship, I had some difficulties during the data collection process trying to keep Walid and Yasir focused to talk, participate, and interact with me due to the fact that the data was collected in a home setting; and their ages to express their views and opinions on some topics under discussion, i.e., the conversational strategy or the content of my questions was sometimes above their age. I will provide details and some examples with extracts from the interviews and my field notes in the next sub-sections.

Family research entails several difficulties and dilemmas that researcher face before, during and after the data collection. I encountered many difficulties relating to power relations, my hybrid role as a researcher, as a parent, family friend and PhD student, negotiating the timing of visits, and the seating. I faced some difficulties relating to the power, authority, and role of the father in the family. The communication to visit Walid and Yasir at home was done through the father by phone or texting due to some cultural considerations in Sudan as I am required as a male to contact the father not the mother. Walid and Yasir

got used to seeing me as a family friend and a parent at their home. It was difficult during the data collection period to navigate my role as a PhD student/researcher who was dependant on Walid and Yasir's help and the parents' support as well. I will explain in the following sections how Walid and Yasir reacted and questioned my presence as a PhD student/researcher as they were not used to it. As I mentioned above, negotiating the timing to visit and work with Walid and Yasir was done with Mahir (the father) according to his availability. The seating was also decided by the parents and that could be sitting in the living room working on the floor or sitting in a sofa as the two children decided where to sit and work with me. For example, at the beginning of visit 7, I visited Walid and Yasir in the evening and the TV was on. Mahir, the father, switched off the TV while Walid was watching and went upstairs to tell Yasir, the other focal child, that I was here. I heard Yasir talking to his father on the stairs while they were walking downstairs:

Extract 5:

Mahir addressing Yasir: You need to work with Uncle Wagdi.

Yasir: Why do we need to work with him?

(Visit 7: 18/06/2019-Field Notes)

When I started my conversation with the two children at the beginning of this visit (visit 7), I revisited their consent by asking them if they could remember that I asked them to help me with "my big university homework". They both said: Yes. They even expressed their willingness to help. However, they had to be reminded and just a few minutes earlier they seemed reluctant.

The above situations required me to take pragmatic decisions to maintain my rapport and relationship with the children as well as the parents because I needed their support as well. They also required me to abide by the University of Warwick ethical procedures required for undertaking any research with both adults and children as participants. The ethical committee had approved that I should obtain a written consent as well as respecting my participants dignity and wellbeing. I have maintained these ethical requirements throughout my contact with Walid and Yasir and their parents respecting Walid and Yasir and their family as active research participants rather than just research objects.

Bushin (2007:240) reports that on some occasions when she went to interview a child in his home, she was faced with critical situations because the parents did not tell the child of her visit or any details about the research project, although she had checked with them on the telephone that he had agreed to be interviewed. The child was obliged to sit and work with her. To resolve this situation, Bushin decided to interview the child, but only after she had talked with him about the project, what their conversation would be about, what would happen to any information that he chose to disclose, and only because he agreed to be interviewed. I had to take similar compromises such as on a couple of occasions I decided to cut my visit because Walid and Yasir were watching TV or were playing on their PS4 and looked reluctant to talk to me. I felt that I had to listen to my gut feelings about when it was best not to persist with my research agenda but instead respect the children's play time.

4.4. The Home Setting

Bushin (2007) also discusses the need to try to find a 'private space' i.e., conducting interviews with children at their homes in e.g., bedrooms which is not always possible due to cultural or social considerations. She continues to advise researchers that they should be flexible in their approach and be prepared to sit on the floor, on the stairs, stop the interview, play, accept that other people were in the room and/or that the television was on. In my case, I talked to and recorded Walid and Yasir while negotiating exactly these kinds of challenges.

As mentioned in the methodology chapter, the data collection process was a series of visits to Walid and Yasir's home. I visited Walid and Yasir's family at least once a week spending between one and a half and two hours except in a couple of occasions where I was required to cut my visits as stated above. These visits were regular except when there was a short/long holiday such as the half term, Easter, Christmas, or the summer holiday when the family preferred to travel or do other activities they liked to do. The visits to Walid and Yasir's home were about twenty in total including the initial meetings to explain the process and their participation.

I stayed focused on completing the data collection process and continued visiting Walid and Yasir despite these surrounding factors. On several visits, the recording was paused because of the noise or the TV/PS4 was on, and the sound was very loud making it difficult to follow the conversation or what was asked/said.

4.5. My Hybrid Role

Throughout my data collection and contact with Walid and Yasir and their parents, I was labelled in different ways. I was treated and seen as a family friend, a researcher who was reliant on the children's help; a teacher/tutor character who nonetheless asked them to do tasks and activities and asked them about school life and school related experiences responding to questions during interviews/talks when visiting them at home. So, it was apparent that Walid and Yasir tried to test quite how far they could push me when I behaved as a teacher at times. Jordan (2006:170) maintains that she struggles with *“the ways in which researchers are understood and labelled, as family members attempt to construct a role for the researcher and define the situation according to their needs, understandings and experiences.”* This was true for myself when conducting my research at Walid's and Yasir's home. On one occasion, Mahir, the father found a neighbouring child talking to Yasir through the window while I was talking to Walid; a behaviour that Mahir did not accept, as he tried to send the child away by telling him that Walid and Yasir were having a lesson with me:

Extract 6:

Mahir: Who is that?

Yasir: He's my friend!

Mahir code switched: My friend, تخلي يتكلم معاك بالشباك! (**Translation:** You talk to him through the window!) He has got a lesson, Walid and Yasir have got a lesson! Okay! See you later! أقفل الشباك! يلا ياسر, (**Translation:** Come on Yasir, close the window!).

(Visit 5: 25/04/2019- Walid & Yasir Interview)

Mahir labelled my role as a teacher ‘*Walid and Yasir have got a lesson.*’ This frames my relationship in a new and more authoritative way. In contrast to the father’s labelling of me as a teacher, Yasir often made it clear that he did not see me as his teacher and indeed Yasir felt that he could continue enjoying his day off even when I arrived and wanted to talk to him about school matters as we previously agreed and accepted.

On several occasions, I was called by Walid and Yasir as well as their parents by the Arabic expression “عمو وجدي” which means “Uncle Wagdi”. This suggested that though Walid and Yasir and their parents were aware of my researcher role as explained during the visit mentioned in Section 4.3 above to obtain their consent, they still considered me as a close family friend. In extract 7, I was trying to ask about the level of an activity that Walid and Yasir completed during visit 8. Yasir called me “Uncle” while Walid called just by my first name “Wagdi”:

Extract 7:

Yasir: عمو وجدي! (Translation: Uncle Wagdi!) I know the best game that we can play!

Researcher: Okay! So, but! Do you think that the activity that we’ve just done, do you think that it’s easy or?

Yasir: Easy!

Walid: Easy, easy!

Researcher: How easy?

Walid and Yasir: Super easy!

Researcher: Why do you think it’s easy?

Walid: Because I can just make my eyes look both directions and take one!

Researcher: Okay! So, what helps you to do it

Walid: Wagdi, Wagdi! I can do sums in Arabic now!

Researcher: You can do sums in Arabic?

Walid: Yeah!

Researcher: Okay! (Visit 8: 27/06/2019- Walid & Yasir Interview)

In the above conversation, a couple of roles were present when Walid and Yasir addressed me. Yasir used uncle to express an intimate, close relationship as well as asking me to play a game was possibly because he could not see me as a researcher, “*Uncle Wagdi! I know the best game that we can play!*” Walid calling me by my first name might be acceptable in UK; however, calling an adult by his first name is not acceptable in Sudanese culture. Walid also considered me as a teacher when asking me to do maths in Arabic, “*I can do sums in Arabic now!*” because he and his brother Yasir completed some tasks with me; and he “now” would like to move to another task, doing maths in Arabic. Moreover, my way of questioning Walid and Yasir might have led them to see me as a teacher.

The children were actively constructing their understanding of who I was and in terms of an English speaker/user for example, they clearly saw me as an Arabic speaker adult whose English could not possibly be very advanced. Even towards the end of the data collection, I asked Walid and Yasir if I could submit my thesis (my university homework as I call it when speaking to Walid and Yasir) in English or Arabic. They suggested that I should submit my thesis in Arabic because I do not know that much English as I have never been to an English school, and I am from Sudan. This shows Walid and Yasir’s understanding of who speaks or does not speak good English. It can also be argued that this is part of their construction of my identity as an Arabic speaker, and/or their understanding of what my difficult university homework might be like. Walid used to hear me talking in Arabic to his parents and the whole family before I started my research with him and his brother; talking in English as a research student while interviewing them at home was a new role for Walid and Yasir. This is why Walid said, “*I just guessed*” that you do not know that much English in the extract below:

Extract 8:

Researcher: You’re not helping me with my university homework! Do you remember that last time I told you that I’m doing homework for university?

Yasir: Yeah!

Researcher: Are you helping me?

Walid: In Arabic or English?

Researcher: Both! Both!

Walid: Okay!

Researcher: So, what do you think? What do you think? Shall I do the homework to the uni, to the university in English or Arabic?

Walid: A!

Researcher: In English?

Walid: In English will be hard for you because you don't know much English! And Arabic, I don't know much Arabic because you do. (Walid means that I know more Arabic than English and I'm better in Arabic than him)

Researcher: Who told you?

Walid: Em!

Researcher: Who told you that I don't know that much English?

Walid: I just guessed!

Researcher: No! I know!

Walid: Em!

(Visit 13: 10/10/2019- Walid & Yasir Interview)

Later in the same interview he linked my lack of English to that of his own parents. Walid and Yasir in the extract below see me similar to their parents in the level of using English, *'I think you know some of it!'*:

Extract 9:

Walid: Mona and Mahir don't know that, that, that much English!

Researcher: They don't know that much English, your daddy and mummy!?

Walid: They know a little; they know some English but not all of it!

Researcher: Okay! Do you think that I know some English or all of it?

Walid: I think you know some of it!

(Visit 13: 10/10/2019- Walid & Yasir Interview)

4.6. Walid and Yasir's Story

As mentioned in chapter three, the whole data sets, including Walid and Yasir's data, has gone through different stages i.e., coding, reading through summaries, and transcribing all the fourteen interviews to prepare such huge data for the analytical process. The ultimate aims were to familiarise myself with the data as well as making sense of unstructured the data sets. I have used several strategies to approach the data to interpret it and try to make sense of it e.g., focusing on episodes that are centred on the children's perspectives relating to the research questions. As mentioned in the methodology chapter, I listened to the fourteen recordings of Walid and Yasir's visits several times as well as reading and highlighting my field notes and research journal to capture such episodes. I created a table that has four headings: interview, data with transcription where possible, codes, and themes/categories. This process enabled me to apply another thorough coding cycle that helped identify segments relating to e.g., using Arabic/English at home/school, school experience, good/best teacher, friends, and parents' role.

In the following sections, I will present Walid and Yasir's findings using extracts reflecting themes from the data to show how Walid and Yasir expressed their views and opinions on these topics. As mentioned above, I will use Walid's data as the primary source referring to Yasir whenever possible because Yasir tended to jut copy whatever his brother said. Table 5 below shows the themes that will be discussed. I will start by themes 1 and 2 in relation to the resistance of Walid and Yasir. Although these two themes do not relate directly to my research questions, in a way or another they shaped the whole data collection process as they were repeatedly recurring themes during my interaction with the two boys:

Table 5: Walid and Yasir's Data Themes

	Themes
1	Resistance to Talk

2	Resistance to Activity
3	Negative Feeling about L1 (Arabic)
4	Positive Feeling about L1 (Arabic)
5	Walid's Perceptions of Nationality/Identity
6	Arabic Ban at School
7	Perceptions of a Good/Best Teacher
8	Perceptions about Supporting Newly Arrived Children
9	Positive Memories about School

4.6.1. Walid and Yasir's Covert/Overt Resistance

Throughout the data collection period, I have tried on each visit to Walid and Yasir to focus on how their L1 and L2 developed, views on their usage and other people around them of L1 and L2, what makes a good teacher, their perceptions of what makes a good L2 user and what difficulties they faced, and their feedback on my interaction with them during the data collection and my visits to them. I faced several difficulties; even though I had known Walid and Yasir before inviting them to participate in the study. As stated above this mainly because Walid and Yasir were not used to my role as a researcher; they were used to know me as a family friend.

As mentioned above the data coding process has shown that Walid and Yasir showed overt/covert resistance or challenged my role, questioning and/or presence by completely changing the topic or talking about the activities or tasks they preferred to do rather than what I encouraged them to do alone or with me. This resistance can be divided into resistance to talk or resistance to activity. I will present and discuss some examples in the following paragraphs.

4.6.2. Resistance to Talk

At the beginning of visit three, I found Walid and Yasir playing on their PS4. I tried several times to engage them in a conversation; however, they continued

playing and resisted my attempts to talk to them. The extract below was the time when I did not succeed to stop them from playing:

Extract 10:

Researcher repeated the question: Is it good to speak to people while playing a game?

Yasir: Yeah!

Researcher: Really?

Yasir: No!

Researcher: Do you do that to daddy?

Yasir: Yeah!

Researcher: Aha em?

Yasir: Yeah!

Researcher: Do you speak to daddy while playing a game?

They did not respond

Researcher: So, that means no need for me to stay today, I need to go because you're playing?

Yasir: No! No! You can stay here!

Researcher: So, do you want me to go because you're playing! Because you're not, you're not free today?

Walid to Yasir: A, what do you mean?

Researcher: You're busy!

Yasir to Walid: What are you talking about?

Researcher: Are you busy now?

Yasir: We're busy right now! But, but you can still stay here if you want to!

Researcher: Okay! But, I can't, I can't talk to you while you're playing!

Walid: Okay! I'll stop playing and talk to you!

Researcher: Don't stop playing! Go ahead! Play your game!

Walid: Em!

Yasir: But you said you want to talk to us!

Researcher: But I can't talk to someone who's playing, who's not looking at me!

Yasir excited: I have an idea!

Researcher: Aha em?

Yasir: So, so, so, first of all, you can talk to Walid, and I can play, and then, and then in, and then in ten minutes we can swap! So, Walid can play next, and then I can, and then I can, and then I can play!

(Visit 3: 26/03/2019- Walid & Yasir Interview)

Walid and Yasir were focused on playing their game rather talking to me though I negotiated several times if this behaviour was acceptable by their parent or other visitors. They overtly expressed that they considered playing a game while talking to anyone was not rude. Yasir even suggested that they could talk to me in turns and continue playing while I was present and talking to them. This was possibly because the two boys behaved in this way as they regarded me as an adult that they were comfortable with his presence and even play games in front of him; hence the resistance was because of the role they constructed, a family friend.

On several occasions, Walid wanted to talk about his maths knowledge rather than about his knowledge/use of Arabic/English. This had been repeated several times in the data. On one visit, I was trying to motivate Walid to talk about any difficulty at school. He mentioned having difficulty in literacy. I tried to encourage Walid to elaborate on this; however, he wanted to talk about maths rather than literacy:

Extract 11:

Researcher addressing Walid: Do you have any difficulty at school? Do you find anything difficulty at school?

Walid: Yeah!

Researcher: Which one?

Walid: Literacy!

Researcher: Why? Why is it difficult?

Walid: Because I write stories in there!

Researcher: You write stories?

Walid: Yeah! I can't think of that much words!

Researcher: Okay! So, you struggle with the vocabulary.

Walid: Yeah!

Researcher: So, you don't like writing?

Walid: Yeah! I like maths!

Yasir: He likes maths, but he hates literacy!

Researcher: This is because you do a lot of writing?

Walid: Yeah!

Researcher: Okay! Do you want to write any topic for me?

Walid: Aha em?

Researcher: Do you want to write any topic for me? Do you want to write anything for me?

Walid: No!

Researcher: You don't want to?

Walid: Okay!

Researcher: Okay! Okay! (Visit 5: 25/04/2019- Walid & Yasir Interview)

The above extract can be interpreted as an episode of overt resistance to talk because Walid wanted to talk about what he loves "maths" not what I wanted him to talk about which was "literacy". Yasir also explicitly signalled that Walid would like to talk about maths not literacy: "*He likes maths, but he hates literacy!*" Walid answered with "*No!*" at the end of this conversation to express his overt resistance to talking about his literacy.

Three visits later, at the beginning of visit eight, Walid started a conversation about his skills in maths. I was trying to focus and talk about literacy again. Yasir was busy playing and talking to himself. Walid on the other hand overtly signalled that he would love to talk about maths rather than literacy as he started the conversation talking about his love for maths:

Extract 12:

Walid said: Wagdi! I'm very good at maths!

Researcher: You're very good at maths?

Walid: Yeah!

Researcher: Okay!

Walid: I think; I think I'm the top at maths!

Researcher: Okay!

Yasir: I'm best in maths in my class!

Walid: I was second place in being top in class!

Researcher: Really! Have you, have you been given any certificate?

Walid: Certificate? No!

Researcher: Yes! For being good at maths?

Walid: Yeah! Yeah!

Researcher: Okay! Good!

Yasir was playing with the wall clock.

Yasir: Are you looking at the clock!

Researcher: Yes!

Walid: That's Roman numeral clock!

Researcher: Yeah! But you're going to spoil it!

Walid: I'm very good at time, maths!

Researcher: Timetable?

Walid: I don't like literacy!

Researcher: Why you don't like literacy?

Walid: Because I don't like writing; I only like numbers!

Researcher: You like numbers?

Walid: Yeah!

(Visit 8: 27/06/2019- Walid & Yasir Interview)

4.6.3. Resistance to Activity

As mentioned above, I tried on each visit to Walid and Yasir to link the discussion on the use/knowledge of Arabic/English, any writing/speaking tasks, and school experience to how teachers can adapt these to support Arabic/newly arrived children. Yasir's contribution to this was limited because of his age. I designed two letters from two imaginary Arabic-speaking children to see if Walid and Yasir could support/help them or even suggest some ideas so that their teachers could use these ideas to support them (Picture 6 and Picture 7). Walid and Yasir replied to these two letters expressing their own views.

Date 25/04/2019

Dear Walid,

My name is Ali. I am 9 years old. I am in Y3 like you. I came to Sheffield with my family a couple of months ago. I speak Arabic and little English. I am not very happy at school because I do not have friends to play with me. They say I only speak Arabic and little English. My teacher is very kind, but I do not understand what she says. I made a new friend last month. He is English and his name is Martin. He is very kind, and he helps me a lot. He helped me to find some children in my area who speak Arabic and English. These children are from Sudan, Egypt and Yemen. They helped me a lot. They also helped me write this letter to you to see if you can help me. Can you help me please?

Thank you for reading this letter.

Best wishes,

Ali

Picture 6: Ali's letter to Walid

Date 25/04/2019

Dear Yasir,

My name is Ahmed. I am 7 years old and I am in Y2 in a school in Sheffield. I am from Yemen. I came to Sheffield with my family 4 months ago. I am not very happy at school because no one plays with me. They say I only speak Arabic and little English. My teacher is very kind, but I do not understand what she says. Last month, I made two friends. One is called Joe and he is English. The other one is from Sudan and his name is Omer. They are helping me a lot to learn and understand what the teacher says. They also helped me write this letter to you to see if you can help me. Can you help me please?

Thank you for reading this letter.

Best wishes,

Ahmed

Picture 7: Ahmed's letter to Yasir

During my conversation with Walid and Yasir regarding the above letters, Yasir thought that the children were just pranking not speaking English. The children's suspicion here may be understandable given that this is a well-written letter about not being good at English. I tried to motivate Yasir to read the letter. I asked him some questions e.g., the date, who sent it, to whom. Yasir read his letter and he questioned some of the names because they were similar to the names of some of his friends:

Extract 13:

Researcher: So, is he happy at school?

Yasir: Who?

Researcher: Ahmed.

Yasir: No, no!

Researcher: Why?

Yasir: Because he has no friends.

Researcher: Why?

Yasir: Because he doesn't speak the same language as them!

Researcher: What language does he speak?

Yasir: Arabic! No, English, English!

Researcher: He speaks Arabic, he said! He knows little English!

Yasir: But Arabic!

Researcher: Okay! Do you think that this is a problem?

Yasir: No!

Researcher: It's not a problem?

Yasir: Aha em!

Researcher: Yeah! But he says he doesn't understand the teacher!

Yasir: He does!

Researcher: He said here!

Yasir: He does!

Researcher: No!

Yasir: I think he is just pranking!

Researcher: No, he's not pranking! Why do you think he's pranking?

Yasir: Because I just think!

Researcher: Because he didn't write this letter himself! Omer and, Omer and Joe helped him write this letter to you! But he says here that, 'My teacher is very kind, but I don't understand what she says. Because he speaks only Arabic!

Yasir: No! English! Yeah Arabic!

Researcher: Yeah! Yeah! But! Can you help him?

Yasir: A!

(Visit 6: 02/05/2019- Walid & Yasir Interview)

Yasir overtly resisted my attempt to elaborate on how he could help a child with little or no English. Yasir directly opposed the idea that the imaginary child is not speaking English and that the child was just "*pranking*". Yasir thought the letter was written in good English even if the child mentioned in the letter that some friends helped him to write the letter. Yasir thought that the letter was not real and that I invented it. They seem to be making a plausible interpretation given the mixed messages they are receiving. The significance of this is that the two boys were trying to resist to respond to the letters as they do not think that a child in their age might be able to write such an elegant letter. This contributes to the idea that their resistance was recurring during all my visits and that has shaped the themes emerged in relation to my research questions.

Later in the conversation, Yasir expressed that supporting this child would waste his free time and this is one of the most obvious acts of resistance in the data set:

Extract 14:

Researcher: Because he didn't write this letter himself! Omer and, Omer and Joe helped him write this letter to you! But he says here that, 'My teacher is very kind, but I don't understand what she says. Because he speaks only Arabic!

Yasir: No! English! Yeah Arabic!

Researcher: Yeah! Yeah! But! Can you help him?

Yasir: A!

Researcher: Can you give him some ideas? To learn English and to be good at school!

Yasir: A!

Researcher: Can you give him some ideas?

Yasir: No!

Researcher: Why? You don't want to help!

Yasir: Yeah!

Researcher: Why?

Yasir: Because I just don't want to!

Researcher: Aha em?

Yasir: I don't want to!

Researcher: Why?

Yasir: Yeah, it'll take long time and it'll waste my fun (Yorkshire accent)!

Researcher: It'll waste your phone?

Yasir: No, my fun!

Researcher: What do you mean by fun?

Yasir: My fun, so like playing! It'll waste my playing!

Researcher: Your fun?

Yasir: Yeah!

Researcher: It doesn't take too much! It doesn't take too long! Do you want to write a letter to him?

Yasir: No!

Researcher: Aha, do you just want to tell me what to, what he can do?

Yasir nodded no!

Researcher: You don't want to! So, do you want me to leave now? Are you sending me home?

Yasir: Yeah! (Visit 6: 02/05/2019- Walid & Yasir Interview)

Yasir is temporary withdrawing from participating in the conversation which can be interpreted as an ethical conundrum for me as a researcher. I had to negotiate with Yasir and Walid their verbal consent on each visit to check

whether they were willing to continue participating or wanted to withdraw. I asked Walid and Yasir explicitly by reminding them that I needed their help in “my university homework”. I also checked in specific ethical dilemmas such as the above one whether they preferred to continue, or I should leave and not come back. To resolve this situation, Yasir asked Walid to reply in Yasir’s name which can be understood as Yasir wanted to carry on participating but in his own way. Walid agreed to reply to the two imaginary children, however, Yasir told me that he would reply to the letter another time.

4.6.4. Positive Feelings about L1 (Arabic)

During my first visit, I discussed several aspects related to Walid and Yasir’s school life including learning and friends as well as their home life e.g., languages they could speak. Yasir expressed positive feeling towards Arabic:

Extract 15:

Researcher: What language does your friend speak?

Yasir: He only speaks English!

Walid: English!

Researcher: He doesn’t speak any other language?

Yasir: Yeah! He only knows English!

Researcher: And the girl, Mary? Is she white English?

Yasir: Yeah. She is English. Everybody in my class doesn’t know Arabic!

Researcher: So! Would it be better if they know Arabic?

Yasir: Yeah!

Researcher: How?

Yasir: What?

Researcher repeated: How would it be better if they know Arabic?

Yasir: I love Arabic!

Researcher: Do you like your friends to talk to you in Arabic?

Yasir: Yeah!

Researcher: Why?

Yasir: Because I love Arabic!

Researcher: Because you love Arabic or because it is the best language that you know?

Yasir: It is the best language I know!

Researcher: Which language you know best? English or Arabic?

Yasir: English! I know English, but I don't know a lot of Arabic.

Researcher: You don't know a lot of Arabic and you want your friends to speak to you in Arabic?

Yasir: Yeah!

Researcher: Because you only love that?

Yasir: Yeah! (Visit 1: 25/10/2018- Walid & Yasir Interview)

Yasir was aware of his Arabic identity as he distinguished himself from the rest of the class that, "*Everybody in my class doesn't know Arabic!*" This statement could be interpreted as if Yasir were proud that he was the only child who spoke Arabic in his class. Yasir would prefer his friends to speak in Arabic "*Because he loves Arabic!*" although "*he knows English, but he doesn't know a lot of Arabic.*"

Walid and Yasir showed this positiveness towards Arabic language and their Arabic identity throughout my interactions with them. For example, in a conversation about their knowledge about Arabic words during visit 3, Walid and Yasir enthusiastically wrote and compared some words in English and Arabic:

Extract 16:

Researcher: Can you do maths in Arabic?

Walid: Maths?

Researcher: Yes!

Walid: I've no idea!

Researcher: So, for example, write any maths in English now, and tell me how you do that in Arabic. Where is the pen?

Walid: In English?

Researcher: Yes, in English, aha?

Walid: Em!

Walid was doing times table in English: $22 \times 5 = 110$

Researcher: 110, good boy, can you that in Arabic? How do you write 22 in Arabic?

Walid wrote 22 in Arabic as he does in English

Researcher: Is it this way?

Walid: A, I see!

Walid corrected 22 in Arabic

Walid: Is times the same?

Researcher: Yes!

Walid: How do you write zero in Arabic?

Researcher: Is this way, just like a full stop

Walid: Oh yeah, full stop like 10?

Walid was writing and saying the whole equation and answer in Arabic

Researcher: Is that easy?

Walid: Yeah! I can do maths in Arabic, Yasir!

(Visit 3: 26/03/2019- Walid & Yasir Interview)

Though Walid was surprised when I asked him if he was able to do maths in Arabic, "*I've no idea!*", he was excited when I scaffolded him step by step to do maths in Arabic. He later showed his positive attitude about Arabic when he addressed his brother, "*Yeah! I can do maths in Arabic, Yasir!*" This excitement in his words might possibly explain that even if Walid and Yasir's Arabic knowledge is limited to the word level, they could still be proud of it when they were supported compared to their English knowledge.

4.6.5. Negative Feeling about L1 (Arabic)

One visit, I had a conversation with Yasir regarding not doing his Arabic homework. Yasir told me that he did his Arabic homework after his father had a discussion with him that any homework should be done at home and not in school. Walid also explained that the issue of Yasir not doing his homework happened long time ago when they were at another Arabic school. Walid said that his father realised that by checking Yasir's bag. I tried to find out why Yasir did not do his homework from his previous Arabic school. I tried to scaffold and prompt Yasir to explain why. At first, he said that because the teacher did not allow them to do homework in class. Walid told him that was homework, and it should be done at home not at school:

Extract 17:

Researcher: Why didn't you do it at home then?

Yasir: Because it's so boring!

Researcher: Is boring!

Yasir: Yeah!

Researcher: Is Arabic boring?

(Visit 2: 15/11/2018- Walid & Yasir Interview)

Yasir expressed his boredom about Arabic language as he said, '*Because it's boring!*' He might have expressed such feeling due to not having any fun at the Arabic school compared to his state school where he could enjoy variety of activities, tasks, or games he played. It might also be understood that Yasir called the Arabic homework boring because it was not challenging compared to his English homework from his state school, or he could not understand what he was required to do. This could be my own interpretation and speculation because Yasir might have thought Arabic was boring at the time he spoke about his Arabic school homework.

Walid and Yasir appeared to distance themselves from being recognised as Arabic-speakers or Sudanese when they were asked. During visit thirteen, I

was trying to explore if Yasir could remember what language he spoke first. Yasir thought it was French not Arabic:

Extract 18:

Researcher: When you started talking to daddy and mummy when you were a baby; did you talk to them in English or in Arabic first? Do you remember?

Yasir: Em! I think in France (actual word he said).

Researcher: In what?

Yasir: France!

Walid: Probably Arabic because he is from Sudan!

Researcher: Arabic?

Walid: Yeah! Probably!

Yasir: Yeah! I think, I, I think I was talking in France!

Researcher: In France?

Yasir: Yeah!

Walid: You haven't even been to!

Researcher: You mean French!

Yasir: Yeah! Yeah, French! I was in Sudan, and I was talking French, so no one understands me!

Researcher: Do you know how to count in French?

Yasir: A?

Researcher repeated: Do you know how to count in French?

Yasir: No!

Walid: I know!

Researcher: Why?

Yasir: Because, because no one understands!

Researcher: Do people in Sudan speak French?

Yasir: No! They don't even, they don't even know what I'm saying!

Researcher: So, what do they speak in Sudan?

Yasir: Arabic!

(Visit 13: 10/10/2019- Walid & Yasir Interview)

Though Yasir showed positive feeling towards Arabic, and he was proud of his Arabic identity in Extract 15 above, he surprisingly tried to distance himself from speaking Arabic as he thought that he spoke French when he was a baby though he was aware that Sudanese spoke Arabic. Yasir might have just sounded silly, or he might have just tried to get rid of my question. He possibly did this because he thought that Arabic's status is low in his class or among his school friends; and this was why he wanted to distance himself away from it. Walid was trying to describe his brother as an Arabic-speaker because Yasir was from Sudan, *'Probably Arabic because he is from Sudan!'* In this way, Walid was also trying to distance himself from being linked to Arabic and Sudanese as if he were saying that *'my brother is Sudanese, but I am not.'* This could be my own interpretation or speculation as Walid might mean he is not Sudanese because he was born in England.

4.6.6. Walid's Perceptions about own/other's Nationality/Identity

This theme can be linked and related to the above theme about Walid and Yasir's negative feelings towards their L1 (Arabic). The two boys seemed to distance themselves from being labelled as Sudanese or foreigners. As mentioned previously, Walid was born in UK and Yasir was born in Sudan. Walid thought that he is not Sudanese because he was born in London; and that his parents and his brother Yasir are Sudanese. Walid thinks that his identity is based on where he was born not on where his family is originally from:

Extract 19:

Walid: He's from here! From Sheffield.

Researcher: You're originally from Sudan, right?

Walid: I don't know where I was from. Yasir, ماما (Mum) and بابا (Dad) was from Sudan.

(Visit 1: 25/10/2018- Walid & Yasir Interview)

Walid said this because he was born in London. He always says that he is from London not from Sudan:

Extract 20:

Researcher addressing Walid: Okay, have you finished writing this one?

Walid: Aha em!

Researcher: Can you read it for me?

Walid reading

Researcher: So, you said you're from London.

Walid: Yeah!

Researcher: So, you're not from Sudan?

Walid: No!

Researcher: Do you mean you were born in London or you're from London?

Walid: I was born in London.

Researcher: You were born in London. So, and you're Sudanese?

Walid: What?

Researcher: You're from Sudan, you're originally from Sudan. Is that right?

Walid: No!

Researcher: Where are your parents from?

Walid: From Sudan.

Researcher: And you?

Walid: London!

Researcher: You're from London!

Walid: Yeah!

Researcher: Because you were born in London, you're from London?

Walid: Yeah!

Researcher: Are you English then?

Walid: Yeah, yes!

Researcher: So, you're not Sudanese?

Walid: I'm just learning Arabic!

Researcher: You're just learning Arabic?

Walid: Yeah!

Researcher: So, and you don't belong to Sudan anymore?

Walid: No!

Researcher asked: Do you go to Sudan, then?

Walid: Sometimes I do!

Researcher: Aha, why do you go there?

Walid: Em, just to see my friends!

Researcher: You see your friends? You don't have any family there in Sudan? Walid: No! I don't know!

Walid: Yes!

Researcher: Okay, okay!

(Visit 1: 25/10/2018- Walid & Yasir Interview)

Walid's perception of belonging or identity is linked to the UK, London, where he was born but not to where his family were originally from, Sudan in this case. In the same conversation, Walid also explained that his visits to Sudan were only relating to visiting some friends there not because he is originally from Sudan. When I asked Walid about his grandparents, he preferred not to respond to the question. Walid might have constructed his identity according to what he heard from his class/schoolmates about identity as they speak English at school most/all of the time.

