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The members of the Committee approve the dissertation of Laliya Asali presented on November 8th, 2022.

Dr. Peter Moran, Chairperson

Dr. Keonghee Han, co-chair

Dr. Steve Bialostok, Committee Member

Dr. John Kambutu, Committee Member

Dr. Courtney McKim, Outside Member

APPROVED:

Dr. Scott Thomas, John P. “Jack” Ellbogen Dean, College of Education

Dr. Alan Buss, Director, School of Teacher Education

Dr. John Kambutu, Coordinator, Curriculum and Instruction

Asali, Laliya, *Palestinian Refugee Girls' English Language Education at Al-Hussain Prep School in Camp Jabal-al-Hussain, Amman, Jordan, Doctor of Philosophy in Education. Curriculum & Instruction*, College of Education, May 2023.

The present qualitative study investigated the experiences of the English language learning of the Palestinian refugee girls, motivations, formal and informal avenues of learning English. The study discussed the support and the obstacles of learning at Al-Hussain Prep School in Camp Jabal Al-Hussain, Amman, Jordan.

As illustrated in the literature review, several studies have been conducted about refugee English language education worldwide, however, this is the first study that was focused on Palestinian refugee girls' English learning in the MENA Region. Fourteen participants completed demographic questionnaires and were interviewed. The study's methodology was thematic analysis of the semi structured interviews that were conducted.

The results of the study showed that the Palestinian refugee girls were all highly motivated to learn English to better their future and work opportunities. The results also revealed that both formal and informal avenues were used to learn English. The Palestinian refugee girls received support from the UNRWA, their English language teachers and their parents. The English learning process was hindered by the living and the studying environment and by the UNRWA budget crisis. The girls remained positive and motivated despite the significant problems and the challenges that face them in their daily life and the learning atmosphere. Their English learning remained a priority and a sacred target that kept them inspired and motivated.

PALESTINIAN REFUGEE GIRLS' ENGLISH LANGUAGE EDUCATION AT AL-HUSSAIN
PREP SCHOOL IN CAMP JABAL-AL-HUSSAIN, AMMAN, JORDAN

By Laliya Asali

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DEDICATION

To my grandparents who instilled in me value of education, love, mercy, and hope.

To my children Omar and Dana who always gave me hope in dark days

To Professor Moran who always believed in me and was patient and kind all the way

To all my doctoral committee for their insight and help through all the hard times.

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GLOSSARY

Abbreviations

EFL: English as a Foreign Language

ELT: English language training

ESL: English as a second language

ESOL: English to Speakers of Other Languages

ASLPPR scale: International Second Language Proficiency Ratings

LEAP: Learning for the Empowerment and Advancement of Palestinians

MA/TEFL: Master's in teaching English as a foreign language

MENA: Middle East and North Africa. It is alternatively called the WANA (West Asia and North Africa)

NCELTR Project: National Centre for Language Teaching and Research Project

NGO: Non-governmental Organizations

OPEC: Organization of the Petroleum Exporting Countries

L 2: Second language

SLA: Second language acquisition

UNRWA: United Nations Relief and Works Agency for Palestine Refugees in the Near East

WANA: West Asia and North Africa. It is alternatively called Middle East and North Africa

Key terms

Al-Nakba: The Arabic term for the events of 1948, when many Palestinians were displaced from their homeland by the creation of the new state of Israel.

Bar Lev Line: A chain of fortifications built by Israel along the eastern bank of the Suez Canal after it occupied the Sinai Peninsula from Egypt

Camp David: Political agreements that were signed by Egyptian President Anwar Sadat and Minister Menachem begin on September 17, 1978, following twelve days of secret negotiations at Camp David. Plan Badr (خطة بدر; *Khitat Badr*) was the code name for the Egyptian military operation to cross the Suez Canal and seize the Bar Lev Line of Israeli fortifications on October 6, 1973.

Yom Kippur: The holiest day of the year in Judaism. Its central themes are atonement and repentance.

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Chapter 1: Introduction

The purpose of this qualitative research study was to accurately identify what motivates the English language learning of Palestinian refugee girls at Al-Hussain Prep School in Camp Jabal Al-Hussain, Amman, Jordan. This study also explores the formal and informal avenues by which the girls learn English, as well as the potential obstacles that hinder English language education in the camp. As illustrated in the literature review, several studies have been conducted about refugee English language education worldwide, however, this is the first study that is focused on Palestinian refugee girls' English learning in that part of the world.

My interest in this research topic stems from my own experience in the region. I am originally from Jerusalem and grew up witnessing the Israeli-Arab conflict. From my education and my own experience living in the region, I was quite familiar with the displacement of Palestinians and the refugee camps scattered across neighboring countries. I am also an English language teacher and the teaching and learning of English among refugee populations has long interested me. I have read widely in the literature related to refugees and English language teaching and learning, and this project provided me with an opportunity to contribute to that literature base. I chose to focus on young Palestinian refugee girls primarily because they are grossly underrepresented and largely absent in the literature related to refugees and English language learning. Moreover, Palestinian girls offer a unique lens on English teaching and learning given the social and cultural milieu that shapes their lives. In short, I was interested in learning whether Palestinian girls had different motivations for learning English than other refugee populations, how they learned and practiced English, and whether their English language learning was supported and/or constrained by their families and their environment in the camp. Those ideas shaped my research questions.

Research Questions

This study is aimed at providing exploring the following four questions:

(Q1) What are the motivations of the Palestinian refugee girls to learn English? Why do they believe it is important to learn English?

(Q2) What are the formal (school-based) and informal (non-school-based) avenues by which these Palestinian girls learn and practice English?

(Q3) What are the sources of support for these girls to learn English?

(Q4) What obstacles do student face when learning English?

Research Context

In conducting this research, I was awarded support from the Susan MacKay Women's International Research Fund through the Gender and Women's Studies Program at the University of Wyoming. That support allowed me to travel to Camp Jabal Al-Hussain in Amman, Jordan for four months of field work. Between February and May 2016, I lived with my sister in the Amman area and traveled to the camp daily, staying in the camp roughly 8:00 A.M. to 2:00 P.M. each day. Camp Jabal Al-Hussain is a small, cramped, densely crowded urban quarter in north central Amman. It is home to more than 33,000 Palestinian refugees in a neighborhood that is .42 square kilometers. The camp is one of four established in Jordan following the 1948 Arab-Israel War. Initially located on the northern fringe of Amman, the camp is now completely enclosed by the city. Although it is designated as a refugee camp, Jabal Al-Hussain is essentially a neighborhood in Amman. There is no fence or perimeter around the camp and residents are free to leave the boundaries of the camp and move around the city.

I purposefully chose Al-Hussain Prep School at Camp Jabal Al-Hussain for a few pivotal reasons. First, my extensive knowledge of the country, language and culture facilitated the

communication process and allowed me to mingle easily and be accepted relatively quickly by my participants, their families, and school personnel. The language knowledge factor, and in particular the Palestinian dialect, were important in establishing rapport and a high degree of trust. Moreover, my proficiency with the language and dialect made data collection more direct and did not require an external translator. Second, the access to the research field site at the school was simplified because the United Nations Relief and Works Agency (UNRWA), which oversees the educational mission for Palestinian refugees, is headquartered in Amman. I was able to meet with the designated UNRWA officials at their offices in Amman and secure approval to conduct research in the school.

The bulk of the data collection in the study occurred in and around Al-Hussain Prep School, one of six schools located in the camp which are administered by the UNRWA. There are 2,696 students in the camp and 84 teachers. Al-Hussain Prep School serves Palestinian refugee girls and offers education from kindergarten through grade 10. The school operates on a double shift with one-half of the students attending morning classes and one-half attending afternoon classes. It is an older building that over time has become more crowded and is a more austere learning environment than it once was. The school is in need of repair and renovation, and copes with shortages of educational materials and equipment which are exacerbated by the fact that the typical class size is about 50 students. At the school, I attended English language classes and observed the classroom teaching methods and students' participation. I also visited some of the girls and their families who were participating in the research at their homes, which allowed me to observe their living situation. I also regularly walked the narrow streets and alleyways of the camp, visited the Maxim Mall, and frequented the restaurants and stores of the camp to gain

additional insight into the living conditions and rhythms of everyday life in Camp Jabal Al-Hussain.

Methodologically, this is a qualitative study grounded in semi-structured interviews and field observations. Over the four-month period that I was in Amman, I conducted multiple interviews with the participant Palestinian refugee girls, their mothers, teachers, and administrators at Al-Hussain Prep School. The 6 girls who participated in this study were selected by their English language teachers and school administrators, who also secured permission from parents for the girls to participate in the study. Teachers and administrators who participated in the research did so voluntarily. Although the double shift structure of the school day complicated the process somewhat, I scheduled interviews at school and in homes relatively easily. Some teachers refused to participate in interviews out of concern for their employment security. Others did not welcome my presence in their classrooms for the purpose of collecting field notes. There was a general prohibition of any type of audio recording, videotaping and photography from the UNRWA officials, as well as the administrators, teachers, students, and parents. It is significant to mention that the refusal to allow video recording or photography is in part attributable to religious beliefs and social restrictions in the largely fundamentalist Muslim community of the camp. Due to this constraint, I was only able to record conversations with one of the girls. For the other 5 girls, their mothers, teachers, and administrators, I took contemporaneous notes during the interviews and sought to capture their responses verbatim to the greatest extent possible.

Conclusion

This study aims to be the first to explore English language learning among Palestinian refugee girls at Camp Jabal Al-Hussain in Amman, Jordan. This dissertation analyzes the

refugee girls' motivations for learning English and their perspectives on how acquiring English may benefit them in the future. It examines structured, formal (school-based) and unstructured, informal (non-school-based) avenues for learning and practicing the English language and analyzes a variety of supports and obstacles that aid and hinder the girls in their language learning. It is a study of 6 girls' experiences and perspectives that provides insight into the perceived value placed on English language acquisition and the way those perceptions influence and shape the girls' ideas of opportunities beyond Camp Jabal Al-Hussain.

Chapter 2: Literature Review

This literature review begins with a short history of the region of Palestine and the wars in the second half of the 20th century that precipitated the Palestinian refugee crisis. Having established the setting for this study and clarifying who are classified as student refugees, this review discusses the academic literature base exploring English language acquisition among different populations, including refugees.

Important themes emerged from this literature review. This literature identified refugees' needs, especially those with low literacy and language levels and who are enrolled in ESL programs. Additionally, the prime focus is to review English language teaching and learning methods and approaches that are used in the refugee camps. Furthermore, this literature review encompasses the various factors, which influence the refugees' English education such as sociocultural and socio-economic factors, gender, literacy, political conflict, religion, race, political stability, and religion. The review covers refugees in many countries and in a sustained period living situation in transit camps. On another note, I investigated the contextual and relational nature of the students' identity in the refugee schools. Finally, I researched the question of the refugees' coping skills and contributing factors such as social, economic, and political aspects that influence the language learning especially among females as a minority in a minority and a marginalized group in the Jordanian society.

Much of the current literature research focused on the refugees' English language teachers' teaching strategies. It also neglected identifying the individual differences among the students with distinctive accesses and variation complexities such as religious and social beliefs. Lee (2002) focused on the importance of refugees' English language education though investigating the learning pedagogies and how to apply culture in the teaching process with

refugee students regardless of their English background and level. One of my main interests of this research was learning about the English language learning experiences, approaches, and factors that influence the English language learning of the Palestinian female refugees at Camp Jabal Al-Hussein in Amman, Jordan.

A Very Brief History of Palestine and the Palestinian Refugee Situation

For millennia, the region of Palestine has been a crossroads of different religions, cultures, and politics. Over centuries, Palestine was ruled by multiple empires and kingdoms including, ancient Egypt, the Persian Empire, the Greeks under Alexander the Great, the Roman Empire, Muslim caliphates, and the Ottoman Empire. From the early 1500s through 1920, Palestine was controlled by the Ottoman Empire but with the defeat of the Turks and the Central Powers in World War I, Palestine was subject to military occupation by the Allied Powers and formally administered as a British mandate. During the mandate period, the British facilitated the mass immigration of Jewish people to Palestine. Jewish immigration to Palestine accelerated through the 1930s and grew more in the years immediately following World War II. By 1947, about 31% of the population in Palestine was Jewish (Sabbagh, 2008; Black, 2017).

The British mandate in Palestine ended in November 1947 with a United Nations resolution partitioning the region into independent Palestinian and Jewish states. The resolution failed to resolve the future of Palestine and fueled increased hostility in the low intensity civil war which had been brewing in the region since 1945. Full scale war commenced in early 1948 and by May 1948, the Palestinian and Arab resistance collapsed. The establishment of the state of Israel was declared on May 14, 1948, and in June, a truce was accepted by all parties. The 1949 Armistice Agreements formally ended the war and recognized the territorial boundaries of the state of Israel. The borders of Israel incorporated all the land allocated to the Jewish state by

the 1947 partition and another 25% of the territory previously allocated to the Palestinian state. The war and armistice agreement also spurred the first wave of Palestinian refugees. By the time the armistice was signed, more than 700,000 Palestinians had been displaced by the war, some 350,000 of whom had fled their homes after Palestinian territory was annexed by the Israelis (Gilbert, 2014; Oz, 1994).

The Six-Day War in 1967 and the Yom Kippur War in 1973 caused further disruption in Palestine and Israel. In the Six-Day War, the Israeli armed forces took control and militarily occupied the disputed territories remaining from the mandate period. At the end of the hostilities, the Israelis occupied the Gaza Strip, Golan Heights, West Bank and Sinai Peninsula (Laron, 2017). The peace achieved after the Six-Day War was short-lived. In 1973, Egyptian and Syrian forces attacked Israel on the Jewish holy day, Yom Kippur. The cease fire that ended hostilities ultimately resulted in the Camp David Accords which gave possession of the Golan Heights back to Syria and returned the Sinai Peninsula to Egypt. As had occurred with the earlier conflicts, the Arab Israeli wars of the 1960s and 1970s fueled additional Palestinian refugees. Some 280,000 to 320,000 were displaced by the hostilities and settled in refugee camps in neighboring countries (Black, 2017; Gilbert, 2014).

It is estimated that today that there are 7 million Palestinian refugees around the globe since Israel was founded. This number is half of the total Palestinian population, which is 14 million. None of the Palestinian refugees gained right of return to their homeland and their population has grown steadily since 1948. The organization that supports the basic needs and welfare of Palestinian refugees is the United Nations Relief and Works Agency (UNRWA), which was founded in 1949. UNRWA administers 58 refugee camps in Jordan, Lebanon, Syria, the West Bank (East Jerusalem) and the Gaza Strip (Sabbagh, 2008). The agency provides

education, health care, food aid and monetary assistance to Palestinian refugees. The refugee camp where the research for this dissertation was conducted, Camp Jabal Al-Hussain, is one of 10 Palestinian refugee camps located in Jordan and administered by the UNRWA. It was established on the northern edge of Amman, Jordan in 1948 and initially built to house 8,000 refugees. The camp has since been completely enclosed as the city of Amman has grown and it is now essentially an urban quarter that is home to more than 30,000 Palestinian refugees. Camp Jabal Al-Hussain is discussed in greater detail in chapter 4.

Student Refugee Definition

Faltis (2007) defined refugee students “as children under the age of 18, who are foreign born or have at least one foreign-born parent who is unable or unwilling to return to his or her country of national origin because of persecution or a well-founded fear of persecution on the basis of race, religion, nationality, or subscription to a particular social group or political opinion”. English Language teaching experiences and reviews of refugees vary and differ worldwide according to the learning environment and the surrounding circumstances. The promise of English language learning can empower the refugees and enhance their opportunities of getting a better future. Through learning English, refugees can gain necessary language skills for better employment. They can acquire survival, communication, and white skills to meet their basic needs, gain cultural understanding, and prepare for college.

The definition of the Palestinian refugee does not fully fall under the category mentioned previously. Palestinian refugee status occurred because of the systematic policy of ethnic dispossession and elimination as they were forced to run away or were expelled when the state of Israel was established in 1948. This dispossession and expulsion lasted until the second largest event in Palestine, which took place during the Arab Israeli war 1967 war (the seven days war).

This resulted in the Israeli occupation of the Gaza Strip and the West Bank. Palestinian refugees are generally categorized into two main groups: Palestinian refugees displaced internally in 1948, who remained within their areas that became a part the state of Israel, and Palestinian refugees displaced in 1967 from both West Bank and Gaza Strip and fled worldwide. My research sample was from the second category of refugees' children who settled in Jordan since 1948 and 1967. It is important to mention that English language is taught at the UNRWA schools from the first grade.

Determiners of Dominant Language: Personal and Demographic Characteristics

There are many determiners of dominant language proficiency among refugees such as the personal and demographic characteristics. The age of the refugee may influence English proficiency level, which is attained prior to starting school, in addition to settling in the host country. Chiswick and Miller (1992) suggested that English language acquisition could occur faster and easier for younger people than older ones. Decline of memory with age is a biological reason for deterioration of language acquisition with aging. The younger generation of refugee students learns the new language faster due to their exposure at school and in the community. Another factor that strengthens language acquisition in young people is helping their parents and grandparents at home and can be a reliable resource for the elderly who use them for their linguistic and cultural interpretation (Chiswick & Miller, 1992). This help can lead to the insulation of the elderly from the need to learn a new language to manage and fulfill quotidian tasks (Espenshade & Fu, 1997).

Additionally, exposure to the target language can offer youth the opportunity to learn in the dominant culture, where there is a longer time of investment in the time and the effort, which is required to learn and facilitate the integration and understanding (Chiswick & Miller, 1992,

Dustmann & Fabbri, 2003). On the contrary, older people have less or a lack of interaction with the dominant society, additionally older people are denied access to formal second language training (Dicker, 1996). Chávez-Reyes investigated in chapter eight of “Educating Immigrant Students by Faltis (1980) the idea of refugee and language minority parents to get involved in their children`s education. The researcher also recommended strong collaborative strategies that bridge the gap between parents and schools. Some refugee students start their education in a new country, with no previous preparation, while others have minimal preparation of formal schooling. On the contrary, some students have extensive informal experience, which varies between education and background knowledge. Additionally, some students require extra literacy support in the English classroom. On another note, refugee students come to schools with bitter memories of wars and life in transition camps with little or no prior schooling experience.

During my field trips to Camp Jabal Al-Hussein in Amman, Jordan, I found out that the interaction of the Palestinian female refugees in their learning environment is highly engaging and rewarding for all the parties involved. The students communicated positively. They have high respect for the teachers, furthermore, there is a strong emotional bond between the teacher and the students that result from the common background they share. The teachers are refugees themselves and they studied in the UNWA schools in Jordan. This emotional bond creates feeling of harmony, serenity and comfort that reflects positively on the learning environment.

The interviews conducted with the students and the teachers showed and proved this statement. The literature demonstrated gender`s effect in learning English (Baker & MacIntyre, 2000). Tittle (1986) also believed that females have the advantage in verbal tasks. Dustmann and Fabbri (2003) suggested that male refugees attain better dominant language proficiency on

average. The literature suggested that the comparison between South-East Asian females and males show females suffer in pre-immigration disadvantages in formal education and social and economic status, which compromised their performance later in the immigration period as an example of the inequality in language training access (Beiser & Hou, 2000; CTFMH, 1988; Tran, 1988). This influence is only clear at home with minor male dominance issues. However, the Palestinian female students excel in learning and score higher than boys both in the UNRWA schools and the public schools in Jordan. The excellence is attributed to intrinsic factors and external motivating environment too.

Marital status was addressed in previous research and led to distinguish the marriage concept pre and post the refugee status. For instance, persons who marry in the host country choose a partner with a different mother tongue and acquire English faster as they use the dominant language as a common medium of communication, contrary to the couples who married before their refugee status, as they are likely to use their common mother tongue language (Espenshade & Fu, 1997). Chiswick and Miller (1992) believed that endogamous marriage enhances cultural retention and preserves networking in large families that encourages the retention of the original language. Formal education and language acquisition in the pre-refugee status are important factors in language acquisition and fluency (Beenstock, 1996; Chiswick & Miller, 2001).

Dustmann and Fabbri (2003) believed that highly educated individuals with developed meta-linguistic skills and rich linguistic knowledge that was based on earlier advanced learning in their first language, have an advantage in learning. Post refugee's status with embedded factors such as the level of personal investment in the new country and opportunities and incentives that were provided to the refugees play a role in learning and acquiring the language

(Chiswick & Miller, 2001; Espinosa & Fu, 1997). Learning a second language requires continuing effort and devotion. Pursuing formal education in a receiving country, using the dominant culture's media, and studying with a private language tutor are techniques immigrants commonly used to improve their language skills (Beenstock, 1996; Frideres, 1989; Tran, 1988).

Personal investment can be explained as an internal reinforcement. It can be illustrated in the devotion and interest of the refugee's ability to invest in foreign language training. Other external variables and reinforcements, such as property owning, citizenship seeking, and having immediate relatives in the receiving country, can enhance dominant language proficiency (Espenshade & Fu, 1997; Mesch, 2003). Furthermore, labor market opportunities reflected the strong relationship between the socio-economic status and dominant language proficiency (Espenshade & Fu, 1997; Mesch, 2003; Solé, 1990). In many situations applicants' chance were improved if they speak English, it is important to mention that the family's microenvironment with the children's presence, household size and refugee's relation to the household were strong variables that contribute to the language learning (Chiswick & Miller, 2001; Dustmann & Fabbri, 2003; Espenshade & Fu, 1997).

Vietnamese Refugees' English Language Education in Thailand

Lee (2001) investigated the English language education for urban Vietnamese refugee language learners in Thailand. Lee builds his case on the assumption of the over dominance of English language education and the taught languages balance in local Thai schools, which host refugee children. The teachers emphasize Thai language education over English language, which causes imbalance in the learning process.

The fear of Vietnamese' identity loss led to the increase in the socio- economic inequalities among urban refugee children and adolescents, as they felt the unfair competition

from their Thai counterparts. Lee advocated that learning English shouldn't be at the expense of the Thai language, which is a priority to resume schooling and promote equalities. The researcher discussed the contributing factors that lead to the competition between English and Thai language such as the socioeconomic inequalities between the minority refugee communities and the local population. Lee (2011) explained that Thai language courses are preparatory to enroll at local schools, however English language is dominant as a humanitarian-based language program due to policies, limited urban refugee learners' options, and administrative decisions. Lee (2011) believed that prioritizing English language education with discouraging the Thai one leads to an aggravation of the socio-economic inequalities among the Vietnamese refugees who felt unfair competition from their Thai counterparts.

The researcher suggested the contest of English language education promotion as well supplementing what English language courses cannot cover the urban refugee children and adolescents' educational needs in other content areas and skills with Thai language courses. Lee (2011) noted that Thai language courses could be as a second language option for the purpose of channeling it towards formal schooling to enable urban refugee children to continue their education in local schools and eliminate the socio-economic inequalities from their Thai counterparts.

Sudanese Refugees' English Language Education in Australia

Dawn (2001) conducted a qualitative study in Melbourne, Australia titled: "English and literacy teaching and learning strategies for newly arrived humanitarian refugee students from Sudan." He investigated the English language learning strategies, which were used for 15 illiterate refugee students. They were illiterate in the Sudanese language. The sample of the study included two adult students from CCAE (the Cambridge Center for Adult Education) and

four teenage students from Orara High School. The researcher sought to substantiate Sangster's findings that the use of print-based used materials, were not suitable and effective in ESL literacy classes. Dawn (2001) pointed to the fact that English language learners view the teacher as an "unquestioned expert" and that teacher should help students to learn English in a new way.