4.6.7. Arabic Ban at School

This theme is directly linked to Walid and Yasir's perceptions about their belonging and identity which is related to using English rather than using Arabic at school, home and in the community. Moreover, banning Arabic at the mainstream school is another theme relating to Walid and Yasir's negative feelings about Arabic language. In this regard, Walid and Yasir explained that

using Arabic or any other language at school was regarded swearing by their teachers. They also believed that Arabic and other languages should not be used at school because their teachers do not accept this. I tried to explore what language they speak with their friends and where. Yasir said that he had English and non-English friends:

Extract 21:

Researcher: Do some of your friends speak Arabic?

Yasir: Yes.

Researcher: Do you speak to them in Arabic in class or outside the class?

Yasir: Outside.

Researcher: Why?

Yasir: My teacher will think I'm swearing!

Researcher: Why?

Walid: Because it's not his language! No one will understand!

Yasir: If a child swears, they'll be sent to Mr Mark's office.

Researcher: Who's Mr Mark?

Walid and Yasir: The head teacher!

Walid: Naughty children will even eat in Mr Mark's office! They're not allowed to talk or do anything.

Researcher addressing Walid: Do some of your friends speak Arabic?

Walid: Yeah! Mohammed, Khalid, and Yousef.

Researcher: Do you speak in Arabic in class or outside the class?

Walid: In the playground.

Researcher: Why?

Walid: Because the teacher won't understand me.

Yasir: And you get in trouble!

Researcher: Why do you be in trouble?

Yasir: Yeah!

Researcher: So, I didn't get the idea that why children are not allowed to speak in their home language at school, in your school?

Walid: Because people, because the teacher doesn't understand what language!

Researcher: Is it, is it a rule in the school that nobody should speak in their first language?

Walid: Yeah! You can only say something in a different language when, when the teacher is doing the register! Like "Hola"!

Researcher: Just in the register?

Walid: Yeah!

Researcher: But you're not allowed to do that during the day?

Walid: No! Yeah!

Researcher: Okay! Okay! Okay! This is, this, this is something new to me now! So, if I go to your school, and started talking in Arabic, so I'll be in trouble then? Walid: Yeah!

Researcher: Okay! (Visit 12: 03/10/2019- Walid & Yasir Interview)

The use of the L1 is allowable within these kinds of ritualised classroom practices but otherwise considered inappropriate. As I was unable to interview the class teachers, it seems important to find out whether these norms actually exist or whether the children simply perceive them to exist.

Walid and Yasir justified banning Arabic at their mainstream school for a couple of reasons. Using Arabic or any other languages than English is considered swearing. The idea seemed to be that unintelligible speech might be suspected of being swearing, not that it is automatically considered swearing. The students show quite sophisticated awareness here that teachers may assume that intentional use of Arabic is due to students wanting to say bad things without getting in trouble, like a secret code. Arabic language is not accepted by teachers in class because teachers and other people do not understand Arabic or other languages; however, children can greet the

teachers in their own languages when the teacher is taking the morning register. Children are allowed to use their home languages in the playground.

4.6.8. Perceptions about Supporting Newly Arrived Children

As mentioned above, I tried on each visit to focus on how teachers are required to adapt their teaching methodologies and strategies to support bilingual or newly arrived children with little or no English. I usually used the two imaginary children called Ahmed and Ali of the same ages as Walid and Yasir to contextualise the question about how teachers develop L2 (English). Yasir's contribution to this was limited because of his age or lack of interest. Yasir even resisted overtly to help advise teachers how to support Ahmed the imaginary Arabic-speaking child:

Extract 22:

Researcher: Can you give him some ideas?

Yasir: No!

Researcher: Why? You don't want to help!

Yasir: Yeah!

Researcher: It doesn't take too much! It doesn't take too long! Do you want to write a letter to him?

Yasir: No!

Researcher: Aha, do you just want to tell me what to, what he can do?

(Yasir nodded no!)

(Visit 6: 02/05/2019- Walid & Yasir Interview)

Walid, on the other hand, suggested some good ideas that could be used to support Arabic/newly arrived child e.g., teachers can use Google Translate:

Extract 23:

Walid said very excitedly: Two people from my class are Spanish. So, sometimes the teacher has to translate from Google.

Researcher: Really? So, the teacher uses Google Translate.

Walid: Yes!

Researcher: Do you think that is very helpful?

Walid: Yeah. Because they don't understand that much English

Researcher: Okay, so they've got very little English.

Walid: Yeah!

Researcher: Okay, okay!

Walid: And they speak Spanish seriously!

(Visit 12: 03/10/2019- Walid & Yasir Interview)

Later, in the same conversation, Yasir suggested that the children *'need to go to an Arabic school'* while Walid suggests that *'the teacher could go to an Arabic school or use someone who speaks both Arabic and English'*:

Extract 24:

Yasir: They need to go to Arabic school.

Researcher: But if they want to come to your English school! How can you help them?

Walid: The teacher needs to go to Arabic school to learn Arabic.

Researcher: But this takes a lot of time. What is the shortest way?

Walid: The teacher can use someone who can speak both English and Arabic. So, he can help to translate.

(Visit 12: 03/10/2019- Walid & Yasir Interview)

I engaged Walid and Yasir in a discussion about the difficulties that Ahmed and Ali face to understand some English words or even develop their L2. Walid came with good advice:

Extract 25:

Researcher: In Y2? Okay! So, if I give, I gave the one boy, the boy that I told you he struggles with English, and he said this one is super difficult! Do you think so?

Walid: It's super difficult for him because he can't understand some words.

Researcher: Which words do you think that for someone who doesn't understand English will be difficult?

Walid: Em!

Researcher: Which words?

Walid: Em! Castle!

Researcher: Castle will be difficult! Why?

Walid: Because it's long word!

Researcher: Long word! What's, what's, what's the tricky part of 'castle'?

Walid: A, the silent 't'!

Researcher: The silent 't'! Okay! What else? Which other words will be difficult for them?

Walid: Holiday!

Yasir: I done it!

Researcher: Why do think holiday will be difficult?

Walid: Em, because it's made out of two different words, he might forget, and he might put a space in the middle, because it's like hol, like holy, then day! Researcher: Okay! It has, it has got two syllables, you mean?

Walid: Yeah!

Researcher: It has got two parts?

Walid: Yeah!

(Visit 8: 27/06/2019-Walid & Yasir Interview)

Walid's perception about what is difficult in L2 learning in the above conversation is mastering long words with two syllables or more (holiday) as well as some words containing silent words (castle). Walid also suggested that going to an English school would develop a good L2 speaker or user:

Extract 26:

Researcher: Okay! Do you think that I know some English or all of it?

Walid: I think you know some of it!

Researcher: Why do you think so? Because I'm from Sudan?

Walid: Because I think you haven't been to English school!

Researcher: I've been to English school! I've been teaching English for 15 or 16 years.

Walid: Oh my God!

(Visit 13: 10/10/2019-Walid & Yasir Interview)

Walid thought that knowing words endorses a good L2 learner as well:

Extract 27:

Researcher: But he doesn't need someone to help to translate from English to Arabic?

Walid: Em?

Researcher repeated: Does he need someone to translate for him?

Walid: Aha em!

Researcher: Do you think that is helpful?

Walid: Yeah!

Researcher: How?

Walid: A, to tell him what words mean.

Researcher: Okay! Aha, what else?

Walid: A, to, so he knows what it means, so he can answer those, so it can help with his, they don't tell him all, all of the answers, they just tell him part of, they just give him a clue for the answer.

(Visit 9: 04/07/2019-Walid & Yasir Interview)

4.6.9. Perceptions of a Good/Best Teacher

This theme can be linked directly to the above theme about Walid and Yasir's perceptions about supporting newly arrived children as well as their perceptions about their school experience of the teachers' strategies of teaching and interacting with the children. In this theme, I explore Walid and Yasir's views on how they label a good/best teacher. Throughout the data

collection period, I have repeated asking this question to Walid and Yasir. They both explained the criteria of a good/best teacher. Given their ages, Yasir thought that a good teacher is a magician with different skills and tricks:

Extract 28:

Researcher: Okay, do you have the same teacher, or you've got a different teacher?

Walid: Different

Yasir: Different

Researcher: Okay, which one is better? This one or the one in year 2?

Yasir: This one

Researcher: Why?

Yasir: Because, because he's very smarter!

Researcher: He's very smart?

Yasir: Yeah

Researcher: In what way?

Yasir: Em, I just, I just, I just saw about 10 fireworks!

Researcher: Okay, but you didn't tell me how, how your teacher is very smart

Yasir very excited: He's smart, because he could, he's like a mag, he's magic, he's a magician, once, everyone he shows him he's a magician, he got a cup, it was a, empty, and he pulled the top, he says, he says coffee, and when you open it, there was coffee on it!

Researcher: Really?

Yasir: Yeah

Researcher: That's very magic!

Walid: I think I know how!

Yasir: How?

Researcher: This is very magic!

Walid: Because he puts some coffee in it, he put a, he put the exact same cup on top of it, so it could be covered under, then he, then he put his hand in, and he took that lid out, and shuts his hands, and we can see the lid.

Researcher: So, he did a trick you mean?

Walid: Yeah, Yeah

Researcher: So, he was tricky (Yasir interrupting)

Yasir: No, he wasn't tricking!

Researcher: Really?

Yasir: He, he shows his hands, he shows us this, he put, he told everyone to pull down and pull it up, but we couldn't pull anything out, we didn't see anything, so, and it worked.

Researcher: Okay, okay. Do you think this that teacher is very kind?

Yasir: A, sure!

Researcher: Does he help people who are stuck?

Yasir: A, Yes

Researcher: If you're stuck, what do you need to do to the teacher?

Yasir: Em

Researcher: If you're stuck in something?

Yasir: You just put your hand up!

Researcher: Aha? What does he do?

Yasir: A?

Researcher: What does the teacher do then?

Yasir: They do, a, he, he, he went to lots of magician places!

Researcher: Aha!

(Visit 12: 03/10/2019-Walid & Yasir Interview)

Walid, on the other hand, expressed his views on the qualities of a good/best teacher differently:

Extract 29:

Researcher: Yasir just told me that he has a best teacher.

Walid: Yeah! I've got one!

Researcher: You've got one as well!

Walid: Yeah!

Researcher: Who is he or who is she?

Walid: A, Mr Martin!

Researcher: Why do you think that he's a good teacher?

Walid: Because he has been teaching me for two years, and he might be teaching me for a third year

Researcher: Aha em?

Walid: Mr Martin taught me in Y3 and he is teaching me now in Y4

Researcher: Why do you think he's your best teacher?

Walid: Because he teaches me lots of stuff!

Researcher: Can you tell me a bit more?

Walid: Yeah! My favourite subject is maths, and he usually does loads of maths!

Researcher: Okay! So, you think he is a best teacher?

Walid: Aha em!

Researcher: Does any new child in your school would understand Mr Martin?

Walid: I think so!

(Visit 10: 18/07/2019-Walid & Yasir Interview)

I used the above conversation to explore with Walid if teachers sometimes need to change or amend their way of teaching. In the following conversation, Walid explained the criteria of a good teacher and why teachers are required to change and amend their way of teaching:

Extract 30:

Researcher: Do you think that sometimes teachers need to change their way of teaching?

Walid: Yeah!

Researcher: Why?

Walid: So most people can understand. Because sometimes when the teacher does one way, some people may not understand. The easiest way so that people can understand.

Researcher: Okay! That's very interesting! You think it's better for the teachers to change their way?

Walid: And if still some people don't understand, so the teacher tells in different way that's easier.

Researcher: Okay! So you believe that the teacher usually needs to check the understanding of the children?

Walid: Yeah!

Researcher: So she needs to use a short cut, a short way?

Walid: Yeah. And so, when we start learning, the teacher says: Does anyone understand? So, you put your hand up if you don't understand. If you understand you don't need to put your hand up.

Researcher: Okay! This makes me ask you a very important question.

Walid: What?

Researcher: If we want to say that this teacher is good. How? What makes a good teacher?

Walid: Like how long they've been studying. How good they're.

Researcher: In what way how good they're?

Walid: Like teaching.

Researcher: You mean the teaching way?

Walid: Yeah. Like the simplest way.

Researcher: Aha. So, the teacher should be teaching for a long time? They should have a long experience and they should have been studying for a long time?

Walid: Because every day they have a meeting with Mr Mark, and he tells them what they're doing.

Researcher: So, Mr Mark observes them and tells them what is good and bad about their teaching?

Walid: No, what they have to do.

Researcher: What they have to do good or bad?

Walid: What they have to do learning.

(Visit 12: 03/10/2019- Walid & Yasir Interview)

In the first ten lines Walid explained why teachers are sometimes required to change their way of teaching: "*So most people can understand*" using a "*different way that's easier*". Walid made a connection between his favourite subject and favourite teacher because maths is Walid's favourite subject as well as the teacher should be teaching for a long time and the teachers adapting their teaching methodologies to match learners' needs.

4.6.10. Positive School Experiences

In this theme, I tried to explore Walid and Yasir's views and how they perceive their school experience including their Arabic school. For example, on my first visit I asked them to compare their previous schools/nurseries to their current ones. Walid again linked his experience to getting more maths in his current school compared to his previous school. Yasir, on the other hand focused on the positive memories rather than responding to my attempt to encourage him to talk about his other memories from his nursery e.g., what he learned at his nursery, any difficulties he faced or what language he spoke:

Extract 31:

Researcher: So, at your nursery, do you do work, or do you play?

Yasir: I just play! I just eat snack and play because when I was in nursery, I haven't learnt anything yet!

Researcher: Even alphabet?

Yasir: We just eat and play.

Researcher: You just eat and play?

Yasir: First thing is play, then dinner time, then play, then home time!

(Visit 1: 25/10/2018- Walid & Yasir Interview)

At the beginning of visit 4, I explored Walid and Yasir's perceptions about how they could describe a best day at school. In the extract below, they listed a couple of activities that they enjoy at their best day at school:

Extract 32:

Researcher: Your best day at school is when you have world's sports day?

Walid: Yeah!

Researcher: It's not related to reading or?

Walid: Yes! It's near summer!

Researcher: Okay! When you don't have any classes! Do you have any classes?

Walid: Yeah!

Researcher: Okay! So, can you read me? Aha em? Can you read me what you've written? Aha em!

Yasir: I like sports because it is fun, it makes me strong and even makes me exercise

Researcher: What else?

Yasir: I like golden time because I play with playdough, beads, Lego and trucks

Researcher: Okay! So, that's all! You think that your best day at school doesn't include any kind of learning!

Yasir: Aha em!

Researcher: Does it include any learning?

Yasir: Yeah! We learn!

Researcher: You learn, but you said your best day at school is just sports day?

Yasir: Aha em!

Researcher: So, you like sports more than reading and writing?

Yasir: Aha em!

Researcher: Why?

Yasir: Because, because it's so fun, we race and do everything!

Researcher: Okay!

(Visit 4: 18/04/2019- Walid & Yasir Interview)

I expected Walid and Yasir to list the lessons they enjoyed at their best day school. I tried a couple of times to see their reactions to my question if their best day included any learning. However, the best day that the two boys agreed was the sports day.

4.7. Summary of Walid and Yasir's Findings

In this chapter, I have tried to present Walid and Yasir's findings according to my interaction with them at home for a whole year; and how Walid and Yasir perceive their L1 and L2 development at home, at school and in the community.

The findings suggest that Walid and Yasir's L1 and L2 development was shaped by several factors e.g., their attitude towards Arabic and English, the role of their teachers and parents in supporting this development, Walid and Yasir's school experience including their interaction with their friends. The parents reported their concerns about trying to focus on using English at first with the two boys because they thought they would benefit from this and progress in the school. However, they later realised that Walid and Yasir started losing their mother tongue, Arabic. Therefore, the parents decided to send them to an Arabic school to learn Arabic. Mahir, the father, also thought that raising his children as bilinguals is beneficial for their future potentials as well as Walid and Yasir are required to communicate in Arabic and not in English when they visit Sudan or talk to other Sudanese because he thought that he had been accused of talking to his children in English all the time.

Although my relationship with Walid and Yasir had been for a long time, I faced overt and covert resistance from the two boys during the data collection period. This resistance was due to the boys perceived me as a family friend but not a researcher as they had always used to. Although this resistance does not relate directly to my research questions, in a way or another this resistance shaped the whole data collection process as it was repeatedly recurring during my interaction with the two boys.

The findings that are most relevant to the research questions also reveal that the two boys showed both positive and negative feelings about their Arabic use at school. They are aware of their Sudanese/Arabic identity though Walid tended to distance himself from being referred to as Sudanese because he was born in UK which led him to think that his identity belongs to where he was born not to where his parents are originally from. Yasir thought that Arabic is not accepted within the classroom because their teachers think that using any other language other than English is considered inappropriate, however, Arabic, and other languages are allowed in the play areas, during the register, or the teachers use Google translate or another child to translate to support newly arrived children. Walid and Yasir also reported positive memories about their school life such as enjoying playing, schools visits as well as talking positively about their schoolteachers whom they thought they were very supportive in their teaching approaches.

These findings will be explained and discussed in detail in the discussion chapter. The main contributions of this study as well as the perspectives for future research will also be outlined. The next chapter presents and explores Nura's findings (Family C).

Chapter Five

5. Nura's Findings

5.1. Introduction

In this chapter, I present Nura's findings in the same structure as the previous chapter. The chapter starts by introducing Nura's family focusing on Nura as the study is aimed to show her perspectives. It first shows how my relationship started and developed with Nura's family. Then the chapter discusses my hybrid role during the whole data collection period highlighting how this was shaped by my relationship with the family and my regular presence and visits before, during and after the data collection. The chapter also describes the context of the data collection setting at her home and the factors that were involved e.g., the various interruptions, parents' direct involvement as well as Nura's reactions and decisions during the data collection deciding when to take part or not. Finally, Nura's findings are presented as the primary source of data referring to her parents' data when necessary.

The data coding process showed that there had been more bilingual interactions in contrast with the data of Walid and Yasir in the previous chapter on the topics and themes discussed as will be seen when presenting the findings. Also, Nura's parents' engagement and participation in the conversation and data collection were constant compared to the role of Walid and Yasir's parents in the previous chapter. This is mainly because Nura's family perceived my role as a support worker, a teacher, and a family friend as well as a researcher working with their daughter as will be seen in the next sections. It will also be seen when presenting the findings below that, compared to Walid and Yasir, Nura showed less overt/covert resistance or challenging my role, my questioning and/or my presence by completely changing the topic or talking about the activities or tasks she preferred to do rather than what I encouraged her to do alone or with me. Moreover, Nura showed more interest, participation and engagement in talks/activities as opposed to Walid and Yasir in the previous chapter. She engaged in what can be termed as imaginative dramatic play, she initiated conversations and activities, she had both positive and negative experiences/comments about

her school in Sheffield or nursery in Sudan; Nura showed positive feelings about being Sudanese and using Arabic in contrast with Walid and Yasir in the previous chapter.

5.2. Nura and Her Family

As mentioned in the methodology chapter, Nadir (Nura's father) moved to UK from another European country in 2012 because it was easier to apply for his family to join him in UK as the European Immigration Act states this. Nadir was married to Mona in 2012. His daughter Nura was born in 2013 in Sudan. In 2015, he encountered serious medical issues and he had undergone a complex operation. Nura and her mother Mona arrived in Sheffield in 2017.

Nura attended nursery in Sudan in Arabic, but she learned some English words and the English alphabet when she was in Sudan. She was admitted in reception in a well-resourced school in Sheffield. Her parents told me how she struggled to cope with the new environment in terms of language and culture. They were told that she used to kick, hit, and she was unable to talk to communicate with her classmates and the school staff. When Nura started school in 2017, her parents were concerned that she should learn English as soon as possible, therefore Nura watched the TV and several children movies e.g., Peppa Pig in English. However, they soon realised that Nura started to lose some of her Arabic language and spoke more English than before. At the time of the data collection, the family communicated in Arabic at home. I helped the family read their letters from doctors, the local authorities, and housing services as they had applied for a new house which was bigger than their current house. Nadir usually consulted me to help him with issues that he was not familiar with. This help and support had continued before, during and after the data collection.

5.3. Introducing Myself as a Researcher

As mentioned in the previous chapter, Walid and Yasir were comfortable to speak and interact with me because I had already known the family before inviting them to participate in the study. However, introducing myself to Nura as a researcher was difficult and required a lot of time and effort to develop

rapport because I first met Nura as a family friend in February 2018 when I visited the family to welcome Nura and her mother after they arrived from Sudan. I assume this was due to gender influences that might have affected Nura not to be fully engaged with me compared to Walid and Yasir.

On 14 September 2018, I met Nadir at the school when he dropped Nura. I handed him the consent forms and information sheets in Arabic for himself and his wife Mona as he requested, and because it was not possible to visit them at home due to some medical appointments he was booked for. I also handed him the forms in English to pass them to Nura. On 05 October 2018, Nadir and I met at the school again when he dropped his daughter. I helped him fill a consent form for Nura's school trip. He returned his and his wife's signed consent forms, and he asked me to come and help Nura with her consent form and information sheet by reading and explaining them to her. He mentioned that Nura was excited to meet me and understand what was required from her.

Therefore, during my first visit as a researcher in October 2018 when I tried to obtain Nura's consent, I explained to her that I needed her help in my "big university homework" as I called it. I read the information sheet and the consent form with Nura explaining what was required from her, how many times a week my visits were, and my role would be a student like her but at university who needed her help. I asked her about her full name; her age and explained to her that she was free to stop participating in the study at any time.

Extract 1:

Researcher: Ah em? Can you read this?

Nura in Arabic: ياتنا؟ (**Translation:** Which one?)

Researcher in Arabic: لا هنا (الهسي قريناها؟ قلنا شنو؟) (**Translation:** No. Here.)
(**Translation:** The one we've just read? What did we say?)

Nura: Hello!

Researcher in Arabic: أنا عندي هوم وريك كبير يا نوره عاوزك تساعدني فيهو أوكي!
(**Translation:** Nura, I've a very big homework, and I want you to help me. Okay!)

Nura in Arabic: أنا الهوم وريك حقي ياهو ده كملتو (Translation: I've already finished my homework!)

Researcher in Arabic: أي أنا الهوم وريك حقي بس بجي أتكلم معاك (Translation: Yes! My homework is just when I visit you at home and chat with you!)

Nadir in Arabic: إنتي عمو وجدي لمن يتكلم معاك قولي ليهو أوكي كويس (Translation: When uncle Wagdi says something, just say yes. Okay?)

Researcher in Arabic: خليها أنا جيت أتكلم معاها (Translation: No! just leave her. I just want her to read and understand what she will do with me.)

Nadir stepped in and said in Arabic: Time for bed 7 o'clock! 6 تعال ليها الساعة (Translation: Come to her at 6 pm).

Researcher: Okay! Can you write your name?

Nura spelled and wrote her name: N-U-R-A

Researcher asking Nura about the photos on the consent form: Do you like the pictures on the form?

Nura: The boy is nice, but the girl isn't!

(Visit1:19/10/2018-Nura's Interview)

I was trying to build a relationship with Nura because it was the first time to sit with her and had an informal chat with her. I intentionally used Arabic because I was not confident whether Nura would be able to understand me if I addressed her in English. In the first five/six lines of Extract 1, I tried to check Nura's ability of reading and understanding what was written on the consent and information sheet, "*Can you read this one?*" I explained to Nura what my big homework involved, "*Yes! My homework is just when I visit you at home and chat with you!*" Rather unfortunately, Nadir interrupted to negotiate the timings of my visits to Nura. By spelling her name and writing it on the consent form, Nura accepted to participate in the study and my role as a research student though she might have not fully understood what she agreed to. On each visit later, I revisited Nura's consent by asking her whether she would agree if I visited her to talk to me and participate in the study.

5.4. The Home Setting

The data collection process was a series of visits to Nura's home. I visited Nura's family at least once a week between October 2018 and October 2019. I spent between one and a half and two hours except in a couple of occasions where I was required to cut my visits short as stated above. These visits were regular except when there was a short/long holiday such as the half term, Easter, Christmas, or the summer holidays when the family preferred to travel or do other activities they liked to do. The visits to Nura's home were about twenty in total including the initial meetings to explain the process and her participation.

As opposed to Walid and Yasir, my visits to Nura's house went smoothly; and Nura showed less resistance. However, her parents were reluctant to leave Nura with me and constantly participated or even interrupted the interviews during each visit.

5.5. My Hybrid Role

Throughout my data collection and contact with Nura and her parents, I was labelled in different ways. I was treated and seen as a family friend and teacher in the same way Walid and Yasir's family treated me. However, Nura's family also regarded my visits and presence as a family support worker. Nura in particular seemed to enjoy my teacher behaviour in contrast with Walid and Yasir who tried to test quite how far they could push me when I behaved like a teacher. In the following paragraphs, extracts from the interviews are used to show how Nura and her family labelled me. It is essential to mention that the choice of the extracts is more related to their relevance rather than any chronological order or time of occurrence in the visits.

During visit sixteen, I consulted Nura whether to submit my "big university homework" in Arabic or English. Nura suggested that I should improve my English first because she thought that I speak only little English and more Arabic. So, I asked her to be my teacher to help me speak better English. She then designed a punctuation activity and spelling activities for me to answer. Nura willingly stepped into an imaginary role of acting as my teacher checking

my work and instructing me to behave as a good student who was required to “*cross his legs*” and listen to her when she told me what I was required to do. In Extract 2 below, Nura is acting as my teacher telling me to listen to her and follow her instructions:

Extract 2:

Researcher: Aha em? Is that right? Is that correct?

Nura: Let me check!

Researcher: Okay! So,

Nura: Em, let me check that! I have (Researcher: 5) five ice-creams. So, you got this one correct. Yeah. So, this needs a capital letter. What else (inaudible)? Okay, I done that, I done that. OOOOh!

Researcher: Aha em?

Nura: I think a lot something wrong!

Researcher: Which one?

Nura: Nothing!

Researcher: Aha em?

Nura: So

Researcher: Am I good student? Am I good?

Nura: If you want to be a good student, you need to cross your legs!

Researcher: I need to cross my legs?

Nura: Yeah!

Researcher: Okay, I'll do!

(Visit 16: 14/10/2019- Nura's Interview)

Nura appeared to be comfortable with my presence addressing me as if she were my teacher because this may have resulted from working and talking together for long periods. Nura also acted in this playful way because she possibly felt that I was close to her, an adult family friend, so all in all quite different to her real teacher at school.

Nura and her parents also often used the Arabic word “عمو” which means uncle in English. This word is an intimate expression to show respect and express a close relationship with an adult family friend in Sudanese culture. I was called uncle throughout my visits to Nura’s family. Extract 3 is one example to explain this friendship that Nura’s family had shown:

Extract 3:

Nura was talking to her doll. Nadir thought that Nura was misbehaving. He did not like the way Nura was talking to me.

Nadir: إتكلمي مع عمو كويس! (**Translation:** Nura! Talk to Uncle Wagdi properly!)

Nura: بتكلم معاهو كويس! (**Translation:** I’m talking properly with him!)

Researcher: لا هي بت شاطره نوره! (**Translation:** Nura is a good girl!)

(Visit 7:17/04/2019-Nura’s Interview)

In the above conversation, it can be understood that Nadir regarded my role as an adult family friend that Nura was required to respect and pay attention to when addressing me. I tried to eliminate any possible tension by praising Nura saying that “*Nura is a good girl!*” as well as appreciating her participation in the talk and study.

Other than being an uncle, I was also treated as a teacher that Nura should listen to and follow his instructions and guidance. On several occasions, Nadir in particular, asked Nura to follow me as I was supposed to be her teacher. In Extract 4 below, Nadir openly asked Nura to follow me as her teacher without interrupting or trying to misbehave:

Extract 4:

Nadir: نوره! خلي يدرسك! (**Translation:** Nura! Leave him teach you!)

Researcher: خليها! (**Translation:** Just leave her!)

Nura: Let me do it!

Researcher: Just one minute!

Nadir: Silent, Nura!

(Visit 14: 24/07/2019- Nura’s Interview)

In the above extract, Nadir used the expression “*Nura! Leave him teach you!*” to explicitly label me as a teacher. Nadir also instructed Nura to stay silent because the teacher needs to talk, “*Silent, Nura!*” indicating that I was Nura’s teacher rather than just a family friend or a researcher.

During visit thirteen, Nadir asked me to support Nura with her homework which was due on a couple of days later. Even though this was not something I planned to do as part of the research, on balance I decided to agree to this. In Extract 5 below, I supported Nura to complete her homework at the end of my visit:

Extract 5:

Nadir: وجدني! بعد تخلص مع نوره ممكن تساعدنا في الهوم ويرك حقها؟ (Translation: Wagdi! When you’re done with Nura, can you help her with her homework?)

Researcher: حاضر! (Translation: Okay!) Shall we look at your homework?

Nura: Yeah!

Researcher: Okay!

(Visit 13: 17/07/2019-Nura’s Interview)

As mentioned above, I was regarded as a support worker that the family relied on to access public services as well as reading and explaining letters from health services and local authorities. This role continued throughout all my visits to Nura’s family. For example, on visit nine, I finished my visit with helping Nadir complete a provisional driving license application for his wife. I did not record this as I handled very sensitive information. Extract 6 shows how Nadir considered me as a family support worker:

Extract 6:

Nadir interrupted: وجدني بعد تنتهي من نوره ماشي وين؟ (Translation: Wagdi! When you finish with Nura, where are you going?)

Researcher: عندي مواعيد مع زول! الساعة 7 و نص حاجة بالشكل ده! (Translation: I’ve an appointment with someone around 7:30 pm)!

Nadir: أها! (Translation: I see!)

Researcher: مالك عندك حاجة؟ (Translation: Do you need help with anything?)

Nadir: لا عندي حاجة كده زي شبه فورم عاوزك تمللي لي! أجيك في بيتكم! (Translation: I just have something like a form which I would like you to fill it for me! I can come to your house!)

Researcher: أنا مارق! أنا ما ماشي البيت طوالي! (Translation: I'm meeting someone! I'm not going home!)

Nadir: أها! (Translation: I see!)

Researcher: بنشوف! بنملاهو لكن! لو ما حاجة مستعجلة يعني؟ (Translation: We'll see! I'll fill it if! Is it something urgent?)

Nadir: مستعجلة والله! (Translation: It's really urgent!)

Researcher: كدي بنشوف غايثو بعدين! أوكي! (Translation: We'll see later! Okay!)

Nadir: أنا مارق هسه! (Translation: I'm leaving now!)

Researcher: خلاص خير! (Translation: Okay!)

Nadir: خير! (Translation: Okay!)

(Visit 11: 03/07/2019-Nura's Interview)

Nadir was trying to make use of my presence to support him complete his tax credit form rather than interviewing Nura for my research. I felt somewhat pushed by him to cut my visit with Nura short in order to have time to complete the form instead, Nadir used the two phrases *"It's really urgent!"* and *"I'm leaving now!"*

There is also evidence in the data that Nura considered me not just an uncle, but also an adult who could be trusted to enter into her imaginary world. During my visits and interactions with Nura, she showed interest in imaginative dramatic play on several occasions. For example, on my second visit, I was trying to start a conversation while Nura was busy playing and talking to her dolls and toys. I followed her will to engage in an imaginative dramatic play activity rather than talking about any other topic or issue:

Extract 7:

Researcher: أها كويس! دايراني ألعب بي شنو إنتي؟ (Translation: Okay! What do you want me to play with?)

Nura: A! إنتا داير تلعب بي ده؟ (Translation: Do you want to play with this one?)

Researcher: ده شنو ده؟ كدي وريني ليهو؟ (Translation: What's this? Can you show me please?)

Nura: هو ما بلبس ده! ده حق زول تاني (Translation: He doesn't dress this! This is for someone else!)

Researcher: ده حق منو؟ (Translation: Whose is this one?)

Nura: إده حق نانا (Translation: This is Nana's!)

Researcher: نانا منو؟ (Translation: Who's Nana?)

Nura pointing to a doll: إنانا ديكا (Translation: This one is Nana!)

Researcher: نانا دي؟ (Translation: This one is Nana?)

(Visit 2:07/11/2018-Nura's Interview)

As mentioned in Section 5.3, I intentionally used Arabic on my first visit to support and guide Nura to understand my role as a researcher; and read and understand the consent form and information sheet (Appendix 1) of the study about "my big university homework". Using Arabic resulted directly to trying to explain the consent form and information sheet as well as trying to help Nura understand what was required from her. My role as a fully bilingual conversational partner was also evident as Nura was able to code switch with me throughout after this initial careful introduction in Arabic:

Extract 8:

Researcher: Ah em? Can you read this?

Nura in Arabic: ياتا؟ (Translation: Which one?)

Researcher: Can you read this one?

Nura: دي الفيهها كا؟ (Translation: The one that has "C"?)

Researcher in Arabic: لا هنا (Translation: No. Here.) الهسي قريناها؟ قلنا شنو؟ (Translation: The one we've just read? What did we say?)

Nura: Hello!

Researcher: Hello! Do you understand what it means "Hello"? Do you understand what it means? (Nura nods "Yes") What it means?

Nura in Arabic: معناها (Researcher: Ah em?) لمن الزول يلقي زول و الزول يلقي زول هم (Translation: It means when someone meets another person; they wave to each other "Hello")

Researcher: ويفينق كدي أيوه تمام بعملو (Translation: They wave to each other "Hello". Yes, like this! Okay!) Good girl!

Nadir in Arabic: قال ليك إنتي بتقدي تقري الكلام ده! (Translation: He asked you if you could read what is written here!) قول لي هو يس و لا ما بتقدي قول لي هو نو (Translation: If you can, say "Yes"; and if you can't, say "No".)

(Visit 1:19/10/2018-Nura's Interview)

In summary, Nura and her family regarded my role in the same way as Walid and Yasir's family as they treated me as a family friend, a support worker, and a teacher. This is in line with Jordan (2006:170)'s claim that *"family members attempt to construct a role for the researcher and define the situation according to their needs, understandings and experiences."* In this way I was able to establish my positionality in the family environment and the authority around my role.

5.6. Nura's Story

The interviews transcription and coding processes of Nura's data sets have shown that there are similarities and differences between Walid and Yasir's and Nura's data sets. The most relevant similarity, for example, is that Nura also showed both covert and overt resistance when I asked her to talk to me and do the activities that I set.

In the following sections, Nura's findings will be presented using extracts reflecting themes from the data to show how Nura expressed her views and opinions on these topics. Table 6 below shows the themes that will be discussed:

Table 6: Nura's Data Themes

	Themes
1	Resistance to Activity/Talk
2	Mixed Experience about School

3	Positive Memories about Sudan
4	Perceptions of a Good/Best Teacher
5	Perceptions about Supporting Newly Arrived Children

5.6.1. Resistance to Activity/Talk

Most of the time Nura appeared to be more than engaged, and she participated enthusiastically in the conversations and activities that I set, and she even initiated conversations and activities. However, sometimes Nura had also shown some resistance even if not as much as Walid and Yasir in the previous chapter. On several occasions, she changed the topic, rejected my suggestions, or completely rejected to talk about some aspects of her learning, her school in Sheffield or nursery in Sudan. For example, at the end of visit three, I suggested to show Nura some learning websites to help her improve her English, however, she rejected my initiative:

Extract 9:

Researcher: Okay! So, do you do any maths in your iPad?

Nura: Aha em!

Researcher: Do you do any English?

Nura: Aha em!

Researcher: Shall I show you a website for English?

Nura: Aha em!

Researcher: Aha em?

Nura: دي الغنية دي! إحضر الغنية دي! (**Translation:** I want to listen to this song!)
عاجاباني! (**Translation:** I love this song!)

Nura: إنه لزي تاون! (**Translation:** This is called Lazy Town!)

Nura showed me the games she played on her iPad.

(Visit 3:21/11/2018-Nura's Interview)

The one syllable answer in lines (2, 4 and 6) above indicate that Nura was not too enthusiastic about my questions (Ah em) and when I wanted to show her

a website, she did not accept the idea of watching videos or listening to audios on the website that I intended to show her. Instead, Nura preferred to listen to a song, "*I want to listen to this song! I love this song!*" Nura might have been bored as this conversation was at the end of visit three, so she may have been simply signalling me to leave her play.

During visit five, the focus was on whether Nura preferred to speak in English or Arabic. I asked Nura at the beginning of my conversation if she would like to speak in Arabic or English. Nura chose English. Then, I intended to scaffold Nura to tell me if she could read and write in Arabic. She was not willing to write in Arabic. She preferred to write in English:

Extract 10:

Researcher: Short sounds? So, do you know how to write in Arabic?

Nura: I know how to write my name in Arabic!

Researcher: So, can you write your name in Arabic?

Nura very excited: Yeah

Researcher: Okay! This is your name in Arabic, right?

Nura: Aha

Researcher: Do you know how to write any other name? Shall I take photos of these ones?

Nura: What?

Researcher: You can write them here, aha, hm, so, this one

Nura: I want to write

Researcher: Aha, what do you want to write?

Nura pointing with her finger to a word: This one

Researcher: Okay, so write it

Nura: This one is

Researcher: Aha

Nura: I want to write something different now!

Researcher: Aha em?

Nura: I'm writing something different in English!

Researcher: You said, you said you want to write this one!

Nura: Well, I don't want!

Researcher: Is it difficult?

Nura: Yeah

Researcher: Is it difficult this one?

Nura: I want to do

Researcher: Shall I show you how to write it?

Nura: No because I'm doing something different

Researcher: Okay, that's fine, yeah

Nura: No, because I'm doing something different with those wordings
(overlap) Researcher: Okay, that's fine, do it, yes!

(Visit 5:20/03/2019-Nura's Interview)

In response to my first question, Nura answered enthusiastically that she could write her name in Arabic. She even answered (*Yeah*) indicating that she accepted my suggestion to write her name in Arabic. She wrote her name in Arabic; however, when I wanted to see if she could write other names in Arabic such as her father's or brother's, Nura covertly resisted to accept the activity I suggested. I checked twice if Nura thought that was difficult, but she was focused on writing in English not in Arabic. It might be understood that Nura's resistance was due to her limited Arabic knowledge, or she did not wish to discuss any aspects about her Arabic literacy. This could be my own interpretation and speculation as Nura might not be interested elaborating on the topic.

During visit seven, I intended to explore Nura's perspectives about her best day at school. I started my conversation with her by asking if she enjoyed her day at school. Then, I asked Nura to write about her best day at school. She started writing about it, however suddenly Nura rejected to continue writing and told me that she preferred to do maths instead of writing:

Extract 11:

Researcher: Do you have a best day at school?

Nura: Yes!

Researcher: What do you do on your best day at school?

Nura: I do phonics!

Researcher: Okay! So, can you write for me in "my best day at school"? Do you have a pencil?

Nura: Aha em!

Researcher: Okay!

Nura: This one, No! I'm gonna do this one! Yeah, this one!

Researcher: Okay! So, can you? How long would like me to give you?

Nura: A!

Researcher: Five minutes, ten minutes?

Nura: No!

Researcher: Aha em?

Nura: I want to get 20 minutes!

Researcher: 20 minutes? Okay! So, what are going to write about? My best day at school, right?

Nura: My best day at school

Researcher: Yes! So, can you write it?

Nura: Okay!

Researcher: My best day at school. Just tell me what you do at your best at school!

Nura: I do phonics!

Researcher: The best thing you do at school! The best thing that you like about school! It's not just phonics! So, can you

Nura interrupted: I think colouring and playing!

Researcher: You didn't write it? You didn't write that!

Nura: I know! I'm just going to think something for maths!

Researcher: Okay! Okay! Shall I leave you thinking?

Nura: I think you should give me a number (Researcher: Aha em?) and that I can write an another number, so I can write them equals what!

Researcher: So, you want me to give you maths now?

Nura: Aha em!

Researcher: So, you don't want to tell me about your best day at school?

Nura: Aha em!

Researcher: Okay! Because you started saying that my best day at school starts with colouring and (Nura: Playing) playing with a bike

Nura: Yes!

Researcher: Okay! What else?

Nura: I want to do maths now!

Researcher: You want to do maths? So, what do you want to do in maths?

Nura: I want to write the numbers that equals the answer!

Researcher: Okay! So, can do it alone or do you want me to give you some, (Nura: numbers) some numbers?

Nura: I want you to give me some numbers!

Researcher: Okay! So, can you do it alone or do you want me to give you some, (Nura: numbers) some numbers?

Nura: I want you to give me some numbers!

Researcher: Okay!

(Visit 7:17/04/2019-Nura's Interview)

Nura overtly refused to continue writing about her best day at school as she preferred to do maths, "*I want to do maths now!*" So, we continued talking about maths, and I asked her to answer three maths questions (addition and subtraction). She went to the kitchen to do them.

One more example of Nura's resistance to talk or be engaged in an activity was on visit thirteen when I was trying to scaffold Nura to explain how an imaginary newly arrived girl should be supported by her teachers:

Extract 12:

Researcher: A little bit? But if that girl her mother speaks a little bit English, how can you communicate with her mum?

Nura was whistling

Researcher: How are you going

Nura interrupted: I don't want to talk anymore!

Researcher: You don't want to talk anymore?

Nura: No, I'm not!

Researcher: Why?

Nura did not respond

Researcher: Why?

Nura: Because I don't want to!

Researcher: Are you angry with me?

Nura: No!

Researcher: Aha em?

Nura: I just want to read what I did!

(Visit 13:17/07/2019-Nura's Interview)

Nura overtly resisted to continue discussing how the newly arrived imaginary girl should be supported, *"I don't want to talk anymore!"* Nura explicitly preferred to read instead of talking about what I was trying to encourage her to explain any plan for supporting the newly arrived girl. She said, *"I just want to read what I did!"* It might be understood that Nura did not want to talk anymore because her limited English did not allow her to express herself or she may have lost interest in the topic. It could just have been that she wanted to pursue her own agenda and not do what I wanted (whatever that was).

Nura also initiated and started some conversations and activities. As mentioned above, this engagement has resulted from Nura enjoying my teacher role and behaviour as well as she seemed to copy my teacher behaviour and role during several visits and interviews. However, it could be understood that Nura changed the topic and suggested new ideas/activities to resist engaging or participating in the topics or activities that I started or suggested.

An example of Nura changing the topic several times was during visit five when I had a conversation with her about her first days at school e.g., what language she spoke, how she felt, or any memories. Nura stopped talking and she drew a girl. I scaffolded her to talk about the girl she drew:

Extract 13:

Researcher: If you want to, to, if you want to speak to the teacher, how did you speak to her, when you first started?

Nura: I was a bit shy! So, (researcher laughs) I come, the, the, then I was just walking when it was time for playing, I just walking, and a bit tired!

Researcher: Okay, okay, so

Nura was drawing a girl

Researcher: What are you drawing now?

Nura: Yes, some

Researcher: You're colouring, right? What have you drawn?

Nura: I'm going to do yellow hair, and rainbow dress, and here I'm going to do yellow.

Researcher: What is her name?

Nura: Ropnzi, Rapunzel!

Researcher: Can you speak to her in Arabic?

Nura: Well, I'm going to teach her how to speak in English in a minute, when he, she, she started to go in a new school

Researcher: Okay, so, you're going to help her how, how to learn English?

Nura: Yes

Researcher: Okay

Nura: Is just to add for a pretend, because I'm just colouring her

Researcher: Okay, now yes, now you said you're going to help her how she can, how she can (Nura interrupted)

Nura: Do you want me to draw a school?

Researcher: Yes, you can do, you can do! Say, so, how are you going to teach her?

Nura: A!

Researcher: Hm?

Nura: She can go to her school and then she will learn how to do English

Researcher: So, can you teach her how to do English?

Nura: No!

Researcher: You didn't want to teach her how to, how she can learn English?

Nura: But, but it's a surprise!

Researcher: Surprise for whom?

Nura: You!

Researcher: For me?

Nura: Yeah

Researcher: Okay I'm waiting yes for the surprise!

Nura laughs

Researcher: Hm?

Nura laughed: I'm only joking to you, she does speak English!

Researcher: She knows how to speak English? Okay, okay, why? because she has been here for a long time?

Nura: No!

Researcher: Hm?

Nura: For just one!

Researcher: Just one, one year?

Nura: Yes!

(Visit 5:20/03/2019-Nura's Interview)

Nura suddenly stopped talking about her first days at school. She engaged in a drawing activity which I enjoyed and scaffolded her to talk about. I showed interest in the girl that she drew, and I even tried to encourage her to explain if this girl was able to speak English. Nura accepted my suggestion and volunteered to teach Rapunzel English. However, Nura tried to change the topic by suggesting drawing a school, "*Do you want me to draw a school?*" Nura covertly tried to resist any discussion relating to her first days at school or her limited English which I suggested in the girl that she drew. Nura initiated the activity, but then suddenly changed the topic and she even explained that she was not serious about what she was drawing "*I'm only joking to you, she does speak English!*" Nura may have changed the topic twice about what to talk about because she was unable to express herself in English.

Nura often suggested new topics for conversation, and she even took the initiatives and the lead to suggest activities or tasks. One more example was during visit eleven when I asked her about her day at school. Nura showed me what she learnt about using long and short vowels with examples:

Extract 14:

Researcher: Aha em, how are you? Are you okay? how was your day at school? Was it funny? Was it boring or?

Nura: Fun!

Researcher: Was it fun? What did you do at school?

Nura: We had to (Nura was thinking)

Researcher: What was fun? What was the most fun at school? What was the funniest thing at school?

Nura: Phonics, write, I love writing and playing!

Researcher: Really? So, did you do phonics writing?

Nura was thinking

Researcher: Did you listen to phonics, or you said them or?

Nura: I listened to phonics! First, we, we had

Researcher: What phonics did you do?

Nura: We've been learning about the "ie" one which is the "i" and "e"

Researcher: Okay!

Nura demonstrating in writing: With the "I" like this! Shall I show you?

Researcher: Shall we sit, shall we sit? Do you want to show me?

Nura: Yeah! And I want, do you know what the "I" is?

Nadir was talking to Mona (inaudible)

Researcher: Okay, yes! Come here and show me!

Nura: The "I" is this one

Researcher: Aha, what else?

Nura: I mean "ee"!

Researcher: "ee"?

Nura: Yeah, this is a "ee"!

Researcher: Okay! Can you give me an example of a word?

Nura was still whistling

Researcher: Can you give me an example of word?

Nura: It means like "ch" and "ee"

Researcher: Can you give me a word?

Nadir: Good girl!

Researcher: For example, if I write this here, if I write this, how do you read this one?

Nura: I, i, e

Researcher: Lie! So, this means this is "ie"! This one is "ie"! Lie, lie, don't lie!

Nura was laughing

Researcher: Can we tell people not to lie?

Nura: And I know another "ee" sound!

Researcher: Aha em?

Nura: Which can be an "e" sound!

Researcher: Okay!

Nura: It's like this!

Researcher: Okay! Aha, can you give me a word?

Nura: Yeah!

Researcher: Aha em?

Nura: Let me do like this! I do like this "cheese"!

Researcher: Yeah! Let me get my things out!

Nura was writing and whistling

Nura: I writed "lier"

Researcher: Liar? Aha and this one?

Nura: And again!

Researcher: This one? What is this word?

Nura: "cheaf"

Researcher: Chief? Okay! Can you give me an example? Aha? Do you eat this at school?

Nura: Yeah! "pea"

Researcher: Aha, so, one pea, two?

Nura: "Peas"

(Visit 11: 03/07/2019-Nura's Interview)

Nura initiated the conversation and the activity about long and short vowels demonstrating how some short and long vowels should be spelled and pronounced using short and simple words. Nura was showing off her English knowledge which her father, Nadir was proud of her- as he praised her, “*Good girl!*” It can also be seen that I showed a teacher behaviour guiding and scaffolding Nura to illustrate the sounds by giving some examples. Nura appeared to enjoy this behaviour.

5.6.2. Mixed Experience about School

Throughout my visits and interviews with Nura, she expressed both positive and negative experiences and comments about her learning, friends, teachers, and the overall school environment. First, Nura’s negative stances will be discussed. For example, during visit ten I showed Nura some activities sheets. She chose to do some word search and matching words and sentences to pictures which she enjoyed and told me that they were fun. I asked her if they did these at school. In Extract 15 below, Nura expressed her boredom about school activities:

Extract 15:

Researcher: Do you do that at school?

Nura firmly: No!

Researcher: Okay, do you want to tell your

Nura interrupted: At school it’s so boring! We just have to learn until my tummy gets, gets hungry!

Researcher: Okay!

Nura: And we keep on just learning, and even when my tummy gets now really hungry, then we go to lunch!

Researcher: Okay, so you don’t fun at school?

Nura: What?

Researcher: So, learning is not, is not fun at school?

Nura firmly: No! Just playing!

Researcher: Playing is fun?

Nura nodded "Yes"

Researcher: So, you do a lot of learning?

Nura firmly: Yeah! Like ten, or twenty learnings!

Researcher: Okay!

(Visit 10: 26/06/2019-Nura's Interview)

Nura seemed to clearly indicate that she did not enjoy learning at school because they did a lot of learning rather than playing, *"At school it's so boring! We just have to learn until my tummy gets, gets hungry!"* This is why she said her school was boring.

Another example of Nura expressing negative experience or comment about her school was during visit eleven. I engaged Nura in interactive learning by acting out the story of "The Rainbow Fish" in a narrative style with both audio and pictures:

Extract 16:

Researcher: Do you love to?

Nura: Em?

Researcher: Do you love to have that at school?

Nura: What?

Researcher: Do you love to have, to listen to stories and look at the photos a, on, on the board?

Nura was thinking

Researcher: Do you love to do that?

Nura was still thinking

Researcher: A?

Nura: Yes!

Researcher: Tell me why?

Nura: Because it's so much fun!

Researcher: So, is it very boring at school?

Nura: Em, I hate it!

Researcher: Do you listen

Nura interrupted: We just have to learn, and learn, and learn, and learn, and learn, and learn, and learn. Keep on learning! Then, at the, like five or seven hours and minutes we have to go to lunch!

Researcher: Okay! Has the teacher ever read a story to you?

Nura: Em! Yeah!

Researcher: Okay! Just reading?

Nura: Yeah! Yeah!

(Visit 11: 03/07/2019-Nura's Interview)

Nura described a negative experience about her learning at school, stories in particular, because her teacher just read stories rather than possibly using stories as interactive learning. Nura explicitly expressed her frustration with this type of learning saying, *"We just have to learn, and learn, and learn, and learn, and learn, and learn, and learn. Keep on learning! Then, at the, like five or seven hours and minutes we have to go to lunch!"* This exaggerated repetition indicates that she was sometimes bored about her learning at school. The lack of interactivity is addressed more explicitly in the next extract (Extract 17).

During visit fifteen, Nura mentioned another negative experience at school. I asked her if she enjoyed Year 1 or Year 2, she told me that she liked Year 1 more than Year 2:

Extract 17:

Researcher: So, you're staying in Year 1 and Year 2 for, for too long on the carpet?

Nura firmly: Yeah!

Researcher: So, you don't like (Nura interrupted)

Nura sadly: Yeah! That was five minutes!

Researcher: Five minutes?

Nura: Yeah!

Researcher: So, you're doing a lot of learning now?

Nura: Yeah!

Researcher: So, you (Nura interrupted)

Nura: And my, I was getting bored!

Researcher: So, you want to do more playing than work?

Nura: Yeah!

Researcher: Why?

Nura: It was boring, just talking!

Researcher: But, but can you we stay the same all our life?

Nura: I know!

(Visit 15: 02/10/2019-Nura's Interview)

Nura constantly expressed her boredom about her school learning and even showed negative views on teachers' approach to learning. Nura explained this by saying at school, *'It was boring, just talking!'* The difference between this extract and the previous one is that Nura explained that school was boring because there was a lot of talk. Nura may have referred to the time when there was some input from the teacher because she might not have fully understood what the teacher was teaching or asking her to do.

Though Nura often described school in negative terms, at other times, such as in this section below, Nura talked about some school activities enthusiastically and expressed positive memories or experiences. This positiveness had also continued throughout my visits and interviews with Nura. For example, on visit seven, I asked Nura to write about her best day at school. She told me that the best activities she enjoyed were phonics, colouring and playing:

Extract 18:

Researcher: My best day at school. Just tell me what you do at your best at school!

Nura: I do phonics!

Researcher: The best thing you do at school! The best thing that you like about school! It's not just phonics! So, can you

Nura interrupted: I think colouring and playing!

(Visit 7:17/04/2019-Nura's Interview)

Nura's learning experience on her best day at school was through a mixture of activities i.e., phonics, colouring and playing.

Another example of Nura's positiveness about her school in Sheffield was mentioned during visit fourteen. I asked Nura what games or activities she enjoyed at school. She told me about a game that they played at their play time outside. She even suggested a hopping game that I should learn and play with her:

Extract 19:

Researcher: So, what happened in the class today? Was it the last day of the school?

Nura: Yeah! Yeah! Now it's a big holiday!

Nadir: Today, it's play day only!

Researcher: What happened?

Nura: We played and hopped, hopped!

Researcher: You just played hopping, hopping!

Nura: Yeah! Oh, I got a game!

Researcher: Aha em?

Nura: عمو وجددي! (**Translation:** Uncle Wagdi!)

Researcher: Yes! Yes!

Nura: This is how. This is called hop without falling in the

Researcher: Pictures?

Nura: Wobbly line!

Researcher: Okay! Shall I do that?

Nura: No, you don't know how to play! You can only go over it like this!

Researcher: Yeah, but I can hop! Now you, you didn't stay

(Visit 14:24/07/2019-Nura's Interview)

Nura excitedly reported about a hopping game at school, *"Yeah! Oh, I got a game!"* She even showed me how to hop as she thought that I did not know how to hop, *"No, you don't know how to play! You can only go over it like this!"*

During visit nine, I asked Nura what was the best activity that she enjoyed at school on the day I visited her at home. She explained that she liked literacy. The conversation continued for a long time as Nura took long turns explaining her skills in literacy:

Extract 20:

Researcher: Okay! Have you been given any award for writing?

Nura: What?

Researcher: Have you been given any price or award, a certificate or something because you did a good writing?

Nura: I had got!

Researcher: You've got one?

Nura nodded "Yes"

Researcher: Why?

Nura: Because nobody else used the word "gloomy" and everybody said "sad" and "gloomy" is more, is more, is more, because "sad" is still "gloomy"; but Miss said we just have to add "sad" into another word so, that's why nobody else did. So, one of my friends did, but now they haven't!

Researcher: Okay!

Nadir: كرموها في دي في المدرسة! (**Translation:** She was awarded a certificate for this at school!)

Researcher: Okay! So, you've been, you've been celebrated? So, you got award because in the assembly, in the assembly, because you're the only person who used the word "gloomy" and "sad"?

Nura: No!

Researcher: Aha em? Because you did very nice handwriting?

Nura nodded "Yes"

Researcher: Okay, good girl! When was that?

Nura: long time ago!

Researcher: Was it in Year 1 or Reception?

Nura: Year 1

Researcher: Okay!

Nura: I want to this one next!

Nadir: في التيرم الفات! **(Translation: That was last term!)**

Researcher: A! Shall I leave it for you?

Nura: Aha em!

Researcher: Shall I leave it for you? Or you want to do it now?

Nura: Do it now!

Researcher: Okay! Shall I number that for you? Let me number it, okay! So, shall I number the pictures? 1, 2, 3, 4,5

Nadir: هسي كده أنت زي البتلعبها! هي بتحب اللعب! بتحب طريقتك دي تاني! اه! ما بتمل!
(Translation: It seems to me as if you were playing games with her! She likes playing games. She'll love your way of working with her. Yeah! She'll never get bored!)

Researcher: أيوه! **(Translation: Yes!)**

Nadir: active! هي دايره تكون **(Translation: She wants to be active!)**

Researcher: أيوه! **(Translation: Yes!)**

(Visit 9:20/06/2019-Nura's Interview)

Not only did Nura enjoy playing, colouring and phonics at school because they were actively engaging her in learning, but she also enjoyed getting an award on her good handwriting. Nadir confirmed at the end of the extract that Nura enjoyed active learning through playing, *‘It seems to me as if you were playing games with her! She likes playing games. She’ll love your way of working with her. Yeah! She’ll never get bored!’*

5.6.3. Positive Memories about Sudan

As mentioned in the introduction of this chapter, Nura arrived in UK in 2017 starting school at reception level. I invited Nura and her family to participate in the study in August 2018; and I collected my data through home visits between October 2018 and October 2019. I realised that Nura was still attached to her family and friends in Sudan because she was still classified as a newly arrived child.

On several occasions, Nura told me that she used to be nervous, shy and she even did not speak. For example, during visit five, Nura talked about her first days at school:

Extract 21:

Researcher: Aha, aha, aha (Nura was looking at her notebook)

Nura: A, I don't remember!

Researcher: If you want to, to, if you want to speak to the teacher, how did you speak to her, when you first started?

Nura: I was a bit shy! So, (researcher laughs) I come, the, the, then I was just walking when it was time for playing, I just walking, and a bit tired!

Researcher: Okay, okay, so

(Visit 5:20/03/2019-Nura's Interview)

Nura's first quick answer that she cannot remember is a good way to move away from an unpleasant memory. She struggled on her first days at school feeling shy to communicate because of her limited English. She expressed how she felt, *‘I was a bit shy! So, I come, the, the, then I was just walking when it was time for playing, I just walking, and a bit tired!’* This is why she

was recalling several positive experiences and memories. On my second visit to Nura, she told me that she wanted to go back to Sudan because she missed her family and friends from her nursery there:

Extract 22:

Researcher: طيب إنتي وريني إنتي بتحبي الفصل الإنتي هسه فيهو و لا بتحبي الروضة في السودان؟
(**Translation:** Okay! can you tell me which one you like best: your class in Sheffield or your nurse in Sudan?)

Nura: الروضة (**Translation:** My nursery in Sudan)

Researcher: الروضة حقت السودان؟ (**Translation:** Your Nursery in Sudan? Why?)

Nura: Aha em!

Researcher: ليه؟ (**Translation:** Why?)

Nura: لأنو هنا حلوة و أنا دايرة امشي السودان (**Translation:** Because here is lovely, but I would like to go back to Sudan!)

Researcher: داير تمشي السودان؟ و الله؟ (**Translation:** Do you want to go back to Sudan? Really?)

Nura: Aha em!

Researcher: ليه داير تمشي السودان؟ (**Translation:** Why do you want to go back to Sudan?)

Nura: لأنو دايرة (**Translation:** I just want to!)

Researcher: لأنو دايرة بس كدي؟ (**Translation:** Because you just want to?)

Nura: Aha em!

Researcher: و لا إنتي إشتقتي لي ناس السودان؟ (**Translation:** Or you just missed your family and friends from Sudan?)

Nura: لأنو دايراهم (**Translation:** I just want to see them!)

Researcher: بتحبهم شديد؟ (**Translation:** Do you love them so much?)

Nura interrupted: إما دايرة أقعد هنا (**Translation:** I don't want to stay here!)

(Visit 2:07/11/2018-Nura's Interview)

Though Nura told me that she wanted to go back to Sudan, she did not provide more information why. She might not be able to explain why because this is a rather abstract topic.

In the same conversation of visit two above, Nura explained why she wanted to go back to Sudan:

Extract 23:

Researcher: طيب! أنتي قلتى بتحبي الروضة هناك في السودان أكثر من هنا؟ عشان هنا إنجليزي كثير و قراية كتيرة؟ صاح؟
(**Translation:** Okay! You said that you love your nursery in Sudan more than your school in Sheffield? Because here too much English and learning, right?)

Nura: Aha em! و هناك ما بدونا كتابة كثير! (**Translation:** And there, they don't give us too much writing!)

(Visit 2:07/11/2018-Nura's Interview)

Nura provided one more reason about why she wished to go back to Sudan, *"And there, they don't give us too much writing!"* This explains that Nura missed all the play at her nursery in Sudan because there had been too much learning in her school in Sheffield.

Nura continued to be attached to her home country Sudan in contrast with Walid and Yasir who were distancing themselves from belonging to Sudan in the previous chapter. During visit five, Nura was talking about her doll, which/who I tried to suggest was from Sudan:

Extract 24:

Researcher: I think she's from Sudan, she isn't from America? She looks like she's from Sudan, right?

Nura: But I'm from Sudan!

Researcher: You're from Sudan?

Nura: Mm

Researcher: What do people in Sudan speak?

Nura: Arabic!

Researcher: Arabic, do they speak, do they speak English?

Nura: No, just Arabic

Researcher: Why they don't speak English?

Nura: Because they don't know how to speak in English!

Researcher: How do you speak to your grandma?

Nura: Just in Arabic

Researcher: In Arabic. Why?

Nura: Because woo, in a long time ago, I didn't know how to, how to talk in English!

(Visit 5: 20/03/2019-Nura's Interview)

Nura expressed that she was still attached to Sudan her home country, *"But I'm from Sudan!"* not her doll whom she linked to America not Sudan. Also, Nura engaged in a conversation about what language is spoken in Sudan.

5.6.4. Perceptions of a Good/Best Teacher

Throughout my interviews and interactions with Nura, I have tried to encourage her and scaffold her to explain and express her views on what makes a good/best teacher. During visit five, I tried to see how Nura perceived the qualities of a good/best teacher. Nura expressed some insightful views on a good/best teacher:

Extract 25:

Researcher: Okay! (pause) Who's your best teacher at school?

Nura: What?

Researcher: Who's your best teacher at school?

Nura: Miss Paul, Miss Moore, Miss Tony, and Miss Boot, and that Miss but I don't know what's her name!

Researcher: Why do you like them; why do you think that they're the best? Why?

Nura: Because they (long they)

Researcher: Aha.

Nura: Because they (pause)

Researcher: Hm

Nura: They're best teachers ever.

Researcher: They're the best teachers ever?

Nura: Hm

Researcher: How? How come? How come they're the best teachers ever?

Nura: Because, in a long time ago, I didn't know what learning, but now I do and they're my best friends ever!

Researcher: So, they helped you, you mean?

Nura: Yes!

Researcher: They helped you when you first started school?

Nura: Yes, they did

Researcher: How did they help you? Can you tell me?

Nura: Yes, they teach me, how to and teach every class how to

Researcher: How to? How to do what?

Nura: How to (hesitation)

Researcher: Hm, how to do what? How to play?

Nura: Yes, and how to learn!

Researcher: How to learn?

Nura: Yes

Researcher: Okay, okay. A, what did they teach you then?

Nura: Hm (hesitation)

Researcher: Can you tell me? What did they teach you?

Nura: English!

Researcher: English and?

Nura: Nothing else!

Researcher: Nothing else!

Nura: Yes

Researcher: Okay, so

(Visit 5: 20/03/2019-Nura's Interview)

Nura regarded her teachers as the best teachers as she recalled her first days at school when she did not know any English, *"Yes, they teach me, how to and teach every class how to."* I encouraged her to provide more details on what she meant by *"how to"*. Nura explained that her teachers taught her English. Though Nura reported in the previous sections that her school was boring, she described her teachers as the *"best teachers and friends ever"*.

Another example of Nura's perceptions about what makes a good/best teacher was during visit fifteen when she expressed that her teacher was the best because of her creative teaching approach:

Extract 26:

Researcher: Who's your teacher?

Nura: Miss Ward!

Researcher: Miss Ward? Is she a good teacher?

Nura: Yeah!

Researcher: How? Can you tell me?

Nura: No!

Researcher: You can't tell me?

Nura: I know why! Because when this was the first time, we went here, she let us make toy story forks!

Researcher: Okay! She was very kind? So, what, what (Nura interrupted)

Nura: I mean, I mean, even make forkies

Researcher: Really?

Nura nodded "Yes"

Researcher: So, you made forky?

Nura: But we didn't have a spoon, we didn't have a fork, we had a spoon who is more like spoony

Researcher: So, you made a spoony faces?

Nura: Yeah!

Researcher: Were they smiley?

Nura: Yeah!

Researcher: Very smiley? (Nura interrupted)

Nura: Because, because we, o em, forky always smile

Researcher: Okay!

Nura: And it has a long eyebrow altogether!

(Visit 15: 02/10/2019-Nura's Interview)

Nura mentioned that her teacher was the best as she let them make toys, '*she let us make toy story forks!*' Nura as a newly arrived child had enjoyed this creative way of teaching because this probably did not require talking or complex input and she may have been able to copy other children.

One more example of Nura's perceptions of a good/best teacher was explained during visit fifteen as Nura added new criteria for a good/best teacher:

Extract 27:

Researcher: Okay! You have a drink of water?

Nura: Yeah!