Similarly, the Palestinian cultural belief in respect of the teacher is rooted in the Palestinian lives in general. Teachers are highly respected and appreciated. The research investigation showed that English language teachers are highly loved, honored, and respected. The researcher in the study about Sudanese refugees used open-ended questionnaires for students and teachers to explore the learning strategies. Data collection included information about students' historic, cultural, linguistic, educational, and political background. The results indicated a need for a change in the teaching and learning strategies as students expressed little understanding of and initial difficulties with all English language aspects. They preferred the teacher's instruction over group work. Also, students showed their need for enhanced instruction and an increase in tutoring hours. On another note, other factors hampered the refugees' English language learning such as sickness, transitional housing, feeling of isolation and loneliness, and social distance.

As a researcher I examined these factors to see how they applied to the Palestinian refugee girls through investigating the cultural belief and norms influence on their education. The results indicated some related consequences of social norms on English language education. Vietnamese Refugees' English Language Education in the U.S.

Robbins (2004) studied gender and power dynamics in English as an additional language among new Vietnamese adolescent refugees who arrived at the US. Robbins investigates gender relations and behaviors that result from a restricting learning environment. Robbins' findings

revealed that boys demanded extra attention through misbehaving and requiring extra discipline in his own English as an additional language class. Robbins (2004) also found a great deal of classroom competition despite the collectiveness of the Vietnamese culture and the unit concept among families (Freeman, 1975-1995). Boys physically fought more than girls. On the other hand, girls had more ability to learn through collaborative and cooperative assignment actions, whereas boys established and maintained relations through showing and demanding their own identity (Ellis, 1994). Boys were more assertive, while girls kept calm and spoke softly. While, this is not applicable in the current study, as Palestinian refugee girls did not experience gender competition in their English language classrooms.

Robbins (2004) interpreted the cultural meanings of specific characteristics of the new participants in the U.S. educational system. Robbins (2004) refers to Matsouka (1990) and addresses the additional problems which refugees face through acceptance of conflicting values. Robbins (2004) also stated that the transitional generation in Vietnamese and other immigrant cultures is most influenced by cultural conflict. This generation showed a high degree of mental illness, anomie, and delinquency. The conflict arose from extraordinary circumstance that can resource from home mixed marriages. The cultural conflict occurred in mixed home marriages such as the case Rabab. Rabab lives with her grandmother and even though she lives in a third world country refugee camp, she is deeply influenced by the western culture reflecting in her thoughts, singing, and movie preferences.

Robbins built his case on the idea that adolescents' good English learning can lead to good performance at school through learning from other peer formal language and adjusting to social norms such as dress and behavior (Henkin, Santiago, Sonkowsky, & Tunick, 2000). I investigated the social norms of dress and behavior among Palestinian female refugees to see if

these factors have an impact on their English language learning. There are cases of school dropout or intentions to due to early marriages. It is typical in the Palestinian culture for women to get married at an early age such as 15-17 years old.

Issues of home gender inequality appeared clearly in parents` interviews due to the cultural aspect of the male being favored in education, travel, and work opportunities. The research revealed the fact that the Palestinian refugee girls do not actually have control of their lives or their choices despite their ambition, they do not have any kind of freedom in their English language education and life in general, and how to implement it in their future lives, due to the living, societal, and cultural restrictions.

Cuban Refugee Women English Language Education in the U.S.

Butcher & Townsend (2010) conducted a study about the overwhelming task of English education of four Cuban refugee immigrant women in a Miami Cuban exile enclave at a local education center. The researchers focused on the contextual struggles that influence and shape the ESOL learning experiences of the four Cuban women. The data was collected at the fall 2001 trimester. The four women judged their own “personal understandings, aspirations, ambitions, projects, and goals in their lives” usually in terms of their obligations to others, with relevance to “*lo cotidiano*” (the daily struggle) (Isasi-Díaz, 1996). I found similar self-assessment among Palestinian female refugees. The researchers used a qualitative case study methodology that prioritized the environmental interpretations that were embedded in the internal relation between the participants’ learning experiences and their motherhood and working social contexts in the new country (McCracken, 1988). The data collection methods included interviews, observations, document analysis that consisted of writing and discourse samples and were written by the participants in a natural setting in the women’s classroom (Dörnyei, 2001).

The unit of analysis was four refugee Cuban women who arrived newly to the U.S. and were attending their first trimester in foundational ESOL classes. Data collection lasted for seven months and included interviews in informal Cuban Spanish with English translations, field notes, informal conversations, and videotaped samples, which documented each participant's classroom activities. The important part of the findings indicated the English learning significance for the women as they expressed their desire to cross culturally from the Spanish-speaking majority in Miami-Dade County to the U.S. English speaking society mainstream. The four women viewed English learning as an investment to qualify for a better paying job, which is like the Palestinian refugee girls' motivations for Learning English.

The women also pointed to the challenges, which they faced in learning ESOL, such as the conversation aspect's importance to define and express themselves when they needed to understand conversations around them and to defend their entities through the language when necessary and overcome the barrier of communication (Belenky et al., 1986/1997; Klassen, 1987; Rockhill, 1987).

Somali Bantu Women Refugees' English Education in the United States

Shaughnessy (2006) conducted a study about seven Somali Bantu women refugees' perceptions about relevant ESL literacy techniques are used in their English language classes. The researcher investigated in depth refugee women's experiences, and motivations through a qualitative study which consisted of interviews, field notes, and a reflective journal. Additionally, he examined their home literacies. My investigation of the Palestinian female refugee's ESL literacy techniques is an important aspect in the study. Although the literacy level is high among Palestinian refugees in general due to certain factors related to self-determination and effort, there are still challenges related to their English education. It was important to

examine the influential factors of literacy such as the mother tongue fluency role and the degree of the effectiveness of the curricula and instruction on the ground in a fresh study, especially after the cuts in the UNRWA budget.

On another note, Shaughnessy (2006) referred to Schumann (1978) and used factors that encourage ESL learning as categories in her research. The factors that were used are social distance such as social dominance, integration pattern (assimilation), L2 group cohesiveness, and size of L2 group, cultural congruence, attitudes, and length of residence. Other factors were also included in the research such as psychological distance, which consisted of language shock, cultural shock, and ego permeability (a small degree of L1 boundaries and expectations). It is significant that the researcher was also the ESL's class instructor. This allowed her to have access to the past literacy practices and instructional experiences of the participants.

The concepts of psychological difference by foreign English teachers who cannot speak Arabic can create a social distance between the instructor and the Palestinian female refugees. The teacher's use of English can create obstacles for the students. I will examine whether this is issue exists in the UNRWA classes. The researcher reported the success of the Language Experience Approach, which promoted reading and writing using personal experiences and oral language. Also, integration of language and culture was effective in teaching and learning.

Conversely, the visual representation of objects from the host country was ineffective with preliterate populations due to their unfamiliarity with the objects (Hvitfeldt, 1985). The researcher suggested using home country pictures and scaffolding. Additionally, the make-believe books in English learning were difficult due to the students' inability to conceptualize abstractly outside their own cultural reality and the lack of mutual language. To help her students, the researcher developed her own storybooks and used pictures of her. Shaughnessy

(2006) suggested the use of the refugees' native language personal for the purpose of recognizing better literacy practices that related to the students' lives. The researcher asserted that being literate in the mother tongue language might not help refugee students in becoming literate in the second language acquisition. On another note, the researcher emphasized the importance of the utilization of the student refugees' knowledge and assets in the classroom (Moll, 1992).

Shaughnessy (2006) concluded that the students 'understanding of their own stories and experiences should be integrated in the content of teaching could enhance the instructor's effectiveness because the student's own strengths can construct the literacy curriculum around them.

A Laotian Refugee's English Language Education Story

Paw's story by Townsend & Danling (2001) is a melancholic story of a lonely young immigrant woman, who was trying to situate herself in the American society and culture through acquiring literacy in English as a second language. Paw's background is like the refugee Somali Bantu women; she never acquired full literacy in her mother tongue language she learned in the refugee camps. Townsend and the co-researcher state that Paw was happy with her writing and enjoyed it one year after she was mainstreamed from the ESL classes. Importantly, Paw integrated her life experiences in her writings, similarly to the Somali Bantu refugee women. Importantly, Paw's motivation for success and self-pride was a struggle with her learning as she was transferred to a remedial class due to her rejection of B- grade.

At that point, she lost the connection with school in the absence of the ability to make personal connections to her readings and writings. Instead, she had memorized decontextualized vocabulary from spelling lists; additionally, she was exposed to several tests, which led to isolation and loneliness why was it individual. That led to her incapability to invest in her life

experiences. Furthermore, her dream to become a nurse was crushed as she faced her parents' rejection of her desire to leave home and go to college. At twenty-eight years old she ended up by taking care of children. Paw's story showed the negative and painful reality of refugees' English language education failure with all the meaning of the word. Though the situation could have been different if she had set high expectations and accepted the B- grade and, in addition, if her parents were open and flexible in letting her leave the house and go to college to be a nurse.

I was alerted to the similar Palestinian female refugee cases. How does a Palestinian refugee girl deal with failure to change it into a successful motivation? The results indicated that failure was not an option in their lives and the truth was raising above pains and misery for success and excellence. This is a reality and proven in the school academic outcomes and test scores. However, in the harsh reality in the lives of the Palestinian refugee girls, did not shape well, due to collision with the geographical, social, and political circumstances.

Iraqi Refugees' English Language Education in the U.S.

Gonzalez (2010) wrote an article about the Iraqi refugees learning English in the U.S. She referred to a recent study by John R. Weeks, a demographer at San Diego State University. The demographer reported that around four hundred Iraqi Chaldean refugees arrive in the El Cajon, San Diego County, California every month. Most of them were enrolled at Cuyamaca, a community college located northeast of San Diego. The college administration and staff were overwhelmed by the huge numbers of Iraqi refugees who were eager to learn English, which is a prerequisite for keeping welfare benefits and an essential element of finding a job. Even if they have the English language skills, it is hard to find a job in the current recession, especially in California.

It was estimated that 85% of ESL students at the Cuyamaca College are Iraqi refugees with numbers expected to triple in the following years. Gonzales (2010) stated that the college reduced its budget due to California's financial crisis, which resulted in Iraqi refugees being turned away and deprived of ESL classes.

Cuyamaca College changed its strategies through tripling the number of noncredit ESL courses, which cost less than the regular ones with credit; however, these courses do not count towards an academic degree. Furthermore, this cut back led to the elimination of regular ESL classes such as "ESL for the Workplace" and a computer-skills class. On the other hand, the college allowed 30 English learners in the ESL class, instead of twenty students. As a result, English classes became packed, and it became hard for teachers to move around and teach.

My research shed the light on how the issue of limited UNRWA funding has negatively affected the general situation of the Palestinian refugees in all the neighboring counties of Israel. There are some similarities between the previous study and the research in Jordan, which showed that classroom crowdedness and lack of resources impacted the English language learning at Camp Jabal Al-Hussain refugee camp in Amman, Jordan.

Afghani Female Refugees in Australia

Shariifan and his co-authors (2020) conducted a study about the barriers that face new refugee Afghani women in Australia. The data was collected from 23 refugee Afghani women in individual interview and five focus group discussions. The study results found pedagogical and sociocultural obstacles that compounded the difficulties these refugees faced in learning English.

It is agreed that learning a new language can be challenging in a new environment and culture. Many Afghani women refugees had no previous knowledge of English or any education at all. The lack of the educational background had a negative effect on their self-esteem and

intrinsic motivation to learn a foreign language. Historically, Afghani culture has been characterized by cultural and gendered obstacles that have deprived women of full access to education and the refugee women struggled in language classes. Those challenges were compounded by their stated need for childcare services in order to take classes. Generally, the Afghani women viewed caring for their children as a higher priority than English language acquisition. The study concluded that attention to the sociocultural and emotional needs of the refugee women were important in the language learning process, as well as supporting the women in other ways, such as childcare, that allowed them to participate in classes.

South Asian Refugees' English Language Education in Canada

Werner and Marie (1995) investigated the “English for Pre-collegiate Program,” which is intended to prepare Southeastern Asian refugee high school students for colleges and universities. The program is called “English for College”; it was administrated and funded by the Cultural Diversity Unit at the University of Wisconsin-Stevens Point. The goal of the program is to bridge the gap of linguistic and cultural differences. The philosophical stance of the ESL program design is based on literacy constructed with the refugee students’ cultural knowledge, linguistic skills, and the cognitive abilities.

Delpit (1988) believed that the English language acquisition is achieved through the mastery of the academic community discourse, particularly by focusing on the Eurocentric curriculum and professors’ expectations of students. The program in the first-year stressed writing, listening, reading, and speaking skills, which were taught separately. Language learning strategies varied between impromptu speaking, play presentations in students’ native language before code switching into English, and writing students’ selected portfolios. The goal of these

strategies was to enhance English language practices through arousing the students' interest in their own work and selections.

Storytelling was illustrated in the second year and is an important opportunity, where students shared traditional childhood stories in their own language and translated them into English. Additionally, storytelling was enhanced with students' backgrounds. The researcher stressed that storytelling constructed transitional bridges between patterns of their home language thought and their first language experiences, in addition to the new cultural experiences.

I explored the approaches used in the English language education at Al-Hussain prep school in Camp Jabal-Al-Husseini in Amman, Jordan. It appeared that the classroom practices and cultural resources led to the arousing interest of the Palestinian female refugees in English learning. They learned in an engaging environment and use the examples of the western life and culture, which stem from their books.

Feng and Morton (2006) conducted a study about The University of Toronto Refugee Resettlement Project (RRP). They investigated English language acquisition over a ten-year period; the researchers deployed a sample of 608 South East Asian Refugees in Canada. The results show that 17 percent spoke English well, 67 percent spoke moderate English, and 16 percent spoke no English after two years of arrival in Canada. The researchers indicated that the most rapid language acquisition development occurred in the early years of resettlement, especially with the language learning opportunities and incentives that are provided. Previous studies also show that the increase in language training hours increases linguistic benefits (Samuel, 1987).

Did the Palestinian refugee females have a fair amount of access to learning opportunities and incentives that can enhance their English language education? Were they exposed to enough English language learning hours to increase the linguistic benefits? The two shifts of the school day at Al-Hussein Prep school had a negative had a negative impact on the Palestinian girls' English language education due to the lack of the instruction time, lack of tools and poor facilities, because of the inadequate and limited budget of the UNRWA.

English Language Acquisition and Acculturation among U.K. Refugees

Morrice, Tip, Collyer & Brown (2019) focused on the significance of customized English language learning classes and job opportunities to help recent immigrants to the UK. The researchers followed the progress of 280 refugees, from Ethiopia, Iraq, Somalia, Syria, and the Republic of the Congo. They were living in four areas of the UK with the goal of integrating them into the British society under a program called Gateway Protection Plan.

The study found that the failure to provide tailored English language education to the refugees resulted in barriers to assimilation and well-being. Refugees with better language skills had better understandings of the British culture and greater access to jobs and educational opportunities. Whereas as those with less developed language abilities and those who relied more heavily on their mother tongue faced more significant obstacles in acculturation. Certain vulnerable groups such as women and teenagers, who missed basic and fundamental education in their home countries due to war were disadvantaged in acquiring the language, with women challenged further by the need for childcare so that they could attend classes.

The study's findings stressed the importance of paying attention to the individual needs, learning capabilities, and circumstances of the diverse refugee population. Those considerations had substantial impact on English language learning and integrating refugees into the new

society. The study further found that the vagaries of labor market demands are influential in the acculturation of refugee populations.

ESL Teachers' Perspectives on Language Learning in the U.K.

This study explored the perspectives of ESOL teachers on the challenges, motivations and learning experiences of refugees and asylum seekers in the United Kingdom (Chamorro, Garrido-Lornos & Vazquez-Amador, 2012). Chamorro and her colleagues surveyed 72 ESOL teachers and found commonalities across their experiences in working with refugee language learners. Among the more significant challenges reported by the teachers were the wide diversity in the refugees' backgrounds, experiences and cultures of origin, the refugees' lack of basic literacy in their first language which complicated English language acquisition, and the lack of appropriate, tailored materials and equipment to teach language acquisition effectively, which teachers overcame by supplementing the provided materials with those they developed to align with their student groups' needs and interests. In particular, the teachers listed grammar and spelling as areas of greatest challenge for their students. The teachers also reported that the primary motivations among the refugee students for learning English were to access jobs and increasing their ability to function in daily interactions in their community. A few also noted refugees' goals to further their educational ambitions. Overall, the study found that ESOL teachers' perceptions were well align with the challenges and motivations identified elsewhere in the literature and reported by the refugee students.

Refugees' English Education in Egypt, Cairo

The number of refugees in Cairo is estimated to be 750,000 and four million according to the researchers' statement. It is important to mention that most of the refugees in Egypt were from Sudan, Ethiopia, Chad, and Somalia. In fact, language problems are the hardest challenge

that face transitory refugees in their education. Few refugee students have English language fluency. The refugee teachers at the refugee schools lacked required skills to teach English effectively.

Wachob and Williams (2015) conducted a research study about “Teaching English to Refugees in Transition in Cairo, Egypt”. Cairo is a UNHCR United Nations High Commissioner for Refugees). Egypt is a staging area for Middle Eastern and African citizens and an initial transitional and destination point for the refugees. The researchers focused on English language training (ELT) efforts in non-governmental refugee schools. Wachob and Williams (2015) stated that ELT is hindered by crowded classrooms, low teachers’ compensation, and lack of teachers’ high level of English language skills. The researchers pointed that the American University in Cairo (AUC) had been lending a helping hand to the refugee schools through several projects and the development of an English based curriculum. Some English programs are offered at AUC to enhance English language refugee teachers such as the master’s in teaching English as a foreign language) MA/TEFL program. The program combines traditional grammar-based approach with task-based learning. It focuses on vocabulary teaching and targets grammatical writing problems.

Participants worked collaboratively to develop lesson plans and activities, which resource from refugee textbooks that were used in the refugee schools. Wachob & Williams (2015) found differences in the English competency among the course participants; some participants were able to implement what they learned in their classrooms and integrate it in their approaches. It is important to mention that English female refugee language education in Egypt faces challenges such as inconsistency of attendance due to lack of childcare, sickness, and domestic violence. Refugee women encounter many difficulties due to the lack of support for women and children.

They are also likely to drop out if they are the only female in the classroom. There are clear similarities between the Egyptian female's English language education and the Palestinian refugee girls at Camp Al-Hussain in Amman, Jordan.

The researchers concluded that ELT had been developing with the help of the American University in Cairo (AUC) and NGOs (Non-Government Organizations) through the identification of refugee needs and implementation of suitable curriculum, which addressed key ELT issues among the refugee's community.

The previous study researchers emphasized the importance of teachers' training and skills. Additionally, the researchers illustrated the importance of the consistency of services to female refugees. In the Palestinian refugee camps in general, the previous points are missing due to lack of funding, resources, and difference in circumstances such as the environment and location especially in third world countries such as Syria, Jordan, and Lebanon. The research at Al-Hussain prep school cleared the image of the influence of the social gender inequality and limited funding impact on the Palestinian refugee females' education, in addition to the contributing factors at camp- AL Hussain refugee camp in Amman, Jordan.

Sudanese Refugees' English Language Education in the U.S.

Dorris (2007) discussed how English language learning processes influence belonging and exclusion among Sudanese refugee women and how learning English can contribute in their becoming active civil members in American society. The researcher utilized ethnographic methods in a two-year study that included participants' observation, document collection, interviewing, and narrative analysis to explore the Sudanese women refugees' advanced ESL course to make sense of their experiences as language learners in American society. The research took place in the Intermountain West in the Valley Instruction and Training Center,

California. Dorris worked as an ESL teacher for new immigrant refugees in Spring 2000 and had interests in the challenges that face refugees' African women in their ESL learning. Three Sudanese women were selected to be participants and were enrolled in ESL upper-level classes (levels four, five, and six).

The English language program priorities and practices enticed discriminatory and racial practices that led to the exclusion of Sudanese refugee women in the local society and politics. The data collected revealed provocative, contrasting, and contradictory language learning ideologies despite the importance of English learning. The marginalization of the African refugee women resulted in social distance and reflected negatively on the quality of the English learning experience as the Sudanese refugees' women alienated themselves from the learning process and built a protective shell around them in fear of loss of their Sudanese's identity. Furthermore, learning English was not a successful experience for the Sudanese refugee women as it did not meet their expectations. It did not promote employment opportunities to improve their life's quality.

Additionally, learning English did not necessarily confer the vital social, cultural, political capital that is needed to achieve "Substantial Citizenship" (Castles & Davidson, 2000). Despite the African refugees' women's efforts to engage collaboratively in ESL learning at Valley Instruction and Training Center, the quality and nature of the study and work-related experience resulted in their exclusion from the community of practices and surrounding networks instead of integrating them in the society through their feelings of isolation, helplessness, and defeat. The previous feelings resulted from over protection of their identity and failure to mix in the new society. This reflected negatively on the transformation of their identity into a constructive positive one.

Refugees' English Language Education in New Zealand

English language provision for refugees was discussed by Altinkaya and Omundsen (1999), Gray and Elliott (2001), Roach and Roskvist (2007), and Teachers of English to speakers of other languages in Aotearoa, New Zealand (2003). Watts, White, and Trlin (2001) indicated inadequacy in the English courses offered to refugee which and were learners. Other researchers such as Altinkaya & Omundsen (1999) also identified several barriers, which prevented refugees from obtaining English language education such as lack of childcare, health issues including disabilities, finance, housing problems including living in rural and remote areas, gender barriers, and their lack of understanding of the social and educational systems. On another note, learning issues showed the refugees' attempts of English language acquisition.

Florez and Terrill's (2003) reported that 500-1000 hours of instruction are required for fluent Sudanese mother tongue speakers to reach a satisfactory level of competence in the new language with limited social interaction. Blaker and Hardman (2001), referred to a study by Ram in 1992 (the NCELTR Project, National Centre for Language Teaching and Research) and indicated that low- level literacy learners needed 400 hours and more to progress according to the ASLPPR scale (International Second Language Proficiency Ratings). Sudanese refugee' learners should be exposed to English 800-1200 hours to reach the survival level. Investigating literacy level is an important aspect of my prospective study with analysis of the social, political, and economic factors that influence the study. Observing classes, pedagogies used, and female responses will reveal the degree of their exposure to English, their challenges, and their benefits reaped.

Bihi (1999) conducted a study about the Somali refugees in Wellington, New Zealand. The researcher recommended 520 hours of ESOL learning. On the other hand, McDermott's (2004) investigated five ESOL programs for duration of two years in New Zealand. The refugees

were from Somalia, Zimbabwe, Congo, Iraq, Columbia, Indonesia, Ethiopia, Burma, Bosnia, Eritrea, Iran, Bhutan, and Afghanistan. The findings showed that 100 % of the refugee students who were enrolled in the ESOL programs for two years reached an elementary level of proficiency and pre-intermediate level. Texas Educator Certification report (TEC) about the ESOL gaps, practices, and priorities illustrates the fact that the refugees' English language learning pace is slow, and their needs are complicated, which justifies the need for special resources and cultural pedagogical approaches. Bihi's (1999) and McDermott's (2004) studies led me to explore the learning pace of the Palestinian female refugees and how their needs are met at Al-Hussain prep school in Amman, Jordan.