Researcher: Okay! Does she help children who struggle while they are learning?

Nura: Yeah!

Researcher: How?

Nura: They say, "Oh, Miss Ward!" They put their hand up, and Miss Ward comes to them, and say, "What happen?" They say, "I don't know to spell this." Then Miss Ward tells them how.

Researcher: Oh, this is very nice! This is very nice! So, what else does she do (Nura: I don't know!) that makes her a good teacher?

Nura: I don't know!

Researcher: Do you like her teaching?

Nura excitedly: Yeah, because when it's our play, lets them watch a movie!

Researcher: Okay! What kind of movie?

Nura thinking: Em!

Researcher: Can you tell me the name of the movie that you watched?

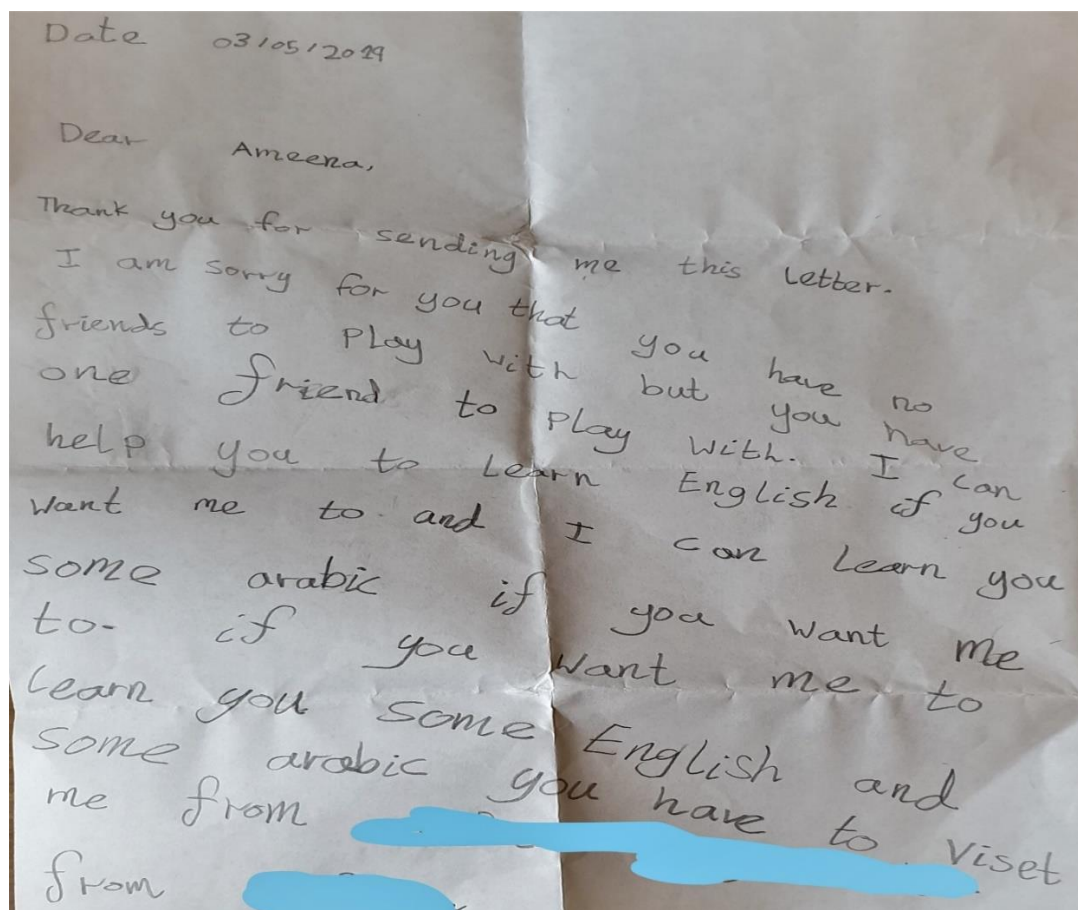
Nura: I don't know!

(Visit 15: 02/10/2019-Nura's Interview)

Nura listed a couple criteria for her good/best teacher: kindness, letting the children drink water after play time and letting them watch a movie at play time. Nura might have suggested that a good teacher is the one who lets children watch a movie at play time possibly because watching a movie does not require her to understand the whole context in English. It is also probably that Nura might have thought that a good teacher may use this way to eliminate any boredom or tiredness after learning or playing for a long time to motivate the class and prepare them for another activity or task.

5.6.5. Perceptions about Supporting Newly Arrived Children

The last theme to be discussed is how Nura perceived supporting newly arrived children. Since Nura herself had been through the same experience in her school, I tried to encourage and scaffold her to explain her views on this issue. For example, on visit eight I designed a letter from an imaginary Arabic-speaking child to see if Nura could support/help her or she could even suggest some ideas so that her teachers use these ideas to support her. In contrast with Walid and Yasir, Nura was excited about this task and replied to the letter (Picture 8).



Picture 8: Nura's reply letter to the imaginary child

Extract 28:

Researcher: Okay! So, can you, can you help her because she asked, "Can you help me please?" How do you help her?

Nura laughed

Researcher: How do you help her?

Nura: Learn her better, a lot of English!

Researcher: Aha em? What else?

Nura: And a lot of Arabic as well, so if she, if someone talks to her like English, so she can understand, and if someone talks with Arabic, she can understand

Researcher: She needs to know more Languages?

Nura: Yeah!

Researcher: Why?

Nura confirming her words: She needs to learn English!

Researcher: Aha, first?

Nura: Yeah!

Researcher: And then?

Nura: Arabic!

Researcher: Why?

Nura: Because she needs to learn more of these two!

Researcher: Okay! Why?

Nura: Because if she don't, if she don't learn, she wouldn't understand anything!

Researcher: Understand who for example? Can you give me an example please?

Nura: She wouldn't understand people or her friends!

Researcher: Her friends! Who else?

Nura: And, and her teacher

Researcher: Her teacher? Aha, what else?

Nura: And the dinner lady!

Researcher: And the dinner lady! So, she can't order food! Can she order food?

Nura nodded Yes

(Visit 8: 03/05/2019-Nura's Interview)

Nura suggested that the newly arrived child should learn more English and keep her Arabic as well to make friendships, understand her teachers, and be able to order food from the dinner lady. It can be argued that Nura linked this to her own experience when she first arrived in her school; as she had experienced difficulty to develop her English, make friends, and understand teachers and people around her. In her reply letter in (Picture 8) above, Nura also volunteered to teach the imaginary girl English and Arabic if the girl accepted visiting Nura at home.

Nura continued to suggest more ideas that would help newly arrived children to settle down. In extract 29 below, Nura proposed that the imaginary girl was supposed to come to her school:

Extract 29:

Researcher: Okay! But, but still, she doesn't know how to speak to these people! Because she's going to have the same problem

Nura: I know, but I can ask her, ask the dinner lady and the Miss that she needs something with. I know, because I know everything, I know English!

Researcher: You know English and you know Arabic as well?

Nura: Aha em!

Researcher: So, are you going to be her buddy? Are you going to be her buddy at school?

Nura: What is that mean?

Researcher explained: A buddy is like a friend who can accompany her everywhere.

Nura: Yes, I'm.

Researcher: Did you have a buddy when you came to school?

Nura: Em! Yes!

(Visit 8: 03/05/2019-Nura's Interview)

Nura again linked her own experience when she first arrived at her school to support the imaginary girl to develop her English and settle. Nura suggested learning English through interpreting in Arabic. It might be understood that Nura recalled her first days when her teachers used other staff or children to interpret from English into Arabic. Her parents reported that Nura's teachers used a dinner lady who spoke Arabic to support Nura on her first days at school.

Moreover, on visit thirteen, Nura listed one aspect relating to the ways that teachers are expected to follow when supporting newly arrived child:

Extract 30:

Researcher: So, and you've got this girl, you've got, and she came to your class. She doesn't speak good English, and she wants to help her. What are you going to do?

Nura: I can see her a bit, a bit scared to write and I can just graunch her pen!

Researcher: Okay! So, why, why do you think she's scared to write?

Nura: Because she doesn't understand!

Researcher: She doesn't understand what?

Nura: English!

Researcher: She doesn't understand English?

Nura: Yes!

Researcher: So, are you, are you going to help her? How are you going to help her? Can you tell me? Aha em? Can you tell me?

Nura: Aha

Researcher: How? How are you going to help her?

Nura: I can just go to her and ask what happened!

Researcher: But she doesn't speak English! How, how, how can you help her and ask her this question? Because she is not going to understand!

Nura: Maybe I can ring her mum and say your, your dear (Researcher: Your daughter) your daughter (Researcher: Aha em?) is scared to write because it's maybe it's a bit wobbly!

Researcher: Okay! Maybe her mum doesn't speak English as well? Does your mum speak good English as well?

Nura: No!

Researcher: Aha em? Does she speak good English?

Nura: A little bit!

(Visit 13: 17/07/2019-Nura's Interview)

Nura suggested that the newly arrived imaginary girl should be supported to gain confidence from teachers and school staff, *"I can see her a bit, a bit*

scared to write and I can just graunch her pen!” Nura suggested that the child’s mother should be called to help the child understand the teacher, and Nura herself could go and ask the child to explain, may be in Arabic, to help her understand the teacher.

5.7. Summary of Nura’s Findings

In this chapter, I have tried to present Nura’s findings according to my interaction with her at home for a whole year; and how Nura perceived her L1 and L2 development at home, at school and in the community as well as how she perceived her educational experiences.

The findings suggest that Nura’s L1 and L2 development was shaped by several factors e.g., her attitude towards Arabic and English, the role of her teachers and parents in supporting this development, Nura’s school experience including her interaction with her friends. The parents reported their concerns about trying to focus on using English at first with Nura because they thought she would benefit from this and progress in the school. However, they later realised that Nura started to talk in English more than Arabic. Therefore, the parents decided to send her to an Arabic school to learn Arabic.

The findings reveal that Nura showed interest in the way that I interacted with her. She enthusiastically engaged and participated in the conversations and activities that I set. However, Nura covertly and overtly resisted to discuss any aspects of her L1/L2 development, her school experience, and she even initiated some conversations, activities or changed the topic. It may be suggested that Nura acted in this way because of her limited knowledge in both Arabic and English, or she was unable to fully express herself.

These findings will be explained and discussed in detail in the discussion chapter. The main contributions of this study as well as the perspectives for future research will also be outlined. The next chapter presents and explores Ahmed’s findings (Family A).

Chapter Six

6. Ahmed's Findings

6.1. Introduction

In this chapter, Ahmed's findings are presented in the same structure as the previous two chapters. The chapter begins with introducing Ahmed's family focusing on Ahmed as the study is aimed to show his perspectives. It first shows how my relationship started and developed with Ahmed's family. Then the chapter discusses my hybrid role during the whole data collection period highlighting how this was shaped by my relationship with the family and my regular presence and visits before, during and after the data collection. The chapter also describes the context of the data collection setting at Ahmed's home and the factors that were involved e.g., the various interruptions of his older brother, and parents' direct involvement and/or interference as well as Ahmed's reactions and decisions during the data collection deciding when to take part or not. Finally, Ahmed's findings are presented as the primary source of data referring to parents' when necessary.

The data coding process showed that there had been more bilingual interactions in the same way as Nura's data in the previous chapter in the topics and themes discussed as will be seen when presenting the findings. Also, Ahmed's older brother and parents' engagement and participation in the conversation and data collection was in the same way as Nura's parents were involved in the previous chapter. This is mainly because Ahmed's family perceived my role as a support worker, a teacher, and a family friend as well as a researcher working with their son as will be seen in the next sections. It will also be seen when presenting the findings below that-compared to Walid and Yasir and Nura- Ahmed showed the highest overt/covert resistance or challenging my role, my questioning and/or my presence by completely resisting to fully be engaged in the topics or taking part in the activities or tasks I encouraged him to do alone or with me. Moreover, Ahmed showed less interest, participation and engagement in talks/activities as opposed to Walid and Yasir, and Nura in the previous two chapters. Ahmed had both positive and negative experiences/comments about his school in Sheffield or nursery

in Jordan; however, Ahmed distanced himself from being Sudanese and using Arabic in the same way as Walid and Yasir in chapter four; and in contrast to Nura in chapter five who showed positive feeling about being Sudanese and using Arabic. The reason why Ahmed appeared to reject being referred to as Sudanese or Arabic speaker is because he had been exposed to two different languages; Arabic and English as well as Fur dialect used by his parents at home. Fur is a dialect spoken by the Fur tribe in Darfur region in Western Sudan.

6.2. Ahmed and his Family

As mentioned in the methodology chapter, Hamid (Ahmed's father) moved with his family to UK from Jordan in 2017 because they were granted a refugee status. Hamid was married to Salwa in 2005 and they had two boys (Hashim and Ahmed) when they moved to Sheffield; and then they had another child (baby Amer) in 2018. Both Hamid and Salwa were educated to primary level. Hashim was admitted in year five end of June 2017 while Ahmed was admitted in reception.

As mentioned previously, I was introduced to the family by a member of the Sudanese community in Sheffield in May 2018; a couple of months before recruiting them to the study. This means that my relationship with the family started in a short period compared to Walid and Yasir's family. During the data collection process, I realised that Ahmed's family usually required some language support to help them read and understand letters or texts messages from local authorities, public services including their children's school. This help and support had continued before, during and after the data collection in the same way as Nura's family.

6.3. Introducing Myself as a Researcher

On 11 September 2018, I visited Ahmed's family and handed in the consent forms and the information sheets (Appendix 1). The forms were in Arabic for the parents, and in English for Ahmed. Though it was my first visit as a research student, I was asked to read a couple of letters from school, hospital

and GP as well as using the internet to help Hashim and Ahmed practice maths and English on different websites.

On 01 October 2018, I met Hamid at school in the morning after he dropped Ahmed. He asked me to drive him to his ESOL class because he was late. On our way, he handed me the signed consent forms for himself and his wife, Salwa. He asked me to come and visit them at home to read and explain Ahmed's forms as they were in English.

Two days later, I went to help Ahmed read and sign the consent form. I was invited to a traditional Sudanese meal which I ate because it would be considered impolite and offensive in Sudanese culture if I refused though I already had a meal just before I left my home. I was also asked to read and explain a couple of letters from the school and GP. The visit was not audio-recorded, some notes were taken on my field notes and research journal. I explained to Ahmed that I needed his help in "my big university home" and that I would visit him once a week, and what was required from him during each visit. He was surprised that I was student; and he asked about my age and what year I was in at university. We sat together with the presence of his father and brother and read the information sheet and consent form. Compared to Walid and Yasir, and Nura, Ahmed was not a fluent reader and he struggled to read some words and sentences. He accepted to participate in the study by writing his name. His father signed the form as well because the parents were required to sign for their children to agree for them to participate in the study.

As mentioned in chapter four, Walid and Yasir were comfortable to speak and interact with me because I had already known the family before inviting them to participate in the study. However, introducing myself to Ahmed as a researcher was difficult and required a lot of time and effort to develop rapport because I first met Ahmed as a family friend in May 2018 when I was introduced to the family. In chapter five, it was mentioned that I faced some difficulties introducing myself as a researcher to Nura, however in Ahmed's case it was more difficult keeping him focused throughout my visits to the family during the data collection period between October 2018 and October

2019. During my first data collection visit, I tried to engage Ahmed to talk about what he usually liked to discuss and talk about; his love for cars in this regard:

Extract 1:

Researcher: أنتأا قلت العربية حقأا عجبأاك و لا ما عجبأاك؟ (Translation: Did you like my car or not?)

Hamid laughed

Ahmed: Aha em!

Researcher: أنتأا شفتأا العربية بره؟ (Translation: Did you see it outside?) Aha em?

Ahmed: اي (Translation: Yes!)

Researcher: العربية حلوه؟ (Translation: Is it beautiful?)

Ahmed: Aha em!

Researcher: أنتأا قاعد تعمل في شنو هسي؟ (Translation: What are you doing now?)

Hamid interrupted: قال لي قال يا أبوي عربية! (Translation: He said: Dad can you bring us a car?)

Ahmed: بكتب (Translation: I'm writing)

Researcher: أنتأا قاعد تعمل في شنو هسي؟ (Translation: What are you doing now?)

Ahmed: بكتب (Translation: I'm writing)

Researcher: تكتب في شنو؟ (Translation: What are you writing?)

Ahmed angrily: ورقه! (Translation: A piece of paper!)

Researcher: Aha em?

Ahmed: اي بكتب هناك! (Translation: Yeah, I'm writing there!)

Researcher: ده شنو ده طيب؟ (Translation: Okay, what's this?)

Ahmed: Aha em?

Researcher: ده شنو؟ (Translation: What's this?)

Ahmed: Ah em?

Researcher: تكتب في شنو؟ فيها شنو الورقة؟ (Translation: What are you writing? What's in the paper?)

Ahmed was thinking

Researcher: Aha em? الورقة فيها شنو؟ (Translation: What's in the paper?)

Ahmed was trying to touch the recorder

Researcher: خلي الركورده! خليها! (Translation: Leave it! Leave the recorder!)

Ahmed was hesitated: قاعد بكتب في ورقه! (inaudible) بكتب (Translation: I'm writing (inaudible) I'm writing in the paper!)

Researcher: الورقه بنكتب فيها شنو؟ (Translation: What are you writing in the paper?)

Ahmed: Em!

Researcher: Aha em?

Ahmed: Words (Baby Amer was making noises)

Researcher: Aha em?

Ahmed: Words

Researcher: Words?

Ahmed: اي (Translation: Yes!)

Researcher: Which words?

Hamid interrupted: أحمد؟ أنتا الهناي بتاعك داك قلنا لي بتاع شنو؟ (Translation: Ahmed? You told me that your thingy you told me what it was for?)

Researcher: نكتب فيها شنو؟ (Translation: What are you writing about?)

Ahmed stood up to look for something: Em! Wait! Wait! I know where, I know where

Ahmed found a workbook

Hamid: لا! أنا ما داير داك! (Translation: No! I don't need this!)

Ahmed: Wait! أنا بعرف! (Translation: I know!)

Hamid: ده! ده! ده! أي ادي لي عمو ديل! خلي يشوفهم! (Translation: This! This! And this! Give them to uncle these ones! Let him see them!)

Ahmed showed me his attendance award

Ahmed: أنا دي ما حقتي! حقتي! (Translation: This is not mine! Mine)

Researcher interrupted: Okay! This is great! This is yours?

Ahmed excitedly: Yeah!

Researcher was reading: Perfect attendance!

(Visit 1: 15/10/2018-Ahmed's Interview)

I was trying to build a relationship with Ahmed because it was the first time to sit with him and had an informal chat with him. I intentionally used Arabic because I was not confident whether Ahmed would be able to understand me if I addressed him in English. In the first ten lines, I intentionally focused the conversation on the car topic to gradually encourage Ahmed to accept me as a stranger who was interested to talk and chat with him in any topic as well as eliminating any tension that might have occurred from my presence at his free time. Ahmed's short replies (*Yes! Aha em!*) might explain that he was not fully comfortable with my presence though I explained to him on my initial visit what my role involved him to do. His father's involvement in the conversation might have also added pressure on him to fully be engaged.

In the rest of the conversation, I tried to check Ahmed's ability in writing and reading. Ahmed continued responding in the same way with short answers (*Yes! Aha em!*) though he mentioned that he was writing some words in a piece of paper. Again, his father distracted him by asking him to show me his attendance award.

Later, in the same interview (visit 1), Ahmed was trying to show me that he could write in English very quickly, however his father again interrupted the conversation to check if I was interested in seeing any of Ahmed's previous literacy books:

Extract 2:

Researcher: Who wrote that?

Ahmed was busy: I know how to (inaudible)

Researcher: I know how to what? I know how to do what?

Ahmed: Quick write!

Researcher: To write quickly? What do you want me to write?

Ahmed: Anything you want!

Researcher: Aha em? What do you want me? Can I write your name?

Ahmed: Yeah! Copy just it! Copy just it!

Researcher: Okay, it's A, H, M, E, D. Is this your name?

Ahmed excitedly: Yeah!

Researcher: Okay! What do you think about my handwriting?

Ahmed: Good!

Researcher: Good? Is it neat?

Ahmed: Em! Not that neat!

Researcher: Is not neat?

Ahmed confirming: Yeah!

Researcher: Is it rubbish then?

Ahmed: It's not! Look that neat!

Hamid: عندو كتب بتاعتو بتاع هنائي بتاع سنة أولى داك (Translation: He has his books from year one)

Researcher: أيوه (Translation: Yes?)

Hamid: عاوز منو حاجة؟ (Translation: Do you want anything from them?)

Ahmed: Here a bit neater?

Researcher: ممكن أي أشوفها لكن ما هسي. أنا اللية حا أقعد مع سلوى زي نص ساعة (Translation: Yes, I can, but not now. Tonight, I'm going to sit with Salwa for half an hour.)

Hamid: أي! (Translation: Yes!)

Researcher: أسجل معاها (Translation: To interview her)

Hamid: أي! (Translation: Yes!)

Researcher: وبعدين بعد داك فيما بعد ببدأ أقعد مع أحمد (Translation: And after that I'll start working with Ahmed.)

Hamid: أيوه! (Translation: Yes!)

(Visit 1: 15/10/2018-Ahmed's Interview)

Ahmed gradually started engaging and talking to me as he was trying to show off his ability in writing neater than me in English, *"Here a bit neater?"*. However, Hamid was distracting his son by interrupting the conversation because Hamid might have confused my role despite, he read the information sheet as explained in Section 6.3 above. He asked me as if I was teaching Ahmed: *"He has his books from year one. Do you want anything from them?"* I tried to explain to Hamid that my role as a researcher involves the whole family, *"Yes, I can, but not now. Tonight, I'm going to sit with Salwa for half an hour. To interview her. And after that I'll start working with Ahmed."*

6.4. The Home Setting

As mentioned in the methodology chapter, the data collection process was a series of visits to Ahmed's home. I visited Ahmed's family at least once a week between October 2018 and October 2019. I spent between one and a half and two hours except in a couple of occasions where I was required to cut my visits short as stated above. These visits were regular except when there was a short/long holiday such as the half term, Easter, Christmas, or the summer holidays when the family preferred to travel or do other activities they liked to do. The visits to Ahmed's home were about twenty in total including the initial meetings to explain the process and his participation.

My visits to Ahmed's house encountered severe and extreme difficulties because Ahmed showed the highest resistance compared to the other children: Walid and Yasir, and Nura. His father and older brother were reluctant to leave Ahmed with me and constantly participated or even interrupted the interviews during each visit. Moreover, Ahmed's interviews were distracted by several neighbouring children knocking the door and standing outside waiting for Ahmed to come out and join them to play. This has resulted in ethical dilemmas because it was difficult at some points to keep him engaged and focused to participate with me. Ahmed took part in the discussion and conversations about certain topics; however, he suddenly resisted elaborating, or he was completely playing on his tablet, his parents' phones or trying to join the neighbouring children playing outside. In Extract 3,

below, during visit 1 a neighbouring child suddenly entered the house asking me to move my car because a ball was stuck under my car:

Extract 3:

Researcher: To write quickly? What do you want me to write?

Ahmed: Anything you want!

Researcher: Aha em? What do you want me? Can I write your name?

Ahmed: Yeah!

A neighbouring child: Excuse me, can you move your car?

Researcher: Why?

The neighbouring child: Because a ball is under!

Researcher: Pardon?

The neighbouring child and Ahmed: The ball is under!

Researcher went and moved his car

(Visit 1: 15/10/2018-Ahmed's Interview)

The above situation might have persuaded Ahmed to go out and play football with the neighbouring children. It might have also distracted him from being focused and engaged in my visit and interview.

Later, during the same visit (visit 1) another neighbouring child knocked at the door and ran away. Ahmed stood at the door looking at the children playing outside:

Extract 4:

Researcher: So, how many people can sit there? Seven people!

Ahmed: Seven?

Researcher: Yeah!

Ahmed: Wait! Let me count!

Researcher: Seven!

Ahmed: 1,2, 3, 4, 5

A neighbouring child opened the door

Researcher: Can you shut the door please?

Ahmed: 6

Researcher: Okay!

Ahmed: You have seven?

(Visit 1: 15/10/2018-Ahmed's Interview)

Ahmed was persuaded by the neighbouring children as they were putting pressure on him to come out to join them to play. I stayed focused and asked Ahmed to shut the door and continue working with me.

Another example of Ahmed being distracted was during visit 15, when Ahmed asked me to help him with his homework about his first day in Y3:

Extract 5:

Researcher: So, you didn't tell me how different is Y3 from Y2?

Ahmed: Em! Y3; no, I mean Y2 have their dinner before us, but Y7 go to school before us because they're older!

Ahmed started playing on his mum's phone again

Researcher: Do you want me to go? Do you want me to leave you play?

Ahmed: If you want?

Researcher: If I want?

Ahmed: Yeah!

Researcher: Yeah! But I can't talk to you while you're playing!

Ahmed: Okay!

Ahmed continued playing on the phone

Researcher: Shall I stop?

Ahmed: Do you want to stop?

Researcher: It's up to you! Do you want me to stop?

Ahmed: Okay!

Researcher: Are you bored?

Ahmed: A bit!

Researcher: Okay! Shall I stop talking to you?

Ahmed: Do something else, instead of doing the homework!

Researcher: I don't want to do the homework with you; you brought your own homework to me! So, I don't want to do the homework with you! It's up to you! I want to talk to you; I don't want to do homework with you! Do you want to talk to me?

Ahmed: Yes!

Researcher: What do you want to talk about?

Ahmed: Em!

Researcher: Shall we have a look at my laptop and see that if we can do anything?

Ahmed: Yeah!

Researcher: Okay? But I can't open it until you stop the phone! Until you stop the game!

Ahmed stopped playing

Researcher: Okay! So, do you want me to open my laptop and see if we can do something funny?

Ahmed: Yeah!

Researcher: Okay!

Ahmed: Your laptop looks like my teacher's laptop!

Researcher: Really?

Ahmed: Yeah!

Researcher: This is very interesting!

Ahmed: What do you normally do on it?

Researcher: I do many things on my laptop!

Ahmed: What is your favourite thing to do on it?

Researcher: Reading! Do you remember the Rainbow Fish?

Ahmed: Rainbow Fish?

Researcher: Yes, last time!

Ahmed: Yeah! Why do you bring your laptop?

Researcher: To show you something funny!

Ahmed: Rainbow Fish?

Researcher: Yes!

Ahmed looked at the recorder

Ahmed: Is this a radio?

Researcher: No, this is not a radio! This is a recorder!

Ahmed: It records

Researcher: Your voice

Ahmed: Okay!

I showed Ahmed the Rainbow Fish on my laptop

Researcher: Do you want me to, do you want to read to me? Or shall we read it together?

Ahmed: Em!

Researcher: Shall we read together?

Ahmed: Let me try!

Researcher: Aha em?

Ahmed: The Rainbow Fish. Be

Researcher: By

Ahmed: By

Researcher: Marcus

Ahmed: Marcus

Researcher: Pfister

Ahmed: Pfister?

Researcher: Do you want to press any key?

Ahmed excited: That's magic!

Researcher: The end!

Ahmed: Did you read the whole story?

Researcher: Yeah!

Ahmed: I didn't know that!

Researcher: Yeah! Did you like the story?

Ahmed: Yeah!

Researcher: Why do you think that the Rainbow Fish was mean at the beginning of the story?

Ahmed: Because he was not giving his scales to anybody!

Researcher: Do you think that being mean is good?

Ahmed: No!

Researcher: Have you ever been mean to people?

Ahmed: Em, em!

Researcher: You have been mean to me! You didn't tell me about your 1st day in Y3. You played with the phone and now you play with your tap!

Ahmed: I wasn't mean!

Researcher: So, do you want me to go home?

Ahmed: You can go home if you want to!

Researcher: Do you want me to come back? Or shall I stop coming?

Ahmed: Come back

(Visit 15: 01/10/2019-Ahmed's Interview)

Ahmed started to explain the difference between Y3 and Y2, *'Em! Y3; no, I mean Y2 have their dinner before us, but Y7 go to school before us because they're older!'* However, he suddenly started playing on his mother's phone.

Ahmed might not be willing to talk about the difference between Y3 and Y2; or might not have anything to say due to his limited English or not understanding what I was trying to encourage him to talk about. I tried to check if he wanted me to leave him and cut my visit, or he was bored because we talked a lot. He confirmed that he was a little bit bored and left the choice for me if I would like to cut my visit. To eliminate this critical situation, I suggested that we could read the story of the "Rainbow Fish" on my laptop. We read the story and Ahmed seemed to enjoy the activity. I also revisited Ahmed's consent to continue working with me, "*Do you want me to come back? Or shall I stop coming?*" He agreed to continue working with me in the last line. I did this because I was concerned that I might lose him if I continued insisting on Ahmed to talk about the difference between Y2 and Y3.

As mentioned in the introduction of this chapter, my interviews with Ahmed encountered several interruptions and interference from Hamid, Ahmed's father, and Hasim, his older brother. Compared to Nadir's, Nura's father, interruptions, and involvement in the interviews; in Ahmed's case this was difficult, severe, and extreme to some extent. Hamid and Hashim took part in the conversations without invitations from me; and they participated because of their constant presence when I interviewed Ahmed or did any tasks with him. Hamid's participation put pressure on Ahmed because Hamid disciplined Ahmed at some points to behave properly when talking to me, or to sit properly because he was not sitting as he was supposed to when talking or working with me. Hashim's participation might be regarded as showing interest in the topics discussed or teasing his brother at some points. For example, during visit 2, I was trying to see if Ahmed could remember his nursery in Jordan e.g., what language he spoke, whether he learned in Arabic or English, his friends and what language he spoke to them, and any games he played. Ahmed was sitting with his head down and his legs up while he was talking to me. Hamid did not like this behaviour, and he spoke angrily to Ahmed and asked him to sit properly:

Extract 6:

Researcher: إيتا بتتذكر الأردن؟ تتذكر لمن كنت في الأردن؟ (Translation: Do you remember Jordan? Do you remember when you were in Jordan?)

Ahmed: أي! (Translation: Yes!)

Researcher: كنت وين في الأردن؟ (Translation: Where did you live in Jordan?)

Ahmed: هناك في بيتنا! (Translation: There in our house!)

Researcher: بيتكم وين؟ (Translation: Where was your house?)

Ahmed: هناك في مكان كبير! (Translation: There in a big place!)

Researcher: هناك قريت الحضانة؟ (Translation: Did you go to the nursery there?)

Ahmed: أي! (Translation: Yes!)

Hamid: أقعد كويس! كدي قوم على حيلك كدي! (Translation: Sit properly! Stand up and sit properly!)

Ahmed sat properly as his father told him

Ahmed: أنا بمشي في واي تو! (Translation: I go to Y2!)

Researcher: لا ما هنا! في الأردن؟ (Translation: No, not here! In Jordan?)

Hamid angrily: في الأردن؟ (Translation: In Jordan?)

Researcher: في الأردن؟ قريت شنو في الأردن؟ (Translation: In Jordan? What did you learn in Jordan?)

Ahmed: A!

Researcher: في الأردن كنت بتمشي المدرسة؟ (Translation: In Jordan, did you go to school?)

Ahmed: أي! (Translation: Yes!)

Researcher: أهأ، إسمها مدرسة ولا حضانة؟ (Translation: Okay, was it school or nursery?)

Ahmed: أنا أول كان في حضانة! (Translation: I was in nursery!)

(Visit 2: 12/11/2018-Ahmed's Interview)

I was trying to encourage Ahmed to talk about his memories from his nursery in Jordan; however, his father tried to discipline him which might have put pressure on Ahmed to continue talking to me. Ahmed confused my question because he thought that I asked him about Y2 in his school in Sheffield, “/ go

to Y2!’ His father copied my explanation that I asked about his nursery in Jordan, “*In Jordan?*”

During the same interview, I continued to scaffold Ahmed to see if he might remember any other activities or learning. Hamid again interrupted and asked Ahmed to behave and sit properly:

Extract 7:

Researcher: A B C بتاخذوا شنو؟ (Translation: What did you learn? Only A B C?)

Ahmed: Em!

Researcher: Aha em?

Ahmed: في ثاني لكن نسيتمو! (Translation: We used to learn other things, but I forgot them?)

Researcher: بدوكم عربي؟ أ ب ت ث؟ (Translation: Did you learn Arabic? Alef Baa Taa Thaa (These are the first Arabic alphabets))

Hamid: أقعد كويس، كدي أقعد كويس و إتكلّم معاهو! (Translation: Just sit, sit properly, and talk to him!)