Refugees' Psychological Factors

Stress can hinder the language learning process, as Birman (1999) states Kaur (2011), an ESOL refugee teacher, stated that the learning pace is slow among adult learners, who suffer from poor concentration, lack of focus, and short-term memory aggravating the problem. Hayward (2007) added psychological factors such as trauma, which refugee learners may have been exposed to during their transitional journey to the new host country. Hayward (2007) also concluded that these conditions could involve living primitive lifestyles, psychological torture, and family separation. Roberts et al. (2004) indicated that "despite their supportive learning environment the students are suffering from loneliness, depression, and lack of appropriate expert counseling, lack of legal and language rights and information and have few opportunities to speak English outside the class and to integrate with members of the host community" (p. 40). The researchers elaborated on the fact that refugees' settlement is essential for English language development and should include emotional and social literacies in addition to the ability to read and write English. The research showed emotional and psychological factors of the Palestinian refugee females' English language learning, that provided new insights about the language

acquisition and its development at Camp A-Hussain as a permanent living settled environment in Amman, Jordan.

Palestinian Refugees' English Language Education in Jordan, Palestine, and Syria

English was and still viewed as a neutral language or “Lingua Franca” by the refugees in their transition journey from their homeland to neighboring and migrating countries. Although most English language teachers of refugees who work in UNRWA schools are not refugees themselves, some are. Others are local volunteers. The study examined the educational level and the background of each teacher. Some teachers are graduates of English literature or education departments in local universities. Some are graduates of vocational training institutes. Palestinian refugees' English language teachers have few opportunities of development and training and if there are any, they are theoretical and focus on concepts and learning theories rather than classroom applications and teaching techniques (Sabri, 1997).

As a result, English language refugees' teachers often lacked training in solid English language teaching methodologies, which could have made them more effective teachers. Sabri's study was conducted eighteen years ago, and the situation of the Palestinian refugee teachers may have changed. I interviewed the English language teachers in order to update Sabri's study results. The UNRWA claims that the English language teachers are trained to implement the communicative Approach in teaching EFL (English as a foreign language) such as TFP (Teach for Palestine). This organization uses this approach theoretically only. Their purpose is to teach English as a strategy to promote critical thinking, social awareness, and self-esteem and enhance language skills. No feasible reality on the ground of the communicative approach due to the complexity and difficulty of the learning situation itself. The UNRWA politicizes English language education for certain purposes such as Israel's hate, and terrorism.

Armana (2011) examined the impact of a remedial program of writing skills on seventh grade low achievers at UNRWA schools in Rafah Governorate of the Gaza Strip. The researcher conducted the research experimentally with two samples of 31 males and 37 females from Rafah schools in a remedial program in the first term of 2009-2010. A remedial program was used in the teaching of the experimental group, while the control group was taught in regular teaching periods through textbooks in the second term of 2009-2010. Teachers administered the experiment with the researcher's aid. The experiment was supplemented with a 30- question -writing test that was designed and validated to be used as a pre and a post-test. Data was collected and analyzed by using SPSS and reflected significant differences at ($\alpha = 0.05$) on English writing skills of the seventh-grade low achievers in favor of the other experimental group. Low achievement in English is a common problem in UNRWA schools; many reasons can be attributed to this phenomenon, such as lack of motivation, difficult learning environment, limited funding, and lack of creative opportunities. The struggle to rise above limitations and expectations is an ongoing theme among Palestinian refugees since 1948.

Armana's study (2011) is new, and it reflected the new UNRWA budget crisis, which threatened the education of the Palestinian refugees in the 2016-2017 academic year, that started in September 2016. Investigation of the English literacy level is a source of interest, as I was able to create a null or an alternative hypothesis about the relevance between literacy level and the surrounding factors which were mentioned in Armana's study (2011), in addition to other existing factors in the refugee camps. It was worthwhile to investigate the Palestinian females' literacy in their home language and how this fluency affected their learning. Additionally, I studied their home literacies and its impact on their learning.

It is important to bear in mind that Palestinian people, especially refugees, viewed and valued English education and education in general as a means of liberation and a passport to enter the gateway

of prosperity. Also, English language learning was and is still viewed as an opportunity to excel in extraordinarily harsh economy and lifestyle through the achievement of self-identity and growth through learning a foreign language (<http://www.leap-program.org/multimedia/leap-videos/>).

On another note, it is important to mention that political factors such as curfews, road dangers and roadblocks, check points, limited funding, and shelling in Gaza created and still create challenging obstacles to foreign language learning. Adding to the challenges are social factors, especially those with relevance to females such as gender inequality and early marriages in a conservative society. I researched the impact of the harsh environment motivate the Palestinian refugee girls to excel and rise above expectations. Furthermore, it was worthwhile finding out that despite the previous statement that English language education did not actually liberate those girls in the land of reality. The influence of English language education is heavily blocked by the surrounding environment and circumstances.

English education in Jordan is taught from the first grade based on the host country curriculum. Some programs such as LEAP (Learning for the Empowerment and Advancement of Palestinians) foster projects such as “Shine, parfè, aspire, and rise” (teaching English with the SHINE and ASPIRE projects, teaching French with Project PARFÈ, mentoring college students with the RISE project, or expanding the grassroots efforts, including curriculum development, outreach, fundraising, and more! The refugee camp in Lebanon provides a space and an opportunity for growth for Palestinian refugee youth to enhance their English proficiency, empowers their analytical skills, and language capabilities through academic studies. It also allows them to explore English language learning in a fun and an inspiring way. Other activities such as hobbies and interests are practiced in the English language education, and they also assist refugees’ learning and advancement.

LEAP (Learning English for Academic Purposes) attracts many college mentor student volunteers, who work for instance in the English Shine Project during the summer Palestinian refugee

camp in Lebanon. Summer vacation can be an opportunity for Palestinian refugees to strengthen their English language proficiency through recreational explorative skills, such as going on field trips as literacy events, which can provide social and identity growth in pivotal stages in student refugees' lives. Project Hope is inspiring for Palestinian refugees, where international volunteers work with local Palestinian English language teachers to provide English language classes, which create a positive learning opportunity for social exchange and foster cultural dialogue in a fun learning environment (<http://www.leap-program.org/multimedia/leap-videos/>).

During my research, some of my participants enrolled or are planning to enroll in the British Council courses in Amman. However, these opportunities are hindered by financial capabilities of the refugee family and available funding. Those who already attended the classes expressed the joy of learning and the gains reaped. The British Council programs in Jordan (<https://www.britishcouncil.jo/en/programmes/education/english-future>). These programs have a positive effect in the enhancement of English language education at the school.

UNRWA's Budget Crisis and Solution

A study by Sayigah (1978) about the struggle of the survival in the Palestinian refugee camps and English education lacked detailed information about the Israeli occupation and income that influences the education process. I did not omit examination of these factors in my study due to their impact on Palestinian female refugees' English education. Another research by Yamchi (2006) that discussed English teaching and training issues in Palestine indicated that the future training of English teachers remains as uncertain as the future of Palestine. In my study, I studied whether the recent availability of the UNRWA funds improves the English language teachers' professional training and performance. UNRWA depends upon contributions from UN countries to finance the refugee education. The variance in contribution leads to

instability in refugees' English language education. Deciding the certainty and the success of English language education, especially among females will be hard to be determine fully during my data collection due to the changing political, social, and economic factors such as the UNRWA's budget crisis, which resulted from the lack of international funding. UNRWA states that a funding crisis can put 500,000 Palestinian children at risk.

Likewise, Roth (2015) stated that a budget deficit of 101 million USD threatens to delay the start of the UNRWA schools starting September 2016. The crisis could potentially affect enormous numbers of Palestinian refugees such as 500,000 children and 22,000 teachers who attend or instruct the 600 UNRWA schools throughout the MENA Region, including Jordan. As the struggle grows, the funding for all academic programs including English sets the refugees' education in an uncertain future as the future of Palestine. It also puts strain on the UNRWA services with accumulated blockade years and constant devastating wars. With reference to the previous new dated information, more extensive research is needed to rule out the UNRWA's crisis, which would hurt Palestinian refugees' English education. The UNRWA Chief indicates that "the main reason that aggravated the budget difficulties of the UNRWA was the "inability" of some donors, who have been loyal to the agency since 1950, to "keep up pace with the number of refugees and the growing number of whom who are falling under the poverty line."

Other reasons can be attributed to the Palestinian refugees hosting regions can be outlined as instability such as Syria and Gaza, which directed the agency's spending towards emergencies. Recently, the UNRWA was able to bridge the defect gap through the generous donations of Saudi Arabia who extended \$19 million, Kuwait, \$15 million, the UAE, \$15 million and the US, \$15 million. Also, Switzerland (\$5m), UK (\$4.5), Norway (\$2.4) and Sweden. The UNRWA's chief claims that the agency's educational program is one of the best and most

effective in the region. He also explains “anxiety and uncertainty should never risk their education program due to lack of funds and affirmed its efforts that it will not happen again. He continues adding, “The agency did not want to risk the quality of its education or the rights of educators, and therefore insisted on covering the entire budget deficit before the start of schools.”

According to a statement from the U.S. embassy, Washington’s contribution “is part of a multi-donor effort to bridge UNRWA’s current year deficit so UNRWA schools open on time.” The statement included that, “this funding brings the overall US 2015 contribution to nearly \$350 million, \$165 million of which went to the General Fund to support essential services like education. The United States has been and remains the largest, major, and most reliable bilateral donor to UNRWA.”

The U.S. continues to work with the UNRWA and ensure the continuity of the agency’s core services till a solution of the Palestinian refugees is reached. Education is the most essential part of the services provided to the Palestinian refugees’ education. Around 120,000 students are enrolled in the UNRWA run schools in Jordan. The UNRWA Chief asserts “this funding brings the overall US 2015 contribution to nearly \$350 million, \$165 million of which went to the General Fund to support essential services like education. The United States has been and remains the largest and most reliable bilateral donor to UNRWA.” Nearly 80 percent of UNRWA’s funds are geared towards schools in the agency’s five fields of operations, where half-a-million students receive education.

Learning English as a Liberation Tool

Alzaroo and Hunt (2003) conducted extensive research about *Education in the Context of Conflict and Instability: The Palestinian Case*. They studied the role of education as an effective strategy of resisting oppression and achieving liberation (Freire & Paulo, 1970). They attempted

to understand education with all its aspects as a motivator to resist oppression and as a tool for liberation too. The authors also discussed education and its influence on economic, social, and political areas of their lives as a constructive power that helped to build their identities. It is important to mention that the authors did not discuss the Israeli formal learning programs related to English education, which they could have used to conduct a comparative study with the Israeli non-formal programs that they discussed. Better results could have been reached in the case of that scenario. Although I will not be comparing Israeli formal and non-formal programs, I will be studying students' before and after progress in the English learning progress.

Investigating learning English language as a constructive power to build Palestinian refugee females' identities post-exile is important to look at and analyze as it can enhance the idea of Freire's theory of education learning was "a way of being". Learning Identity is considered the heart of the learning way. As the student learns, she grows and matures thus developing a more complex learning identity. I examined the question of Palestinian refugee females' learning identities as they seek English language learning with a positive learning attitude. Investigating the development of learning identity in the refugee's psychological foundation is significant. Some of the questions in my SSI were designed to elicit this kind of information. People with a learning identity see themselves as students, who seek and engage in life experiences with intellectual curiosity and their belief in their ability to learn. The Palestinian female refugee learning identities developed over time by their adopting a stance towards bitter and long exposure to their life experiences. This happened in a way that reflected all their life aspects and in the social context they grew and learned in. Their learning identities developed and matured with shared relations and contacts.

Paulo Freire (1970) discussed the critical role of personal experiences in the formation of the learning identity. His *Pedagogy of the Oppressed* work with the Brazilian peasant farmers examines how they liberated themselves from their previous self-identity, which was formed by internal subjugation. Applying his concept to the Palestinian refugees as an oppressed group, who became aware of their unfitness and unproductivity (Freire, 1970) achieving social and personal transformations that were necessary to escape the negativity of their current self-identities to create a better constructive and positive self-identities in their critical consciousness. This attempt by the Palestinian refugee girls was not successful despite the fertility of the English language learning opportunity as it collided with several obstacles and problems. Additionally, investigating their praxis, which means how the experiential learning cycle becomes a “reflection and action on the world in order to transform it” (Freire, 1970) did not materialize.

The Palestinian girls refugee English language education is traditional is teacher centered classroom, despite the CLT instruction. It is true that students are encouraged to learn, and participate, and there is a mutual respect and love bond between the English language teachers and their students. However, this is also blocked by the learning environment and the living situation at Al-Hussain refugee camp. My previous assumptions that English language education is based on democracy, where students and teachers bask in the sunshine of democracy and encouragement is not valid at this point. The relationship between the English language teachers and the Palestinian refugee girls is solely based on the teachers` personal banking concepts, where a student-centered classroom cannot be constructed due to the crowdedness in the classroom and the limited instruction time, in addition to the UNRWA funding crisis. The

pedagogy of empowerment through self-identity and improvement a refugee's life through language learning does not chime in the Palestinian refugee girls (Freire, 1970).

During my research, I examined the past learning experiences and failures that influenced the Palestinian refugee girls learning. The participants of the research indicated a positive English language learning journey at the UNRWA school, but they also stated that the living situation and refugee status has a negative impact on the learning process.

Peers' influence helps shape the learning identity. According to Dweck (2000) teachers who reward students for positive and successful learning through complimenting and praising their study efforts for being "smart" only promote a fixed identity and less of the study effort itself. In other words, students think, "I don't need to study because I am smart" (Dweck, 2000). For the Palestinian refugee girls, peers' influence was very clear as they sought help from each other and encouraged each other in group studies inside and outside the school. There was a strong feeling of unity and community among them since they all shared the same living situation.

Hawker conducted an interesting study in 2010 about speech complexities in the Palestinian Refugee Camps. She discussed code switching between Arabic, English, and Hebrew. Despite the strength of the researcher's topic, her study is limited due to her being a foreign researcher. The researcher's eyes were able only to catch instances that can appear within the interview setting. A lot of data can be missed out outside the interview environment, which can skew the evidence of the research results. Significantly, being an Arabic native speaker myself, I believe that I was able to capture these missed instances. For example, when I witnessed a Palestinian refugee girl student, who was reluctant to participate in class, I questioned whether it was an issue of culturally based sexism. This was not the case in the actual

UNRWA classroom, lack of participation was caused by crowdedness in the classroom, uncomfortable learning environment, lack of learning tools, two shifts, and issues such as hunger and poverty.

A Collection of Qualitative Gender Inequality and ESL/ EFL Education Studies

Phan and Baurin (2011) address in their book, “Voices, identities, negotiations, and conflicts: Writing academic English across cultures” perceptions and practices of English academic writing of three female and one male Chinese students who have L2 (second language) academic writing experience in China and Australia. The researchers discussed the practices with relevance to gender and English language proficiency. The researchers prepared a one hundred items questionnaire with a five-point Likert-scale to investigate the second language learning strategies, specifically the writing experiences and processes. The researchers also used semi-structured interviews and collected information from four students in the English language and occasional Chinese. Each student was interviewed, and audio taped for one hour.

Phan and Baurin (2011) also conducted follow up informal interviews and sent e-mails to the participants for further clarification and information related to the research. The results of the questionnaire and the interviews showed that all the participants viewed writing as a means of survival in academic and social life. Also, the participants asserted that writing is a motivating factor to achieve their post-graduate degree. Two female doctoral participants expressed their contentment and satisfaction with report writing research as it allowed them to show their capability in a flexible and a creative, stress- free approach. Also, one of the female students expressed her desire to acculturate herself into the western discourse and make her write more western. It is important to mention that semi- structured interviews provided the researchers within depth information about the studied phenomena in a natural setting, where participants

expressed themselves neutrally and freely, and shared their opinions about their writing experiences, which reflected on the researcher's data analysis at a deeper level. I believe that the researchers' success was based on the correct selection of the population of the study, correct and suitable methodology and feasible reportable quantity.

Fairly (2011) investigated an interesting study about gender participation and inequity in an Egyptian English as a foreign language (EFL) college classroom. Issues of male conversational dominance and female silence are the focus of the research. The researcher questioned the gender dominance silence rates in classroom discussions, student self-perceptions about classroom participation and influential factors, and teachers' perceptions about students' responses and participation. Fairly (2011) used a questionnaire in the form of an exploratory approach and deploys a convenience sample, which consists of five mixed gender EFL classes from an intensive English classroom at an English medium university in Egypt in Spring 2010. The English language teachers used CLT with unlimited textbooks. Fifty-one students participated in the research, twenty-eight females and twenty-three males between the ages of 16-22 participated in the study.

All of them were Egyptian nationals except one Kenyan female. Each of the five classes consisted of three advanced level students of twelve each, two at the intermediate level of seven to eight students each. They were divided by gender. Five instructors taught the students, three American females, one American male and one Egyptian female. All were MA teachers in training except the male teacher, who was a recent graduate of the same program. The researcher relayed on the questionnaire and observed classroom sessions over three weeks with 25 recorded videos, including materials such as a video clip about Arabian women's right to choose a marriage partner, which was displayed to students as an input, two teacher lesson plans, and two

planning and preparation group worksheets to engage students in speaking activities in the classroom.

The researcher followed the normal procedure and obtained an informed written consent from all the participants. Consequently, two video recordings of fifteen minutes each were made of classroom discussion separately for the purpose of understanding the context influence on gender participation inequity prior to the interventions and implementation of the two lessons plans. The pre-trained teachers introduced the lessons with interventions. Group participation was implemented with the video presentation clip. Two video recordings of fifteen minutes were made of each class discussion to determine gender inequality in class participation and context discussions. The first session consisted of a video clip about the woman's right to choose a marriage partner to arouse students' interest to talk and share previous knowledge and beliefs about the topic of interest (Cao & Philips, 2006; Tomitch, 1990).

Fairly (2011) aided the small group discussions with work sheets to help students to speak. The second lesson consisted of a small group planning session to talk, engage actively, and encourage participation to reduce anxiety, and participate in team debates about marriage topics, that are related to the video clip. The students engaged in team debates and shared in discussions (one minute each). The researcher aimed to observe and monitor the pre and post lesson interventions as the participation level changed with enticed discussions, work sheets, and the video clip. The researcher also provided teachers and students with an administrative questionnaire to investigate students and teachers' perceptions about the factors that influenced participation. Video recording was transcribed and analyzed in numbers and lengths to show inter reliability in the form of participation counts among females and male students. Questionnaire data was analyzed, and close-ended students' questionnaire was tailed by gender.

Open-ended questions were organized thematically and gender –analyzed. Teachers’ data collected from the questionnaire were compared to the videos, which captured actual classroom behaviors to support the QR and provide explanations of the study.

The results showed gender inequality in classroom participation and strong indications of females’ silence in the classroom participation, which are aggravated by social, institutional factors and conditions in the language-learning classroom. Similarly, Huajing (2011) conducted a study about the importance of SLE (Second language acquisition) for Chinese students in China and the way they construct their gender identity as a tool of acceptable behavior in L2. At a deeper level, the researcher’s focus was on the language learning and educational opportunity that gender negotiation may provide through the boys and girls socialization in interactional discourse via EFL use (Huajing, 2011).

The researcher invested in gender construction and negotiation to empower her research, since this issue is rarely discussed in the Chinese school community. Huajing (2011) conducted an ethnographic study and collected field notes for eight continuous months, explores students’ accounts, gender performance and peer interactions in a natural setting. The researcher spent eight months living in the school’s dormitory and worked in the office, where all the grade two English teachers worked.

The researcher spent a considerable amount of time on fieldwork, observing English as a foreign language (EFL) classroom sessions, teachers, and students in action in a state boarding school (Senior High Middle School) in a county located in the southeast part of China. The researcher wanted to find out if CLT and its principles and practices are widely used in the EFL classroom. The ethnographer was able to collect valuable and valid data during her fieldwork. She paid close attention to small details such as the presence of hired American teachers and

various types of English extra- curricular activities in discourse English, which was organized by the cooperative effort of teachers and students. It is important to mention that the researcher's success in data collection is related to the ease of access to the research site, being a graduate of the school and a teacher trainee, during her undergraduate course. Furthermore, the ethnographer was also an active participant herself and underwent the same socialization process as the students, which was taken under consideration upon selecting the research site and the participants.

Naturally, the researcher was able to understand the historical and social context of the case of her study and viewed gender aspect as a dynamic component, which varies in social and cultural context. Importantly, the researcher pierced through the selected school social context and was able to select the right decision about the study's methodology and sampling. The researcher chose a sample of grade two classes that consisted of students between the ages of 16-17. The classes were selected since the teacher allowed students' interactive tasks in pairs and groups. Furthermore, the teacher integrated culture in the classroom. Students' English language proficiency was also taken under account. Twenty-seven pairs of students were selected.

The pair selection was based on the notions of gender construction and negotiation. The students' interactional behavior was observed during the pair communicative action. Essentially, the researcher used the criteria of male-male pair, female-female pairs to observe them without disturbance in a normal setting. Nineteen pairs were used in the final data analysis. On another note, some recordings were not clear and were excluded from the final database due to the difficulty of monitoring their interactional behavior in English that resulted from the low oral English ability.

Data was only collected from the pairs who participated in all the research activities. The researcher's selection of the case study encouraged her to use multiple methods and data sources to explore her research topic (Denscombe, 2003). The researcher deployed different types of observations and interviews, in addition to focus group discussions, which resulted in a concentrated, concrete, focused and intensive study. Essentially, the researcher becoming a community participant observer enabled her to observe the natural practices occurrences holistically (Wenger, 1998). The researcher observed paired students' interactions during tasks to explore students' performance of gender in interaction and students' reactions to constructed images of English boys and girls.

The researcher also observed warm-up activities of students and EFL teachers and teachers' daily activities to explore EFL general information about teaching and issues of gender at school. On the other hand, interviews were conducted with the selected 54 students and their classmates who all shared the same learning experience. Semi-structured interviews lasted from 30-50 minutes and were conducted twice with the 27 pairs before and after the communicative tasks' involvement. They were designed to understand the EFL learning and gather information about the experiences and attitudes of the students and the teachers towards boys and girls and the influence on performance.

Additionally, the semi-structured interviews aimed to investigate the ideal image of female and male in students' minds. The study examined the social and educational value of L2 in the light of Chinese students' gender awareness and performance. The study illustrated the students' face-to-face verbal interactions at a micro level and the role of EFL learning, which influences the students' gender identity construction and negotiation at a macro level (Huajing, 2011). The results showed that the students took advantage of the EFL learning in interactions

and showed different ways of gender enacting upon confrontation with unfamiliar ways of behaving related to gender in the English learning process.

Furthermore, girls made extra effort to perform their specified gender role to satisfy their belief about appropriate English norms. Girls had also to spend extra effort to appear as successful language learners in front of the boys while maintaining their image as “ideal Chinese girls” in accordance with traditional Chinese gender norms, which reflected the fact that the educational system in China is responsible about gender inequalities. The EFL class provided the opportunity for students and teachers to be aware of this issue (Huajing, 2011). The study results also revealed the integrative role of CLT and its influence on understanding and awareness of gender identity and its role in English language learning, which became visible in the research study.