Researcher: خليهو! (Translation: Leave him!)

Hamid: ماشي! ما تتحرك كثير! (Translation: Okay! Don't move a lot!)

Researcher: بدوكم أبيه بي سي؟ بدوكم أ ب ت ث؟ (Translation: Did you learn A B C? Did you learn Alef Baa Taa Thaa?)

Ahmed: أدونا أدوني! (Translation: We learned, I learned!)

Researcher: أدوك شنو؟ (Translation: What did you learn?)

Ahmed: أ ب ت ث (Translation: Alef Baa Taa Thaa)

(Visit 2: 12/11/2018-Ahmed's Interview)

Hamid's interference to discipline Ahmed had put pressure on him because he continued to repeat the same information. Ahmed was not able to recall any memories from his nursery in Jordan because of his age at that time, or he might not know what to say or add any information because of his limited Arabic/English language.

During visit 2, I also tried to see if Ahmed could recall what language he spoke on his first days in his school in Sheffield. Ahmed overtly resisted accepting his father's interruption and saying that he only spoke in Arabic:

Extract 8:

Researcher: طيب إنتا هسه السنة الفانت كنت في واي تو؟ (Translation: Okay, were you in Y2 last year?)

Ahmed: Em!

Researcher: السنة الفانت كنت وين؟ (Translation: Which class were you in last year?)

Ahmed: في قرين هيل؟ (Translation: At Green Hill?)

Researcher: Em!

Ahmed: Y1

Researcher: طيب، أول ما جيت واي ون السنة الفانت، كنت بتعرف إنجليزي؟ (Translation: Okay, when you were in Y1 last year, did you know English?)

Ahmed: شويه شويه! (Translation: A little bit, a little bit!)

Researcher: شويه شويه؟ (Translation: A little bit, a little bit!)

Ahmed nodded Yes

Hamid: لا! كذاب! أحمد ما تقول الكلام ده! قول كنت ما بعرف أي حاجة! ما بعرف أي حاجة! (Translation: No! You're lying! Ahmed don't say this! Say I didn't know anything! I didn't know anything!)

Ahmed: شويه! (Translation: A little bit!)

Hamid: كنت ما بعرف أي حاجة! (Translation: I didn't know anything!)

Ahmed: كنت بعرف شويه! (Translation: I knew a little bit!)

Hamid: لا! (Translation: No!)

Researcher: كنت بتعرف شويه؟ (Translation: Did you know a little bit?)

Ahmed: أي! (Translation: Yes!)

Researcher: طيب الأيام الأولى في المدرسة، كنت بتتكلّم مع الناس بي شنو؟ (Translation: Okay, in your first days at school, what language did you speak to people?)

Ahmed: English!

Researcher: Em?

Ahmed: English!

Researcher: كنت بتتكلم كيف معاهم طيب؟ (Translation: Okay, how did you talk to them?)

Hamid: كدي إنتا أتكلم كلام كويس، ما تلخبط، أ! (Translation: Can you talk good? Don't mix things! Okay!)

Ahmed: ماشي! (Translation: Okay!)

Hamid: أقعد كويس! كدي قوم! (Translation: Sit properly! Stand up!)

Researcher: إنتا هسه السنة الفانت كنت بتتكلم مع الناس كيف وقت جيت؟ (Translation: Okay, how did you to talk to people when you first came last year?)

Ahmed: A!

Hamid in a low voice: بي العربي مش؟ (Translation: In Arabic, right?)

Ahmed: أي! (Translation: Yes!)

(Visit 2: 12/11/2018-Ahmed's Interview)

Ahmed might have thought that his limited English was considered the acceptable language to use in Year 1 when he arrived in Sheffield. Hamid did not accept this pushing Ahmed to deny knowing English, *'No! You're lying! Ahmed don't say this! Say I didn't know anything! I didn't know anything!'* and agreeing that he only spoke Arabic, *'In Arabic, right?'* Moreover, Hamid continued to discipline Ahmed, *'Can you talk good? Don't mix things! Okay!'* and asking him to sit properly when talking to me.

One more example of Ahmed's family interference and putting pressure on him, was during visit 3 when I tried to see if Ahmed could recite any Quran in Arabic. There had been several interruptions from his parents and older brother to push Ahmed to recite correctly:

Extract 9:

Researcher: Do you know any Quran in Arabic? Do you know any Quran? Do you know any Sura? Do you know الحمد لله رب العالمين (Translation: The first verses in Quran)

Ahmed: Ha mm (thinking)

Hamid: (Dad pushing him in Arabic) اقرأ سورة الفاتحة (Translation: Read Sura Alfatiha!)

Researcher: تعرف سورة الفاتحة؟ (Translation: Do you know Sura Alfatiha?)

Salwa: (in Arabic) ما يعرفو! (Translation: He doesn't know!)

Researcher: (in Arabic) تعرف سورة الفاتحة؟ تعرف سورة الفاتحة؟ (Translation: Do you know Sura Alfatiha? Do you know Sura Alfatiha?) I'm talking to you! You're not answering me?

Ahmed: (embarrassed) I'm not

Researcher: Just just just calm down! Calm down okay! Do you know Sura Alfatiha? Aha

Researcher started reciting Sura Alfatiha and Ahmed completed, skipping some verses. Dad, Salwa, and brother helping)

Researcher: (in Arabic) أنت مالك دايماً مستعجل؟ (researcher saying the question in English) Why are you always in a hurry? كدي روق (Translation: Calm down!)

(interruption from the whole family trying to calm him down)

Researcher: (in Arabic) أقعد جمبي هنا (Translation: Sit near me!). So, yesterday, I asked you about your friends at school; do you remember them? (pause) how many friends have you got at school? How many?

Ahmed: (thinking)

Researcher: How big? (Demonstrating by both hands) that big or this small?

Ahmed: Err I'm bigger than them all!

Researcher: You're bigger than them, but how many? Do you have a bunch of friends or you've very few friends?

Ahmed: Mm four friends

(Visit 3: 19/11/2018-Ahmed's Interview)

Ahmed's family was more concerned about getting him to recite correctly rather than what I was trying to do which was to establish Ahmed's response to my question, to see Ahmed's knowledge in Arabic and how he perceived this. Putting pressure on Ahmed had resulted in creating embarrassment

which I tried to eliminate by changing the topic and I asked Ahmed to talk about his friends in the last five lines.

The next visit, visit 4, I involved my two sons in the conversation as they accompanied me to Ahmed's house. The aim was to motivate Ahmed to speak freely as well as signalling to Ahmed that I personally had a couple of children who faced the same difficulty that he might have faced when he firstly started school in Sheffield. However, Ahmed was not excited and resisted discussing any aspects around his first days in his school in Sheffield. He was busy playing on his tablet as well as not elaborating or providing more information or details. In Extract 10 below, Ahmed continued not to accept involving more people in the conversation and discussing any aspects about his first days at school:

Extract 10:

Researcher: Ahmed? كدي خلي محمد ده يحكي ليك هو وقت جاء، وقت جاء أول مرة المدرسة؟ كان (Translation: Can you ask Mohammed when he first came to school? He was in year 1, can you leave the tablet? Leave it please!)

Hamid: خلي سيب التابلت! (Translation: Leave the tablet!)

Researcher: كدي خلي محمد ده يحكي ليك؟ (Translation: Can you ask Mohammed to tell you?)

Ahmed (inaudible)

Researcher: إنتا وقت جيت، جيت متين؟ (Translation: When you first came, when did you come?)

Hamid very strictly: سيب التابلت! (Translation: Leave the tablet!)

Researcher: خليهو، خليهو! (Translation: Leave him! Leave him!)

Mohammed: ما كان إستخدمت نايف و فورك! (Translation: I didn't use the knife and fork!)

Researcher: Researcher: ليه؟ (Translation: Why?)

Mohammed: عشان ما كان في سبون! (Translation: Because there was no a spoon!)

Researcher: Em! كدي خلي التابلت ده يا أحمد؟ (Translation: Can you leave this tablet, Ahmed?)

Hamid: أحمد سيب التابلت؟ (Translation: Ahmed, can you leave the tablet?)

Researcher: إنتا هسه محمد ده ما بتونس معاك؟ إنتا ما أسألو، قول ليهو إنتا وقت جيت المدرسة، هو (Translation: Do you know that Mohammed wants to chat with you? Can you ask him? Ask him when he came to school, he was admitted to year 1 just like you, when you came last year, which year were you in?)

Ahmed: 1

Researcher: كنت في بير ون؟ (Translation: Were you in year 1?)

Ahmed: Em!

Researcher: Aha?

Ahmed: و بعدين مشيت في بير تو! (Translation: And then I went to year 2!)

Researcher: و بعدين مشيت في بير تو؟ كدي ما أسأل محمد؟ محمد ده ما جاء زيك كدي، كان في بير (Translation: And then you went to year 2? Can you ask Mohammed? Mohammed was in year 1 just like you, can you ask him how he was at school?)

Ahmed was not paying attention

Researcher: أسألو؟ ما داير تسأل محمد؟ (Translation: Can you ask him? Do you want to ask him?)

Ahmed was still playing on the tablet

Hamid: سيب التابلت؟ (Translation: Leave the tablet!)

Ahmed insisted on playing

Ahmed: داير أسوق العربية! (Translation: I want to drive the car!)

Researcher: A?

Ahmed: داير أسوق عرييتي! (Translation: I want to drive my car!)

Hamid: لا لا! سيبو! ما وقتو هنا! (Translation: No, No! Leave it! It's not time for this here!)

Mohammed and Mustafa laughed

Ahmed continued playing a car game on his tablet

(Visit 3: 19/11/2018-Ahmed's Interview)

Ahmed was not interested to engage in a conversation with me or my two sons about his first days at school because he might not have thought that he faced any language difficulty as he considered that his English was acceptable; or he might not have felt comfortable with more people he did not use to/know at all. He continued to play on his tablet which his father continued to discipline him for; and that might have also put more pressure on Ahmed. Moreover, Ahmed might not have been enthusiastic about involving my children though I agreed with him at the end of visit three if I could bring my sons with me. I just told him without recording it.

6.5. My Hybrid Role

In this subsection, I highlight and explain how Ahmed and his family has considered my different roles throughout the data collection period. I was treated and seen as a family friend and teacher in the same way Walid and Yasir's family treated me. However, Ahmed's family also regarded my visits and presence as a family support worker in the same way as Nura's family did in the previous chapter. In the following paragraphs, extracts from the interviews are used to show how Ahmed and his family labelled me.

During almost each visit to Ahmed's family, I had been asked by his father to read and explain a letter(s) or help and support the family to access public services. For example, when I was trying gradually to engage Ahmed and encourage him to talk to me at the beginning of visit 1, Hamid interrupted a couple of times because he was more concerned about helping him with some letters rather than interviewing Ahmed:

Extract 11:

Researcher: Aha em, what's this?

Ahmed: What is it?

Researcher: Jasmina

Ahmed angrily: Jasmine!

Researcher: Jasmine? Aha em?

Ahmed in surprised way: Jasmina?

Researcher: Aha em, here it's written Jasmina! This is how you write Jasmine? How do you spell Jasmine?

Ahmed spells: J, a, s,

Researcher: Aha em?

Ahmed: You write it?

Researcher spells and writes: Jasmine

Ahmed in a surprised voice: My brother said how you write it!

Researcher: Yeah! But here you write what, this is e, a. So, this is different! So, you don't need this! J, a, s, m, i, n, e.

Ahmed: He have write a a, I told him! Write a

Researcher: Who wrote that? Who wrote that?

Hamid: رسالة ده كدي ادي لي عمو! رسالة بتاع (Translation: That letter give it to uncle! The letter of)

Researcher: Who wrote that?

Ahmed: D for all!

Researcher: Who wrote that?

Hamid: ادي رسالة ده لي عمو رسالة بتاع هنائي. ده يتخيل لي اختار و لا شنو ما عارف يعني؟ (Translation: Ahmed, give this letter of that something to uncle. I think I need to choose or what? I don't know?)

Ahmed: احقتي معاهو اسمي؟ أنا حققتي حققتي معاهو كتابة بي ورا (Translation: Mine has got my name! Mine, mine has got writing on the back!)

Researcher: لكن أقيف أنا بقرا في الخطاب (Translation: I'm just reading the letter from the doctor.)

Ahmed: Can I know what's the time?

Researcher: Now it's 10 past 5

Ahmed: 10 past 5?

Researcher: Em!

Ahmed repeated and wrote: 10 past 5

دیل أنا ما عارف كل يوم: Hamid interrupted showing researcher a letter from school: (Translation: The school gives us a piece of paper each day. This one says that they ask us to practice or what. I don't know. This is nonsense!)

ده مشي. منافسة بتاعت مشي. قالوا الأباء و الأمهات و الأطفال كلهم يجو المدرسة لمدة: Researcher: (Translation: This is a walking, a walking competition. They said that all the mums, dads and children should come to school walking for ten days to see who is the fastest to give them a prize.)

Hamid: أه دا كلام فارغ! (Translation: This is nonsense!)

Researcher laughs: طيب عندك خطاب ثاني؟ (Translation: Okay! Do you have any other letter?)

Hamid: لا لا! في ورقة صغيرة كده وداها وين أحمد! (Translation: No, No! There's a small piece of paper. I don't know where Ahmed has put it?)

Ahmed was spelling and writing the words he wanted to write

Researcher: دي؟ (Translation: This one?)

Hamid: أي! خطابات فارغة ساي! (Translation: Yes! They're unnecessary letters!)

(Visit 1: 15/10/2018-Ahmed's Interview)

As I was gradually engaging Ahmed to speak about what he wrote, Hamid interrupted requesting me to help him understand a couple of letters. Hamid in this way regarded my role as a support worker because he was trying to make use of my presence to support him rather than interviewing Ahmed for my research. I could not stop Hamid from interrupting each time for a couple of reasons. I felt it was impolite in Sudanese culture to stop someone who was doing favour to me by participating in my research. I was also concerned that I would lose Ahmed and his family because they would probably stop from participating.

During visit 10, I tried to see if Ahmed was excited to go to his new school. Suddenly, some neighbouring children stood at the door asking Ahmed to come out and play. Hamid told them that Ahmed had homework to finish with me:

Extract 12:

Researcher: Are you excited tomorrow?

Ahmed: A bit!

Researcher: A bit excited?

Ahmed still focused with the boys outside

Hamid: ماشي وين؟ (Translation: Where are you going?)

Researcher: You said you're a bit excited?

Ahmed: Yeah!

Researcher: You're not very, very excited?

Ahmed: No!

Researcher: Why? Why you're not very excited?

Ahmed: Because

One of the boys came in

Hamid: No, don't know!

Ahmed: Don't know!

Hamid: No, Joseph, has homework!

Ahmed talked to the neighbouring children: No, I'm reading now!

Hamid shut the door: Okay!

The neighbouring child went away

Researcher: So, tomorrow you're going to your new school?

Ahmed: Yeah!

Researcher: Okay! So, are you very excited to go there?

Ahmed: I'm a bit ex, ex

Researcher: Excited?

Ahmed: Yeah!

(Visit 10: 24/06/2019-Ahmed's Interview)

I tried to encourage Ahmed to explain if he was excited to move to his new school, but that was interrupted by the neighbouring children asking him to come out and play. To resolve this situation and keep Ahmed continue working with me, Hamid explained to the neighbouring children that Ahmed was doing his homework, *"No, has homework!"* Ahmed also supported his father argument saying, *"No, I'm reading now!"* In this way, I was considered as a teacher who was teaching and helping him with his learning rather than a researcher though I previously explained this in my initial visit and information sheet.

Ahmed's family also often used the Arabic word "عمو" which means uncle in English. I was called uncle throughout my visits to Ahmed's family in the same way as Walid and Yasir's and Nura's families did in the previous chapters. Extract 13 is one example to explain this friendship:

Extract 13:

Researcher: كدي إنتا أحكي لي عن الأردن؟ إنتا ما حكيت لي! (Translation: Can you tell me what happened in Jordan? You didn't tell me!)

Hamid: كدي أحكي لي عمو عن الأردن؟ (Translation: Can you tell uncle about Jordan?)

Ahmed: أنا نسيت! (Translation: I forgot!)

Researcher: كنت بتلعب شنو في الأردن؟ (Translation: What did you use to play in Jordan?)

Ahmed: Football!

Researcher: هسه أنا ما جيت أتونس معاك (Translation: I just came to chat with you!)

Hamid: أي عمو جاي مخصوص عشان يقابلك إنتا و يتونس معاك (Translation: Yes, Uncle Wagdi just came specially to meet you and chat with you!)

Researcher: إنتا ما داير تتونس معاي يعني؟ (Translation: You don't want to chat with me, right?)

Hamid: عشان تديهو الأخبار بتاع الأردن، هو عاوز منك الأخبار بتاع الأردن (Translation: To tell him what happened in Jordan, he wanted to know what happened in Jordan!)

Ahmed: A! نسيت (Translation: I forgot!)

Researcher: طيب إنتا هسه مدرستك هنا إسمها شنو؟ (Translation: Okay, what is your school here called?)

Ahmed: A?

Researcher: مدرستك هنا إسمها شنو؟ (Translation: What is your school here called?)

Ahmed: Green Hill

(Visit 2: 12/11/2018-Ahmed's Interview)

Hamid regarded my role as an adult family friend that Ahmed was required to respect and pay attention to when addressing me. I tried to eliminate the pressure that Hamid was putting on Ahmed by continuing asking him about his school's name in Sheffield at the end of the conversation.

Another example of my hybrid role was during visit 14 when I was trying to explore with Ahmed the criteria of a good/best teacher. He suddenly, asked me what I would teach him on my next visit:

Extract 14:

Ahmed: What's the second gonna be?

Researcher: Which one?

Ahmed: The second learning when you coming?

Researcher: A! Next time?

Ahmed: Yeah!

Researcher: You decide! What do you want to? What do you want me to study? What do you want me to learn?

Ahmed: I want you!

Researcher: Do you want to teach me?

Ahmed: I want you to do timetable?

Researcher: You want to do timetable?

Ahmed: Yeah!

Researcher: So, do you want to teach me timetable?

Ahmed: Yeah!

Ahmed regarded me as a teacher, "*What's the second gonna be?*" I sought clarification asking, "*Which one?*" and Ahmed confirmed that he considered me as a teacher helping him with his learning when I come next time, "*The second learning when you're coming!*" I rejected this by trying to explain to Ahmed that I was not teaching him, and even suggested that he could teach me instead as well as giving him the choice to decide what he would like to do with me when I visit him next time.

During the next visit, visit 15 Ahmed continued to label me as a teacher as he asked me to help him with his homework. I was talking to him about the criteria of a good/best teacher; however, he started playing with his father's phone, and then asked me to help him with his homework:

Extract 15:

Researcher: If someone isn't nice, what do we call them? How can we say that this person is nice? You didn't tell me how come she's nice, you're just playing with daddy's mobile! Can you tell me how Miss Paul is nice?

Ahmed continued playing with his father's mobile

Ahmed: Wait! After this can we do one thing?

Researcher: Okay!

Ahmed: Can we do the homework now?

Researcher: Do you have homework?

Ahmed: Yeah!

Researcher: Have you done your homework?

Ahmed: Only one thing!

Researcher: Okay! What does it say?

Ahmed: I'm not good at reading!

Researcher: Can you read for me? You said you're in Y3 now, so; I think people in Y3 should be good at reading!

Ahmed: Some of them are not!

Researcher reading the instructions: Okay! English homework: can you write a recount of your 1st day in your class? What's the name of?

Ahmed: Class Mars

Researcher continued reading: Can you remember what you did? Can you remember how you felt? Try and put the events of our day in chronological order? Put them in order what happened in the morning? Can you tell me?

Ahmed: I just need a pencil for this one!

(Visit 15: 01/10/2019-Ahmed's Interview)

Ahmed continued requesting what he asked me during visit 14; to help him complete his homework, *"Wait! After this can we do one thing? Can we do the homework now?"* Ahmed again considered me as his teacher rather than a researcher who was dependant on his help on my PhD project. It is possible that my way of questioning him given him the impression that I was teaching him.

In summary, again Ahmed and his family considered my role in the same way as Walid and Yasir's and Nura's families treated me as a family friend, a support worker, and a teacher. This supports Jordan (2006:170)'s claim that *"family members attempt to construct a role for the researcher and define the situation according to their needs, understandings and experiences."*

6.6. Ahmed's Story

The interviews transcription and coding processes of Ahmed's data sets have shown that there are similarities and differences between Ahmed's, Walid and Yasir's and Nura's data sets. The most relevant similarity, for example, is that Ahmed also showed both covert and overt resistance when I asked him to talk to me and do the activities that I set. However, Ahmed showed the highest resistance compared to Walid and Yasir, and Nura in the previous two chapters.

In the following sections, Ahmed's findings are presented using extracts reflecting themes from the data to show how Ahmed expressed his views and opinions on these topics. Table 7 below shows the themes that will be discussed:

Table 7: Ahmed's Data Themes

	Themes
1	Language Identity
2	Resistance to Activity/Talk
3	Mixed Experience about School
4	Perceptions of a Good/Best Teacher
5	Perceptions about Supporting Newly Arrived Children

6.6.1. Language Identity

As mentioned above, Ahmed was exposed to two different languages; Arabic and English as well as Fur dialect used by his parents at home. Throughout my visits to Ahmed and interactions with him, I have tried to explore how Ahmed developed his language identity to see if he was confident to use and/or develop them in the same way. It appeared that Ahmed was confident about his English language though it was limited; and he distanced himself from being Sudanese and using Arabic or using his parents Fur dialect. For example, during visit 2, I was trying to see if Ahmed was able to remember what he learned in Jordan at his nursery, and what language he spoke as well as comparing this to his school in Sheffield:

Extract 16:

Researcher: إنتا في الأردن كنت بتعرف إنجليزي؟ (Translation: Did you speak in English in Jordan?)

Ahmed: عربي (Translation: Arabic!)

Researcher: عربي؟ (Translation: Arabic?)

Ahmed: Em?

Researcher: بتتكلم عربي مع الناس كلهم؟ (Translation: Did you speak Arabic with all the people?)

Ahmed: Em?

Researcher: هسه هنا طيب؟ هنا في شيفليد بتتكلم شنو؟ (Translation: Okay, what about here? Here in Sheffield, what did you speak?)

Ahmed: English!

Researcher: في زول بتكلم معاك بي العربي في المدرسة؟ (Translation: Is there anyone who talks to you in Arabic?)

Ahmed nodded No

Researcher: مافي خالص؟ طيب إنتا داير الناس في المدرسة يتكلمو معاك بي شنو؟ (Translation: Not at all? Okay, which language do you like people to talk to you at school?)

Ahmed: English!

Researcher: English؟ ليه؟ (Translation: Why?)

Ahmed: أنا داير أتكلم إنجليش عشان نسيت عربي شويه (Translation: I want to talk in English because I forgot Arabic a little bit!)

Researcher: نسيت العربي؟ (Translation: Did you forget Arabic?)

Ahmed: أي شويه (Translation: Yes, a little bit!)

Researcher: طيب، داير الناس في المدرسة يتكلمو معاك بي الإنجليزي ليه؟ (Translation: Okay, why do you want people to talk to you in Arabic in school?)

Ahmed: Em! عشان الناس بعدين ما مش بعرفو بقول شنو (Translation: Because then people don't understand what I'm saying!)

Researcher: بعرفو يقولو شنو بي الإنجليزي؟ (Translation: They don't understand what you're saying in English?)

Ahmed: لا! لا! بي العربي (Translation: No, no! In Arabic!)

Researcher: إنتا ما دايرهم يتكلمو معاك بي العربي؟ (Translation: Don't you want them to talk to you in Arabic?)

Ahmed: أي لغة (Translation: Any language!)

Researcher: أي لغة (Translation: Any language!)

Ahmed: أي (Translation: Yes!) English

Researcher interrupted: أها بتتكلم شنو، أنجليش و شنو ثاني؟ (Translation: Okay, what do you speak, English and what else?)

Ahmed: English, Arabic

Researcher: Aha em?

Ahmed: That's it!

Researcher: Okay!

Researcher: أها في المدرسة بتكتب بي شنو؟ (Translation: How do you write at school?)

Ahmed: Pen and pencil!

Researcher: Pen and pencil? بتكتب ياتو لغة لكن؟ (Translation: But what language do you write?)

Ahmed: A!

Researcher: بتكتب عربي في المدرسة؟ بتكتب شنو؟ (Translation: Do you write Arabic at school? Which language do you write?)

Ahmed: English!

Researcher: ليه بتكتب إنجليش في المدرسة؟ (Translation: Why do you write English at school?)

Ahmed: عشان أنا ما بعرف أكتب عربي (Translation: Because I don't know how to write in Arabic!)

(Visit 2: 12/11/2018-Ahmed's Interview)

In the first five lines, Ahmed recalled that he used Arabic in Jordan though his answers were short answers. Linking this to his experience to his school in Sheffield, Ahmed explained that he spoke English because he explained that by saying, *"I want to talk in English because I forgot Arabic a little bit!"* and *"Because then people don't understand what I'm saying!"* Trying to encourage Ahmed to elaborate on his language ability at his school in Sheffield e.g., what language he was able to read and write. Ahmed explained that he was only able to write in English, *"English! Because I don't know how to write in Arabic!"* During the same interview, it emerged that Ahmed's Arabic was limited to learning, reading, and writing the Arabic alphabet:

Extract 17:

Researcher: Z, yes! Good boy? تقدر تقرا ديل تاني؟ (Translation: Okay, can you read these Arabic alphabets again?)

Ahmed: نسيتهم كلهم! (Translation: I forgot all of them!)

Researcher: نسيتهم؟ (Translation: You forgot them?)

Ahmed: أنا كان بعرف أ ب ت ث ديل بس! (Translation: I only knew these Alef Baa Taa Thaa!)

(Visit 2: 12/11/2018-Ahmed's Interview)

Ahmed's ability in Arabic is limited to the knowledge of word level only because he could recognise the Arabic alphabet but not reading full sentences. He confirmed this during visit 10 when I asked him if he was able to read fluently in Arabic:

Extract 18:

Researcher: So, you said you don't writing in English, right?

Ahmed: I like writing in English but not in Arabic!

Researcher: Not in Arabic, why?

Ahmed: Because I don't know how to write in Arabic!

Researcher: You don't know how to write in Arabic?

Ahmed: Yeah!

Researcher: Have you ever learned how to write in Arabic in Jordan or here?

Ahmed: What?

Researcher: Have you ever learned Arabic alphabets; A B C in Arabic?

Ahmed: Yeah! When I was in nursery at Jordan

Researcher: Now, have you forgotten them?

Ahmed: I can get it in my tablet, the blue one!

Researcher: You can listen to it, actually, but can you read it?

Ahmed: No!

(Visit 10: 24/06/2019-Ahmed's Interview)

During the same visit, visit 10, I continued to scaffold Ahmed to see what languages Ahmed spoke at school/home and with whom and why:

Extract 19:

Researcher: Why? Why do you think? Because you use more English now than Arabic?

Ahmed: Yeah!

Researcher: Why do you use more English than Arabic?

Ahmed: Because I know English!

Researcher: Why? Why do you use more English than Arabic?

Ahmed: Because I like to!

Researcher: Do they speak Arabic at school?

Ahmed: They do! No, they don't!

Researcher: What do you speak to your daddy and mummy at home here?

Ahmed: I speak to my mum Arabic!

Researcher: And your daddy?

Ahmed: Half English!

Researcher: Half English and half Arabic? Why?

Ahmed: Because he knows English!

Researcher: Better than mum?

Ahmed: Yeah!

(Visit 10: 24/06/2019-Ahmed's Interview)

Ahmed confirmed that both English and Arabic were used and continued to be used at home by his parents. However, later, when I tried to explore how he perceived the use of Fur dialect by his family, Ahmed explained that he did not like to speak in Fur because his knowledge was limited, and he could not understand it:

Extract 20:

Researcher: How much?

Ahmed: Mm, 10 languages

Researcher: 10 Languages. So, can you tell me about these 10 languages?

Ahmed: Fur language

Researcher: Do you know Fur language?

Ahmed: I don't know that language!

Researcher: Who speaks Fur in your house here?

Ahmed: My dad and mum, Hashim knows 5 words only!

Researcher: Hashim, do you only know 5 words?

Hashim: Not 5 words. No! I can understand, but I can't say it back

Researcher: You can't respond?

Hashim: Yeah, I can't respond

Researcher: Ahmed, do you like your mum and dad when they speak in Fur?

Ahmed: No!

Researcher: You don't like it?

Ahmed: Then, I can't understand them!

(Visit 3: 19/11/2018-Ahmed's Interview)

Ahmed's ability in his parents' dialect, Fur is limited compared to his brother Hasim who could understand but not respond. Ahmed's exposure to Arabic, English and Fur dialect might have caused confusion leading to delay in Ahmed's English language ability/development as he was unable to decide which language to use at school/home though he was aware that English was the only language accepted at school. In the last line of Extract 20 "*Then, I can't understand them!*", Ahmed was quite pragmatic about his knowledge of Fur dialect.

6.6.2. Resistance to Activity/Talk

Among the other children (Walid, Yasir, and Nura), Ahmed's resistance was the highest. Throughout all my visits to his house, I tried to encourage and scaffold Ahmed to elaborate on topics relating to his learning or school. However, he changed the topic, rejected my suggestions, or completely rejected to talk about some aspects of his learning, his school in Sheffield or nursery in Jordan. During visit 2, I was trying to explore/see how Ahmed

was supported when he first arrived in his school in Sheffield. I was aware that Ahmed had an Arabic-speaking child called Mohammed in his class that his teachers used to seek help to support Ahmed in his learning. I tried to explore how Mohammed supported Ahmed at school:

Extract 21:

Researcher: محمد في ياتو فصل؟ (Translation: In which class is Mohammed?)

Ahmed was busy looking at a book

Researcher: محمد وين؟ (Translation: Where is Mohammed?)

Ahmed: This is number what?

Researcher: إنتا هسه إنتكلم معاي؟ محمد وين؟ (Translation: Can you tell me? Where's Mohammed?)

Ahmed very quickly: One

Researcher: محمد في بير ون؟ (Translation: Is Mohammed in Y1?)

Hamid: لا معاك في واي تو (Translation: No, he's with you in Y2!)

Ahmed: لا هو دايرين يحوليهو لي واي ون! (Translation: No, they wanted to move him to Y1!)

Researcher: محمد معاك في الفصل؟ بلعب معاك محمد؟ (Translation: Is Mohammed with you in your class? Does he play with you?)

Ahmed was silent

Researcher: قاعد يتكلم معاك شنو محمد؟ (Translation: What language does Mohammed speak to you?)

Ahmed: إيم! كلام فارغ (Translation: Em! He talks nonsense!)

Researcher: لا! بتكلم معاك عربي و لا إنجليزي؟ (Translation: No! Does he speak to you in Arabic or English?)

Ahmed: English!

Researcher: ما بتكلم عربي محمد؟ (Translation: Mohammed doesn't speak Arabic, does he?)

Ahmed: هو بعرف يتكلم عربي (Translation: He knows how to speak in Arabic!)

Researcher: ما بتكلم معاك عربي؟ (Translation: Does he talk to you in Arabic?)

Ahmed: بتكلم شويه (Translation: He talks a little in Arabic!)

Researcher: بتكلم معاك شنو محمد؟ (Translation: Which language does he talk to you?)

Ahmed: انسييت (Translation: I forgot!)

Researcher: ما قاعد تتكلم مع محمد خالص؟ (Translation: Don't you talk to Mohammed at all?)

Ahmed was silent

Researcher: إم؟ (Translation: Em?)

Ahmed was still silent

Researcher: ما قاعد تتكلم مع محمد؟ (Translation: Don't you talk to Mohammed at all?)

Ahmed nodded No

Researcher: ليه؟ (Translation: Why?)

Ahmed: أنا بقعد ساكت و لا بقول حاجة (Translation: I just stay silent, and I don't say any word!)

Researcher: طيب هو بتكلم معاك بي شنو؟ بي الإنجليزي؟ (Translation: Okay, which language does he speak with you? In English?)

Ahmed nodded Yes

Researcher: مرات بتكلم معاك بي العربي؟ (Translation: Does he talk to you in Arabic sometimes?)

Ahmed very quickly: او لا يوم! إنجليش (Translation: Not even on a single day! English!)

Researcher: بس إنجليزي؟ (Translation: Only English?)

Ahmed nodded Yes

(Visit 2: 12/11/2018-Ahmed's Interview)

As I was gradually trying to see how Ahmed was supported at his school through Mohammed, the Arabic-speaking child, Ahmed overtly resisted to talk about such aspect in his school life: making himself busy looking at a book,

not responding to my question in line 3; instead, responding with a question “*This is number what?*” Ahmed also rejected that Mohammed was with him in the same class; and even claimed that Mohammed would be moved to another class, “*No, they wanted to move him to Y1!*” Moreover, Ahmed overtly resisted and even rejected that Mohammed talked Arabic with him, “*He talks a little in Arabic!... English!*” This resistance might be linked to Ahmed distancing himself from being described as Sudanese or Arabic-speaker.

One of the topics discussed during visit 9, was supporting a newly arrived child. As with Walid and Yasir and Nura, I designed a letter from an imaginary child named Nasir. Ahmed was not excited when I asked him to write a reply. He first started playing with a ball:

Extract 22:

Researcher: Leave the ball! Can you leave the ball? Do you want to read the letter with me?

Ahmed: Okay!

Researcher: So, he wants you, he speaks little English and a lot of Arabic at school; no one understands him, and he doesn’t understand the teacher?

Ahmed: I know English more!

Researcher: More than him? So, can you help him?

Ahmed: Yes!

Researcher: Okay! Can you write a letter to him?

Ahmed: I’m not going to write a letter!

Researcher: Em?

Ahmed: I’m not writing letters!

Researcher: Why?

Ahmed: I don’t want to write letters!

Researcher: You don’t write, can you anything for him? I want to give him back!

Ahmed: Which one?

Researcher: This, this child! I'll give you a piece of paper, you can write anything here, you can write anything here; you can write "Dear Nasir"

Hashim: Write a letter!

Researcher: You can write a letter to him! Anything you want to write!

Hashim: Yes, write!

(Visit 9: 17/06/2019-Ahmed's Interview)

Ahmed covertly resisted to engage in a conversation about how to support the newly arrived child I suggested by first starting to play with the ball. Then he overtly told me that he would not write a reply, *'I'm not writing letters! I don't want to write letters!'* though I tried to encourage him to write a reply as well as his brother Hashim was putting pressure on him. To resolve this dilemma as well as to keep Ahmed continue working with me as I was concerned that I could lose him, I slowly continued scaffolding Ahmed to write a reply:

Extract 23:

Researcher: So, write the date! Shall I tell you the date of today?

Ahmed: You write the date, first!

Researcher: Okay! I write the date!

Researcher wrote the date

Researcher: Okay! Aha em?

Hashim: Write your letter!

Researcher: So, here as he started "Dear Ahmed"; you need to start "Dear"?

Ahmed: Nasir

Researcher: Nasir! Okay! here! Okay! Good boy!

Hashim: Write Nasir!

Researcher: Do you want to see the spelling of "Dear"?

Ahmed: Yeah!

Researcher: Okay! I'll, I'll, shall I shush while you write, or do you want me to help you?

Ahmed: Help me!

Ahmed just wrote:

Dear Nasir,

Thank you for sending me a letter.

Ahmed: Finish!

(Visit 9: 17/06/2019-Ahmed's Interview)

However, he continued to reject my support to scaffold him as in Extract 24 below:

Extract 24:

Researcher: Okay! I'll, I'll, shall I shush while you write, or do you want me to help you?

Ahmed: Help me!

Ahmed just wrote: Dear Nasir, thank you for sending me a letter.

Ahmed: Finish!

Researcher: That's it? So, you don't want to help him?

Ahmed: His friend can help him!

Researcher: A?

Ahmed: His friend can help him!

Researcher: Yeah, but he said he needs more help!

Ahmed: More help?

Researcher: Yeah!

Ahmed: A! No!

Researcher: You don't want to help him?

Ahmed nodded No

(Visit 9: 17/06/2019-Ahmed's Interview)

Ahmed continued to overtly resist to write a reply to Nasir; and he even suggested that Nasir should seek support from his friend, '*His friend can help*

him!' Linking this to Ahmed's limited English ability, Ahmed resisted to write a reply because of his limited English language ability, or he might not know what to write though I suggested that I could help him.

6.6.3. Mixed Experience about School

Ahmed expressed both positive and negative experiences and comments about his learning, friends, teachers, and the overall school environment. On several occasions, I have tried to see what the best activities Ahmed had been enjoying at school. He repeatedly spoke about football and sports at school as the positive and enjoyable activities. For example, during visit 1, I was trying to encourage Ahmed to chat about any activity/task that he enjoyed at school to familiarise himself with my presence because this was the first time I visited him. He spoke enthusiastically about enjoying racing at school:

Extract 25:

Ahmed: Yeah, but, but, but next week, the last, the last week, the last week we gonna, we gonna do the bike!

Researcher: Yeah!

Ahmed: Yeah! Everyone get their bike (inaudible) I'm the fastest when in my bike!

Researcher: Really?

Ahmed: Yeah!

Researcher: How many times did you win?

Ahmed very quickly: One hundred!

Researcher: One hundred times?

Ahmed: Em!

Researcher: Whom do you usually race with?

Ahmed: I'm the fastest one in the school!

Researcher: Aha em?

Ahmed: Even Y1, and Y2!

Researcher: Is it running or biking?

Ahmed: What?

Researcher: Is it running or biking?

Ahmed: Running!

Researcher: Okay! Okay! Tell me about a biking em, a biking race that you've won.

Ahmed: One hun, one million time!

Researcher: Okay! Okay! Tell me, what did you do? Tell me the story. Can you tell me the story?

Ahmed: About the bike?

Researcher: No, about the running?

Ahmed: The running?

Researcher: Yeah!

Ahmed: I was, I was running faster than everyone!

Researcher: When was that?

Ahmed: At PE

Researcher: Em?

Ahmed: At PE, and everyone was scared to jump from that one! I just jump it! It wasn't that scary! They say, there's water down there, I told them it's not! I jumped and is nothing not water!

Researcher: Why?

Ahmed: I don't know! It wasn't water! Coz, because they just put a blue colour over there!

(Visit 1: 15/10/2018-Ahmed's Interview)

Ahmed was excited to talk about this positive experience at school. He even elaborated about enjoying the racing during his PE class. Ahmed enjoyed such activities because these activities did not require him using complex English. Moreover, Ahmed regarded these as achievements as he praised his performance compared to the other children, *'I'm the fastest one in the*

school!' He even exaggerated the number of times he won '*Hundred, million times*' which explains how he was excited by such activities.

As mentioned previously, I involved my two sons during visit 4 to motivate Ahmed to speak freely and allow him to eliminate any tension from my presence. I tried to see if Ahmed could remember his first days at school. The only activity that Ahmed could remember was playing football:

Extract 26:

Researcher: You can't remember anything from your first day?

Ahmed nodded No

Mohammed: Can you, can you remember only one thing?

Ahmed: Yeah!

Mohammed: What can you remember?

Researcher: Aha em? What do you remember?

Mustafa: Maybe lunch time?

Ahmed: I was playing football in my first day!

Researcher: In your first day?

Ahmed: Yeah!

Mohammed: Did you speak English?

Ahmed nodded No

Researcher: Did you speak English?

Mohammed: How did you tell them to pass the ball?

Ahmed: I'm kicking it off!

Researcher: How did you tell the, the children to pass you the ball?

Ahmed: Em, that one thing I don't remember!

Researcher: Aha em? Did you shout at them to pass the ball at all?

Ahmed: A!

Researcher: So, how did you speak to them then?

Ahmed: I'm taking the ball, then pass it!

Researcher: You just, how did you take the ball? With your hands?

Ahmed: No, with my legs!

Researcher: You didn't speak any word with them?

Ahmed: Someone, someone was running up, I see him, I kick it hard!

Researcher: So, and how did you speak to them on your first day?

Ahmed interrupted: Arabic!

Researcher: You spoke Arabic?

Ahmed: Yeah!

(Visit 4: 11/03/2019-Ahmed's Interview)

Ahmed might have built his relationship and made friends through playing football as he could remember exactly what happened on his first day at school, '*I was playing football in my first day!*' There was no need to speak perfect English as playing football required him just to kick the ball and follow what the other children did, '*I'm kicking it off!*'.

Later, during the same visit, I continued scaffolding Ahmed to see what the best about school was, he again described football as the most enjoyable activity at school:

Extract 27:

Researcher: Okay! Okay! And now in, and now you're in year 2, right?

Ahmed nodded Yes

Researcher: Aha em? What do you think?

Ahmed: I'm playing football too much!

Researcher: Em?

Ahmed: I'm playing football too much!

Researcher: You play football too much? So, you don't learn at all at school?

Ahmed: A, on play time, I don't play football!

Researcher: A!

Mohammed laughing: Maybe how you're learning playing!

Researcher: So, you only, you only go to school to play football?

Ahmed: Yeah! I like football!

Researcher: Okay! And now? How many friends do you have in year 2?

Ahmed: 6

Researcher: 6 friends? Why do you think you have more friends in year 2 than in year 1?

Ahmed: Because when I'm trying to keep the ball to the net (all laugh), one of them make me confuse, then I kick it back!

(Visit 4: 11/03/2019-Ahmed's Interview)

Ahmed continued to enjoy football at school in year two; and this may explain that Ahmed made his first friendships through football and sports. He confirmed that football was the most positive activity at school:

Extract 28:

Researcher: Okay! Have you ever had any best day at school?

Ahmed thinking: A, yes!

Researcher: Aha? Can you tell me about that best day?

Ahmed: A! Play football in the sun!

(Visit 7: 22/04/2019 -Ahmed's Interview)

Though Ahmed often described school in positive terms, at other times, such as in this section below, Ahmed talked about some school activities negatively. I tried to see if Ahmed could remember his nursery in Jordan. He told me that he did not enjoy it for several reasons:

Extract 29:

Researcher: ما كان بدوكم نشيد؟ (Translation: Did you learn any songs?)

Ahmed: كان بدقو الناس ساي! (Translation: Teachers used to beat children!)

Researcher: بدقوهم؟ (Translation: They beat them?)

Ahmed: أي! (Translation: Yes!)

Researcher: بدقوهم بي شنو؟ بي عصاية و لا سوط؟ (Translation: How did they beat them? With a stick or a whip?)

Ahmed: سوط، مرات بي كتاب! (Translation: Sometimes with a stick, sometimes with a book!)

Researcher: أها تاني بتتذكر شنو؟ المدرسة كانت حلوة و لا شينة؟ حقت الأردن (Translation: Okay, what else do you remember? Was your school beautiful or ugly? The one in Jordan)

Ahmed: شويه شينة! (Translation: It was a little bit ugly!)

Researcher: والله؟ (Translation: Really?)

Ahmed: أي! (Translation: Yes!)

Researcher: والله؟ (Translation: Really?)

Ahmed: عشان عشان المحل هناك ضيق و هنا واسع! (Translation: Because, because there the place is very small, but here the school is very big!)

Researcher: ضيق شديد؟ (Translation: Was your nursery very small?)

Ahmed: هما سيم! (Translation: They are the same!)

(Visit 2: 12/11/2018-Ahmed's Interview)

Ahmed seemed not to enjoy his nursery in Jordan because, *“Teachers used to beat children!”* by throwing books on them or using sticks to beat them. He also thought that his school in Sheffield was more beautiful than his nursery in Jordan and it was more spacious. Though Ahmed enjoyed his school in Sheffield, he did not like Mondays at school not because they are the start of the week but because there was no football or PE on Mondays:

Extract 30:

Researcher: كيفك تمام؟ أحمد، الليلة مشيت المدرسة؟ (Translation: How are you? Have you been to school today, Ahmed?)

Ahmed: أي! (Translation: Yes!)

Ahmed was sitting away from me

Researcher: كدي تعال أقعد جمبي؟ و المدرسة كيف كان يومك؟ إننا كنت هبي و لا كنت ما هبي في المدرسة؟ (Translation: Can you come and sit near me? How was your day at school? Were you happy or not happy?)

Ahmed switched to English

Ahmed: It's Monday, I don't like Monday!

Researcher: Why you don't like Monday?

Ahmed: Is boring!

Researcher: Why?

Ahmed: Boring lessons!

Researcher: Boring lessons?

Ahmed: Yeah!

Researcher: Why?

Ahmed: Because everything is easy, I want hard one!

Researcher: What do you mean by easy? What do you have on Monday usually? Do you have PE?

Ahmed: No!

Researcher: Aha em?

Ahmed: Only in Friday, Thursday, and Friday!

Researcher: Thursday and Friday?

Ahmed: Yeah!

Researcher: Em! Why you like Thursday and Friday?

Ahmed: Because there's PE!

(Visit 5: 18/03/2019-Ahmed's Interview)

Ahmed's boredom at school occurred when there was no football or PE on Monday. He might have enjoyed school through activities such as football, PE, and other sports such as racing and biking because they did not involve him to talk.

6.6.4. Perceptions of a Good/Best Teacher

I have tried to encourage him and scaffold him to explain and express his views on what makes a good/best teacher. During visit 14, I tried to see how Ahmed perceived the qualities of a good/best teacher. Ahmed expressed some insightful views on a good/best teacher:

Extract 31:

Researcher: Do you think that Miss Martin is a good teacher?

Ahmed: Yeah!

Researcher: Can you tell me why she's a good teacher?

Ahmed: Because she's very kind!

Researcher: Aha em?

Ahmed: And helpful!

Researcher: What did she do for you?

Ahmed: Em! I forgot!

Researcher: Okay! Can you do draw a photo of a good teacher?! Can you draw?

Ahmed: Let me try!

Researcher: Okay! Do you want to draw it with colours or with my pen?

Ahmed: Pen, then I'm gonna to colour it in

Researcher: Okay! Can you tell me why she's a good teacher?

Ahmed: Because she helps everybody in the class!

Researcher: Okay! Aha em? What else?

Ahmed: A! She do a lot of jobs, sometimes; everyday

Researcher: Aha em?

Ahmed: Em, I don't got any more ideas!

Researcher: Okay! What are the good things that you think that should be in a good teacher?

Ahmed: Em!

Researcher: So, in general, if I want to say that this teacher Miss Martin or Miss Mark or Miss Keven or Goodwill

Ahmed: Miss Troy

Researcher: Yes, any teacher? How can we say that this teacher is good? What are the things that make a teacher good?

Ahmed: Em! Because she helps a lot of people!

Researcher: Okay! Aha em?

Ahmed: And she helps people that get stuck!

Researcher: Get stuck in what?

Ahmed: Their learning!

Researcher: Okay, that's good! Aha Em? And do you think that in some schools we have bad teachers? Are there any bad teachers?

Ahmed: I don't know!

(Visit 14: 22/07/2019-Ahmed's Interview)

Ahmed listed a couple of criteria of a good/best teacher: kindness, helping children. He seemed not to understand my questions; and this was why Ahmed showed slight resistance by not providing detailed information about how a teacher can be considered the best/good teacher. To help him, I tried to encourage him to draw and talk about his best/good teacher at school and then talk about it; however, he drew a picture of a best/good teacher, he did not add any new information as he said, *'I don't know!'*

Another example of Ahmed's perceptions about what makes a good/best teacher was during visit fifteen when he added a couple of criteria of a good/best teacher:

Extract 32:

Researcher: Okay! Can you tell me how you felt?

Ahmed: Happy!

Researcher: In what way? How? Tell me more?

Ahmed: More?

Researcher: Yeah, tell me more! You said you felt happy?

Ahmed: Yeah!

Researcher: How? Why did you feel happy?

Ahmed: To see which one is my new teacher!

Researcher: Okay! So, did you like your new teacher?

Ahmed: Yeah!

Researcher: You told me her name, but I forgot?

Ahmed: Miss Paul

Researcher: Is she a good teacher?

Ahmed: Yeah!

Researcher: In what way?

Ahmed: Oh, she's a good teacher because she sometimes writes the date on the top

Researcher: Okay!

Ahmed: And sometimes she don't!

Researcher: Do you want to talk to me while you're playing on your phone?

Ahmed: Yeah! That's not my phone; my mum's!

Researcher: Is it nice or rude to talk to people while looking at the phone?

Ahmed: I think

Researcher: Do you do that to your teacher?

Ahmed: Em, em!

Researcher: Why?

Ahmed: We're not even allowed phones only Y7!

Researcher: Why?

Ahmed: Because that what my brother told me!

Researcher: Okay! So, do you want to play while talking to me?

Ahmed: Yeah!

(Visit 15: 01/10/2019-Ahmed's Interview)

Ahmed again resisted to provide more details on what makes a good teacher by playing on his mother's mobile. This may be because he could not think of any other details about what makes a good/best teacher due to his limited English or he might not know what to say. Another explanation may be Ahmed wanted to play rather than talk to me.

6.6.5. Perceptions about Supporting Newly Arrived Children

As in the previous two chapters, I tried to see how Ahmed perceived supporting newly arrived children. I tried to follow the same strategies I used with Nura in the previous chapter because Ahmed was similar to some extent to Nura as the two started school as newly arrived children when they first arrived in Sheffield. I started asking Ahmed during visits 3, 6, 8, 9, 10 and 12. The discussion on this topic was not smooth and easy because Ahmed overtly resisted to talk about how teachers should support newly arrived children during some visits. In Extract 33, I first introduced the topic of supporting a newly arrived child called Nasir:

Extract 33:

Researcher: Imagine that my name is Ali, okay, imagine that my name is Ali, I'm a child, and I'm your age, how old are you by the way?

Ahmed: Six

Researcher: Six, I'm six years old, and my parents took me to Green Hill School, in your class, but I don't know English, how can you help me?

Ahmed: (thinking) Mm

Researcher: Are you happy to help me then?

Ahmed: Yeah

Researcher: Aha, how can you help me?

Ahmed: Tell you to answers

Researcher: Yeah, you tell me the answers? (Ahmed nodding Yes) the answers for what?

Ahmed: For the word

Researcher: For the words? When the teacher asks some questions, you mean?

Ahmed: Mm, ah, Yes

Researcher: What language do you speak to me?

Ahmed: English and Arabic

Researcher: But if I don't know English (pause)

Ahmed: Yeah

Researcher: How can you to talk to me in English?

Ahmed: Jut I talk in Arabic and then tell the teacher in English

Researcher: Okay, so if I told you that in Arabic أحمد أنا علوز أروح الحمام (Translation: Can I go to the toilet, Ahmed?) What does that mean in English?

Ahmed: Aha(pause) Can I go into the toilet please?

Researcher: If I say that أنا علوز قلم رصاص (Translation: I would like a pencil)

Ahmed: Mm, can I have a, a, a pencil please?

Researcher: Do I need to say please all the time?

Ahmed: Yeah

Researcher: Why?

Ahmed: For them, the teacher can give you

Researcher: If I don't say please?

Ahmed: The teacher will not give you

Researcher: Why?

Ahmed: Because you need to say please all the time

(Visit 3: 19/11/2018-Ahmed's Interview)

Ahmed suggested that teachers could use Arabic-English translation to enhance the child's language development, *"Jut I talk in Arabic and then tell the teacher in English"*. This suggests that Ahmed might have recalled his first days when his teachers used another child to interpret to help him settle and understand. Moreover, Ahmed explained that the child is expected to use the word *"please"* because that makes him sound polite which might suggest that Ahmed is aware of the classroom vocabulary, behaviour, and routines. It is very interesting that Ahmed has an awareness of the importance of politeness at school.

I continued to ask and encourage Ahmed to provide suggestions that teachers could use to help support newly arrived children. This had been during visits 6, 8, 9, 10, and 12. He showed extremely overt resistance during visits 6, 8 and 9; however, Ahmed provided some good insights during visit 10 as in the following extract:

Extract 34:

Researcher: So, do you remember last time I asked you to help someone, someone has sent you a letter; his name is Nasir?

Ahmed: Em!

Researcher: Do you remember him? So, we're asking children to help other children who have got

Ahmed interrupted: So, where's the letter, actually?

Researcher: I don't know! I don't know!

Ahmed: I put it there, and someone has taken it!

Researcher: So, can you tell me how you can help him? Can you tell me a bit?

Ahmed was silent

Researcher: So, are you interested in helping him?

Ahmed was silent

Researcher: Aha em? Can you speak out? Are you interested to, to help him?

Ahmed: Yeah!

Researcher: Yes! Okay! How? How can you help him?

Ahmed: By writing what he have to do in a paper!

Researcher: Aha em? Do you know what, what he has to do?

Ahmed nodded NO

Researcher: You don't know? So, how can you?

Ahmed: I can ask him, then he can tell me!

Researcher: Okay! So, you want to ask him what kind of help he's looking for, right? He said he struggles with English; he speaks little English and more Arabic at school. So, what do, what do you advise him? What does he need to do? To more English?

Ahmed: Look at the phone!

Researcher: Look at what?

Ahmed: Write, write, write, actually you can write in YouTube!

Researcher: But he doesn't know how to write? Because he has got very little English? So, we want him to be able to write in YouTube or, aha em?

Ahmed: I'm not very good, I'm not that good at writing!

Researcher: Okay! You're not very good at writing, why?

Ahmed: Not that good!

(Visit 10: 24/06/2019-Ahmed's Interview)

In the first line, I reminded Ahmed about the letter sent from the imaginary newly arrived child, Nasir, to encourage him to talk. Then, Ahmed gradually accepted to help by searching for the letter. He suggested that Nasir could watch "YouTube" to develop his English. Ahmed might have started watching videos on YouTube when he first joined his school in Sheffield; and he thought that was a helpful approach to help newly arrived children acquire English.

I continued to encourage and scaffold Ahmed to provide more suggestions that teachers could follow to help support newly arrived children. During visit 12, I tried to link a matching activity to Nasir, the imaginary newly arrived child.

Ahmed provided some information why Nasir could struggle to complete this activity:

Extract 35:

Researcher: Okay, do think this homework is easy for everyone?

Ahmed: Em, em!

Researcher: Everyone can do it?

Ahmed: Em, em! Not everyone!

Researcher: Why?

Ahmed: Because

Researcher: Aha em?

Ahmed: I put this there, I put this there, I put this there!

Researcher: Yes, I know! But they can do it all; what is the problem? What is the difficulty? They can face or what they can have?

Ahmed: They can go like this!

Researcher: Like for example, do you know Nasir, Nasir from Jordan who wrote you a letter, and he said he struggles with English; do you think that Nasir is going to do this homework very easily?

Ahmed: No!

Researcher: Why?

Ahmed: Because he doesn't know English!

Researcher: He doesn't know English?

Ahmed: He doesn't know that much English!

Researcher: But he can look at the pictures?

Ahmed: Yeah!

Researcher: Can he talk about the pictures in Arabic?

Ahmed: Yeah!

Researcher: Okay! What happens then? If he knows the pictures in Arabic, but he doesn't know them in English? how can he, how can he, how can he do this homework?

Ahmed: By the teacher helping him!

Researcher: But if the teacher doesn't know Arabic? What does the teacher need to do?

Ahmed: Calls someone who knows Arabic!

Researcher: Okay! That's a good idea! So, do think that Nasir is going to find some difficulties in understanding this homework?

Ahmed: Yeah!

(Visit 12: 09/07/2019-Ahmed's Interview)

Ahmed thought that a newly arrived child faces some difficulties because he/she normally does not know English or with limited English, '*Because he doesn't know English!*' To solve this difficulty, teachers could use other children to interpret to help the child understand what to do to complete a task by using pictures, '*Calls someone who knows Arabic!*' This might be in line with what he suggested in Extract 33 above, using a child to translate in Arabic to the teacher.

6.7. Summary of Ahmed's Findings

In this chapter, I have tried to present Ahmed's findings according to my interaction with him and his family at home for a whole year; and how Ahmed perceived his L1 and L2 development at home, at school and in the community as well as how he perceived his educational experiences.

The findings reveal that Ahmed showed the highest resistance compared to Walid and Yasir, and Nura. This resistance might have occurred due to Ahmed's limited English because Ahmed was exposed to Arabic and Fur at home as well as English which might have caused delay in Ahmed's language development and that resulted in avoiding elaborating in some topics. He covertly and overtly resisted to discuss any aspects of his L1/L2 development, his school experience, or completely refused to discuss or talk about some topics. It may be suggested that Ahmed acted in this way because of his limited

knowledge in both Arabic and English, or he was unable to fully express himself. It might be that my own ways of communicating with the child might have induced resistance.

The findings that are most relevant to the research questions also suggest that Ahmed was confident about his English language though it was limited; and he distanced himself from being Sudanese and using Arabic or using his parents Fur dialect because he thought that he might not be understood at school. Ahmed expressed both positive and negative experiences and comments about his learning, friends, teachers, and the overall school environment in the same way as Walid, Yasir and Nura expressed. On several occasions, I have tried to see what the best activities Ahmed had been enjoying at school. He repeatedly spoke about football and sports at school as the positive and enjoyable activities which might suggest that Ahmed had developed his English through these activities.

Ahmed also expressed positive attitude towards his school life as he reported that his teachers were supportive to develop his English when he first joined the school because they used different strategies e.g., sought help from an Arabic speaking child to translate and help him understand and communicate with the teachers and his classmates during the lessons input or within the school premises. Ahmed suggested that teachers could use Arabic-English translation to support any newly arrived child's language development. He also suggested that watching videos e.g., Peppa Pig on "YouTube" because he thought that was a helpful approach to help newly arrived children acquire English.

These findings will be explained and discussed in detail in the next chapter, the discussion chapter. The main contributions of this study as well as the perspectives for future research will also be outlined.

Chapter Seven

7. Discussion

7.1. Introduction

This study set out to investigate how four Sudanese EAL children perceive the roles of their languages and their linguistic identities with the aims of understanding their educational experience in and outside the classroom, and gaining insights that can inform EAL researchers, practitioners, and those in strategic planning position with regard to EAL provision in primary schools.

To achieve the above, the following two research questions were formulated. As stated in the introduction chapter, question three was added as it had emerged during the data analysis process:

1. How do the focal children perceive the roles of their languages and their linguistic identities?
2. How do they view their educational experiences at school and outside school?
3. To what extent has the longitudinal activity-based methodology in children's home setting succeeded in gaining insights from the children?

To answer these questions, the data was collected through a series of home visits to the three Sudanese families between October 2018 and October 2019. I visited each family at least once a week spending between one and a half and two hours except in a couple of occasions where I left very early because one of the children wanted to play outside rather than work with me. These visits were regular except when there was a short/long holiday such as the half term, Easter, Christmas, or the summer holiday when the families preferred to travel or do other activities they liked to do. The visits for each family were about twenty in total including the initial meetings to explain the process and their participation.

The findings related to the three research questions above were presented in chapters four, five, and six, respectively. In this chapter, I discuss the findings

relating them to the previous research carried out in EAL, and with respect to the contribution of the present study to child research ethics with children in home settings. One of the study's contributions is that I have endeavoured to elicit (young) children's views about EAL issues which is a unique approach because only teachers' and parents' views are usually elicited i.e., trying to fill a gap where previous research has not focused on. The chapter therefore focuses on the major issues emerging from the research process and procedure and relates these to the major findings of the study. The chapter also highlights the contribution of the present study to EAL practices and provisions for Arabic-speaking children in primary schools, though in small scale, as well as providing insights and reflections for researchers undertaking future research with children in home settings with regard to ethical considerations and complexities.

7.2. Summary of main findings

In the sections below, I will present a summary of the main findings relating them to the three research questions above. In Section 7.2.1, I will discuss these four children's early bilingual L2/L1 identities which answers research question 1 that investigates the roles of the four children's languages and their linguistic identities as they perceive them. Section 7.2.2 will discuss the insights gained to inform EAL practices which answers research question 2 that explores the views of these children on their educational experiences at school and outside school. Sections 7.2.3 and 7.2.4, will present some reflections about the methodology and the setting as well as discussing the ethical issues in child research. These two sections answer research question 3 which investigate the extent of this longitudinal activity-based methodology in children's home setting in succeeding to gain insights from the children.

7.2.1. Early bilingual L2/L1 identities

There were several other issues that emerged from the findings. Walid, Yasir, and Ahmed distanced themselves from being referred to as Arabic-speaking or Sudanese, while Nura was seemingly proud of her Arabic/Sudanese identity. Acknowledging and appreciating EAL children's language, nationality, and identity are crucial in the language classroom (Conteh 2012; Miller 2003;

Cummins 2001). Ideally I would have liked to investigate the full picture at school because the study only reports what the four children claimed during the interviews about their school experiences. The four children showed both positive and negative feelings and/or experiences about their L1 (Arabic) as well as showing mixed experiences about school. Walid and Yasir, for example, thought that Arabic was banned by the class teachers in their school and that children were not allowed to use Arabic or any other languages at school for several reasons e.g., because Walid and Yasir's teachers might not understand the language, or the children might be understood to be swearing if they used their L1. Rutter (2003:105) argues that teachers should consider bilingualism an asset not a problem, and that bilingual children are more likely to make good progress in schools which value a child's home language and culture. The pressure that the parents and teachers were exerting on EAL children to learn English at the expense of Arabic, as shown above, possibly led them to distance themselves from their L1 identity. In this regard, Cummins (2001:34) raises the question that *'what messages are being communicated to students when we set out to do our jobs by 'just teaching the curriculum' as compared to teaching the curriculum in such a way that bilingual/ELL students' cultural and linguistic identities are affirmed?'*.

The developmental stages that young children whose first language is not English go through discussed in Section 2.7 are relevant to the four children in this study as all the four children experienced all/some of these stages when they first started school, and some of them continued to experience the same developmental sequence in their early years of schooling. For example, Walid and Yasir's parents reported that Walid faced some communication problems with the teachers and classmates mixing Arabic with English resulting in not being understood. Whereas Yasir faced fewer communication difficulties when he started nursery because he might have benefited from his brother's talk and interaction at home. Nura's parents told me that she also faced some communication problems when she first started school. They mentioned that they were told by Nura's teachers that she used to kick, and hit, and she was unable to talk to communicate with her classmates and the school staff. Her teachers supported her through a dinner lady to eliminate her language

difficulties. Nura told me how she was shy and used to avoid interacting with the children during playtime as will be seen in chapter five. Ahmed's case was unique as he continued to suffer communication issues throughout his schooling because he only attended the reception for a couple of weeks, and he was introduced to Arabic, English and Fur dialect spoken by his parents. His family reported that he was supported by an interpreter for one day and then his teachers supported him by asking another Arabic-speaking child to interpret during input and activities in the classroom and the playtime in year 1 and year 2. The four children's parents' concerns that the children were required to acquire English quickly, had led them to lose their Arabic.

It also emerged that there was a tension between the children masking their linguistic identity at certain points, and not opening up/resisting questioning about this, and the complexity of their actual identities. This is in line with the "double bind" factor highlighted by Drury (2007); Drury (2000); Tabors (1997) as they argue that for young bilingual children in an English medium setting in which they have yet to learn the new language (English in this case), there are closely linked processes: language learning, social interaction, and enculturation. The four children in my study tended to hide their Arabic identity or even distance themselves from being referred to as Arabic-speaking children. Their parents reported social and linguistic difficulties when they first started school in the UK. They went through the four stages of the "double bind" discussed in Section 2.7. Walid's parents reported that he used to mix English with Arabic resulting in not being understood by his class teachers and classmates as well as his parents. Yasir claimed that he spoke French when he first started the nursery; he was even not willing to provide any details about his language identity and he refused to talk about it. Nura reported that she went through a nonverbal period as she just walked away from the children at playtime, or she was shy to talk to anyone. Ahmed showed the highest resistance to discussing any aspects of his Arabic or Fur dialect. He even refused to talk about his bilingual support during his first days at his school in Sheffield. It was the robustness of this being a longitudinal study that enabled this to emerge.

7.2.2. Insights gained to inform EAL practices

It was claimed in the literature review chapter that the conversational fluency that most learners of a new language can develop relatively quickly in everyday social interactions, while the cognitive academic language proficiency which is more formal academic English can take longer (Cummins 1979). In the following sections, I will explain how the four participating children developed their L2 within the school and at home.

Walid and Yasir started their primary schooling in UK from nursery level; while Nura and Ahmed started from reception when they first arrived (See chapters 4, 5 and 6 for more details). Walid and Yasir's parents reported how Walid used to mix English with Arabic resulting in using difficult vocabulary in the class in the first couple weeks or months when he first started nursery. However, he was supported by both the class teachers and his parents to develop his English. Since this study was conducted at home, his parents explained that his teachers were understanding and supportive to help Walid develop his L2. When I interviewed them, the parents reported that they consulted the class teacher on how to support Walid; and the teacher reassured them that he would pick up English quickly.