CLT is not implemented in the UNRWA school as it requires smaller classroom size (UNRWA English language class typically hosts 45 students at least). CLT requires communicative ability and competence (There is not enough time for all the students to participate fully and fairly). CLT success also relays on authentic language in the classroom, and this is not available in English lingua classroom at the UNRWA school, due to the lack of resources. There are no English books or stories in the library. English stories are available in the camp`s bookstore. The extensive native language usage (Arabic), which is a facilitative tool to understand English grammar, lowers the interest of finding authentic material. Also, the lack of social context due to cultural and social differences, makes it difficult to find authentic material beyond the curriculum books.

CLT requires special trained teachers, at the UNRWA training workshops, this does not move far than theory due to the limitations in the learning environment. There is no technology

in the classroom such as smartboards, TVS, and computers or I pad. The UNRWA English language teachers are aware of CLT features and its positivity, however, it is crystal clear from the students` statements in the interviews conducted. that they rely heavily on their English language teachers, peers, and relatives for help. They do not take full responsibility of their English language learning process, with, the CLT is far from being adequately and fully implanted at the English language classroom at Al—Hussain prep school in Amman, Jordan.

Conclusion & Recommendations

Refugees` English education remains a challenge, where refugee students are described as “the highest risk of high-risk students” (Walsh, 1999). It is important to implement a well-designed refugee ESL program that covers and transfers literacy and content areas. The curriculum should encourage culture transfer and promote self-identity and growth of the refugees` learning capabilities. Refugee educators should bear in mind that the design of a culturally sensitive ESL program could eliminate the gap between cultures and help refugee students to adapt faster in the new host country, ease communication, and build trust between refugee teachers and students. It is essential to create an English language curriculum, which is reasonable, reliable, and factual and helps the refugee to survive and function in the new society.

The curriculum can be organized in themes of interest to the refugee students and should be geared towards refugees` previous learning experiences, investment and capabilities through a communicative teaching and learning approach, which can enhance English language acquisition. It is important to select fewer topics and spend more time in teaching and listening to the refugee students with an open-door policy. Also, refugee English language content courses should receive the attention and appropriate interest form funding agencies, governments, and NGO`s.

Additionally, refugee education classes should be smaller in size for teachers' individualized attention. ESL teachers should be provided with appropriate and ongoing professional training skills that allow development and work coordination. It is recommended to allow refugee students to learn the language for longer times and allow them to learn at their own pace. Additionally, long term remedial instruction and one on one instruction can be intensive English language course development, where social and academic language can be integrated with flexibility in curriculum development and modification according to the refugee needs and expectations.

More importantly, special attention should be dedicated towards refugee women and their needs due to the fact of their being a vulnerable segment of the refugees, who have special needs, especially with relevance to childcare support and anti- domestic violence programs. New refugees should be provided with welcome attention and communication from ESL collaborative and mainstream teachers who should engage in planning, discussion, and recommendations about English language and content development planning and implementation. Newcomer programs should provide fair access to English literacy development, language acquisition, and core studies which branch out to extended activities and opportunities in after school programs. Additionally, there should be bonus pay for outstanding and hardworking teachers, individual tutoring for in need refugee students, and invitation of volunteers.

Refugee program administrators should establish a monitoring system for new refugees to record progress and avoid future pitfalls. Significantly, the English language teaching techniques for refugees must establish credibility and validity based on reliable assessments and effective instructional strategies such as intensive explicit instruction in English word reading skills, vocabulary, reading comprehension, word level skills such as decoding, word recognition,

literacy content, sentence/phrase structure skills, listening comprehension, and oral language skills and writing. The literature indicates that refugee language acquisition and development are conditioned with a rigorous quality of teaching, intensity and logicality of the content and thoroughness of instruction. Teaching strategies and materials should be channeled towards the needs of refugee learners in a well-prepared program, with the appropriate teacher training and readiness.

Successful refugee English language learning and acquisition must adhere to instructional practices that can lead to an oral development in spoken English, which aligns with rigorous, valid, and high-quality instruction and implementation. Teachers should also comprehend with students and engage them actively in the learning process clearly and explicitly, invest in previous leanings and tie it to the new learned information from micro to macro level, which is critical for the English learning and development. Additionally, active refugee engagement can lead to the conceptualization of the learned knowledge and training techniques that reflect a pedagogy of learning and creativity in a non-threatening and relaxing learning environment and can lead to the desired academic outcomes.

Chapter 3: Research Methods and Data Analysis

Introduction

The principal problem to be addressed through this study is to investigate the motivations of English language learning of Palestinian refugee girls attending Al-Hussain Prep School in Camp Jabal Al-Hussain in Amman, Jordan. This study also explores the formal and informal avenues of English learning, as well as the obstacles that hindered the girls' English learning and sources of support for their learning. As illustrated in the literature review, several previous studies have investigated refugee English language education worldwide. This study is unique in its focus on Palestinian refugee girls' English language learning. This chapter restates the research questions, introduces the research methods used in the study, the justifications for using those methods, discussion of how the participants were identified, a description of the research design, and the processes used for data collection and analysis.

Research Questions

This study is aimed at providing answers for the following four questions:

(Q1) What are the motivations of the Palestinian refugee girls to learn English? Why do they believe it is important to learn English?

(Q2) What are the formal (school-based) and informal (non-school-based) avenues by which these Palestinian girls learn and practice English?

(Q3) What are the sources of support for these girls to learn English?

(Q4) What obstacles do student face when learning English?

Methodology: Thematic Analysis

A qualitative study is appropriate when the goal of research is to explain a phenomenon by relying on the perception of a person's experience in each situation (Stake, 1995). As outlined by Creswell (2003), a quantitative approach is appropriate when a researcher seeks to understand relationships between variables. Because the purpose of this study was to examine the experiences and perceptions of Palestinian girls learning English, a qualitative approach was appropriate. Overall, qualitative research is based on the assumption that participants construct their own reality (Merriam, 2009) and in this study the girls have constructed their own reality about the importance of English.

This study uses a case study qualitative approach in which participants responded to semi-structured interview questions. A case study is an approach where one can conduct an in-depth investigation of a case in a context (Yin, 2003). In this study the case is the camp where the girls reside. Case studies also typically involve collecting multiple sources of data (Stake, 1995; Yin, 2003). This is a benefit to researchers because one can collect lots of information. In this study the researcher not only conducted interviews with the girls but also teachers. The researcher also spent time with the girls' families and conducted observations. A case study is the best approach because it allows the researcher to closely examine the case and understand the girls motivation for learning English as well as the obstacles they face.

The data collected was then analyzed for salient themes that emerged. Thematic analysis methodology is useful in identifying themes that are common across some of the participants. In this study, thematic analysis was used to identify shared motivations among the Palestinian refugee girls for why they were committed to learning the English language and their perceptions of advantages or benefits that accrued with increased proficiency in English. Thematic analysis also revealed shared avenues for learning and practicing the language and was appropriate for

categorizing the girls' perspectives on identifying common obstacles to learning the language as well as their sources of support and encouragement. The thematic analysis from the interviews was complimented by field notes taken during observations at the school, the girls' homes and in the camp.

Thematic analysis is an appropriate method of analysis for seeking to understand experiences, thoughts, or behaviors across a data set, in this case, the Palestinian girls' responses to the questions in the semi-structured interview. The open-ended nature of the interview questions allowed the participants to voice their perspectives in a natural voice. Those responses were initially analyzed for critical themes that emerged from the collective responses. Those themes were actively constructed patterns of responses and direct quotes that relate to the research questions. Those coded responses were organized into themes which were reviewed and clarified regarding their relevance to the research questions. That process brought order to the sets of notes and quotations generated in the interviews and enabled the researcher to distill the most salient responses derived from the data set that answer the research questions (Kiger & Varapaio, 2020).

Research Design: Case Study

This section will discuss the use of case study as the methodological approach for this research project. Case study is a qualitative method about an in-depth study of a phenomenon, a program, institution, or a system in a bounded context (Creswell, Hanson, Clark Plano, & Morales, 2007; Miles & Huberman, 1994; Simons, 2016). The case study approach enables a researcher to explore a case of a system, in this case an English Education program, which helps to uncover the uniqueness of a particular time and circumstance of the human condition from multiple perspectives. In this study, I focused on a specific a real-life situation in order to gain close-up descriptions of the context

and understand a case in relation to English education for the Palestinian refugee girls; and to learn about the participants' stories regarding the intersections of English language learning with their daily lives, hopes, ambitions and aspirations.

By focusing my research on a small group of 6 Palestinian girls, I was able to conduct multiple interviews and classroom observations with each of the girls. To gain additional context about the girls' lives and their experiences in acquiring English, I also interviewed their parents, English language teachers and the administrators at their school. In all, these data sources enabled me to construct an in-depth understanding of the girls' formal and informal experiences with English language learning, their goals in pursuing English language ability, the cultural, environmental, social, and religious obstacles that hindered their efforts to learn the language, and the sources of support and encouragement in their families, communities, and schools for building their proficiency in the English language. Working with those data sources, I developed emergent themes of analysis that aligned with the research questions.

Theoretical framework

The theoretical framework of this research is grounded in the work of Paolo Freire. In particular, this study is informed by Freire's seminal 1970 work, *Pedagogy of the Oppressed*. Freire's work with undereducated members of the Brazilian lower classes asserts that education is powerful and emancipatory in overcoming systemic obstacles that are designed to keep the lower classes in their place and maintain the status quo in the social and economic structure. Freire argues for an emancipatory pedagogy through dialogue that liberates the individual and promotes rediscovery of the individual's humanity and empowers the learner's self-actualization.

Pedagogy of the oppressed is a valuable lens for analyzing the experiences of the Palestinian girls in learning the English language. Without question, these girls are a

disadvantaged population. They are refugees living as second class, resident-aliens in Jordan and are largely excluded from the public school system of the host country. They are females in a male-dominated, traditionalist culture characterized by low status for women and pervasive gender inequality. They are from families that live in generational poverty and possess few additional resources to dedicate to the girls' educations. In short, they are profoundly disadvantaged and confronted with numerous obstacles to their own self-determination. These girls are part of a population that Freire would certainly recognize as oppressed, but they also embody Freire's ideas regarding education as liberation. As the data from the interviews reveals, these girls are hopeful about their futures and embrace English language learning as a critical element in freeing themselves from the refugee camp. Furthermore, the interviews revealed that the girls recognize the limitations of the education that they are receiving in the UWRA school system, which closely resembles what Freire characterizes as the "banking method." Each of the girls supplements the standardized English curriculum of Al-Hussain Prep School with more authentic experiences as participants in English language popular culture and social media. In some respects, they are fashioning their own critical pedagogy and attempting to construct their own avenues for liberation – both from the physical and cultural confines of the refugee camp and intellectually from the narrowness and limitations of the traditional education they receive in the UWRA school. For these reasons, utilizing Paulo Freire's pedagogy of the oppressed theory is an appropriate theoretical lens for this study. The girls clearly view education as power and a vehicle for emancipation and liberation.

Researcher Stance

I am the child of Middle Eastern heritage; I grew up in Palestine and Kuwait and lived in the region until I was 30 years old. I worked as an English language teacher until I immigrated

to the US in 2000. I graduated with my M.A. degree in 2006 and then served as a U.S. Army linguist and a cultural adviser for the next ten years. My interest in English education among Palestinian refugee girls started many years ago, when I participated in a field research trip to the MENA Region in 2006 for two months during my MA studies at Oklahoma City University. Witnessing the harshness of the learning environment, limit of resources and the persistent determination to learn and survive aroused my interest in this interesting topic. I became fascinated with it and decided to pursue it. During my dissertation preparation, I reflected on my role as a female and an English language teacher from the Middle East and decided to conduct more research in that understudied topic.

Semi-structured Interviews

The interviews were conducted outside of the classroom setting on weekdays (no weekends or holidays) in the school's library and the lab. The interviews with the Palestinian refugee girls took place during the Art and PE classes. The interviews with girls were administered three times at least for one hour and a follow up as needed. They were interviewed in Arabic. The parents and the English language teachers were met with separately. It is important to mention the parents' meetings took place for approximately one hour with follow-up as needed. The parents' interviews were at school in Arabic language. The timing of all the interviews was scheduled by the school principals. The teacher interviews took place during teachers' free time. Teachers' interviews were conducted in the language of their choice (English or Arabic) and took approximately one hour with follow-up as needed. All interviews were administered in English or Arabic. No translator's services were utilized.

In the interviews with the Palestinian girls, the questions elicited responses about their years spent learning English, their experiences, study time, socializing for the purpose of study,

challenges, and justifications for learning the English language. As a qualitative researcher, I was able to provide a thick description of the learning process, targets, and obstacles. Other interview questions were about evaluation of the teachers and the UNRWA system of education.

The teachers' interview questions focused on their career, their pedagogies, and opinions about students and teaching in a refugee camp. Additionally, the interviews included questions about the ease of access to academic materials, materials, students' assessment of performance, evaluative tools, technology, library use, and the teaching process.

Interviews with parents focused on their knowledge of English, their academic level, their opinions about the value of English, and their feelings about children's learning English. Other questions focused on parents' expectations, encouragement of the learning of their children, their sharing in community activities. Parents were also asked about their communication with teachers about their child's learning and any suggestions for improving their child's learning of the English language. All semi-structured interviews concluded with an opportunity for participants to contribute additional information.

Reflective Journal

The reflective journal allowed me as the researcher to describe my feelings of success and frustrations about the research. I was able to reflect on the students' responses, reactions, expectations, assumptions, and possible biases about the research. Regarding the field notes, what I was able to collect were limited due to the wishes of the English language teachers and the administrative personnel. However, I was able to gather in-depth information about the research in the typical setting. Field notes provided some ancillary data for analysis.

Field Notes

Field notes remained the primary tool of documenting and recording participants' reactions. Additionally, my field notes aided my memory. I was able to document after the end of each observation period. Field notes were documented as accurately as possible, quotes were cited, and pauses and interruptions were noted. I saved all field notes to my computer. Field notes were detailed and marked for priority attention. I also noted the time, place, duration, and names of the participants who were present. Additionally, field notes included the research methodology such as the participants' number, and the reason for the number selection. The aim of my field notes was to capture certain statements and specific details of the situation was important as it revealed small details that were significant in the data analysis.

Natural Observation

Natural observation was also utilized where I was able to observe my participants and take note of their reactions and participation. Comparisons in behavior among the group was noted with reference to variations and variables of interest, such as the frequency of certain participants' reaction, behavioral patterns, and surrounding conditions or factors that were involved either in the learning places or living quarters or both. The observations allowed me to examine similarities among participants' behaviors which I was able to compare to previous studies that tackled refugees' English education.

Data Analysis

Data analysis started in Amman, Jordan, in 2016 and was continued as I returned to the United States. The focus was on the girls' thoughts, reactions, and their opinions. Avoidance of expressing or inserting my own belief or assumption was a priority. To minimize this bias, I asked questions in the participants' native language (Arabic). I also inquired about the implications of a respondent's thoughts and reactions. It was critical that I not express my own

opinions and ideas or assume that my participants thought in a certain way to resolve the questions. I adhered to the guidelines that consisted of data familiarization, initial codes generating, reading each transcript and immersion in the data. Through that process I was able to identify and label emergent themes. I followed the merging finding procedure since my priority was to merge the findings across cases (Stake, 1995). This method allowed me to generate themes and generalizations.

Prior to data analysis, I translated all the documents and transcribed them to obtain a more thorough understanding of the data. I accumulated all the data in Microsoft Word password protected files. Files were divided into interviews, observations, field notes, and journal entries. Documentation of POCs (points of contacts) were saved, cited, and listed.

Coding

Data analysis included open coding to identify themes (Braun & Clarke, 2006). Overall, I examined the data for repeated patterns to categorize the codes into themes. I read across the data twice to help me to identify codes. No software was used; however, the data was rich with information and many codes became clear and were able to be collapsed into themes. The process of conceptualization, open coding, and categorization was logical to make sense of the data. Overall, open coding allowed me to identify the themes and their relationship with the study questions and the phenomenon studied. Open coding labelled significant words and sentences and generated themes of importance. Following Glaser (1978), I examined my memos to find similarities between the codes, then refined them to reach the significant ones that shared the same characteristics.

Identification of themes and refining significant concepts are important. The process of conceptualization required me to devote attention to the detailed reactions of the respondents,

labeling irrelevant topics. Weeding out unrelated words and sentences was important. Creating themes also facilitated data analysis in a reflexive manner. The answers which emerged from the data in the form of persistent patterns of words and sentences led to categories sampling of codes. I was able to identify and label the shared connections between data themes.

Data was coded for meaning and not word-by-word due to translation and variations between the two languages (Arabic and English). Words and sentences in the data led to merging themes. Furthermore, reading and analyzing the data required constant adjustment with the emergence of other ideas and concepts. This is called “Progressive Focusing” (Parlett & Hamilton, 1976). Texts were analyzed and interpreted according to the meaning. The research questions remained the driving force in thematic analysis with a target of providing a rich description of the participants’ responses and perspectives.

Thematic analysis remained a wise choice as it is naturally subjective and was able to capture Palestinian refugee girls’ responses and points of view. I chose inductive analysis since it allowed me to examine the data without any assumptions. That aided me to prevent any kind of bias. Additionally, reading the marginal notes in the transcripts and identification of certain statements aided me in coding the data. It was important to go back to field notes and resolve confusing or unclear points, as well as recognize new emerging concepts that illuminated futuristic problems and refined concepts in the initial stages of the report writing. After data analysis, credibility and validity was confirmed. Codes development facilitated the reliability of thematic analysis. It was a routine task to interpret the data in an emerging documented cohesive written account and replicate the process through the whole research (Miller & Crabtree, 1999).

Trustworthiness

To ensure open coding trustworthiness and legitimization, selection of codes took place before the coding procedure. I looked for certain words and sentences that were repeated across the data. I also engaged in extensive engagement in the field including observation. I also utilized triangulation including various times, space, data resources, and several participants. Data triangulation took place using different sources of data (the semi structured interviews, observations, reflective journal, documents, and field notes). Multiple stakeholders were involved in the study as data was collected from parents, teachers, and female students.

This all enhances the credibility and reliability of the research results. Trustworthiness and credibility for this study was also achieved through rich description, which stemmed from real-life transcriptions of the data collected. Becker (1958) sets the criteria for data authentications as informants' credibility, meaning direct statement from a trustworthy person, whom the researcher knows, and the presence of appropriate statements that match the researcher's questions.

Looking at the agreed outcomes of all the stakeholder groups achieved triangulation. A portrait of the Palestinian refugee girls' learning environment, experiences of English language education, obstacles, and reasons for learning English was presented in the students' voices in thematic descriptive cases. Their voices resulted in a rich description.

Ethical Concerns

To begin with, all participants were treated according to the ethical guidelines of the American Psychological Association (APA) and the University of Wyoming Institutional Review Board (IRB). Second, since the research involved children, who are vulnerable subjects, a couple of considerations was kept in mind when dealing with the refugee girls' parents and teachers. First, I ensured the meeting environment was comfortable and stress-free. Positive

communication occurred during the interviews as the girls talked about their experiences, hopes, stresses, and aspirations. There was a risk that participants may feel pressure and nervousness to answer all interview questions. To eliminate this problem and lessen my personal position power as the researcher; a vast extent of flexibility was offered, and it was clear to the participants that they were not obligated to respond to the prompts.

Consent and assent forms were distributed and collected before the research started. Consent and assent forms were provided in Arabic and English to ease the communication. All forms are saved according to IRB guidelines. All communication took place in Palestinian dialect, based on participants' preference. Appointments and interviews were re-scheduled as necessary to allow enough breaks during the interviews. It is critical to mention that due to religious and cultural reasons I was not able to video tape, record, or take pictures (except for one individual - Rabab). Participants were not comfortable with having things recorded and I wanted to assure their privacy and respect their wishes. Precautionary steps and measures were taken to ensure the safety, privacy, and comfort of the participants (discussed in detail below). Also, being a female from the same culture helped me in building trust with the participants. Participation was voluntarily and participants had the option of terminating their participation anytime.

Participants' Confidentiality and Privacy Protection

Absolute confidentiality was afforded to the subjects. Participants' identities were protected to "the extent allowed by the law". All participants' identities were protected according to the University of Wyoming IRB rules and guidelines, in addition to the UNRWA Refugee Camp policies in the Hashemite Kingdom of Jordan. Confidentiality protection was assured by keeping my coding in a file with restricted access. I ensured all names and address

were removed from any research instruments. Furthermore, I deleted unrelated or unnecessary data and documents. Access to my identifiable information in the data was restricted. Also, all informed consent and assent forms were in a secure location and will be kept for three years.

Limitations

This research project was impacted by multiple limitations. First, it is possible that all the participants were not completely forthcoming in the interviews because of considerations. It was clear that the English language teachers were concerned about their job security and that may have influenced the ways in which they responded to the interview prompts. Also, in the male-dominated society that prevails in the Palestinian refugee camp, it is likely that there was some level of unease among the participants (all of whom were female) in sharing thoroughly unvarnished and forthcoming responses that could be interpreted as challenging the cultural values structure. This study is further limited by the relatively small number of participants and the fact that the research was conducted in a single site – Camp Jabal Al-Husseini. One final, significant limitation is the inability to have audio or video record the interviews. I was compelled to rely on hand-written notes, which captured the participants' responses as near to verbatim as was possible.

Summary

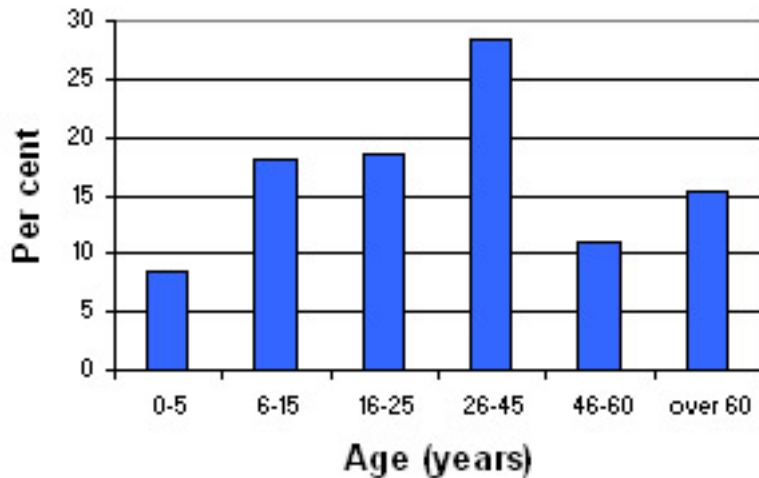
Chapter three included a detailed discussion of the methodological approach for this research. It started with an introduction about the research problem. Research questions were discussed as well as data collection procedures. The data collection section included a thorough discussion of the data instruments, resources, and methods. Methods were broken into several components with extensive detailing. The discussion of data analysis focused on thematic analysis as the selected research methodology and the appropriateness of that methodological

approach, followed by a comprehensive explanation about the process of coding. Chapter three also included information about the researcher's interests and background. Importantly, trustworthiness and ethical concerns were discussed. The following chapter will provide a description of Camp Jabal Al-Hussain where the research took place.