Extract 1:

Mahir: So, he was a little bit confused I guess so, a, he was of course, wasn't able to communicate with the kids in English easy, em, he was struggling, I can remember a little bit but you know then, I think, you know, we know, we've been talking to the teachers and they've been telling us that, you know he'll pick up the language em, and I've been trying to help him at home, a, em, and then soon I think we know is just a matter of a couple of months and then he started to kind of like talk to people, yeah

(Mahir's interview: 12/10/2018)

It might be understood that Walid was provided with language support by his class teachers to improve his L2 (English language) in the mainstream classroom adhering to EAL strategies discussed in the literature review, i.e., all pupils being part of the mainstream classrooms as it is the current practice (Wardman 2012; Graf 2011, Conteh 2003). Walid and Yasir also benefited

from the regular exposure to Arabic language; in the same neighbourhood where they used to live before moving to Sheffield, to obtain some support from the children by translating/interpreting as well as playing with children who spoke Arabic. The two boys watched movies in English, and the parents decided to communicate in English to support them at home to improve their English because they were concerned that the children would not acquire English quickly.

Nura went through the same scenario as Walid and Yasir went through. When she arrived in the UK, she faced some difficulties to cope with the new environment in terms of language and culture. Her parents were concerned that she should learn English as soon as possible, therefore Nura regularly watched the TV and several children's movies e.g., Peppa Pig in English. The parents soon realised that she used more English than Arabic resulting in losing her L1. At school, Nura was supported by an Arabic-speaking dinner lady as the staff used her to translate from time to time.

Ahmed might be considered different among the four participating children in this study because he started school in reception for only a couple of weeks when he first arrived in UK. During the interviews, I was told that he was supported by an interpreter for only one day and then his teachers sought the help of an Arabic-speaking child in his class to translate to help him communicate with the teachers and the other children in his class or school.

Extract 2:

Researcher: Okay! (Researcher addressing Hashim in Arabic) هاشم كان وقت السنة (Translation: Hashim, when Ahmed came last, he didn't know English, what did he do to speak with the teacher?)

Hashim: (in Arabic) كان أول يوم كان معاو المترجمة كان (Translation: On the first day, he had a female interpreter.)

Researcher: Okay, so the first day you went with someone who speaks Arabic?

Ahmed: Yeah, and English

Researcher: (Looking at Ahmed) an interpreter?

Ahmed: Yeah!

Researcher: So, he used to (pause) so, you asked them and then he tells the teacher?

Ahmed: Yeah

Researcher: Okay, how long did this person stay with you?

Ahmed: One day

Researcher: One day? (pause) okay, are you happy about that?

Ahmed: Mm

Researcher: Yeah, but then this person, after the interpreter left, how did you talk to the teacher?

Ahmed: Ah (thinking) English!

Researcher: (addressing Hashim in Arabic) بعد مشى المترجم عمل شنو؟ (Translation: When the interpreter left, what did he do?)

Hashim: (in Arabic) والله هو كان يقول لي محمد يترجم ليهم للأبلة, مش عارف أنا! (Translation: In fact, he used to tell Mohammed to interpret to the teacher, I don't know!)

Researcher: Did you use Mohammed?

Researcher: Are you good friend to me?

Ahmed: I forgot

Researcher: So, did you use to tell Mohammed in Arabic, and then Mohammed tells the teacher in English?

Ahmed: Mm, Mm, Oh Yes, yes

(Visit 3: 19/11/2018-Ahmed's Interview)

Ahmed seemed reluctant to discuss this; and this was similar to the experiences of Walid and Yasir, and Nura. The four children might have felt that talking about their first struggles/difficulties may come across as weaknesses. There was no or little evidence in the data how Ahmed was supported by his parents at home to develop his L2. However, he reported that

his father helped him with his homework and translating some words from English into Arabic.

Extract 3:

Researcher: A baby learns how to walk, just like when started learning English! Do you remember how you started learning English?

Ahmed: My dad was telling me stuff

Researcher: Your dad; stuff?

Ahmed: Yeah! I didn't know rain, rain means! But now I do because my dad told me!

Researcher: Rain?

Ahmed: Yeah!

Researcher: What is rain?

Ahmed: A! In Arabic?

Researcher: In Arabic, yes?

Ahmed: مطرہ (Translation: Rain) (Visit 16: 08/10/2019-Ahmed's Interview)

Ahmed, unlike the three children (Walid, Yasir and Nura) was introduced to English, Arabic, and Fur dialect at home. He appeared to be the weakest in English among the other three children (Walid, Yasir and Nura).

Despite the fact that the four children started school at an early age, the way they were supported by school and their parents followed different routes. Also, the parents' concerns that their children would not acquire English swiftly had resulted in putting pressure on the families to try to develop L2 at the expense of L1 leading to the loss or lowering the status of the mother tongue. This might happen because the parents were concerned that the children should meet the public-school requirements for accessing the curriculum. The parents might not be aware what was required from them to support their children at home due to not being aware of how the educational system works in primary schools in UK or because of the parents' level of education (See Chapters 4, 5, and 6; Sections 4.2, 5.2, and 6.2 for parents' educational

background). This is in line with Mapp (2003) that parents might not be aware of what was required from them to support their children at home. Walid, Yasir and Nura's parents were educated up to university degree or postgraduate level, whereas Ahmed's parents did not complete their primary education. However, all three families appeared to value the importance of their children's schooling as well as showing positive attitudes towards the importance of children going to school as they supported them at home. As this study was conducted in home settings, it is difficult to justify or critique how the four children's schools supported the parents to help their children at home. Further data/input from schools, teachers and some observations would have been ideally needed to understand the children's experiences even better. Moreover, the parents of migrant children face some difficulties to adapt to the UK educational system because some of, for example the Sudanese system, the schooling system in their country dictates that the class teacher is the absolute '*authority*' in the process of their children's education (Sainsbury & Renzaho 2011). In contrast, the parents might think that the class teachers are responsible for their children's education and progress at school (ibid). So, each party is waiting for the other to take a step and collaborate/communicate.

The four children also talked positively about school e.g., what they enjoyed, and they described their teachers as best/good teachers. Such positiveness could be exploited by the class teachers to develop strategies to reinforce and enhance both L2 and L1 through activities that the children enjoy doing. The four children reported enjoying e.g., maths, sports, sports day, and story time. EAL research suggests that teachers should encourage the use of L1 e.g., through telling stories to the other classmates in Arabic and other languages (Conteh 2012). Cummins (2001:20) goes further by emphasising "*the potential for developing students' critical language awareness when we encourage them to focus on language and make connections between their L1 and L2. This can and should happen even in monolingual English-medium classes.*" Teachers could also encourage children to reflect on the extra-curricular activities such as sports, games, or competitions they enjoyed by talking to the class or even writing and sharing them with class linking them to their L1/cultures. Moreover, the teachers might encourage L1 reflection by creating

an EAL corner or wall in the class where children could share writings, drawings, or journals with the other children in their class. However, such initiatives might not be adopted because some children might not be fluent or competent writers in their home languages. These will be discussed in detail in the next chapter relating to the conclusions/implications of this study.

7.2.3. Reflections about the methodology and the setting

As this study was carried out in home settings, the findings were shaped by a number of inevitable challenges and difficulties that I have experienced throughout my interactions with the three families for one year. Family researchers are likely to be assigned different roles, explicitly but also implicitly by the way family members conduct themselves around the researcher, and that may shape the research environment (Jordan 2006). Although I have explained to the three families in the information sheets and consent forms the research process and what I asked them to do, they appeared to misinterpret my role. Moreover, despite belonging to the Sudanese community, and speaking the same language of the three families, Arabic, and being aware of the cultural and social norms, I was faced by critical situations that required me to take pragmatic decisions to navigate my researcher role. I will explore the challenges and difficulties I faced in the following paragraphs.

Researchers interviewing parents and children at home are also considered 'guests' as they are often immersed in the middle of family routines such as watching TV, doing homework, cooking, and other daily family activities. Researchers in home settings are faced with ethical dilemmas between their professional role and "social obligations" as "a good guest" as Yee and Andrews (2006) suggest. They are expected to accept offers of hot drinks, food, or any other treats (Freeman et al 2020). The family is also obliged to "*may be putting on hold other family activities and commitments*" (ibid, page 8). Such scenarios might put pressure on researchers because they are concerned about the amount of time they spend to finish a drink or even a meal because they are visiting the family to conduct interviews. On several occasions when I visited the three Sudanese families, I was offered drinks or food that I was not able to refuse because I did not intend to cause any offence;

and it is impolite in Sudanese culture to refuse. Moreover, negotiating the timings of the visits was through the three fathers not the mothers because I was expected as a male according to Sudanese norms to contact the males. I was also welcomed into the houses by the fathers, as the mothers were busy in the kitchen. This might be due to the fact that I was considered an insider in the cultural group I was researching.

Another significant complexity around family research is the interruptions of different types. I encountered several interruptions during the time that I spent with all the three families. As mentioned in chapter four, one day when I was chatting with Walid and Yasir about their experiences in Y2 and Y3, Yasir suddenly engaged in a conversation through the window with a neighbouring child who asked me some questions e.g., what language I was talking to Walid and Yasir. Mahir (the father) saw the neighbouring child and he asked him to leave because he told him that I was teaching the two boys. In this way, I was assigned the role of a teacher that was expected to be strict with the two boys. So, here I was interrupted by other activities which meant that my interviews were more time-consuming than expected but it also was difficult for me to strike a balance between sticking to my schedule and being strict and/or just accepting these interruptions to run their course. To eliminate such tensions, I continued interviewing Walid and Yasir and reminded them that I still needed their help in my “big university homework”.

The interruptions in Nura’s family were also related to her father, Nadir, who was present all the time to discipline her to behave well as he regarded my role as a teacher, albeit a teacher who needed to be supervised at some points. This is an ethical issue relating to other adults not letting the child be in control; and not leaving the site thinking that it was their job to monitor every move. Nadir also requested help in reading and explaining some letters from school and other services. Nadir, Nura’s father, and Hamid, Ahmed’s father, were regularly taking the opportunity to get my help after the interviews were finished with various requests. I stayed focused and acted politely because I considered asking him to stop was inappropriate and offensive in Sudanese culture. As for Ahmed, his father acted in the same way as Nura’s father to help him read and understand some letters. Ahmed, on the other hand, was

often persuaded by the neighbouring children to go out and join them to play and that led his father to discipline him to behave and continue working with me.

In this study I endeavoured to elicit the four children's perspectives on their language roles and school experiences by using a variety of approaches and strategies i.e., activity-based methodology and ethnographic methodology. The activities broke up the formal Q/A format and thus helped with the elicitation of children's views and perspectives.

7.2.4. Ethics in child research

Samanhudi (2018) points out that it is essential for researchers undertaking research with both adults and children to consider two major ethical considerations: informed consent and protection. He further recommends that researchers are expected to reflect in their research report about how these are met in order to show that their research is rigorous. Yee and Andrews (2006:398) argue that research-based academic journals tend to focus on reporting findings rather than ethical dilemmas that researchers encounter when conducting research e.g., in home settings. Pinter (2014:178) maintains that *“gaining access to children is notoriously difficult and ethical guidelines/committees often limit the duration of access, which makes relationship building and maintaining an ongoing dialogue difficult.”* This means that ethical dilemmas and difficulties are likely to occur when involving children in research in any discipline. In the three findings chapters I discussed a number of ethical issues that emerged from the data sets of the four children. I will further discuss the most important ones here.

There were similarities and differences in the ways that the four children's parents perceived my role. This also resulted in the way the children resisted or accepted some of the tasks, questions, or behaviours i.e., researcher, teacher, adult or just a visitor/guest. The difference is that Walid and Yasir's parents were not involved directly, and they did not interrupt, or interfere in the interviews compared to Nura and Ahmed's fathers. The common similarity among the three cases is that all the four children showed resistance to my researcher role due to the way they constructed my actual role when enacted

my hybrid role dynamically moving between a teacher-like role and an adult family friend role. The power relations and/or social distance recognition when conducting social sciences research should always be observed by researchers as they are required to reflect on this in the writing up process. The Association of Social Anthropologists of the UK and the Commonwealth (ASA) (2011) advises researchers undertaking longitudinal studies to consider that:

“The close and often lengthy association ... with the communities/cultures/societies among whom they carry out research entails personal and moral relationships, trust and reciprocity between the researcher and research participants; it also entails recognition of power differentials between them”.

(ASA 2011:3)

In chapter three, it was stated that the contact with the three families to recruit them started in July 2018, three months before starting the data collection in October 2018. I started to think about how to design informed consent forms for the parents and the children. As mentioned in the methodology chapter, designing one for the parents was a straightforward task, however, there were some considerations that were required to design informed consent for the four children participating in the study. The four children's ages were different ranging between 5-8 at the start of the data collection. This meant that I had to consider what level of language to use that was understood by these children. I designed a couple of samples and asked my own children (aged 12,10,7 and 5) for feedback on the language, pictures and emojis used. They advised me with useful ideas which resulted in designing two documents: one for children aged 4-6 and one for those aged 7-11 (Appendix 1).

While designing the consent forms, I started to think of the way to present myself to the four children. I first approached the parents as they are the gatekeepers for gaining access to their children. I have already known family B, Walid and Yasir's family, since 2015; and that made it easy to discuss my research with the parents because the father, Mahir, was a researcher and he was aware of my role and what was required from him, his wife, and the

children. However, the decision to participate would be a joint decision between the parents and the two children (Davies 2008). The parents often also ensured that I had the freedom to work alone with Walid and Yasir. They were in a nearby room or the kitchen, and they could come to bring a drink, desert or to just check that the children were working with me. My initial meeting and interactions with Walid and Yasir was discussed in chapter four (Section 4.3). Despite the fact that I explained to the two children my role as a researcher, I encountered several difficulties during the interviews. For example, on the beginning of visit seven, Yasir questioned his father while they were coming downstairs to meet me, why he was often asked to sit and chat with me. Yasir expressed this because he used to see me as an adult visiting his parents for social reasons. To eliminate such tension and confusion, I revisited the consent forms with Walid and Yasir and reminded them that once I asked them to help me in my “big university homework”. In chapter four, Walid and Yasir continued to resist my researcher role, and they considered me a teacher, and a family adult friend. This may have resulted in the power relationship between Walid and Yasir and me as an adult. I therefore considered carefully how best to enhance their willingness to communicate and their confidence to express their views (Jayman 2020) through designing activities and tasks related to their educational experiences which they accepted/rejected at some points because they might have preferred to play or do other activities e.g., watching TV or play on their PS4. I also asked the two boys at the end of each visit whether I should come next time or not. In this way, I verbally asked them to consent whether they were willing to continue working with me or not.

My relationship with family C, Nura’s family, started with her father Nadir, in 2012 when I met him for the first time. Nura and her mother joined Nadir in 2017. I met Nura in February 2018 for the first time. This meant that I had to consider how I would introduce myself to her as a researcher which required a lot of time and effort to develop rapport with her. As explained in (Section 5.3) in chapter five, I intentionally used Arabic language during my first visit to Nura to help her read and understand the informed consent because I was not sure how confident she was in English. However, her father interfered and

interrupted the conversation several times during this visit and other visits. I accepted her father's interruptions because it was impolite to stop him in Sudanese culture as well as admitting my compliments for his help in participating in the study. Moreover, Nura may have wanted to opt out and withdraw her participation in the study if I showed negative feelings or attitudes to her father's interruptions. Within the course of the data collection, the interviews, Nura considered me as a teacher more than a researcher or family friend though her father disciplined her when she addressed me in an unacceptable manner to him such as writing or drawing in my field notes book, playing with her dolls, or leaving the room to fetch water or colouring pencils. I accepted Nura's reactions and behaviours because I thought that she showed such behaviours or reactions due to her continuously constructing and re-constructing my role. On each visit, I revisited Nura's consent by asking her whether she would agree if I visited her to talk to me and participate in the study in the same way I did with Walid and Yasir above.

My relationship with Ahmed and his family started, to some extent, in the same way as with Nura's family because I was introduced to the family a couple of months before recruiting them to the study. As discussed in chapter six, keeping Ahmed focused and engaged was the most difficult task among the other four children because he has shown the highest resistance to my researcher role. This resistance can be explained due to a couple reasons. Ahmed's father and older brother swapped roles to stay with me and Ahmed while I was interviewing him; his father also used to discipline him for not behaving or sitting properly as he should be. Moreover, there were constant interruptions and interference from his father and brother during the interviews which could have put pressure on Ahmed. Another factor that resulted in Ahmed's resistance and concentration was the continuous interruptions from the neighbouring children persuading him to come out and join them to play. He also rejected participating in some activities that involved him to write, read or talk about his literacy or school experience because it appeared that Ahmed was the weakest in English among the four children participated in the study. I also stayed focused and usually tried to play a game or even change the topic to eliminate any pressure from Ahmed's father and his family because I

was concerned that I could lose him if I continued to insist on keeping him busy or react negatively to his father's or brother's interruptions. To abide by the University of Warwick ethical guidelines, as I agreed when I signed the ethical committee approval to respect the participants' dignity, confidentiality, and not to cause any emotional harm or abuse, at the end of each visit I revisited Ahmed's as well as Walid and Yasir's and Nura's consent by explicitly asking them if I should come and continue working with them which they accepted every time. It was hard to establish whether this agreement was offered because of the parents' presence or the agreement was the child's genuine agreement as the study was carried out in home settings. Revisiting the consent throughout any study whether with children or adult participants is a crucial aspect in observing research ethics as this leads to establishing rapport, good relationships and building trust with research participants. Tullis Owen (2008: 549) maintains that *'revisiting the issue of consent throughout a project is important as a researcher gains the trust of participants and personal relationships develop'*. Throughout the data collection period, I have tried to ensure that the children have full understanding of their participation and rights in the study as Kuchah and Pinter (2012) suggest that consent is to be treated as a social process and not as an isolated decision through incorporating an ongoing dialogue about consent and revisiting it during the study at regular intervals. *'Consent in ethnographic research is a process, not a one-off event, due to its long-term and open-ended qualities, and may require renegotiation over time'* (ASA 2011:3). However, this did not work well for me most of the time due to the hybrid roles- discussed previously- that the parents and their children had assigned to me throughout my contact with them. Moreover, being an insider to the Sudanese group I was researching has not made my researcher role easy to navigate; in contrast being an insider has complicated this role. This situation raises a couple of valid/legitimate questions: Would the same ethical complexities/difficulties emanate if this study was conducted by an outsider? Would the insights be different/ i.e., the data if this project was carried out by an outsider in school settings rather than in home settings? What the parents and the children told me as opposed they would have told an outsider at home or indeed at school?

Butler (2021:29) argues that the way that *‘researchers conceptualise children and childhood affects how they perceive the relationship between children and adults; and this perception leads them to apply different strategies to deal with power relations’*. I think that as an experienced teacher and a parent of five children I possessed good understanding of children and childhood issues, however, it was difficult when it comes to conducting this study with the four children because unpredictable issues emanated during the home visits e.g., resisting my researcher role. Gallagher (2008:140) questions the dominant assumption that power is considered as a product *“possessed”* by certain groups (e.g., adults) and not by others (e.g., children) and this needs to *“be worked around, reduced or, in the ideal case, removed altogether”*. He proposes a revised model of power that *‘must be able to acknowledge the existence of multiple shifting relations of power: between researchers and children, teachers and pupils, amongst peers, between children of different ages and genders, and so forth’* (Gallagher (2008:143). In my case, the parents’ power over their children is relevant here but also the children’s power to resist my tasks and questions some of the time. In line with Butler (2021) and Gallagher (2008), I have tried to work hard to keep the four children focused on the research process acknowledging their roles and powers, using various tasks and activities as well as trying to elicit their voices, however, it was extremely difficult to engage them to talk or take part in the activities that I set or suggested. This was due to the controlling power executed by their parents who tried to tell their children to behave in certain ways when working or talking to me. This is also in line with Pinter (2014) above that building relationships with children and maintaining continuous dialogue with them is difficult due to time pressure e.g., finishing the PhD, and the limited time that agreed by the ethical guidelines/committees as well as the parents’ perceptions of my role. Moreover, such ethical dilemmas suggest that research involving children is not a straightforward and predictable process (Pinter and Kuchah 2021).

I would argue that several positives emerged from this study related to the ethnographic, home-based, and longitudinal nature of the study. One of these positives is the reciprocity of the relationship between the children and me as

a researcher and between myself and the families. I was labelled as a teacher, support worker, and adult family friend due to the richness of the data collected for a whole year. I accepted such a hybrid role acknowledging the participation of the children and their parents as well as trying to keep a balance between my actual role and other roles assigned to me by the families and their children. Being an insider to the three Sudanese families in this study shaped my hybrid roles and the reciprocity of the relationship between the children and me when they reacted to my teacher-behaviour; and between the parents and myself when they labelled me with different roles i.e., teacher, support worker, family friend and researcher. This is in line with the Association of Social Anthropologists of the UK and the Commonwealth (ASA) (2011) advice to researchers undertaking longitudinal studies to consider that:

“The close and often lengthy association ... with the communities/cultures/societies among whom they carry out research entails personal and moral relationships, trust and reciprocity between the researcher and research participants; it also entails recognition of power differentials between them”.

(ASA 2011:3)

I accepted such complicated situations because I was concerned that I could lose the children and their parents' participation if I showed any negative reactions to the several interruptions from the parents and the children's reactions to my teacher-behaviour and my researcher-behaviour.

Another positive aspect of this study is the complexity of family situations regarding linguistic diversity and identity. Throughout my presence and interaction with the children and their parents, I saw how the children tended to hide and mask up their linguistic identity or distance themselves from being referred to as Arabic-speaking children. I realised how the parents expressed their concerns about their children losing their Arabic due to focusing on using English only as they were required to make sure that their children meet the school curriculum requirements, progress, and succeed at school.

The persistent longitudinal activity-based design allowed me to see complexities of identity or attitude to languages (such as when a child

sometimes spoke in positive terms about Arabic but other times not). For example, Nura compared to the other three children (Walid, Yasir and Ahmed) was proud of her Sudanese origins and identity as she recalled several positive memories of her nursery friends and family in Sudan. Ahmed showed the highest resistance to discussing any aspects of his Fur and Sudanese identities. He even rejected my attempts to encourage or motivate him to elaborate on topics about his Arabic language or Fur dialects. Walid openly distanced himself from being referred to as Sudanese or Arabic-speaker as he thought he was born in the UK; thus, his identity is linked to where he was born not to where he is originally from. Yasir expressed both positive and negative attitudes about his Arabic identity. He was proud of his Arabic language when he at some points told me that he was the only child who could speak Arabic in his class. However, he thought that using Arabic in class was considered swearing by his class teachers. He also considered doing his Arabic school homework boring compared to doing his homework at his mainstream school.

Moreover, I think that I managed to navigate my emic/ethnographic role through being in the home and being a member of the community. As a Sudanese, I was aware of the culture, the language and the family routines; and these made it easy to gain trust, and rapport and build good relationships with the families to capture some insights about researching young children in the home setting.

7.3. Summary

Chapter seven has summarised and discussed the findings relating them to the three research questions. In doing so, it has tried to investigate how the four Sudanese EAL children perceive the roles of their languages and their linguistic identities aiming to understand their educational experience in and outside the classroom, and gaining insights that can inform EAL researchers, practitioners, and those in strategic planning position with regard to EAL provision in primary schools. In the final chapter (Chapter eight), I will discuss the contributions and reflect on the whole process presented in this thesis through practical implications, limitations, and recommendations.

Chapter Eight

8. Conclusion

8.1. Introduction

In this concluding chapter, I outline the contribution of the present study to EAL practices and provisions for Arabic-speaking children in primary schools, though in small scale, as well as providing insights and reflections for researchers undertaking future research with children in home settings with regard to ethical considerations and complexities. I also discuss the implications and limitations of the study and suggest a number of areas for further research.

8.2. Summary of the main contributions

Chapter seven was focused on the major issues emerging from the research process and procedure relating these to the major findings of the study. One of the major contributions of this study is that I have attempted to elicit young children views about EAL issues which is a unique approach because only teachers' and parents' views are usually elicited. I explained that some of the findings of this study relate to and resonate with the current literature on EAL, second language acquisition and bilingualism, and research on children in home settings. As outlined in the literature review chapter that the conversational fluency that most learners of a new language can develop relatively quickly in everyday social interactions, while the cognitive academic language proficiency which is more formal academic English can take longer (Cummins 1979). However, research on bilingualism and second language acquisition highlighted that for L2 to be developed it is very important to encourage parents to work with their children at home to develop their L1 because L2 should not be developed in the cost of L1. As this study was conducted at home settings, more input and insights are required to understand what the schools and teachers are doing to develop both L1 and L2. All the four children were positive about their school experiences and their teachers' support when they first started school in the UK.

Another contribution of this study is that Walid, Yasir, and Ahmed seemed to distance themselves from being referred to as Sudanese or Arabic-speaking unlike Nura who seemed proud of her identity. Ahmed also reported that he was not comfortable when his parents speak in their Fur dialect because it is not appropriate to speak it as other people might not understand it and they would think that they are saying something bad about them. Research on EAL children confirmed that appreciating and accepting these children's languages, nationality, and identity are crucial in promoting and developing their confidence about their languages and other languages. As this study was carried with the children at their homes reporting what the children claimed about their own school experiences, ideally, I would like to investigate and explore the full picture at school to understand what is actually happening.

As stated in the discussion chapter, the findings were shaped by a number of inevitable challenges and difficulties that I have experienced throughout my interactions with the three families for one year. This study therefore contributes to the body of research carried out in home settings. Although I entered the field as an insider during the data collection and interaction with the parents and their four children, I faced several challenges relating to my role as a family friend and researcher. The children showed both covert and overt resistance as they used to see me as an adult family friend. Whereas the parents perceived my role as a teacher, support worker and family friend as well. I argue that despite researchers belonging to the same community, and speaking the same language of the three families, and being aware of the cultural and social norms, they might be faced by critical situations that require them to take pragmatic decisions to navigate their researcher role. This is in line with Yee and Andrews (2006) as they argue that researchers are faced with ethical dilemmas between their professional role and *"social obligations"* as *"a good guest"*. Researchers plan and put research design for their studies in home settings before entering the field, however, they need to accept any dilemmas and challenges as they emerge or occur.

Despite the longitudinal design the children opened to me only on certain occasions, and when they did, it was because I encouraged them to engage in activities they wanted to do or topics they wanted to talk about. In Sections

4.6.1, 4.6.2 and 4.6.10, Walid and Yasir, engaged in conversations with me about the activities they enjoyed at school. They seemed to react naturally to my presence as they were busy playing games on their PS4 as well as talking about their best day at school when they discussed the activities they did on the sports day. In Section 5.5, I mentioned that Nura also seemed to play naturally with her dolls while I was talking and interacting with her. She might have used to my long presence with her; this was why she acted in this way. She possibly felt that I was close to her, an adult family friend, so all in all quite different to her real teacher at school. In Section 6.6.3, Ahmed talked positively and naturally about his love for football at school and how that helped him make new friends.

I would argue that the contribution this study makes in relation to previous studies conducted in home settings exploring young children's Arabic and English languages use as well as their school experiences e.g., (Bligh and Drury 2015; Parke and Drury 2001; Drury 2007; Drury 2000) is that it provides insights into these young children's use of their first language and English, so gives a fuller and richer picture of bilingual children's learning. The gap that my study fills is related to this study eliciting the four children's views on their language roles and school experiences directly without involving their parents or teachers. As mentioned in the literature review, my study is similar in terms of using longitudinal methodology, but it is different in terms of applying activity-based methodology with a variety of activities to enable the children to elaborate on their school and learning experiences.

This study would be interesting for teachers to familiarise themselves with the data to see how young children reflect about their school experiences and languages. Teachers might engage in conversations with children about their experiences and their languages would help teachers to tweak their everyday practice

8.3. Implications of the study

The process and findings of this study have implications for researchers, parents, and teachers. These are outlined in the following paragraphs.

8.3.1. Researchers

Despite the fact that this study was conducted on a small scale, the research procedure and findings of this study could provide researchers with possible insights in relation to conducting family-based or community-based studies. As mentioned in chapter seven, I faced several difficulties and challenges relating to my role as an insider to the three Sudanese families I was researching which resulted in finding it difficult to navigate my researcher role. During my visits to the three families homes I had been assigned different hybrid roles e.g., teacher, family friend and support worker. This is in line with Yee and Andrews (2006)'s stance that research tends to focus on reporting findings rather than ethical dilemmas that researchers encounter when conducting research e.g., in home settings. I think that researchers are required to explicitly reflect on the complexities, dilemmas, and challenges they face during their interaction with their participants (adults or/and children) in both school-based and home-based settings.

Two of the biggest challenges when conducting research with children are the power relation and status between adult researchers and children. Conducting my study in home-settings has made this more difficult and challenging because I was faced by several interruptions from the parents as well as the decision they made to decide when to come and visit them; they even monitored my presence when I was interviewing their children or doing some activities with them. Therefore, I think that in such situations researchers need to negotiate how they eliminate such difficulties.

8.3.2. Parents

The six parents in this study moved to the UK for several different reasons ranging from seeking better life to their families and to provide good education for their children. However, they were faced by a number of challenges and obstacles e.g., the new language, culture, and different educational system. They reported their initial concerns about the difficulty their children faced to speak English which led them to use different strategies such as watching the TV and videos on YouTube in English. They might have thought using English and Arabic has negative effect on their children to progress at school and

understand the school curriculum. They soon realised that the children started losing their Arabic; this affects them in terms of their communication with the children and their reputation in the community. Therefore, I urge EAL/bilingual families to seek advice from professionals such as teachers or within their community on the best approaches to support their bilingual/multilingual children so that they achieve their future potentials. Moreover, this might be due to the cultural assumptions about school, the potential misunderstandings between schools and communities because of language barriers or educational background of some of the parents as they might think that engaging in conversations or discussions with the teachers might be misunderstood negatively.

8.3.3. Teachers

As outlined in the literature review and the discussion chapters, supporting EAL children to develop their L2 needs to be linked to the theories on bilingualism, second language acquisition and child development approaches. Teachers are required to encourage children and their parents to develop L2 in parallel with L1 because the two depend on each other as research confirm that bilingualism is considered to have positive effect on bilinguals' cognitive development. However, more data is required from schools as this study was conducted in home settings.

Schools should encourage and celebrate bilingualism in partnership with families through special events such as Eid, Ramadan, or any other activities to allow the children to show their cultures and other languages. In this way, these children will bring funds of knowledge and develop their multilingualism and personalities.

I think that teachers might be interested in reading this study to understand how they could help EAL/bilingual children achieve in schools and have positive experiences about their school life. I appreciate that teachers are required to focus on following the planned curriculum; however, I encourage teachers to hold discussions and conversations with EAL children to understand how they perceive the roles of their languages and their linguistic

identities and their educational experience in and outside the classroom. In this way, we might help these children to realise their future potentials.

8.4. Issues, dilemmas, and limitations

Ideally, I would have preferred to extend the scope of this study to include three schools or more, more families from other backgrounds not only Sudanese families. It would also have been preferable to undertake a longer time in the field to get deeper insights into the actual realities in the field. A major limitation of this study is that it only included three Sudanese families: six parents and their four children. Though some insights were gained from this study that could benefit teachers, parents, researchers and EAL decision-makers, it cannot be claimed that these can be taken for granted to decide the best EAL practices and provision as well as L1 and L2 development in young EAL children. Moreover, the findings reported in this study report what actually the four children claimed about their school life and experiences. Ideally, I would have preferred to gain access to some schools to explore and investigate the actual insights of class teachers and practitioners.

As mentioned above, the dilemmas and issues relating to conducting research in home settings emerged due to my emic role. Therefore, it would be interesting to see if the same issues and dilemmas would have happened if the study is carried by an outsider researcher. Finally, like most qualitative studies, the findings of this study cannot be generalised to all EAL children, nor can they be applied to other children from different backgrounds. Nevertheless, this study endeavoured to generate insights from one situation which can be applied to others.

8.5. Suggestions for further research

Given the fact that this study was of a limited scope, I would recommend that further studies be carried out to gain more insights. I think that the methodology did not work as I hoped, and I could think about how I might go about it if I had the chance to do it again. I therefore suggest that:

1. Giving the children more freedom to talk about what they wanted, however of course there is a possibility that they might completely change the focus.
2. Changing the venue to a neutral place such as community centre; it is not the home but not the school either.
3. Playing a less leading role/teacher-like role in the interviews/conversations.

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Appendices

Appendix 1: The ten families invited to participate in the study

Family	Brief background	Comment
<p>Family A:</p> <p>Child 1 a boy in Y2</p> <p>Child 2 a boy in reception</p>	<p>Father is educated up to master's level (has two MScs), just started PhD. Mother educated up to postgraduate level (MSc diploma). Child 1 born in UK, and child 2 born in Sudan. Parents speak Arabic and English. Parents prefer children to speak English, but they send them to Arabic evening school.</p>	<p>Initial acceptance to participate by phone</p>
<p>Family B:</p> <p>Child 1 boy in Y3</p> <p>Child 2 girl (twin) Y1</p> <p>Child 3 girl (twin) Y1</p>	<p>Father and mother are educated up to secondary school. The family moved to UK from Netherlands in 2015. All three children were born in Netherlands. Parents speak Arabic, English and Dutch. Children speak Dutch, little Arabic, and English.</p>	<p>Initial acceptance to participate by phone</p>

	Children attend Arabic evening school.	
<p>Family C:</p> <p>Child 1 boy in Y6</p> <p>Child 2 girl in Y3</p> <p>Child 3 girl in nursery</p>	<p>Father and mother are educated up to secondary school. The family lived in Egypt for around 12 years as refugees where child 1 and 2 were born and had some education there. They moved to UK in 2012 as they were granted indefinite leave as refugees. Child 3 was born in UK. The parents speak Arabic, Fur (a dialect spoken in west Sudan), and English. Children speak Arabic, English, and may respond to Fur dialect.</p>	<p>Initial acceptance to participate by phone</p>
<p>Family D:</p> <p>Child 1 girl in reception</p>	<p>Father lived in Netherlands for around 15 years where he has had education up to university level. No information about mother level of education been</p>	<p>Initial acceptance to participate in person</p>

	received. Child was born in Sudan. Mother and child arrived in UK in November 2017. Father speaks Arabic, Dutch and English. Mother and child speak Arabic and little English.	
Family E: Child 1 girl in reception Child 2 boy in nursery	Father educated up to postgraduate level. Mother educated up to secondary level. Family moved to UK in 2014 and granted refugee status. Father and mother speak Arabic and English. Children speak English and little Arabic.	Initial acceptance to participate by phone
Family F: Child 1 boy in Y6 Child 2 boy in Y2 Child 3 boy in reception	Father educated up to secondary level. Mother educated up to primary level. The family lived in Egypt for around 12 years as refugees where child 1 and 2 were born and had some education there. They moved to UK in 2012 as they were granted indefinite leave as refugees. Child 3	Snowballing by family C

	was born in UK. The parents speak Arabic, Fur (a dialect spoken in Sudan), and English. Children speak Arabic, English, and may respond to Fur dialect.	
<p>Family G:</p> <p>Child 1 boy in Y6</p> <p>Child 2 girl in Y2</p> <p>Child 3 boy in reception</p>	<p>Father educated up to primary school level. Mother has no formal education but attended some ESOL classes in UK. The family lived in Egypt for around 12 years as refugees where all children were born. Child 1 and 2 had some education there. They moved to UK in 2012 as they were granted indefinite leave as refugees. The parents speak Arabic, Fur (a dialect spoken in west Sudan), and English. Children speak Arabic, English, and may respond to Fur dialect.</p>	Snowballing by family C
<p>Family H:</p> <p>Child 1 boy in Y2</p>	Both parents are educated up to elementary level (Y8 in	Snowballing by a member of the Sudanese community

<p>Child 2 boy in Y1</p> <p>Child 3 baby girl</p>	<p>UK). The family lived in Egypt as refugees for some years. They moved to UK in 2016 as they were granted indefinite leave as refugees. The parents speak Arabic, Nuba (a dialect spoken in west Sudan), and English. Children speak Arabic, English, and may respond to Nuba dialect.</p>	
<p>Family I:</p> <p>Child 1 boy in Y2</p> <p>Child 2 boy in Y1</p> <p>Child 3 girl in nursery</p>	<p>Father has BA in education. Mother has BA and postgraduate diploma in journalism (radio and TV). The family lived in Egypt as refugee for some years. They moved to UK in 2016 as they were granted indefinite leave as refugees.</p>	<p>Snowballing by a member of the Sudanese community</p>
<p>Family J:</p> <p>Child 1 boy in Y6</p> <p>Child 2 boy in Y1</p>	<p>Both parents are educated up to elementary level (Y8 in UK). The family lived in Egypt as refugees for some years. They moved to UK in 2016 as</p>	<p>Snowballing by a member of the Sudanese community</p>

	<p>they were granted indefinite leave as refugees. The parents speak Arabic, Nuba (a dialect spoken in west Sudan), and English. Children speak Arabic, English, and may respond to Nuba dialect.</p>	
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Appendix 2: Information and Consent for Children aged between 4 and 6

English as an Additional Language for Sudanese Children in Sheffield Primary Schools: Bridging the Gap between the Schools and Families

Hello,

Can you read this? Do you understand what it means?

My name is Wagdi Abdallah. I am a student like you, but at university called the University of Warwick. I am doing something called PhD. At the end of my learning I will be called Doctor Abdallah. I want you to help me in my learning.

Yes, I understand.



No. Can you tell me more about it?



What is your name?

My Name is _____

Are you?



Or



How old are you?

I am _____

What am I going to do with you?

I will visit you at home every week.

I am going to record your voice while you talk to me for about 30 to 45 minutes.

I will also watch you while playing, talking and doing activities in your area.

Can you show me your drawings, homework and photos?



Do you have any questions?



Can you help me in my research and learning?



Yes, I am happy to help you. Please write your name here



No, I am not happy to help you. Please write your name here

Appendix 3: Information and Consent for Children aged between 7 and 11

English as an Additional Language for Sudanese Children in Sheffield Primary Schools: Bridging the Gap between the Schools and Families

Dear _____,

You are invited to take part in a study on children who speak Arabic at home with their parents, brother, sister and friends. I am trying to understand how children from Sudan feel about their first and second language use and development as well as their personal educational experience both inside and outside the classroom in Sheffield primary schools. It also aims at exploring the roles of the parents and the class teachers in supporting these children. The study will try to find out what possible solutions/answers you suggest/recommend for those problems/difficulties.

Your agreement to participate in this study will indicate that you have accepted to allow me to do the following:

- Conduct an interview with you at home or somewhere else, depending on which is good for you. The interview should last approximately 30 - 45 minutes and will be conducted in either English, or Arabic, depending on which is good for you.
- Do an audio recording of the interview.
- Observe you at home (in your parents' presence) once a week for at least one hour; and within the community during the three school terms
- Show me your homework, activities you do alone or at school, and do and suggest some activities we can do together (drawings, painting, designing, singing)

Who is carrying out the research?

My name is Wagdi Abdallah. I am a student like you, but at university called the University of Warwick. I am doing something called PhD. At the end of my learning, research and training I will be called Doctor.

What do you need to do now?

You can choose whether you want to take part in my research or not. Even if you have said yes to join the study, you can change your mind at any time.

If you have any questions about the study, you can talk to me at any time. You can also talk to your parents about the study. I hope you will enjoy the conversation and the activities we will do together. Thank you for your help.

So, would you like to take part in my study?

Please tick:

☐ Yes, I would like to take part.

☐ No, I don't want to take part.

During the study:

Please tick all that is OK with you:

☐ I am OK having my voice recorded.

☐ I am OK having my voice recorded while I am talking to my parents and siblings at home, and my teacher, classmates, and school friends.

☐ I am OK showing the researcher (Wagdi Abdallah) my homework, school, and home activities, and I am OK doing other activities with him.

Name:

Signature:

Date:

Appendix 4: Information and Consent for Parents/Carers

English as an Additional Language for Sudanese Children in Sheffield Primary Schools: Bridging the Gap between the Schools and Families

Dear Parent / Guardian,

I am writing to invite your child to take part in a study that I am carrying out on children who are Sudanese and speak Arabic as their first language and attending primary school in Sheffield between the ages of 4 and 11 (reception to Y6). There are other children like your child who are also invited to join the study.

Description of the Study:

This study aims to investigate how children from Sudan perceive their first and second language use and development as well as their personal educational experience both inside and outside the classroom in Sheffield primary schools. It also aims at exploring the roles of the parents and the class teachers in supporting these children. The study will try to find out what possible solutions/answers you and your child suggest/recommend for those problems/difficulties you and your child encountered relating to the aims mentioned above. Please indicate your approval/disapproval by ticking what is applicable for you:

☐ I agree to participate

☐ I agree my child/children to participate

☐ I disagree to participate

☐ I disagree my child/children to participate

Your agreement to participate in this study will indicate that you have accepted to allow the researcher to do the following:

- Conduct an interview with you and your child at home or somewhere else, depending on which is convenient for you. The interview should last approximately 60 minutes and will be conducted in either English, or Arabic, depending on which is convenient for you. This will be limited to the parents whose child is Sudanese and speaks Arabic as his/her first language and agree that the researcher conducts the interview with their child in their home.
- Do an audio recording of the interview.
- Observe your child at home (in your presence) once a week for at least one hour; and within the community during the three school terms

Confidentiality and disclosure of information:

Any information that is obtained in connection with this study and that can be identified with your child or yourself, will remain absolutely confidential and will be disclosed only with your permission or as required by law. If you give the researcher your permission by signing this document, he plans to publish the results as part of his thesis for the award of PhD in Applied Linguistics and English Language Teaching. The information will be provided in such a way that your name or personal information cannot be identified using pseudonyms.

Feedback to participants:

At the completion of the study, all participants will be most welcome to consult the study when it is published.

Your consent:

If you decide to participate, you are free to withdraw your consent and to discontinue participation at any time without prejudice.

If you have any additional questions concerning the project, the researcher, Wagdi Abdallah, will be happy to discuss these with you.

Your signature indicates that, having read the information provided above, and having fully received satisfactory answers to your queries, therefore you have decided to allow your child to participate.

Name of Parent (please PRINT)

Signature of Parent

Date:

Researcher's Name: Wagdi Abdallah

Signature of Researcher

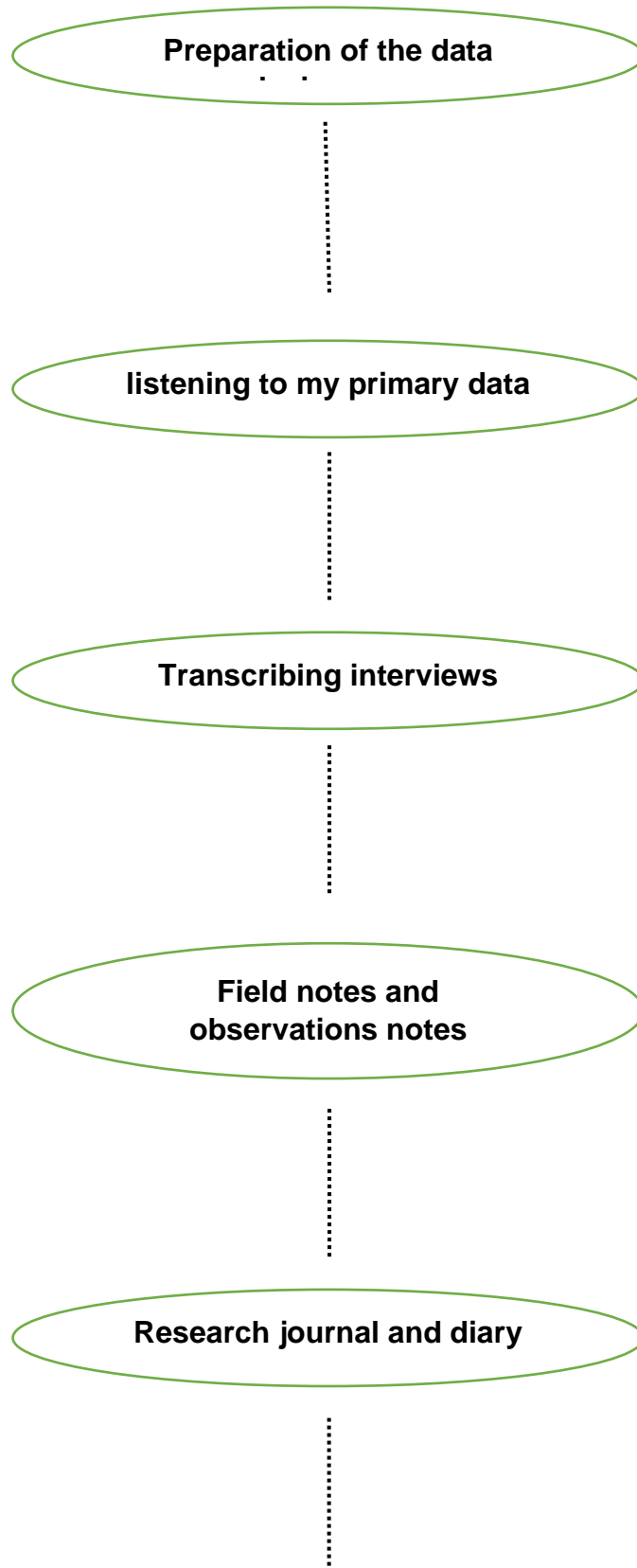
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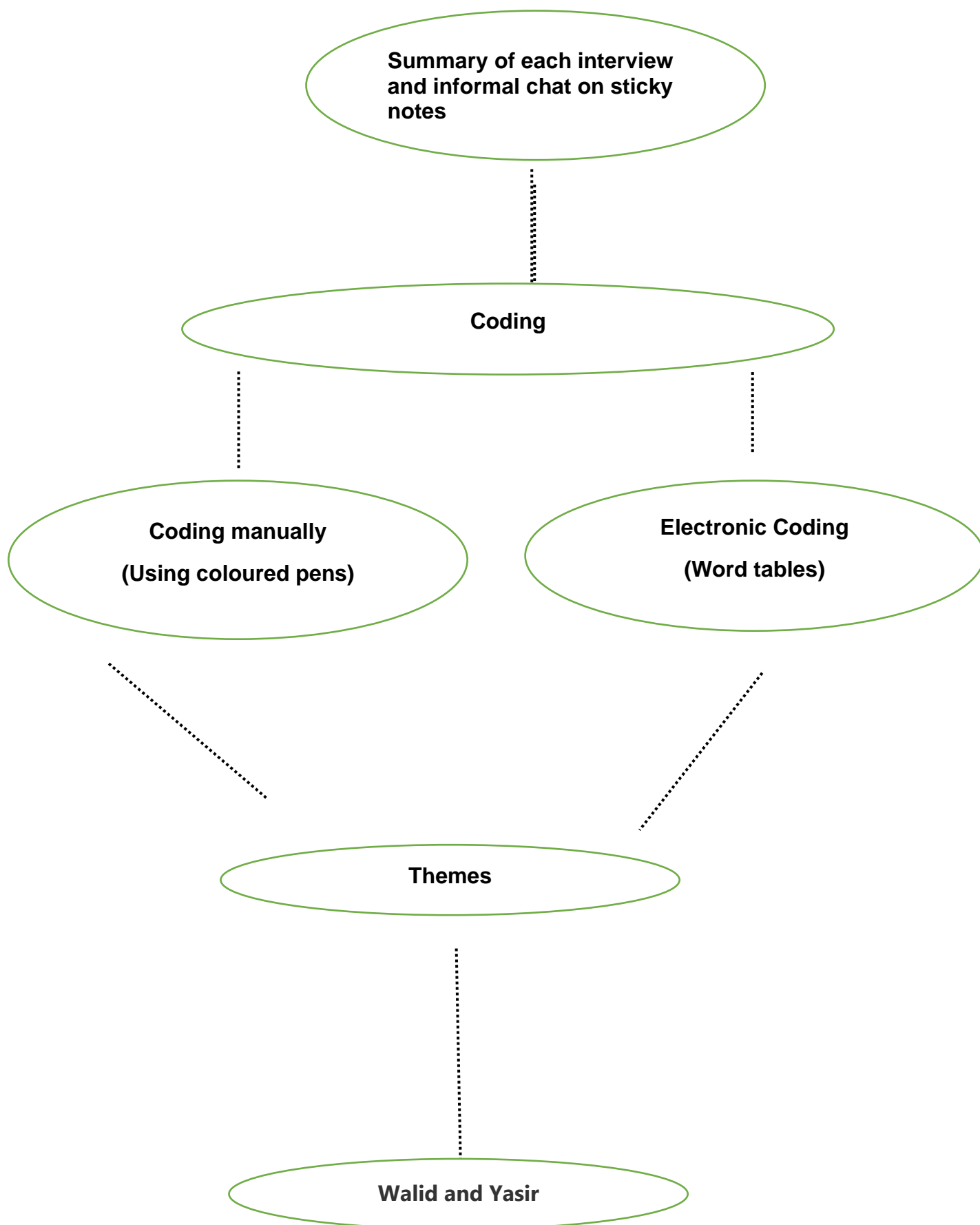
Appendix 5: Guiding Questions and Prompts- Parents

- How is the school here different from your home country?
- What problems/difficulties/challenges does your child face in adapting with the school?
- What language(s) do you speak to your children at home? Why?
- How do you describe your child skills in e.g. reading in Arabic/English?
- How do you communicate with your child's school staff and class teacher(s)?
- How do you describe your relationship with your child's school staff and class teachers?
- What should teachers know about your child in order to work with him/her and make him/her more successful e.g. in reading or in general?
- How do you know about your child progress in school?
- What do you do to help your child read in English as well as being successful at school?
- What other activities does your child do after school to develop his/her literacy?
- Do you read Arabic/English stories to your child at home? Why? Why not?
- Do think/suggest that there are some aspects of your child's support/learning that should be adapted/ changed? What? Why?

Appendix 6: A Map of Themes

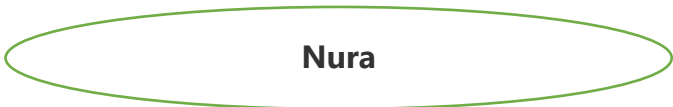
A Map of Themes



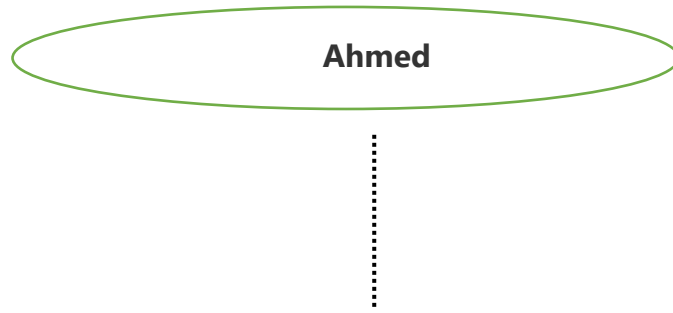




- Resistance to Talk
- Resistance to Activity
- Negative Feeling about L1 (Arabic)
- Positive Feeling about L1 (Arabic)
- Walid's Perceptions of Nationality/Identity
- Arabic Ban at School
- Perceptions of a Good/Best Teacher
- Perceptions about Supporting Newly Arrived Children
- Positive Memories about School



- Resistance to Activity/Talk
- Mixed Experience about School
- Positive Memories about Sudan
- Perceptions of a Good/Best Teacher
- Perceptions about Supporting Newly Arrived Children



Language Identity

Resistance to Activity/Talk

Mixed Experience about School

Perceptions of a Good/Best Teacher

Perceptions about Supporting Newly Arrived Children

Appendix 7: Guiding questions and Prompts-Children

- What is the name of your previous school before you come to Sheffield/UK?
- What is the name of your current school?
- Tell me one thing you like best about your new/previous school. Why?
- How does your class look like? How did your previous class look like?
- Tell me what activities you like to do in your class/school. Do you do them alone or with friends/classmates?
- Does your teacher allow you to do that?
 - Who is your best friend at school? Why do you like him/her?
- What language do you speak at home/school/with friends/siblings?
- Tell me about an interesting story or a picture story you have read.
- What did you like about it?
- Where did you read it?
- Did you read it because your parent(s) asked you to do so or you just wanted to read it?
- Do you discuss that with your parent(s)?
- Do your parents check what you read? How?
- How do your parent(s) help you to read English/Arabic?
- If your friend asks you to tell him/her this story, how do you do that? Why?
- Who is your best class teacher in your current school /previous school?
What do you like best about him/her?
- If a new child from your home country/another country has just arrived, and you are the class teacher how do you help him/her to adapt to/enjoy the new school and be successful e.g., in reading or in general?

Appendix 8: Sample Research Diary & Field Notes

Research diary **Key: Recorded on Research Journal/Diary**

Audio-recorded

Date	Fam ily	Peron (s) Invol ved	Event	Help/Not es	Data Type	Recor ded	Where
08/10/2018	A	Hami d	1 st interview- the interview was in Arabic	Read letters from school and hospital before conducting the interview	Notes Voice Photos of Ahmed and Salwa handwriting	Yes	diary/journal & Voice recorder
09/10/2018	C	Nura	Collection from school	Nadir asked me to collect Nura after school as they have an appointment for his wife's	Notes	Yes	diary/journal

				pregnancy follow up			
09/10/2018	C	Nura	1 st interview in Arabic	Used codeswitching	Notes Voice	Yes	diary/journal & Voice recorder
12/10/2018	B	Mahir	1 st interview- the interview was in English	Help to find casual work for Maha	Notes Voice	Yes	diary/journal & Voice recorder
14/10/2018	C	Nadir	Phone call	Help to fill in GP registration forms	Notes	Yes	diary/journal
15/10/2018	A	Salwa Ahmed Hamid	1 st interview- the interview was in Arabic	Questions about school- Ahmed had a chat with me which I recorded as it was very	Notes Voice	Yes	diary/journal & Voice recorder

				interestin g			
16/10/2 018	E	Whole family	Whole family	Handed informatio n sheet and consent forms	Chat about school system and advice on Arabic and Quran evening school- Sarah a 4-year- old lovely girl had a chat with me which I recorde d as it was very interesti ng	Yes	Notes
17/10/2 018	C	Nadir	1 st intervie w- the intervie	Help to respond to police letter	Notes Voice	Yes	diary/jou rnal & Voice recorder

			w was in Arabic	regarding over speed			
17/10/2018	-	Miss Allen	I met her after school, and she agreed to participate	-	Notes	Yes	diary/journal

Appendix 9: Sample Field Note:

Monday 19/11/2018 Family A
5pm
Filled transfer form and support for
ticket funding.

Tuesday 20/11/2018 Family E
5:30 pm
Challenging behaviour again

Wednesday 21/11/2018 Family C
4:30 pm
The father was more concerned about support to
help him ~~claim~~ his new baby child tax credit
claim. He dominated the whole session and
me read a letter, complete his tax credit claim
and call his internet provider to check the
process of his cancellation.

Wednesday 06/03/2019 Miss B
02:45 pm
communication in print

Monday 11/03/2019 Family A
06:25 pm
My ~~sons~~ two sons accompanied me.

Wednesday 13/03/2019 Miss D
02:30 pm

Wednesday 13/03/2019 Family C 04:
My two daughters went with me.

Friday 19/10/2018
6 pm

Family B

10/12/2010

25/07/2012

The mother looked very worried.

Tuesday 23/10/2018

Family E

26/02/1973

21/06/1978

15/09/2010 8 + 1 month

30/08/2012 6 + 2 months

23/09/2014 4 + 1 month

9/08/2018

UK 15/05/2017

16/05/2017

Wednesday 24/10/2018

Family C

5 pm

Thursday 25/10/2018

Family E

6 pm

Wednesday 07/11/2018

Family C

4:30 pm

ب ت ث ج ح خ د ذ ر ز س ش
ص ض ط ظ ع غ ف ق ك ل م ن ه
ي

29
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15
A B C D E F G H I J K L M N O

16 17 18 19 20 21 22 23 24 25 26
P Q R S T U V W X Y and Z

Friday 12/10/2018
6pm

Family B

27/05/1976

01/07/1981 wife

Chose English as the interview language
Basil Dec 2010 Faris

Monday 15/10/2018
5pm

Family (A)

15/06/1985

Wednesday 17/10/2018
5pm

Family C

01/01/1975

21/12/83

01/11/2017

25/06/2013

Thursday 18/10/2018
04:30 pm

Miss G

(Lote)

Secono

EXFS
Language for learning

Tuesday 16/10/2018
6pm

Family E

Children with strange behaviour. In Sudanese culture children are expected to welcome visitors.

Appendix 10: Sample Line by Line Initial Coding- Ahmed's 3rd Interview

	Interview Data	Initial Code	Comment
1.	Hashim: Thousand	Hashim responds to a previous question/talk with Ahmed	
2.	Ahmed (angrily): stop saying that	Ahmed not happy with Hashim's response	
3.	Researcher: mm What are you asking Hashim about?	Researcher seeks understanding	
4.	Ahmed: I was saying that I know what is it (hesitation) and he	Ahmed explains to researcher he was telling his Hashim that he knew what it was and Hashim was not listening to him. Ahmed is hesitant to explain this	
5.	(interruption) Researcher: What's your question? I didn't get your question!	Researcher interrupts & seeks more explanation from Ahmed about the exact question he asked Hashim about	
6.	Ahmed: Question?	Ahmed doesn't understand what the researcher said	
7.	Researcher: What question	Researcher paraphrases/explains	

	did you ask Hashim about?	what he wants exactly	
8.	Ahmed: mm (thinking)	Ahmed tries to answer	
9.	Researcher: mm	Researcher prompts Ahmed to answer	
10.	Ahmed: Thousand add thousand	Ahmed says his exact questions	
11.	Researcher: Thousand add thousand?	Researcher checks if Ahmed said this information: $1000+1000$	
12.	Hashim: Yeah	Hashim confirms that this was what they were talking about	
	(interruption) Ahmed: Two thousand	Ahmed interrupts & answers that $1000+1000=2000$	
13.	Researcher: Do you mean when we add one thousand plus one thousand?	Researcher checks with Ahmed if he meant adding 1000 plus 1000	
14.	Hashim: Yeah	Hashim confirms again that it's $1000+1000$	
15.	Researcher: Do you know the answer?	Researcher wants the answer from Ahmed indicating to Hashim to stop interrupting	Researcher is annoyed by Hashim's interrupting behaviour

16.	Ahmed: Yeah two thousand	Ahmed answers again that $1000+1000=2000$	
17.	Researcher: Oh, good boy! HI five (HI five sound) Okay, do you know your your time twos table?	Researcher encourages/praises Ahmed Researcher aims to push Ahmed to talk about 2 timetables	
	(Mum voice talking in Arabic with dad from the kitchen)	Inaudible background voice in kitchen	Researcher sometimes can't hear when another conversation is taking place somewhere else
18.	Ahmed: Time?	Ahmed checks as he is unsure what the researcher meant	
19.	(interruption) Hashim: Timetable	Hashim interrupts again and seeks understanding if the researcher wanted Ahmed to say which times table	
20.	Researcher: Do you know the timetable for two?	Researcher repeats the question to see if Ahmed knows times table 2	
21.	Ahmed: two time two?	Ahmed still doesn't understand and asks if he needs to do 2X2	
22.	Researcher: Yeah, no do you know the whole?	Researcher tells Ahmed to do the whole 2 times table	

	Can you can you,can you tell me?		
23.	Hashim: divide by?	Hashim is confused as he thinks that the researcher wanted Ahmed to do division instead	
24.	Researcher: No	Researcher rejects Hashim's understanding signalling to Hashim to stop interrupting	Researcher is annoyed by Hashim's interrupting behaviour
25.	Ahmed: Time?	Ahmed is still confused as he seeks more information from the researcher	
26.	Researcher: Yeah, timetable two timetable?	Researcher tells Ahmed to say times table two if he knows it	
27.	Ahmed: mm (thinking)which one shall I do? (yelling)I know what!	Ahmed understands that he needs to do times table 2, but he's confused where to start from	
28.	(interruption) Hashim: (in Arabic زي) Like	Hashim explains in Arabic	
29.	Researcher: So, for example, what is two times one?	Researcher explains and gives example 2x1s	

30.	Ahmed: Two time one?	Ahmed checks he should start from 2×1	
31.	Researcher: Yeah	Researcher tells Ahmed to start from 2×1	
32.	Ahmed:(counting) one two three four five	Ahmed counts instead of doing times table 2	
33.	Researcher: No	Researcher rejects answer	
34.	Ahmed: (shouting)Wait three?	Ahmed changes his mind and understands that he needs to add $2+1=3$	
35.	Researcher: For example, now here (interruption)	Researcher explains in writing that Ahmed needs to do 2×1	
36.	Ahmed: three	Ahmed repeats answer as he thinks $2+1=3$	
37.	Researcher: No. mm so the(hesitation) I can show you an example (demonstrating in writing) this two times one equals?	Researcher explains in writing that Ahmed needs to concentrate and do times table 2	Researcher scaffolds & prompts Ahmed throughout the whole conversation; showing teacher-child behaviour.
38.	Ahmed: Three	Ahmed repeats answer 2nd time: $2+1=3$	

	(interruption)		
39.	Hashim: Two	Hashim interrupts & answers correctly: $2 \times 1 = 2$	
40.	Ahmed: Two?	Ahmed checks if this is correct	
41.	Researcher: We're not adding! We're	Researcher accepts answer & explains why	
	(recording paused because neighbouring children banging door & window)		Neighbouring children wanted Ahmed and Hashim to come out and play. This happened several times
	(recording resumed) okay, what's two times what's two times (writing) what's two times two?	Researcher scaffolds Ahmed to do 2×2 by writing	
42.	Ahmed: Four	Ahmed answers correctly: $2 \times 2 = 4$	
43.	Researcher: Four, good boy! (recording paused again for the same reason) Aha, can you can you (repetition) write?	Researcher accepts & praises & asks Ahmed to write	
44.	Ahmed: Can I do the one (pause)hard one?	Ahmed wants to do something else that	

		is harder than 2 times table	
45.	Researcher: Yes, no, aha can you show me two times three?	Researcher pushes Ahmed to carry on with 2 timetables	
46.	Ahmed: No, I want to go owo ten time ten!	Ahmed's focus is on doing times table 10 not 2	
47.	Researcher: First, first do the twos first! Can you do the twos?	Researcher insists Ahmed to carry on 2 timetables, then do 10x10	
48.	Ahmed: Two?	Ahmed seems upset as he is not sure what to do	
49.	Researcher: Yes, aha what comes next?	Researcher ignores Ahmed's focus on times table 10 and scaffolds Ahmed to say the next : 2x3	
50.	Ahmed: Times?	Ahmed not sure	
51.	Researcher: Two times one, two times two, two times?	Researcher explains & scaffolds Ahmed to say 2x3	
52.	Ahmed: Three	Ahmed confirms next 2x3	
53.	Researcher: Can you do it?	Researcher checks if Ahmed can answer 2x3	

54.	Ahmed (writing and reading): two times three	Ahmed working out the answer	
55.	Researcher: Three aha equals?	Researcher scaffolds to answer: 2×3	
56.	Ahmed: Equals seven	Ahmed answers wrongly	
	(voice of Hashim talking to mum and dad in Arabic)	Inaudible background voices in kitchen	Researcher sometimes can't hear when another conversation is taking place somewhere else
57.	Researcher: Is it seven? So, you're counting in twos (showing in fingers) two four (gesture)?	Researcher scaffolds Ahmed to say correct answer using gesture	
58.	Ahmed: Four SS Six	Ahmed answers correctly: $2 \times 3 = 6$	
59.	Researcher: Six, good boy! Aha then what comes next?	Researcher accepts & scaffolds next 2×4	
60.	Ahmed: Ten times ten?	Ahmed's focus is again on doing 10×10	
61.	Researcher: No, after, we have two times one, two times two, two times three, two times?	Researcher rejects again & prompts Ahmed to carry on timetables 2	

62.	Ahmed: Two times four	Ahmed says next 2x4	
63.	Researcher: Okay, can you write it?	Researcher pushes Ahmed to write 2x4	
64.	Ahmed (writing and saying): two times four (long sound of four)	Ahmed writes and says 2x4	
65.	Researcher (completing) : Four equals? Count in twos. Yes, aha. Two	Researcher scaffolds & prompts Ahmed to answer 2x4	
66.	Ahmed: Two Four Six Eight	Ahmed answers correctly	
67.	Researcher: So	Researcher checks which answer from 2,4,6,8	
68.	Ahmed: Eight	Ahmed confirms the answer is 8	
69.	Researcher: Okay, good boy! (pause)Aha, then what comes next?	Researcher praises & encourages Ahmed to carry on timetables 2	
70.	Ahmed: mm	Ahmed thinks what comes next	