Chapter 4: Research Site, Camp Jabal al-Hussain

Location & Population

Camp Jabal al-Hussain was established in 1952, on 42 square kilometers of rented land located on what at the time was the northwest edge of central Amman. The camp is about 2 miles from the city's major historical sites, the Amman Citadel, the Roman Theater, and less than 1/2-mile north of the majestic, blue domed King Abdullah 1 Mosque. Initially, Camp al-Husseini was a tent city housing about 8,000 refugees, the vast majority coming from the villages of Safaria, Bait Dajen, Alled, and Al-Ramla. Over time, the refugee families replaced tents with more durable structures and the camp is now an urban quarter surrounded by the city of Amman. The census in 2017 found the population of the camp to be 32,217 residents living in some 2,488 housing units of about 100 square meters each. Housing units are multi-story brick structures set on residential blocks with paved asphalt streets. As is true for other refugee camps in Jordan, Camp al-Hussain is densely populated and severely overcrowded with no space to expand. There are no physical barriers or checkpoints around Camp Jabal al-Hussain and the Palestinian refugees living there move freely inside and outside of the camp without restrictions. There are multiple markets and shopping centers throughout the camp, including the central commercial district, Maxim Mall, in the heart of the camp.



Culture and customs

The refugees in the camp are not different culturally from other Palestinians. The great majority are faithful, practicing Sunni Muslims who worship at one of the camp's five mosques. Like other Palestinians, the refugees practice the five pillars of Islam: faithful testimony, prayer five times daily, donations to the poor (Sadaqat), fasting Ramadan and performing the pilgrimage to Mecca once a lifetime (Hajj). Generally, refugee families are paternalistic and culturally conservative. Males dominate families as they make decisions in all aspects of life. Marriages are planned between families with men permitted to marry up to four wives, while women may only marry once. Men inherit twice as much as the females. Women are subservient to their husbands and are often homemakers. Although many males find it unacceptable for women to work outside the home, some do work as secretaries, teachers, and cleaners. Historically, women have had less access to education which has limited opportunities for them to work in other positions. The great majority of women wear the traditional, modest Muslim dress and cover themselves with a hijab. Typically, the Palestinian refugees in al-Hussain live in extended family groups with multiple generations living in the same household. These arrangements allow grandparents to be involved in child rearing and contributing to the family.

Public Services

Infrastructure and public services in Camp al-Hussain are minimal but generally adequate. Electricity is available 12-14 hours daily and streets are lighted at night, but many refugees complain of inadequate or irregular service. All the housing units in the camp are connected to the sewage network and, although the camp does not have modern plumbing system, all households subscribe to the drinking water distribution network. Public safety is another problem in the camp. A single security office serves the neighborhood, but crime and drug problems are prominent and on the rise. Health problems are a significant concern in al-Hussein camp. According to government statistics, some 15% of the Palestinian refugee population suffers from a chronic health condition and less than 30% of the population has health insurance. Health and wellness services are provided in al-Hussain at one main UNRWA health center that treats women, children, and families, and provides dental care for the camp. The camp also has a charitable zakat medical center. Walking is the typical way to get around the camp as very few of the refugee families own cars and only some own bicycles. The city of Amman bus network operates within the camp and has connections throughout the metropolitan area. Poverty is endemic to the camp, as about 28% of Palestine refugees in al-Hussein camp have an income below the national poverty line of 814 JD (814 Jordanian dollars), according to the FaFo report of 2013. Given the scope of poverty in the camp, public assistance is important to many refugee families. More than 20% of the population receives some assistance from charitable organizations or UNWRA. Despite the level of poverty in the camp, most Palestinians have access to mobile phones and the internet. The Orange Company offers adequate mobile and internet service in the camp at a cost of about 50 JD a month. With respect to education, there are six UNRWA schools in the camp for males and females, grades 1-9, and two

kindergartens. The UNRWA runs four double shifts in the camp schools, and there are no Jordanian government schools in the camp. Additionally, there are no recreational facilities such as gardens, green space, parks or playgrounds in al-Hussain, and no public restrooms.

Life in Camp Jabal al-Hussain is relatively austere. There are some modern conveniences and access to services beyond the camp, but many families live in generational poverty with limited prospects of their fortunes improving in the short term. Most families, however, value education highly and perceive an opportunity for their children to attain a better life through education.

Chapter 5: Subjects in the Study

This chapter presents profiles of the 6 Palestinian refugee girls who participated in this research. Each of these young women lives in Camp al-Hussain and attends the same school, al-Hussain Preparatory School. For each participant, the profile includes information about the girl, her family living arrangements, the family's socioeconomic status, and the girls' interests outside school.

Rabab, age 15

Rabab is a 15-year-old refugee girl of mixed ethnicity. Her mother is Palestinian, and her father is Egyptian. Rabab is a 9th grade student who attends school daily with various shifts. Rabab lives with her grandmother on the second floor of two-story building. Rabab has her own room, which is rather unusual. Most of her friends share the sleeping space with their sisters. It is important to note that Rabab does not work, and she makes no economic contributions to her family. Rabab's mother is re-married and lives on the first floor. The house overlooks the main street of Camp Jabal Al-Hussain, which is crowded with cafés, restaurants, grocery stores, and a mall. She has a six-year-old brother, who lives with his father in Cairo. Rabab is emotionally attached to her maternal grandmother and mother. She retains a good relationship with her uncle, Hasan, her stepfather. She communicates periodically with her father and little brother by phone.

Rabab has a somewhat rebellious nature. She is not strictly religious and does not wear a hijab or veil. She is happy, outgoing and smiles easily. She is highly social and has lots of friends in school and on social media. She likes to learn English. Additionally, she likes singing, and she views Rihanna as her role model. Her favorite pastime is watching MBC Action,

especially American movies. Rabab likes sports cars and dreams of owning a Charger. Rabab likes dark chocolate.

In general, Rabab is a positive thinker. She perceives life as a challenge and likes to overcome difficulties. She is outgoing and open to new experiences. The other girls in the camp recognize Rabab as a nice girl who likes to help others. She does not mind mixing with boys and admits that she likes American freedom and the way of life in western cultures. Unquestionably, her dream is to come to America and be a singer. She is focused on finishing her education and leaving the camp for a better life and happiness.

Bisan, age 15

Bisan is a direct descendent of the original 1948 refugees whose family moved to Jabal al-Hussain from al-Led City. She lives with her parents and siblings, two girls and three boys, in a three-bedroom apartment. She has four older, independent siblings in their thirties and a younger brother in grade 6. Bisan was born in Amman and holds a Jordanian passport. Her mother is a housewife, while her father is a tailor who owns a clothing shop in the camp. Like most the other Palestinian refugee girls, Bisan does not work and depends on her parents. She is in grade 9 and attends school daily depending on the shift time. Without question, Bisan is the quiet and shy type. She stated that she likes reading romance stories and watching foreign movies. She also enjoys helping her mother in cooking and likes to tailor clothes. Her favorite school subjects are English and mathematics. She has a Persian white cat and spends considerable time at home doing her English homework and surfing the internet. Like many Palestinian girls, she dreams of going to college and a better life beyond the camp.

Majd, age 15

Majd is a grade 9 student who lives with her mother and siblings in a small apartment house. She is a Palestinian Syrian refugee from Jericho and was born in Al-Yarmouk Camp . She has two brothers and one sister. Majd's parents are separated, her father stayed in Syria, while her mother is genuinely trying to obtain asylum to Sweden. Like all the Palestinian refugee girls, she is dependent on her mother who receives charity from the UNRWA and other charitable organizations. Majd and her mother feel that immigrating to Europe is an excellent idea to leave the third world and live comfortably. It is important to mention that Majd used to learn French in Syria. She started her English language learning journey in Jordan. Being smuggled through the borders and not having a Jordanian national ID has created some obstacles for Majd at Al-Hussain Prep School. Critically speaking, the future looks black for her as a Palestinian refugee. She may not have a chance of obtaining a post-secondary education unless her mother can get asylum granted to Sweden. English is Majd's favorite school subject, and she likes to read English stories. Her dream is to leave Camp al-Hussain and Jordan and emigrate to Sweden.

Rabiha, age 14

Like her parents, Rabiha was born in Camp al-Hussain. She is in grade 8 and has two brothers and three sisters. She is supported by her father who works as a bus driver. Her mother is a housewife. Rabiha is fortunate in that her family owns their two-bedroom home, but they struggle financially, and the family receives medical help from the UNRWA. Regarding her interests, Rabiha likes English and watching MBC foreign movies, Rabiha's mother walks her sometimes to school. Rabiha views life as a challenge with difficulties to surmount. She is highly motivated to do well in school, but she recognizes that there are many obstacles confronting a young female refugee hoping for a life beyond the camp. Like all the girls in the

camp, Rabiha does not feel secure about her future.

Sara Omar, age 14

Sara is fourteen years old and in grade 10. She lives in Jabal Al-Hussein camp with her mother and her siblings, a brother, and a sister. Her family is originally from Bait Dajan, Jaffa, and lives in a rented home. Critically speaking, Sara feels political conflicts and the refugee living situation have led her to question her future. Sara feels that she has little stability in her life and is not convinced that she can get an education that would allow her to attend college. Sara owns her own computer and finds great pleasure in surfing the net. Personality wise, Sara is highly sociable, and likes to meet Europeans and Americans who visit the camp. However, in school, Sara is the shy type, and she fears making mistakes. Sara's mother plays a vital role in her life as her parents are separated. Her mother does not currently work outside the home after having retired from teaching kindergarten for seven years. Due to their financial difficulties, Sara's family typically receives humanitarian assistance from nonprofit charity organizations that specialize in orphans' care and help. Sara's mother is sincerely hoping to receive a tuition scholarship for her daughter as she obtained one for the brother. Additionally, her mother gets food supplies every three months and 180 JD in assistance from the Jordanian government monthly plus medical coverage through UNRWA. Ultimately, Sara wants to be an English language teacher to help other Palestinian refugee girls.

Aya, age 14

Aya is a second-generation refugee Palestinian. Her parents were born at Camp Jabal-AL Hussain. She is fourteen years old and is in grade 9. Aya lives with her parents, two brothers and two sisters. The family owns their home but sincerely want to move outside the camp next year. Financially, the family depends on her father, who owns a body shop, while

her mother stays at home. It is noticeable that Aya is the shy type, and she is wary of asking questions or participating in activities where she may make mistakes. She is fond of western culture, and she dearly likes Celine Dion. Her favorite movie is ‘The Pursuit of Happiness.’ Luckily, Aya owns her own computer, and likes to surf the net. Importantly, she is a visual learner and assimilates academic material better when she watches the UNRWA channel. Ultimately, her lifelong dream is to become a lawyer and defend her country, Palestine.

Chapter 6: Palestinian Refugee Girls' Motivations for Learning English

This chapter analyzes the Palestinian girls' motivations of learning English. The girls are 3rd and 4th generation Palestinian refugees who were born, grew up and live at Jabal Al-Hussain. They have diverse reasons for seeking an education in the English language. Their motivations can be categorized as combinations of practical, social, emotional, and financial reasons. All agree that learning English is a critically important step in being able to escape Jabal Al-Hussain and making a better life for themselves outside of the camp.

Rabab

When asked about her motivations for learning English, Rabab envisions a life outside the camp. She says, "It is difficult because of the location and the circumstance I found myself in. Many people live here, and the land is small. The men annoy me on my way from and to school and we do not have security. Also, I do not have control over my circumstance, and I feel that I am locked in a dead end. My grandmother has little money, and my mother takes care of my expenses. Learning English is vital because it is the first language in the world and business. I can find with it a good job and travel." She also expressed her desire to move to America and the broader opportunities available in the West. She stated, "I want to be a singer like Rihanna. I dream of this. Also in America, they respect women and women can live good life." Rabab's caregiver, her grandmother, justified learning English as, "English learning will help her to find jobs and good life. She wants to be a singer and go to America; I just want her to have a better life out the camp." She said "when Rabab learns English, this will be good for her future. She can go apply for jobs, which can change her life to the better away from here."

The practical motivation in learning English lays in the fact that Rabab thinks that English language will help her to change her life and future. The goal that is set in her mind is to

leave Camp Jabal-AL Hussain and move to America, where there are more expansive opportunities and where she might achieve her dream of becoming a singer. This idea is linked with financial security, which is not an option at her current situation. On the other hand, Rabab's grandmother views the United States as a future haven for her granddaughter and a substantial improvement over her life at Camp Jabal Al-Hussain. Consequently, she encourages Rabab to learn English and praises her in order to get out of the refugee status.

Emotionally, Rabab feels happy and joyful when she learns English and speaks it. Additionally, she is happy when singing in English like her favorite pop star, Rihanna. Obviously, the notion of becoming a singer in the United States is not only linked with financial security, but opportunity and women's freedom. Rabab and her grandmother are not happy with the Palestinian women refugees' social status, which lacks respect and the empowerment to make decisions for oneself. They look at English language learning and moving to the United States as a solution. In addition to this, the American dream enhances Rabab's self-esteem in a way that makes her feel happy and ambitious to achieve her goals.

Rabab views leaning English importance in the UNRWA school system as her magic recipe for a comfortable life outside the realm of the Camp Al-Hussain refugee camp. On the other hand, Rabab is anxious to go to a Jordanian public school outside the borders of Camp Jabal Al-Hussain as she starts grade eleven. However, she insists that she must stay on track when it comes to English learning to ease the move and overcome the fear. Rabab comments, "I am eager to start grade eleven in a public school, I do not hear good things about the girls as I will miss my friends here, they may come with me. English learning will help me overcome this."

Bisan

Like Rabab, Bisan also believes that learning English is a key to success and greater opportunities beyond the camp. Bisan states that, “Civilization is English, it is the language of commerce, tourism, and business. It is important to get a job with decent salary. All people in the world speak English nowadays and for me, I must understand what is happening, so I must know English to talk to people and understand.” Bisan also views learning English as an avenue to a broader education, including, “All the inventions and what westerns excelled in.” She clearly perceives other advantages to living in the West, stating, “I want to be advanced like them and be independent and free.” Related to her ideas about independence, Bisan recognizes that financial security is another reason for learning English. Bisan justifies “I can help my family by work and getting money. Without a doubt, money plays a big role in financial security through securing a job that comes with good English language skills.

Although she is clearly drawn to what she perceives as advantages of living in the West, Bisan remains loyal to her Palestinian roots, and she envisions herself as something of an ambassador for the Palestinian cause. “I learn English,” she says, “so I can speak it and I can talk to people from other cultures about Palestine. I can be an ambassador for Palestine. Spread the word and defend it with word and deed.” Bisan takes great pride in learning English and her proficiency in the language bolsters her confidence. “I will feel proud and strong,” she says, “English learning gives me a voice, power, and beauty. I feel different when I speak English.”

Bisan feels some unease as she gets closer to grade eleven and enrolling in the public school. She fears the change and wants to remain in the school she currently attends. As she has no option, she promises that she will keep a good record in English learning wherever she goes. Bisan says, “I am not fully encouraged to do this, but I must. I will take what I learned so far to my new school and, *inshallah*, I will be OK.” Bisan’s mother highly values learning English as a

promising avenue to a better future. She says, “As a refugee mother, I feel it is important for her future to continue to college and have a good life. She wants to go to the college and find jobs. She needs English language knowledge. It is important to live, work, and prosper in life. It is necessity and priority in life.”

Majd

Majd, too, views learning English as critical to leaving the camp and emigrating to the West. She is a Palestinian Syrian refugee who came to Camp Jabal Al-Hussain from Camp Al-Yarmouk in Damascus, Syria where she was born and raised. Majd views English learning as a key to immigrating to Sweden. Majd states her reason behind learning English, “Since I want to immigrate to Europe, English will allow me to understand Europeans and communicate with them.” For her, learning English is a bridge to connect with people from other cultures in faraway lands and will be useful in acclimating to another culture in the West. Like the other girls, Majd recognizes that to continuing building her English language ability she says, “Moving to a public school is a must. It is not my choice, but an UNRWA school system requirement. I will get situated, make new friends, and continue my English language learning.”

Her mother agrees. “I am content that she is learning English,” Majd’s mother says, “Her education was interrupted, and for her English language learning empowers her personality, opens a door for her in life and job market. Majd belongs to a lost generation and only English learning can establish her back in the real world and gives her the opportunity to move to hope.” Like her daughter, Majd’s mother hopes to emigrate to Sweden, where other opportunities are open for Majd. Her mother says, “English is her favorite subject. She would like to excel in it. She believes that speaking English will help her to find a good job. She wants to become a lawyer at the UN.” Given the fact that Majd is a new English learner, her mother believes that

the transition from French learning to English will benefit Majd and help her to find a job as a lawyer at the United Nations.

Rabiha

Rabiha, a classmate of Rabab and Majd, views learning English as a communicative tool to connect with other people from various cultures. She states that “learning English will help me to connect with people from other cultures. I want my life to change, to go to university, find job... a good job to work, help my family. English helps me to know amusing things about people, cultures.” Like the other girls, Rabiha perceives that learning English will provide her with opportunities. Her aspirations and vision of her future are arguably more attainable than the other girls. “I want to be an English language teacher,” she says, “It is nice to talk and teach English. My sister finished school and she is enrolled at the university. She also works part time and teaches children.” It is an article of faith in the camp that English language speakers earn more a money and accrue more benefits, especially in third world countries, which view English as the global language of growth and advancement. Rabiha’s mother also recognizes the value of her daughter learning English. She says, “It will bring her good future and jobs and will add value to her education. Everyone needs English speakers nowadays.” Rabiha has no doubt that she needs to continue to learn English so she can complete high school. She, along with Rabab, Bisan, and Majd believe that keeping up with English language learning will facilitate their transfer to a public school when they finish grade ten. Rabiha indicates that, “Going to a Jordanian public school is a challenge that I need to conquer, it worries me, but I need to keep English learning to help me out.”

Sara Omar

Sara Omar, like the other girls, views learning English as something of a necessity. She states, “As I look at life and people, I find that I do not have any option except learning English, it is my key to success and a better life. Nowadays jobs require speaking English, it is a must to find a rewarding job.” She clearly recognizes learning English as critical to greater economic opportunities and “a better life.” Her mother echoes that perspective. “For Sara,” she says, “it is power and strength, for her to find good work opportunities and change her life. Growing up as a refugee girl is hard, so there is a need for a much better future to make up for the refugee life.” Although it is unspoken, both Sara and her mother are alluding to prospects outside of the camp. Given the paucity of economic opportunities, the chronic unemployment and underemployment – particularly for women – there is no viable path to “a rewarding job” or “a better life” in Camp Jabal Al-Hussain. Neither Sara nor her mother are ashamed of their Palestinian refugee status, but they both acknowledge the profound lack of opportunity for refugee women within the camp. As is true for the other girls and their mothers, English proficiency is key to leaving the camp and finding a meaningful job elsewhere.

Aya

Aya is quite proud of her native Arabic, but she stresses that the English language is very important getting a job and helping her family. She says, “It is very beneficial as I grow up. I am proud of my native Arabic language, but English is the business language. All the science studies are in English. If I can speak good English, I can get a well- paid job and help my mother.” She knows that excelling in English acquisition will help her to move up in the Jordanian school system when she transfers at the eleventh grade. “The Jordanian public schools are not that great,” she says, “but I must transfer to graduate. It is a requirement not a luxury. I hope I will have a good English teacher who will help me to continue and excel”.

Emotionally, Aya feels content and happy when she speaks English both inside and outside the classroom. She is energetic and smart and appreciates the praise that she receives from her family and neighbors related to her English language ability. Aya says, “I feel smart and great. My neighbors tell my mother, I speak good English, like Europeans, and high life awaits me.” Aya wants to further her education. Specifically, she is interested in science as a start then law. Importantly, she realizes the importance of English learning to achieve her aim. She states that “When I go to the college, I want to study sciences before I go to law school, so I must speak good English to help me understand and succeed in college and life.” Like the other girls, she views learning English as an avenue to a better life. “If I learn English well,” she says, “I can find a decent job and succeed in life.” Aya also recognizes some intrinsic reward in learning English, stating, “I feel good about myself and what I can do.” Aya’s mother wants her daughter to continue her education, she is interested in seeing her graduate college. Interestingly, Aya’s mother puts off the idea of early marriage as she prioritizes her daughter’s education. She says, “Aya’s English learning will help her to find work. Workforces require English and a college degree. I want my daughter to continue her education and be a college grad. She can marry later. Her career is important and if she can speak good English. She can apply for decent jobs and live a decent life.” As is true for all the other girls and their mothers, Aya and her mother invest their hopes for a better life and greater opportunity in education, especially in learning English. They all recognize that proficiency in English is valuable in the world outside the camp.

Summary

Given the numerous challenges of living in Camp Jabal Al-Hussain, the girls are remarkably optimistic about the future and the possibility of a better life. They all clearly view

learning the English language as a lynchpin in their plans for a better future. For most, that better future is somewhere distant from the camp, in the United States or in Europe. Each of the girls references “opportunities” – typically, jobs – that are only available if they learn English. They all recognize the profound limitations of life in the camp and express an eagerness to experience access to further education, broader economic opportunities, and greater personal freedom. It is not unreasonable to suggest that from the girls’ perspective, education is liberation. They are hopeful and forward looking, and English language learning figures prominently in their plans.

Chapter 7: Palestinian Refugee Girls' Avenues for Learning English

English is one of the core subjects of the UNRWA education program. There are two ways of learning English at Al-Hussain Prep School at Camp Jabal-Al-Hussain, Amman, Jordan formal and informal. Formal English instruction occurs using traditional teaching methods in the classroom. Informal avenues encompass opportunities to learn and practice the English language outside of the classroom through conversations with friends, reading, interacting with social media, watching videos and so on. This chapter explores both informal and formal avenues.

Formal Classroom-based English Learning: Materials, Methods, and Assessment

At Al-Hussain Prep School, English language learning sessions are scheduled according to the classroom shifts. The first shift starts from seven to twelve and the second shift from twelve-thirty to five-thirty. During those shifts, 45 minutes are dedicated to English language instruction, and each class has an average of 50 girls in the classroom. The school uses a curriculum program called Action Pack for English language instruction. Action Pack is structured in 6 levels that are designed around communicative language teaching methods with a focus on conversation English. The curriculum is a largely an activity-based book that provides learners with a wide range of activities that are related to their lives and culture, as well as foreign lives and cultures. Grammar teaching is explicit. Each unit features a box with the grammar rule and is followed with related exercises. The activity book is clear with labeled activities segmented into reading, writing, and dictation sections. Instructions are direct. Students are provided with a mini writing book for the purpose of developmental handwriting. The workbook is valuable and practical with a personal freedom and learning space. The teacher's guide is light, easy to follow and friendly with attractive layout. In the teacher's edition, the learning targets for each unit are clarified and the activity methodology is explained,

however the text also offers flexibility for the teacher regarding how to implement the activities and how they can adapt modules according to the learning environment, the number of students and student groups. UNRWA trains the English language teachers how to implement Communicative Language Teaching (CLT) as a method of instruction. Liao (1996) asserted, "the teacher should only act as facilitator, advisor and monitor, co-communicator, motivator, good language model and evaluator while students should act as communicator." AL-Hussain Prep School is a vivid example of a lived experience of a foreign language environment surrounded by many challenges and obstacles. English language teachers are aware of CLT importance and their roles as facilitators, not controllers. UNRWA emphasizes the importance of acquiring speaking skills through activities. This is challenging given the wide variability in English proficiency among the students and other obstacles such as limited time and crowded classrooms. Students' learning and progress is a continual process that is assessed and documented. A self-evaluative progress check is completed by the students after every third module. The teacher also evaluates the students through the activity book and monitors student progress and achievements. Additional feedback on student progress is provided through peer reviews, portfolios of artifacts with reflections, and formalized assessments in reading, writing, speaking, and listening at the end of modules and units of instruction.

Formal English Language Learning: Rabab

Rabab finds it enjoyable and entertaining to learn English in the classroom. Fortunately, she does not encounter much difficulty. She mentions, "I do not have difficulties. It is fun to learn English." When she needs help, she seeks it from her teacher and her mother. "If I am at school," she says, "I ask my teacher; if I am at home, I ask my mom." She is a dedicated student, reporting that she studies English daily, "one to two hours, but on exam prep days, three

to four hours.” Rabab describes her English books as balanced and well aligned to the Jordanian Arab’s life. There are some topics about the Europe and the United States, but Rabab wishes to study more about the west and western culture. She praises the UNRWA English program as she describes it as helpful and likable, stating, “very good quality compared with public schools in Jordan. Teachers spend the effort and time needed and help me to understand English and learn it.” While Rabab enjoys learning English and likes learning new vocabulary, sometimes she finds grammar difficult. She says, “Difficult? Sometimes grammar. Cause people when they speak English, I feel they do not use grammar so yes, I have difficulty with grammar.” Rabab is a visual learner. She enjoys looking at pictures and connecting them with meanings, “I feel like pictures tell me what happened in the story.” Rabab is highly active in the classroom and feels happy when her answers are correct.

Formal English Language Learning: Bisan

Bisan writes and copies the new vocabulary like Rabab. She also keeps a copybook at home to help her remember what she learned. Bisan says, “for me, I have to write and copy more, repeat in the class, write at home and place all new vocab in sentences.” She adds, “I locate the new word, look at the glossary and understand it from the context. Then I review it after copying it several times.” In common with Rabab, grammar requires more work. Bisan learns the grammatical rules then practices them in sentences Explicitly in a teacher-centered classroom despite CLT implementation efforts. Bisan is highly active in the classroom and likes to ask lots of questions. She usually studies English two hours a day and dedicates double time at the exam times. Along with Rabab, Bisan is against the overuse of the Arabic language in the classroom, but Bisan prefers an Arabic English teacher “so I am more comfortable asking and understanding. A Palestinian refugee teacher feels with me and understands me. She knows my

living and situation. She is like a friend to me.” The pictures in the action pack students’ book are appealing for Rabab and Bisan. However, Bisan thinks that it is overloaded and there is not enough practice time. It is pleasing for her to learn about the world and its culture from her book. Bisan says, “It is good, too much stuff in it, not enough time to study. We do not take our time; it is rushed to be able to finish the curriculum.”

Formal English Language Learning: Majd

Majd feels blessed learning English, after a bitter transition, she feels safe living and learning English at Al-Hussain Prep School. Majd’s struggle in English learning sources from her previous learning at Camp Al-Yarmouk in Damascus, Syria. The transition between French to English learning created difficulties. Majd’s difficulties in learning English are inflection, vocabulary, and grammar. For example, Majd cannot form a sentence. No transliteration is allowed, and she does not have enough vocabulary. Majd says, “conversation, I would like to talk more in English, it seems that I cannot build a sufficient amount of vocab.” She also adds, “the conversation, I cannot convey a message. Vocabulary learning is hard. No transliteration, it could have helped.” As Majd expresses her desire to be able to speak good English, her words reflect stress and frustration. In comparison between the learning environments in Syria and Jordan, Majd feels relaxed and comfortable. Majd stresses that “We feel more comfortable and relaxed, encouraged and understood.” Like Rabab and Bisan, Majd prefers an English teacher who is a native Arabic speaker. The fact that the English language teachers at Al-Hussain Prep are Palestinian refugees themselves who grew up and studied at the same school the girls are currently enrolled in eases communication and adds layers of encouragement, serenity, and comfort to them. Majd says, “I prefer a teacher who speaks our language for easier communication and a refugee like me to feel my pains.” One example of the teachers’ care and

concern for their students is clear in Majd's situation. Majd's mother is grateful that the English teachers offered her a start-up course for three weeks to learn the English alphabet.

Formal English Language Learning: Rabiha

Rabiha is grateful for the formal English language instruction she has received at Al-Hussain Prep since kindergarten. She is proud of what she has learned and enjoys exploring other cultures and lives around the world through the materials used in the school. Rabiha expresses her thoughts by saying "I learn about other countries heritage and culture. How people think and behave. It helps me understand how they are different from us and how is their life." Despite her appreciation for the English language education available at the school, Rabiha is frustrated by her circumstances. "No, I do not like here," she says, "I belong to Palestine, and I wish my study is there." Moreover, she struggles with elements of the English curriculum. She confesses, "grammar. I do not like grammar. I am weak in grammar. We do not get enough practice. Also, lots of girls in the class. Time is not enough, and many girls do not get to share in the classroom, though the teacher tries." The difficulty in learning grammar is a shared phenomenon among Rabiha's classmates that is compounded by the lack of sufficient practice time and the overcrowded classroom. Rabiha can express herself in English, but she has a difficult time learning vocabulary. She is a visual learner like Rabab as she likes to look at pictures and connects them with meanings. Additionally, Rabiha uses a downloaded dictionary on her cell phone to help her understand to communicate. Regarding study hours, Rabiha studies English for one hour a day. She extends the study time to four hours on exam periods. Rabiha's mother praises the UNRWA English language teaching program. She asserts, "it is rewarding and productive. Our kids can speak English, and they learn it from kindergarten, which is something I did not get, nor did her father. The UNRWA is working hard to ensure a good

learning experience for the Palestinian refugees in Jordan. I know that the British Council works with teachers too.” It comes as no surprise that Rabiha’s mother wants to enroll her at the British council to improve her formal English language education. She thinks that the overuse of Arabic in the English classroom is a setback that does not help Rabiha.

Formal English Language Learning: Sara

Sara had been learning English for the past seven years. She describes her English education as “a long, pleasant journey, I always enjoyed learning English. Here, at the camp, I try my best.” She studies English three hours a day and still has significant struggles in acquiring the language. Grammar is challenging for her, and she feels that the teacher’s explicit instruction in grammar is not valuable without time to practice in the classroom. Usually, Sara refers to her teacher for help, transcribes and surfs grammar sites such as grammarbook.com and learning views. She struggles with vocabulary as well. Sara conveys, “I want the learning in the classroom to help me outside. Not just theory. I wish we get two hours for the English class. I feel the time is not enough, and we are more than forty in the classroom. It is difficult for our English teacher to handle us in this short time.” Sara feels no connection between classroom learning and real life. She resorts to transliteration to help her to understand the vocabulary. Like the other girls, Sara uses pictures as she connects them with meanings and learns new vocabulary. She mentions, “I can communicate better in the classroom. It is enjoyable. I learn faster as I listen, follow, and look at the pictures then I translate into Arabic so I can understand.” Unfortunately, Sara suffers from dyslexia. Since there are no special education classes at Al-Hussain, what help she can get is from a teacher-tutor, depending on the teacher’s schedule and availability. Sara states, “the difficulties I have with b or d when I write, it gets confusing. Also, the P and the B, F, and sound of O and U. Also, in the class we learn the grammatical rule with

some examples and practice from the book, but the practice is not enough, especially, I only speak English at school and when I text my friends.” In addition to dyslexia, Sara is shy and cautious of fully participating in the classroom in fear of committing mistakes. Sara expresses, “I can talk and share. I have many stories to share with my friends in English. And yes, I shy away many times so my pride is not hurt. Many times, I want to express myself, but I am shy as I do not want my classmates to think that I am stupid if I do not understand.” Sara advocates for more group learning and role play. She enjoys engaging in those classroom activities and finds there is less pressure, less fear of making mistakes and less chance of being embarrassed in front of her classmates. Sara’s mother has mixed feelings about the English language education her daughter is receiving at Al-Hussain. In particular, she laments that in comparison to Jordanian public schools, “the structure itself, services, support, and achievements cannot be compared. All of this influences the teachers' readiness and their ability to operate in these circumstances, as they feel overwhelmed and pressurized in time and sources to fulfill the educational demands.” She does, however, believe that the UNRWA students at Al-Hussain rank higher academically than students in the Jordanian public schools. She maintains that this originates from the hardships of the Palestinian refugee girls’ lives and their motivation to succeed. Interestingly, Sara’s mother is grateful that there is little technology at Al-Hussain Prep. “It is also a good thing that technology is not primary in the UNRWA school,” she argues, “because I feel technology teaches laziness, it does not allow the mind to think and speculate over things.” She thinks that Sara’s English teacher works hard to ensure the best English learning experience for her daughter. She states, “UNRWA teachers try their best, they work under hard circumstances, but they still listen to the students and teach them accordingly. The challenging job they found themselves in and they are aware of it is beyond their control.” She is thankful for the school’s

efforts, but she thinks that her daughter will be happier in Palestine, and her English learning be more productive around her family. She acknowledges, “No kidding, of course, emotionally, she will be happier around her family members and on her original roots.”

Formal English Language Learning: Aya

Aya finds her English language education challenging. In common with the rest of the participants, she experiences difficulties in grammar learning for the same reasons that the other girls state. Aya explains, “I think because there are many girls in the class – we are 50. Last year we were 45. Not enough time for the teacher and us to practice. Also, so much to study.” She says, “I ask the teacher to explain the rule one more time, I ask the adults, if they know. I read repeatedly and look at examples, do the exercise, copy the grammar rule.” For Aya, these individual exercises are less valuable than other classroom activities. She suggests, “with a group, we team up, share, understand, and think together. It is fun.” Like the other research participants, she values pictures and thinks that they are great to help her to learn. “Pictures,” Sara says, “I like pictures. I connect the picture with the meaning. Every lesson has pictures which guide me to understand. It is not boring and fun.” Aya thinks that Action Pack is a great resource for English learning. She comments, “The book is loaded. It is a good book with pictures and information. It is within the boundaries of our Arabic Culture and Islamic Religion.” Even so, Aya would prefer more individualized instruction. She maintains that in face-to-face interactions, “I learn better and can ask direct questions. The teacher walks around the class, she corrects us.” Aya’s mother thinks that the UNRWA’s English language program is satisfactory although worries about her daughter. “The program itself is good,” she says, “UNRWA can yield good results, and we expect to help our kids as they get transferred to public schools after the tenth grade. The pressure comes from the overcrowded classes and the limits of English

class time and teachers training and readiness.” Nevertheless, she recognizes Aya has benefitted from the language program at Al-Hussain. She remarks, “The English language of Aya was established strongly because of the high quality of the UNRWA education as they have their education system that teaching methods and exams.” She thinks that the Al-Hussain Prep English program is harder than that of the Jordanian public schools. She says that UNRWA teachers add more assignments and pressure the Palestinian refugee girls to learn and succeed.

Informal English Language Learning

Outside of their classrooms and beyond the Action Pack curriculum, each of the Palestinian refugee girls seeks out opportunities to practice, refine and expand their English language ability. They build their English language skills through interacting with social media, listening to western music, watching English language movies, videos, and television programming, reading books, newspapers and on websites, and through other opportunities that arise in their daily lives.

Informal English Language Learning: Rabab

Rabab has multiple informal avenues for learning and practicing English. She is a tutor for a younger cousin and takes pride in being able to share her knowledge and proficiency in English with a family member. Rabab also enjoys meeting European and American tourists and mingles with them when she gets an opportunity. She says, “Yes, like once upon a time, some American, she wants to go to City, Al-Husseini, so I give her directions to be there.” This indicates that Rabab is comfortable expressing herself in English and seeks out opportunities to practice with native English speakers.

External reading helps Rabab to learn English. Her favorite authors include Shakespeare, Charles Dickens, and Emily Bronte. She states, “Yes, I like Louisa Alcott, *Little Women*, *Oliver*

Twist, Charles Dickens, *Wuthering Heights*, Emily Bronte.” The stories provide her with life-changing examples that motivate her to better herself through learning English. Additionally, the characters in these stories take her to new cultures in faraway lands and hopes that her situation will change just like them. She adds, “Stories tell me how Americans lived. In *Little Women*, I feel like the American girls in the story to change my situation. I feel close to them. Also, Oliver, I feel sorry for his problems, but I think how he got a fortune in the end. I think things can change in life. It is possible.” All these stories fuel Rabab’s imagination and inspire her to learn more. She comments, “I learn new words, new culture, how they think and do things. It improves my English.” The reading activity occurs when she has spare time to visit the camp’s bookstore. She is fond of reading, and she reads the stories more than one time. Unfortunately, the school’s library has no English books or stories. Reading magazines and newspapers is another channel for learning English. She says, “sometimes I read BBC.com. I look how they write and say things in English. How they live and do in life. I know new words I can use.”

Rabab also learns English informally through technology and social media. She has her computer with an existing Twitter and Facebook account. She enjoys watching YouTube and learning about other people and uses social media to engage with other people. Rabab forms friends online and can practice her English with them. She also uses technology to access mainstream English language media. Listening to music and singing is her favorite hobby. She listens to Adam Lambert and Rihanna. She explores new vocabulary, adds them to her word bank by writing new words in her notes and practicing them in singing. She states, “I write the song words, and I sing it. I feel happy. Inside my soul, I feel like I am an American and I want to live that life.” Rabab uses an installed dictionary application on her cell phone to aid her in understanding English. Similarly, watching American movies is another informal source for

learning English. Rabab's favorite actor is Bradley Cooper. This helps her to learn new vocabulary and spell them. She enjoys watching American movies on MBC action channel and feels it helps her acquire new vocabulary. Rabab says, "I watch American drama movies on MBC Action. The real English I feel, not the one I study in the books at school. It is fun to see people moving and talking in English." Importantly, Rabab does not look at subtitles until she tries first to understand what she hears in English.

Informal English Language Learning: Bisan

Regarding more informal English learning efforts, Bisan engages in the morning assembly. She expresses proudly by saying, "I usually volunteer in English learning activities in the morning assembly, sometimes I present questions and answers in English and there are prizes. I also share in English plays in the land day". Just like Rabab, Bisan uses online dictionaries and other technology tools to help her learn the language. She also has a tablet, like Rabab's. Bisan acknowledges "I have a dictionary on my cell, and I have a tablet at home too. My father bought me last year." Bisan's informal English learning is supplemented by surfing grammar sites such as English grammar secrets. These sites are study resources for her. She finds this helpful, "They has an exercise for each rule, and I can practice on my own and learn from my mistakes." Bisan hopes to enroll at the British Council to improve her English and get a scholarship. Additionally, she wants to join a summer English learning Project. Like Rabab, Bisan is also influenced by the western culture. She watches American movies on MBC Action and says that her favorite actress is Angelina Jolie. Bisan also frequently watches the UNRWA English Channel with her friends, an opportunity to be entertained and practice their English as well.

Informal English Language Learning: Rabiha

Rabiha likes games and puzzles, and she applies those interests to learning English. Rabiha enjoys the weekly technology lab class where she uses her creativity to design web pages with new words and pictures. She discloses, “yes, every week, at the lab class, we create pages with new words and pics. I like this class. It is creative, and I can add things I like to my page, save, and print. When I take it home, I look at and it helps me to learn and remember new words.” Rabiha is also a lover of animals and owns a cat. She reads *National Geographic* and visits website focused on animals and animal care as another vehicle for learning English. Beyond the classroom environment, she learns how to care for her cat and other animals. Rabiha finds this informal learning rewarding and enjoyable because it aligns with her interests. Beyond those informal avenues, Rabiha watches MBC movies every Thursday and learns new words. She reports, “I learn new words, listen, and watch people from other cultures how they react, dress, and talk. If I hear a new word in the movie, then I hear it again, I remember.” For Rabiha, watching movies is an informal way of listening, thinking, and learning English.

Informal English Language Learning: Sara

Sara’s English learning informal resources match those of the other research participants. Media plays an important role in enhancing her English language acquisition as she watches movies and listens to music. Like Rabab, Sara enjoys singing and feels that it improves her pronunciation, builds vocabulary, and boosts her confidence. She says, “I sometimes sing, sometimes singing. My favorite singers are Elton John and George Michael.” However, she sometimes has difficulty keeping up with the pace of the dialogue or lyrics. She confesses, “But the problem I face is that when I watch movies or listen to music, they speak fast, and I lose track. I need to be able to understand without translating into Arabic Though this is helping me now.” Like Rabab and Bisan, Sara has her computer and finds it a fun, low pressure, and

entertaining way to learn English outside the classroom. Sara also enjoys speaking in English with her friends on the cell phone. She does not, however, have many opportunities to practice English outside of school and home. Although Sara is highly motivated to learn English, due to religious and cultural restrictions, she is limited in her outings and mixing with foreigners to practice her English. She states, "I do not go outside a lot because my brother or my mother has to be with me." Sara and her mother regularly practice speaking English in their home. Her mother reinforces Sara's English language learning because of her ambitions for further education. She says, "I hope she will score high grades and be able to get a scholarship for Na'our College. It is highly competitive. So, she needs high grades because this college is sponsored by the UNRWA, and they require high levels of academic achievement."

Informal English Language Learning: Aya

Aya's informal English learning resources are various. She uses Minhajii (an online program) for all her school subjects, including English. It offers learning modules from action pack nine with activity book exercises, summaries, and tests. She describes it as "Minhaji is a general education channel, it has the curricula of all the Arab Counties, including Jordan. It broadcasts all kinds of topics such as Math, English, Chemistry. It helps me as I can read English topics, learn new vocab, and understand grammar. It has Action Pack Nine with previous exam questions. It is very helpful." Aya also has a dictionary application on her cell phone, to help her to learn and recall English words. She says, "I use an online dictionary for easy access on my cell, but mainly a book dictionary as I can see the whole sentence and helps me how to write." Surely, Aya loves learning English, she says, "I love to study, and my family and teacher motivate me to learn. Inside me I want to learn English and be good in it".

Summary

Each of the refugee girls in the study takes advantage of multiple sources for learning, practicing, and refining their English language ability. There is no question that each of the girls has clearly benefited from the foundational English that is taught systematically at Al-Hussain Prep. The girls and their mothers all acknowledge that the English language program and the Action Pack curriculum materials have been instrumental in learning the language. They recognize, however, that there are shortcomings to that formal curriculum. Each of the girls noted that there is not sufficient time in the classroom to practice what they are learning and that the large class sizes do not allow for more individualized attention and instruction. Because of those shortcomings, each has sought out additional resources to improve their language acquisition and use. It is important to note that each of the girls has access to technology and uses technology to supplement their English language learning. They all use educational applications, such as Arabic-English dictionaries and grammar sites, as tools for learning and refining their English language ability. Equally importantly, they all access western popular culture through their devices. English language music, movies and television are all valuable resources for learning the language and they all regularly access those media sources. Aside from those technology-related tools, a few of the girls use more traditional sources, such as print media, to expand their access to English.

Chapter 8: Family and Community Support for Girls Learning English

In their efforts to learn English, the Palestinian refugee girls in this study are supported by the UNRWA, their parents (mothers, in particular), their teachers and the administrators at their school. This chapter explores those sources of support and encouragement.

The UNRWA

In simplest terms, the UNRWA's mission is to ensure a safe, secure, and effective learning environment for school age Palestinian refugees, and, despite fiscal limitation and other liabilities, it appears that the organization is largely successful in meeting those goals. In a 2014 evaluation report, *learning in the Face of Adversity: The UNRWA Education Program for Palestine Refugees*, the authors conclude that UNRWA's educational efforts in the refugee camps are generally quite successful. The report identified effective classroom teaching strategies, well qualified teachers, and strong school leadership as strengths in the UNRWA educational system. The evaluators found that despite very challenging circumstances, the UNRWA system of instruction, evaluation and assessments, and a culture of learning and accountability supported high academic performance. The report also found that the UNRWA schools develop collaborative school-family-community partnerships that help to meet the learning needs of refugee children and promote resilience in challenging contexts. Beyond the typical educational supports, the UNRWA provides several other supplementary programming to support Palestinian refugee students. UNRWA-TV offers educational lessons and resource through YouTube which address the core subjects of Arabic, English, mathematics, and science (<https://www.youtube.com/user/unrwatv>). Content on UNRWA-TV is available to students in grades 4 through 9 in Jordan, Lebanon, Gaza, Syria, and West Bank. Additional resources are available to students and families in both English and Arabic through UNRWA web pages.

Moreover, the UNRWA educational system has implemented programming for Palestinian refugee students who cannot attend school. Those programs are focused on literacy, numeracy and English language instruction and span grades 1 through 9 (<https://www.unrwa.org/tags/ilp>). Still further, the UNRWA cooperates with the British council, which offers English language reinforcement courses for Palestinian refugee girls. Several of mothers interviewed in this study expressed their desire that their daughters participate in the programs available through the British council, and the UNRWA also provides summer recreational camps to improve English language skills with the help of American and European volunteers.

All told, the UNRWA educational system is highly supportive of students and highly effective. According to results on international assessments, students in UNRWA schools perform at above average levels. Harry Patrinos, World Bank Group Education Practice Manager for the Middle East, and North Africa, says that “UNRWA schools have created a distinguished learning community centered on the student.” Patrinos also found that, “UNRWA students perform better than their peers in public schools despite their socioeconomic disadvantages and parents’ education, which seems to be compensated by students’ self-confidence, parental support and, involvement in school activities.”

There is no question that UNRWA takes its mission of providing quality education to refugee populations seriously and offers multiple avenues of support for students. Beyond having opportunities to take advantage of the programming provided by UNRWA, the Palestinian refugee girls are also supported by members of their families and other individuals in their educational lives.

Parental Support

English education is strongly encouraged and embraced by the Palestinian girls' parents, by their mothers. Each of the girls' mothers, and in Rabab's case, grandmother, are involved in the girls' English education. They all are regularly in contact with the school to remain apprised of where classes are in the curriculum sequence, when upcoming examinations are scheduled, and to meet with teachers. Each of the mothers offers encouragement in their own way, but they all share common goals and aspirations for their daughters. Each of the mothers consistently referenced the need for their daughters to get a good education so that they can leader a better life with greater opportunities outside of the camp. As Bisan's mother says, "I motivate her by words and tell her that your future must be better than mine – life better – I tell her that she must defeat the refugee status and get out." For several of the mothers a college education is important. Majd's mother sums up this objective, "I am determined to help her to go to college too."

The mothers are invested in school-based opportunities to monitor their daughters' educational progress. Aya's mother is typical of the group. She says, "I attend meetings and I visit with the English language teacher and track Aya's progress ... I talk about my concerns as a mother. I do attend activities such as English plays and songs in the morning assembly." Others, such as Rabiha's mother, supplement what the school offers at home. Rabiha's mother is a proficient English speaker, and she helps her daughter by acting as something akin to a tutor at home. "We read daily and prepare lessons together. I repeat new vocabulary; she copies, and I dictate her," she says, "I also look at her homework. We prepare and revise for exams." In addition, she encourages Rabiha to read stories and use online dictionaries on her cell phone. Rabab's mother supplements what the school offers by buying her English language books and magazines to read. The mothers of five of the girls, Rabab, Bisan, Rabiha, Aya and Majd – give

their girls cash and gifts of clothing for good grades and take them out to dine and shop. Moreover, each of the mothers, except for Sara Omar's mother, has literally invested significantly in their girls' English language education by purchasing cell phones and/or laptop/tablet computers. This is a particularly noteworthy investment given that each of these refugee families is impoverished and has little disposable income.

Each of the girls' mothers is committed to helping their daughter learn English and succeed in school. They each provided encouragement and emotional support, as well as tangible rewards for the girls' efforts. Like mothers everywhere, these women all make sacrifices in the interest of helping their daughters. They invest in the girls' futures – emotionally, monetarily and with their time – and they all dream of a better life beyond the camp.

School Administrator Support

Al-Hussain Prep School has two building principals, Ms. Randa, and Ms. Alba. Both thoroughly embrace the UNRWA mission to provide high quality education to Palestinian refugee students and are proud of the work that they oversee at the school. Both principals recognized the value of English language education and lead efforts to continually improve the program with new resources. Ms. Alba is focused on improvements to the school's computer lab and raising funds for additional computers. Upgrades to the school's computer lab, she argues, "will allow flexibility and more time for the girls to learn." She is also raising funds for a small cafeteria shop from the teachers' and parents' donations. Additionally, Ms. Alba solicits donations from the UNRWA through the Jordanian government to purchase more English language books for the school library and English language software for the school's computer lab. She is also involved in the discussions around providing additional supports for students and

is particularly enthusiastic about “adding an English educational channel to the UNRWA TV which will broadcast English remedial classes and various materials related to the enhancement of English education.” All these efforts are significant in supporting students and cultivating a positive learning environment for the girls.

Ms. Randa emphasizes the dedication of the teachers and administration to create a productive school environment that values students. Ms. Randa takes pride in the English language program. She comments, “the English language learning atmosphere is positive; we work all as a team and the performance is very good. As leader, I make sure that the Palestinian refugee girls get the best treatment as humans, not just numbers, and succeed in their English education.” Ms. Randa specifically makes note of Majd’s situation as a Syrian Palestinian refugee living illegally in Jordan. She and her staff accept Majd without reservation and, “we still help her to get the education that she needs.”

English Language Teacher Support

Ms. Lara, a tenth-grade teacher, realizes the importance of the English language education for her students. She views her work as critical in helping the refugee students to acquire analytical and problem-solving skills that will allow students to take control of their own lives and destinies. She grounds her instruction in real world life experiences and encourages students to think beyond their status as refugees. “In order for the Palestinian refugee girls to achieve their dreams through teaching them English,” she says, “It is important to provide them with the real life feeling away from the refugee status feeling. Regain hope in life and get ready to find permanent solutions for a productive life. It is the start point to be active members in the Jordanian society.” Ms. Lara speaks from her own experience as a Palestinian refugee. She says, “I am a woman refugee myself and this helps me to understand our society, culture, and

beliefs role in eliminating and undermining the woman`s role and status. I think that the only compensation is to learn a foreign language, which will enhance their self-esteem and re-shape their future positively.” Ms. Lara maintains strong relationships with her students and cultivates a positive learning atmosphere that embraces their aspirations. She asserts, “I believe that it is very important to communicate mentally and have a positive rapport with my students to ease any learning difficulties and gain their trust, which will help them in their English language learning.” Additionally, Miss Lara inspires her students to learn and overcome any challenges that may face them by boosting their confidence and instilling strength and courage in their minds for a better future. She says, “I encourage them all the time. I raise their self-esteem and take the fear a way from their minds. I assure them that a bright future is waiting for them.” She shares success stories with her students to inspire them. Ms. Lara says, “I have excellent students who achieved great results and went to the Jordanian universities,” including one former student who went on to study medicine at a university in Amman.

Ms. Oula, a 9th and 10th grade English language teacher, is a Palestinian refugee herself. She recalls that learning English when she was younger was her escape from the harsh refugee life and some of her happiest hours. She says, “teaching English is my passion; it is not only a job.” Indeed, Ms. Oula brings something akin to missionary zeal to her work. “I love teaching English,” she says, “I teach from 7:00 to 4:00 and I have up to 50 students in my classroom. As a Christian, I believe that I was called to do this. I am at peace with myself and my English teaching job. I help my students to build their lives through English language learning.” Like all the Palestinian refugees, she stresses the fact that English language learning opens the doors of new opportunities and decent jobs. She maintains, “without English language learning, the

Palestinian refugee girls will be isolated from the world, and it will be hard to find jobs.

Learning English is vital, and it is motivated by a valid reason to succeed and excel.”

In her classroom, Ms. Oula tries to provide a safe environment, where her students can learn, communicate, and express themselves. Her mission is to take them away from the melancholic feeling of being a refugee girl. She states, “When I became an English language teacher, I feel that the English classroom is a haven for the Palestinian refugee girls. They feel great importance of learning English, they can describe and express themselves safely, and happily. It is important for me to help them to express themselves and take them away from the dramatic situation they are in.” Ms. Oula has tremendous empathy for her students, she asserts, “We are all Palestinian refugees here, so we share same background and feelings. We support, help, and fill each other’s emotional gaps. We wipe each other’s tears and celebrate the day the school opens its doors after a budget crisis.” She takes great pride in her work and values the feedback she receives from her students. Ms. Oula says, “The girls like the English language classroom. They tell me that it is their favorite. I work with my students to make them strong and build their resilience. There is a deep wound inside their hearts and minds. Their English language learning boosts their desires to change their lives’ future to the better.”

Summary

Learning the English language is highly valued among the Palestinian refugee girls and their efforts are supported by multiple people in their lives. Parents, particularly mothers, are the closest and most significant sources of encouragement and support, including significant investments in their daughters’ English language learning. Beyond their homes, the girls benefit from institutional supports implemented by UNRW as well as the commitments and dedication of teachers and administrators at Al-Hussain Prep School. Without question, there are

significant challenges for the girls in learning English but there are several individuals in their lives who are committed to helping them succeed.

Chapter 9: Obstacles to English Language Learning

In their desire to learn English, Palestinian refugee girls face several obstacles. Some of these obstacles are literally rooted in the physical environment of Camp Al-Hussein, its poverty, crowding, and noise. Other issues are related to UNRWA's administration and unreliable financial support for the educational programming in the camp which has resulted in deteriorating schools, overcrowded classrooms, shortages of materials, and a teaching corps that is poorly paid. Still others are grounded in religious, social, and cultural norms and practices within the fundamentalist Muslim population of the camp. This chapter explores these problems.

The UNRWA Economic Crisis

The UNRWA benefits from the support of the United Nations members including regional governments and the European Union. Historically, the major donating countries are the United States, Germany, the United Kingdom, Sweden, the United Arab Emirates, Saudi Arabia, France, Jordan, Qatar, and other European Union Nations. Additionally, The UNRWA receives donations from private parties and businesses. The funds are geared towards the support and sustainment of the Palestinian refugees in Gaza, Lebanon, Syria, and Jordan. The UNRWA collaborates with small, based organizations and NGO's to deliver needed services for the Palestinian refugees, but over many years, the agency has been impacted by multiple fiscal crises. Each crisis threatens the continuity of education for millions of Palestinian refugee students at the start of each academic year.

In just the past five years, wild fluctuations in funding have had significant consequences for UNRWA's work. For example, in 2018, President Trump reversed the long-time U.S. support for UNRWA and abruptly withdrew America's roughly \$300 million commitment, leading to a 30% shortfall in the agency's funding from government sources and compelling

commensurate cuts to UNRWA facilities, educational programming and materials budgeting. The suspension of U.S. government contributions continued until August 2021 when the Biden administration reinstated American aid to the UNRWA with a commitment of \$235 million. Furthermore, between 2018 and 2021, UNRWA saw private contributions and NGO commitments fall by about 30%. During the same period, UNRWA had planned for \$170 million for capital improvement projects to repair and renovate existing educational facilities as well as some new construction. Those goals were further frustrated by necessary diversions of funds to mitigate the spread of COVID-19 in refugee camps and school facilities.

According to Rabab the UNRWA's economic crisis protracted the refugee status and led to uncertainty about her future and declines in her morale and motivation to apply herself to her studies that has resulted in disappointing academic performance. The poor education facilities of the UNRWA schools are a result of the diminishing budget, that lead to the lack of classroom supplies. Also, supplementary reading materials and lack of English reading materials in the library. Laboratory computers availability and quantity narrowed the students' chances of adequate access and proper learning and growth. Rabab's grandmother comments "No doubt, more stable and secure. The UNRWA situation is threatened and pressurized every year, and we feel that pressure, agony, fear, lack of comfort and security, when we think how our children and grandchildren will fulfil their education and how their life will turn to be."

Bisan also complains about the UNRWA's budget crisis and its influence on the school's situation. She asserts, "the school building is ancient. My mother and aunts attended the same school. It is crowded, not enough teachers and more students every year. Not enough computers at the laboratory. No heat in the winter. It is sometimes hard to grip the pen. We do not even have a trash can in our class and are collecting money now to buy one." Bisan has little faith in

UNRWA's funding capability to maintain the English language education operating in the camp. She comments, "The UNRWA aid us, without the donors' countries, we cannot complete our education. But it is not secure, frightening feeling in August every year creep, and we are not quite sure are we going to make it to school or not." Similarly, although Majd's mother tries to assure her and encourages her to learn English, she is concerned about UNRWA's budget. She believes that the ongoing UNRWA budget problem is scaring the students to the point, where they feel instable in their education progress and life in general. She feels that she is marching in a foggy road. She voices, "the Palestinian refugee girls' minds are not at ease with relevance to the future's security and growth at this point. I hope this will change as I am looking for a refugee status in Sweden."

Rabiha also criticizes the old school building, recycling books, and lack of computers. She dislikes overcrowded classes, double shift, and the non-availability of English books at the school's library. Her mother reiterates those concerns and states, "the infrastructure is bad and there is no help here except from the UNRWA, the burden of the refugees increases yearly, and the problems get worse." The words of both the mother and the daughter reflect helpless feelings as the UNRWA is the only reality in the Palestinian refugee girls lives.

Sara feels that the lack of security in her English language education as a direct result of the UNRWA's unsteady funding. She testifies "there is no stability in my life, where I can rest assured that I will benefit from the education I need and the confidence to go to the college. My refugee status is shaky, and we depend frequently on the UNRWA. What will happen for us if the funding stops? How are we going to live?" Furthermore, she engages in some escapism arguing that if she could return to Palestine, her situation would be different. She comments,

“Also, the Jews do not recognize our Right of Return. As a refugee if I can return to my home Palestine, I can feel secure to study English and experience no fears at all.”

Sara’s mother reflects on the UNRWA’s budget as an ongoing complex situation. As is true for all the Palestinian refugee girls’ parents, she fears her daughter will be unable to complete her education. She maintains, “the UNRWA budget is habitually a problem every year, as we as parents have fears and intense worries that our children may not be able to go to school and learn. Teachers are reluctant of working and not getting paid. It is all confusing and exhausting psychologically for all the parties involved.” The notion of non-security is particularly problematic given that the UNRWA is the primary organization engaged in aiding the Palestinian refugees.

Aya also expresses concerns about relying on UNRWA. She states, “I have started since KG. I am always serious in my study, very good. It is hard in the camp, of course not like average life or study. We are limited. The books we must return at the end of the academic year. We don’t have considerably much here. The UNRWA tries hard to help us and give us education. I appreciate this, but we are frightened every year that the UNRWA school may not open, and we will be without education.” Aya’s situation applies to all the Palestinian refugee girls who find themselves every year living in fear that their school may not open. Aya even participates in demonstrations to bring attention to the situation in the camp. She says, “the last four years, they keep saying money did not come from donors’ countries and we will not have money to pay teachers or open school and get you books. Every year we are frightened and concerned. We go out in demonstration so they can hear us, the world overhears us that we are humans, and we assert the right to acquire and live.” Aya’s mother thinks that the UNRWA’s

economic problems constitute the main reason behind congested classes, limited opportunities to learn English in class, and teachers' fear of not getting paid.

Economic Impact

The UNRWA budget crisis leads to emotional distress, feelings of fear, aggression, and lack of stability daily. Rabab, for instance, acknowledges, "it is scary, if UNRWA cannot collect funds, no school for us. It is terrifying. Last year, we went in a demonstration with teachers. But finally, we attended school. It feels that we are not stable and lost." Bisan agrees. She states, "it is a worthy organization, but no stability because education can stop anytime with funding stop. They care about us and how we feel. They desire us to pursue education and enjoy a pleasant life." Additionally, Majd says, "the UNRWA help us, without the donors' countries, we cannot complete our education. But it is not secure, frightening feeling in August every year, and we are not quite sure are we going to make it to school or not." Sara joins her classmates and reflects fearfully upon the UNRWA's funding problem. She comments, "My refugee status is shaky, and we depend completely on the UNRWA. What will happen for us if the funding stops? How are we going to live?" It is noticeable that all the Palestinian refugee girls indicated that their emotional instability results from fear from being unable to go to school and continue their education due to the UNRWA budget crisis. This anxiety occurs every year and negatively influences students as well as teachers.

Fear can cause high levels of stress. It comes to no surprise that it affects learning, especially languages. The anxiety that the Palestinian girls express, and the ways in which they perceive that stress negatively impacts their learning are another obstacle to their acquiring the English language.

Psychological Impact

Religious, social, and cultural norms represent a substantial factor in hindering the English language education for the Palestinian refugee girls. For instance, Rabab finds her English language education does not complete even though the UNRWA gives her fair and right access to the learning process. Rabab states “It is difficult because of the location and the circumstance I found myself within. Many people live here, and the land is limited. The men annoy me on my way from and to school, and we do not have security. Also, I do not have control over my circumstance and feel that I am locked in a dead end. My grandmother has little money, and my mother takes care of my expenses.” Clearly, Rabab feels that loss of control of her life and future. This steers her toward escapism and visions of a better future, as illustrated in her ideas of immigration to the west and fulfilling her dreams.

Majd and her mother also identify immigration as a solution for the dysfunctional social and cultural norms that affect women in the Palestinian refugee society generally. Majd states, “I do perceive how my friends are treated by their brothers and by the society.” She adds, “I live in fear of men in life, and I feel that the woman is crushed with no rights.” Majd does not blame anyone specifically, however, she clearly recognizes the gender inequity, grounded in cultural norms and religious fundamentalism that exists within the camp. She thinks that she will uncover better opportunities for her as a woman and to learn English in Sweden.

Palestinian refugee girls cope with additional gender inequality in Jordan outside of the camp. Jordan is a largely male dominated society and offers little genuine support for females, especially the Palestinian refugee girls. Palestinian refugee girls represent a minority in a minority in Jordanian society. Compared to other Muslim countries, women in Jordan do have high literacy rate and broader opportunities for advanced education and career paths, however

those opportunities are not widely available to the Palestinian refugee girls. Within many of the Palestinian refugee girls' families, their movement is restricted by religious and cultural practices. For many, they must be accompanied by their parents, an older brother, or an uncle for any trip outside their homes. Travel is restricted unduly without a *mahram*, which further limits their educational opportunities outside of Jordan. Beyond those hurdles it is important to note that early marriages and school dropouts constitute other potential obstacles for Palestinian refugee girls continuing their English language education. Young marriages are culturally sanctioned as a protection for the girl and as a means for a family to reduce its expenses, and an early marriage typically marks the end of a girl's education.

Conditions in Camp Jabal Al-Hussain

The living situation can affect the English language learning processes. For instance, Rabab lives in Camp Jabal Al-Husseini, that hosts more than 32,000 registered refugees. She lives with her grandmother in camp Jabal Al-Hussain in a two-bedroom small house. With its own entrance. It is precise that Rabab is exceptional in her living situation, as she enjoys her own room. However, the surrounding environment is distracting and not suitable for her study or rest. Rabab's house overlooks one of the camp's busiest roads, which is crowded with grocery stores, car workshops, café shops, and restaurants. Roads are full of cars. Deteriorated houses are scattered on the sides of the streets. Also, the garbage containers are spread randomly through the streets of the camp site and its entrances, and the camp has no municipal gardens, stadiums, and playgrounds. Rabab says that she is accustomed to the living in the camp and noise does not bother her. Rabab states, "It does not influence me a lot, sometimes I am okay with that because I do not mix a lot with people. I got used to it."

Bisan expresses a similar perspective on the camp. “The camp living,” she says, “I got used to it, like the girls in my age – lack of space, overcrowded, drugs, noise, low services.” But she also maintains, “Streets are bad, no security for us girls, especially on our way home. Guys and men bother us.” Additionally, Bisan finds living in a camp presents other challenges. She comments, “It is tough to study and focus. Streets are hard to walk in with winter, and it is harder to get to school in winter and snow. The double shift is annoying and changes monthly ... It is tough to have certain time every day to sleep, study, and play. Going out with my friends on the weekend is a problem because of safety issues.” Bisan’s circumstances are further complicated because she has no personal space. Like most of the Palestinian refugee girls, she shares the bedroom with her sisters. Majd finds the camp living annoying and loud but says that she is used to it and was not different from the livelihood at the Yarmouk Camp in Damascus, Syria. Rabiha shares with the other girls the harshness of living at the camp. She says, “the life of the camp is annoying. Very little resources. I got used to this like all the other girls here.”

The Palestinian refugee girls’ mothers try to accommodate them according to their means however, the reality of the camp is challenging. Rabiha’s mother says, “Well, it is harsh. Many people live here, and the camp is small. People are born every day and demands increase. The infrastructure is bad and no help here except from the UNRWA, the burden of the refugees increases yearly, and the problems get worse.” She adds, “For Rabiha, she is no different from all the girls here. They live and breathe the same air away from Palestine in a situation they found themselves in with no choice or control. As a parent, I try to accommodate her essentials and give her the space she needs to study and succeed.” She concludes, “two meals a day are not an issue and little opportunities to go outside and play or

live like a teen outside the camp is a status quo now. Rabiha and her ancestors accepted this way of life for generations now. The most important thing for her is success and a better life.

Majd's mother finds Jabal Al-Hussain camp living peaceful to an extent that there is no bombing or shelling compared to Al-Yarmouk Camp in Damascus, Syria. She says, "Majd manages like her friends. There are no shelling and bombing here, but there is crime and drugs. It is noisy and loud as fight can erupt any time during the day or night." Poverty is a different problem for Majd's family. "Personally, we have financial problems," her mother says, "which makes it hard to meet ends." Additionally, she also points to the fact that there are few social or recreational opportunities at Camp Jabal Al-Hussain, where girls can go out and have some fun. She says, "the lack of entertainment facilities for Palestinian girls does not provide any study stress outlet."

School Environment

The learning environment of the English language at Al-Hussain Prep School at Camp Jabal Al-Hussain is yet another challenge. AL-Hussain Prep School Buildings are old and deteriorated, there are no trash cans, ceiling fans, or heaters, the windows are broken, the chairs and desks are old, wobbly, and wooden. Typically, classrooms are overcrowded, with an average of fifty students. There is no modern technology such as creative spaces, smart tables, tablets or laptops, or digital textbooks. It is important to note that the Palestinian refugee girls attend double shift, and textbooks are recycled at the end of the academic year. In short, the educational facilities and resources in the camp are clearly substandard and contribute to a very difficult learning environment.

According to the English language teacher Lara, the language learning obstacles are linked with the students, teaches, resources, and the school's administration. Lara states, "My

students are inspired to learn the language. They see it as light to achieve their dreams through learning. It gives them the feeling of a normal life. However, due to budget restrictions, this feeling is threatened and does not really mature to the point of gaining the real benefit.” She explains that deteriorated school buildings, two rotating school shifts, weather conditions, lack of services and lack of technology in the English language classroom prevents her from the achievement of her teaching goals and benefiting her students as she wants. Lara finds it hard to accommodate fifty students in the classroom in two shifts where the English language session is just 45 minutes. It comes as no surprise that double shifts reduce instructional and learning time.

Lara clarifies that the heavy burden of having fifty students in her classroom adds pressure and stress on her as an English language instructor. It also prevents her from having students fully participate in the classroom. However, she tries to give every student the chance to participate. It is agreed upon those smaller classes encourage the student-centered learning and provide more chances for active learning. Student self-learning promotes critical thinking. Unfortunately, teacher Lara mentioned that some of her students was late or missed school. She also reports school dropping off as young as fourteen years old due to early marriages. “To my way of thinking,” she says, “being late to the school leads to low academic achievement and failure. It lowers the student’s self-sense of responsibility and obligations towards her education.”

Lack of employment security is an interference in Lara’s job as well. She says, “I am as teacher, but I do not feel employment security. My salary is linked with the UNRWA budget and every year.” UNRWA’s lack of funding and inability to keep up with paying English language instructors’ salaries negatively impacts the teaching and learning process. The sense of

uncertainty around her position troubles Lara and adversely impacts her commitment to teaching and has career satisfaction.

Oula, the 9th and 10th grade English language teacher, underscores Lara's concerns both with the shortcomings of the school facility and the insecure position of teachers in the UNRWA school. She connects some of her dissatisfaction to social and cultural inequities. Oula feels underappreciated by administrators and the community generally. "Some social problems have to do with the society view of female teachers and the teaching job," she says, "Palestinian refugees are conservative, and they do not favor women's work." Additionally, Oula bemoans the lack of adequate professional development, supervision, and feedback related to teaching the English language. She also emphasized the constant need for English teaching training workshops but laments, "there are no capabilities or tools." Due to the paucity of professional development, Oula maintains, "we do not utilize the appropriate global standardized methods for measuring the language adequacy and lack of periodic evaluation of the language preparation programs in colleges and universities." For Oula, all these criticisms are compounded by low salaries, she says, "we are not paid enough, and life expenses are on the rise. We pay 16% in local taxes in Jordan."

The principal of the first shift at Al-Hussain Prep, Mrs. Randa, captures a multitude of problems that beset the camp and school. She states, "The Palestinian refugee community is conservative and ruled by Arabic traditions, social norms, and Islamic values. The camp inhabitants suffer from poverty, inadequate infrastructure, family problems such as polygamy, divorce, drugs, and crime, which increased in the last decade with the arrival of Iraqi and Syrian refugees. The overcrowded current living situation at Camp Jabal Al-Hussain jeopardizes the English language education with the local availability of two separated gender schools to meet

the residents' educational needs. There are not enough English language teachers due to the UNRWA's budget restrictions." She sketches the Palestinian exile girls as chief sufferers of their refugee status, concentrated poverty, and family disintegration. She admits, with a stressful and sorrow look, "UNRWA and its officials are in the service of the female students, who are victims of their refugee status, poverty, and family's disintegration."

Mrs. Randa powerfully conveys the ultimate reality that concentrated poverty and apparent lack of economic resources are a major stumble for the language education. Explicitly, it hinders the learning process and makes it difficult. Mrs. Randa confesses, "The economic situation typically makes the English language education progress and fulfilment difficult. For example, I must abide and manage with the UNRWA's funding, and the little donations from the students. I must pay for the furniture maintenance and the pedagogical tools." Money matters in education, English language education requires resources, instructors training and compensation, hiring qualified teachers, classrooms, equipment, and technology. Undoubtedly, perennial shortages in these areas leads to lower student performance, reduced academic achievement, and slows the English language learning processes.

Ms. Abla, the principal for the second shift at the school, affirms many of Mrs. Randa's observations related to the deteriorating school building, overcrowding in the classrooms, as well as the poverty and the high unemployment rate among the Palestinian refugee girls' parents. The limited budget of the Palestinian families does not allow them to secure extra materials for their daughters' language education or send them to the British Council for English courses. She observes, "The general level of the UNRWA English education is excellent compared to the national schools, however the increase in student numbers and lack of sufficient funding created difficulties in meeting academic demands and influences the quality of education."

Jordanian Citizenship

The Jordanian Citizenship Law is another obstacle. By law, all Jordanian citizens must obtain a national identification card, which provides access to the educational system beyond Camp Al-Hussein. Although thousands of Palestinian refugees living in Jordan have been granted Jordanian citizenship, many others have not. One of the girls in the study, Majd, is a Syrian Palestinian who does not have Jordanian citizenship. Consequently, when Majd graduates from high school, it will be impossible to pursue a post-secondary education in Jordan. Obviously, in Majd's case, not possessing a Jordanian citizenship identification card is a monumental obstacle to continuing her education and helps to explain her intention to emigrate to Europe.

Summary

In the quest to acquire proficiency in the English language, the girls are confronted by multiple obstacles. Some of those are clearly environmental – the grinding poverty of the camp, the shortcoming of the school they attend. Others are cultural, such as the pervasive gender discrimination in the traditionalist society where they live. Still other obstacles are psychological in terms of uncertainty about funding for their school, humanitarian support to meet their daily needs, and questions about their futures, either within or outside of the camp.

Chapter 10: Discussion & Conclusion

The purpose of this qualitative research study was to identify the motivations to learn the English language among Palestinian refugee girls at Al-Hussain Prep School in Camp Jabal Al-Hussain, Amman, Jordan. This study also explores the formal and informal avenues by which the girls learn English, as well as the ways in which they are supported in their English language learning, and the potential obstacles that hinder English language education in the camp. I chose to focus on young Palestinian refugee girls primarily because they are grossly underrepresented and largely absent in the literature related to refugees and English language learning. Moreover, Palestinian girls offer a unique lens on English teaching and learning given the social and cultural milieu that shapes their lives. In short, I was interested in learning the Palestinian girls' motivations for learning English, how they learned and practiced English, and whether their English language learning was supported and/or constrained by their families and their environment in the camp. Those ideas shaped my research questions.

Research Questions

This study is aimed at providing answers for the following four questions:

(Q1) What are the motivations of the Palestinian refugee girls to learn English? Why do they believe it is important to learn English?

(Q2) What are the formal (school-based) and informal (non-school-based) avenues by which these Palestinian girls learn and practice English?

(Q3) What are the sources of support for these girls to learn English?

(Q4) What obstacles do student face when learning English?

Research Question 1: Motivations for Learning English

The 6 Palestinian girls who participated in this research were all highly motivated to learn the English language. Their motivations can be categorized as combinations of practical, social, emotional, and financial reasons. All agree that learning English is valuable and proficiency in English is critically important to making a better life for themselves. Each of the girls referenced learning English as crucial to broader opportunities, which they typically framed in terms of employment. As Sara Omar stated, “Nowadays jobs require speaking English, it is a must to find a rewarding job.” Aya concluded, “If I can speak good English, I can get a well-paid job and help my mother,” and Bisan said, “It [English language proficiency] is important to get a job with decent salary.” The emphasis on the foreign language schooling motivation for better jobs and future in the lives of the Palestinian refugee girls is consistent with previous studies related to this topic. Butcher & Townsend (2010) discussed English education of four Cuban refugee immigrant women in a Miami Cuban exile correlates with the Palestinian refugee girls’ English education motivation. Both two groups were highly perceptive in the learning for job hunting and career development. In another article, Gonzalez (2010), who referred to a recent study written by John R. Weeks, a demographer at San Diego State University about the Iraqi refugees acquiring English in the U.S in El Cajon, San Diego County, California. Both Iraqi refugees in the U.S. and the Palestinian refugee girls in Camp Jabal Al- Hussain agreed that their English language learning was inspired by the desire for a better job and future.

Closely related to their ideas about opportunity and employment is the motivation to learn English as a route for leaving Camp Jabal Al-Hussain. Rabab said, “I want to find a good job and travel.” Her grandmother was more direct, “I just want her to have a better life out the camp. Change her life to the better away from here.” Leaving the camp was equally important to Majd, she said, “since I want to immigrate to Europe, English will allow me to understand

Europeans and communicate with them.” For most of the girls, leaving the camp means emigrating to the West, either the United States or Europe. Only Rabiha intended to remain in Jordan. For the other girls, “the West” is not just a destination but a set of cultural values that are attractive as well. As Rabab stated, “in America, they respect women and women can live good life.” Bisan is drawn to the West for similar reasons, “I want to be advanced like them and be independent and free.” It is not unreasonable to suggest that for the girls, “the West” is much more than a geographic construct, it is a collection of ideas and values that represent liberation, progress, modernity, and cosmopolitanism.

It is important to note that, although most of the girls envision leaving the camp for broader opportunities and better jobs, they are not forgetting their roots in the camp. Part of Rabiha’s motivation for learning English is to, “find a job ... a good job to work, help my family.” Similarly, Bisan says, “I can help my family by work and getting money,” and Aya concludes that, “if I can speak good English, I can get a well-paid job and help my mother.” For each of the girls, there are clear links between learning English, finding good jobs, and being able to contribute to supporting their families.

Finally, there is clearly a sense of personal fulfillment in learning English and pride in the intellectual growth that comes with learning another language. Aya shared her sense of accomplishment stating, “I feel good about myself and what I can do.” She went on to say, “I feel smart and great. My neighbors tell my mother, I speak good English, like Europeans, and high life awaits me.” In a similar way, Bisan commented, “I will feel proud and strong,” she says, “English learning gives me a voice, power, and beauty. I feel different when I speak English.”

The Palestinian refugee girls’ motivations for learning English are clearly

multidimensional. In some respects, they view acquiring English as a vehicle leading toward tangible benefits in the form of employment, career opportunities and a higher standard of living. In a related way, they also view English proficiency as a means of liberation – a route out of the camp to somewhere better, generally stated as “the West.” Finally, there is no question that the girls are intrinsically motivated. They all spoke of the personal satisfaction and empowerment they felt by learning the language as well as the pride they take in developing and refining their English communication abilities.

Research Question 2: Formal and Informal Avenues for Learning and Practicing English

In terms of learning and practicing English, the refugee girls take advantage of multiple opportunities, both in formal settings in school and through informal avenues outside of school. With respect to formal learning, Al-Hussain Prep School offers 45 minutes of English instruction daily with the curriculum structured around Action Pack, a packaged program with explicit instruction in reading, writing, grammar, and dictation at each of the 6 levels in the scope and sequence. English classes are taught by bilingual Arabic – English speakers with professional development training in teaching Action Pack.

The refugee girls generally think that the English language curriculum materials and instructional methods are effective. Rabab says, “Very good quality compared with public schools in Jordan. Teachers spend the effort and time needed and help me to understand English and learn it.” Aya agrees, she states, “The book is loaded. It is a good book with pictures and information.” Rabiha appreciates that the formal curriculum goes beyond a purely academic focus on language acquisition. She says, “I learn about other country’s heritage and culture. How people think and behave. It helps me understand how they are different from us and how is their life.” Beyond their perceptions of the quality of the English language program, several of

the girls and their mothers praised the commitment and dedication of the English teachers at Al-Hussain Prep. Sara's mother noted, "UNRWA teachers try their best, they work under hard circumstances, but they still listen to the students and teach them accordingly. The challenging job they found themselves in." Rabiha's mother concurs, stating, "it is rewarding and productive. Our kids can speak English, and they learn it from kindergarten, which is something I did not get, nor did her father. The UNRWA is working hard to ensure a good learning experience for the Palestinian refugees in Jordan." Bisan says that her teacher "feels with me and understands me. She knows my living and situation. She is like a friend to me."

Although the girls and their mothers generally spoke quite highly of the quality of the instructional materials and the dedication of the teachers, they also identified multiple shortcomings. The limited amount of time devoted to English language instruction, the substantial amount of material in each unit of Action Pack, and the large number of students in classes were the most prominent complaints. For the girls, their criticisms often touched on learning and practicing grammar, which they all identified as their weakest area in terms of language proficiency. "Grammar," Rabiha states, "I do not like grammar. I am weak in grammar. We do not get enough practice." Sara agrees, "In the class, we learn the grammatical rule with some examples and practice from the book, but the practice is not enough." Beyond just learning grammar, Bisan argues there is too much material in the curriculum overall. She says, "Too much stuff in it, not enough time to study. We do not take our time; it is rushed to be able to finish the curriculum." Aya simply offers, "So much to study."

The problem of too much material and not enough time is compounded by the number of students in class. Sara said, "I wish we get two hours for the English class. I feel the time is not enough, and we are more than forty in the classroom. It is difficult for our English teacher to

handle us in this short time.” Aya and Rabiha underscore similar points. Aya notes, “I think because there are many girls in the class – we are 50. Last year we were 45. Not enough time for the teacher and us to practice,” while Rabiha states, “Lots of girls in the class. Time is not enough, and many girls do not get to share in the classroom, though the teacher tries.” For Majd, the problem of large classes and insufficient time is clearest in the lack of opportunities to engage in authentic application of what they are learning. “Conversation,” she says, “I would like to talk more in English. It seems that I cannot build enough vocab.” Sara makes the same point a bit differently, she says, “I want the learning in the classroom to help me outside. Not just theory.”

With respect to informal avenues for learning and practicing English, the refugee girls tap a broad range of resources and seek out opportunities. All the girls mentioned ways in which they use technology to improve their English competency. They all use online Arabic-English dictionaries regularly, and several access online study materials and educational programming to supplement their in-class English learning. Moreover, several of the girls use their cell phones or computers to access western media. Rabab says, “I watch American drama movies on MBC Action. The real English I feel, not the one I study in the books at school. It is fun to see people moving and talking in English.” She finds western movies entertaining but also challenges herself to follow the dialogue without reading the subtitles. Rabiha, Sara, and Bisan also reported watching western movies and television programs to practice the language and see it spoken authentically. As Rabiha stated, “I learn new words, listen, and watch people from other cultures, how they react, dress, and talk. If I hear a new word in the movie, then I hear it again, I remember.” A few of the girls find western music and music videos to be useful tools in acquiring English. Rabab said, “I write the song words, and I sing it. I feel happy.” Most of the

girls also access western print media – books, magazines, and news websites – over their phones, with Rabab specifically referencing BBC.com, and Rabiha mentioning *National Geographic*. Rabab also reads classic novels and stated that she particularly enjoyed *Little Women*, *Oliver Twist* and *Wuthering Heights*. Beyond those sources, most of the girls use their cell phones to access social media with specific mentions of Facebook, Twitter, and YouTube as sites where they engage with others and practice their English. Beyond those experiences, several of the refugee girls practice their English with friends over the phone and a few seek out opportunities to interact with English speakers who they encounter around Jabal Al-Hussain and Amman.

The girls are flexible and resourceful in finding opportunities to practice speaking English, build vocabulary and hear the language spoken authentically. In their lives outside of school, there is no question that the influence of western media and western popular culture is significant in the girls' informal English language learning. They are active in social media sites and regularly access a variety of western media sources. Given their exposure to western media, their familiarity and preferences are apparent. A few of the girls mentioned their favorite entertainers by name – Adam Lambert, Rihanna, Bradley Cooper (Rabab), Elton John, George Michael (Sara), and Angelina Jolie (Bisan) – and it seems that the most popular channel among the girls is MBC Action, which features American movies, reality TV programs, sports, and dramas.

Research Question 3: Sources of Support for Learning English

In their quest to learn English the refugee girls draw on multiple sources of support in their families and through the school. Within their families, English education is strongly encouraged, particularly by their mothers. Each of the mothers – and, in Rabab's case, her grandmother – is involved in the girls' English education. These family members are regularly

in contact with the girls' teachers to track their progress, stay abreast of the curriculum, and support their learning. The mothers share aspirations like their girls. They want the girls to have broader opportunities than they have had in their lives and to move on from the camp. "I motivate her by words and tell her that your future must be better than mine," Bisan's mother says, "I tell her that she must defeat the refugee status and get out." Aside from encouragement and emotional support, it is quite clear the girls' families have made significant additional investments in their success as students learning English. Except for Sara Omar, each of the girls has either a cell phone, computer, or both. They routinely use those devices to look up unfamiliar words, access language study sites on the internet, and engage with English language social media, videos, television programming, and movies. Given the generalized poverty among the refugee population living in Jabal Al-Hussain and the challenging financial circumstances in each of their families, these investments in technology are substantial. It is a measure of the commitment of the families to the girls' educational success that they forego other purchases to provide cell phones and computers. Obviously, the families believe that these are worthwhile investments to support the girls' English language learning so that their chances of greater opportunities beyond the camp might be realized.

At school, the girls draw on other sources of support and encouragement in their English language studies. The school administrators, Ms. Abla, and Ms. Randa, both spoke to school-wide initiatives to improve English language teaching and learning at Al-Hussain Prep School. Those efforts include expanding the school library, purchasing software, upgrading computers, and adding more English language materials and resources to the UNRWA TV channel. Ms. Alba and Ms. Randa are proud of their work in leading the school and their roles in supporting student success and achievement. "The English language learning atmosphere is positive; we

work all as a team and the performance is very good,” said Ms. Randa, “I make sure that the Palestinian refugee girls get the best treatment as humans, not just numbers, and succeed in their English education.”

Of course, the refugee girls’ success in acquiring English is quite directly impacted by their teachers at Al-Hussain Prep. Both English language teachers, Ms. Oula, and Ms. Lara, are Palestinian refugees themselves. They understand and identify with the girls’ circumstances and invest heavily in the girls’ success. Their identification with the girls is clear in Ms. Oula’s comment, “we are all Palestinian refugees here, so we share same background and feelings. We support, help, and fill each other’s emotional gaps. We wipe each other’s tears and celebrate the day.” Ms. Lara shared similar comments. “I encourage them all the time,” Ms. Lara said, “I raise their self-esteem and take the fear away from their minds. I assure them that a bright future is waiting for them.” The teachers underscore with their students the importance of learning English as a route to greater opportunity and a better future. As Ms. Lara says, “it is important to provide them with the real life feeling away from the refugee status feeling. Regain hope in life and get ready to find permanent solutions for a productive life.” Ms. Oula agrees, stating, “Without English language learning, the Palestinian refugee girls will be isolated from the world, and it will be hard to find jobs. Learning English is vital, and it is motivated by a valid reason to succeed and excel.” Ms. Oula continued, “I work with my students to make them strong and build their resilience. There is a deep wound inside their hearts and minds. Their English language learning boosts their desires to change their lives’ future to the better.” Indeed, Ms. Oula approaches her work with something akin to missionary zeal. She says, “I believe that I was called to do this. I am at peace with myself and my English teaching job. I help my students to build their lives through English language learning.”

The Palestinian refugee girls are supported and encouraged by other important people in their lives – the parents, teachers, and school administrators. All those individuals share the same aspirations for the girls to be successful as students, continue their education, and leverage their English language abilities into greater opportunities. Some of the investments that these supporters make in the girls are emotional, providing encouragement, bolstering their confidence, and cultivating their self-esteem. Other investments are intellectual, sharing their expertise and guidance. While still others are economic, in buying cell phones and computers for the girls to support their studies. Collectively, the girls have a network of support to draw upon as they work toward common goals.

Research Question 4: Obstacles that Complicate English Language Learning

For the Palestinian refugee girls, the most significant obstacles they encounter in learning English and their education generally are related to the environment of Camp Jabal Al-Hussain, the facilities at school, and the cultural norms and social milieu that prevail in the camp. The camp is densely crowded and the girls, like most of the residents of Camp Jabal Al-Hussain, live in poverty. Their neighborhood is crowded, noisy, and dirty. Among a litany of problems raised by the girls, there are no parks, playgrounds, or open space for recreation in the camp, garbage collection and other public services are irregular, and the streets can be dangerous for girls. Bisan succinctly captured the environment in Camp Jabal Al-Hussain, “lack of space, overcrowded, drugs, noise, low services ... Streets are bad, no security for us girls, especially on our way home. Guys and men bother us,” but she also adds, “I got used to it.” Indeed, all the girls “got used to it,” but, as Rabiha’s mother shared, they have “no choice or control,” and with each passing year, “the problems get worse.” In this environment, learning English and

succeeding in school demand focused attention with an eye toward long-term goals beyond the camp.

Conditions at their school, Al-Hussain Prep, further complicate the girls' education. As was discussed in chapter 9, the UNRWA funding for the school fluctuates from one year to the next and there is always some degree of uncertainty around the educational budget. Because of the unreliable budget, maintenance is deferred, and the school facilities have deteriorated over time, teacher-student ratios are high and border on unmanageable, the school wrestles with chronic shortages in supplies and educational materials, and the teachers are unsure whether they will be paid from month to month. The school runs two shifts each day, morning and afternoon, and typical class sizes are around 50 students. In that context, the girls receive one hour of English language instruction each school day with some limited, occasional opportunities for additional instruction and practice using English. Collectively, these problems generate anxiety among the girls about the future of their education. As Majd stated, "the UNRWA help us, without the donors' countries, we cannot complete our education. But it is not secure, frightening feeling in August every year, and we are not quite sure are we going to make it to school or not."

The girls are also confronted by multiple barriers in the cultural norms, values, and morals that predominate in the camp. In particular, the girls are quite cognizant of the fundamentalist Islamic milieu and the limitations that those shared cultural values place on women. To put it bluntly, the status of women in the camp is essentially that of second-class citizens. Women are subservient and expected to defer to male heads of household in much of the day-to-day decision making in their families. Economic opportunities for women are considerably narrower than for men and women's work is not highly valued. Moreover, there

are significant problems in the camp with abuse, harassment, and violence against women. The girls are familiar with these issues. As Majd stated, "I do perceive how my friends are treated by their brothers and by the society," she adds, "I live in fear of men in life, and I feel that the woman is crushed with no rights." Rabab has a similar perspective. She said, "The men annoy me on my way from and to school, and we do not have security. Also, I do not have control over my circumstance and feel that I am locked in a dead end." Those challenges were underscored by one of the teachers, Ms. Oula, who commented, "some social problems have to do with the society view of female teachers and the teaching job," she says, "Palestinian refugees are conservative, and they do not favor women's work." Although they do not explicitly state it, the cultural obstacles are perhaps the most challenging for the girls to overcome. The refugee girls are acutely aware that they are products of a society that does not value women on par with men, and a culture that, at some level, questions the worth of educating females. Indeed, some of the more traditionalist males in this fundamentalist Muslim community likely view the girls' education as dangerous and far outside the parameters of accepted gender roles.

Limitations

This research project was impacted by multiple limitations. First, it is possible that all the participants were not completely forthcoming in the interviews for various reasons. It was clear that the English language teachers were concerned about their job security and that may have influenced the ways in which they responded to the interview prompts. Also, in the male-dominated society that prevails in the Palestinian refugee camp, it is likely that there was some level of unease among the participants (all of whom were female) in sharing thoroughly unvarnished and forthcoming responses that could be interpreted as challenging the cultural values structure. This study is further limited by the relatively small number of participants and

the fact that the research was conducted in a single site – Camp Jabal Al-Hussein. One final, significant limitation is the inability to have audio or video record the interviews. I was compelled to rely on hand-written notes, which captured the participants’ responses as near to verbatim as was possible.

Conclusion.

There is no question that the girls recognize the barriers to opportunity that surround them in the camp – the generational poverty present in Jabal Al-Hussain, the way their status as refugees’ places limitations on their access to full participation in Jordanian society, and the diminished status of women in the fundamentalist Islamic culture that dominates the camp. The girls conclude that education generally, and learning the English language specifically, are crucial to overcoming the multiple obstacles presented by the camp. Learning English is viewed as one key to employability, improving their standard of living, and moving on from the camp. In this way, the girls view education and English language learning as liberation – a route to somewhere else and something better, a place that they access every day on their smart phones and computers. In pursuit of those goals, the girls are persistent and creative in leveraging formal and informal avenues available to them for learning and practicing their English language skills. They are driven, forward-looking and optimistic despite their challenging circumstances, and each holds fast to their own dreams of a richer, more fulfilling life beyond Camp Jabal Al-Hussain.

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Appendix A: IRB Proposal

University of Wyoming IRB Proposal Form
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<p>Institutional Review Board Room 308, Old Main 1000 East University Avenue, Dept. 3355 Laramie, WY 82071</p> <p>Phone: 307-766-5320 Fax: 307-766-2608 email: irb@uwyo.edu (Electronic submission via email is encouraged.)</p>
--

1. Responsible Project Investigator, Co-Investigators, & Faculty Supervisor: Dr. Moran, Peter

Responsible Project Investigator: Lali Asali

Access to the research site will be obtained from the UNRWA office in Amman, Jordan with IRB approval.

Name: Laliya S. Asali	Title: Doctoral Candidate
Department: Education	
Office Address: N/A	
Phone number: 808-333-7747	Fax number (if applicable):
Email address: lasali@uwyo.edu	
Is the project funded? Y ___ Yes ___ No ___	
If Y, from where? _____ McKay Funds (\$1,500 US) _____	
If N, have you applied for funding? Y ___ Yes ___ N _____	
Where? McKay Funds	

Faculty Supervisor (if PI is a student):

Name: Peter Moran	Title: Professor
Department: Elementary Education	
Office Address: 201 McWhinnie Hall	
Phone number: 307-766-2369	Fax number (if applicable):
Email address: MoranPW@uwyo.edu	
If the principal investigator is a graduate or undergraduate student, submit the Research Supervisor Approval form from the faculty advisor, thesis or dissertation committee chair indicating review and approval of the proposal for submission	

Appendix B: Consent Form

Consent Form

IRB USE ONLY

Study Number:

Approval Date:

Expires:

Name of Funding Agency (if applicable):

Parental Permission for Children Participation in Research

Parental Permission for Children Participation in Research

Title: [What Are The Experiences of Female Palestinian Refugees of English Language Education in The Refugee Camps of Jordan?]

Introduction

The purpose of this form is to provide you (as the parent of a prospective research study participant) information that may affect your decision as to whether or not to let your child participate in this research study. The person performing the research will describe the study to you and answer all your questions. Read the information below and ask any questions you might have before deciding whether or not to give your permission for your child to take part. If you decide to let your child be involved in this study, this form will be used to record your permission. The study will last two to four months.

Purpose of the Study

If you agree, your child will be asked to participate in a research study about The Palestinian Youth Experience of English Language Education in The Refugee Camps of Amman, Jordan. The purpose of this study is to investigate the English Language learning experiences and theories used in the refugee camps with reference to self identity and contributing factors.

What is my child going to be asked to do?

If you allow your child to participate in this study, I will conducting interviews which may ast fr an hour or more to be completed in the second day. Interviews will consist of several questions about their perspectives, experiences and opinions of their English langauge learning. This study will take two to three months to be completed and there will be a convenient sample range of students, both females and males between the ages of 15-18 years old in this study.

NOTE:

If participants will be audio/video recorded include the following:

استمارة موافقة الطالبة على المشاركة في البحث

السن ١٥-١٢ سنه

نحن نطلب منكم المساعدة لأننا لا نعرف الكثير عن طرق التعليم والمناهج الإنجليزية

إذا كنت توافقين على أن تكون في دراستنا، سوف أطرح عليك بعض الأسئلة حول أساليب تعليم اللغة الإنجليزية، ما رأيك فيهم، مدى فاعليتها، والتصورات والأفكار الخاصة بك. يمكنك طرح الأسئلة حول هذه الدراسة في أي وقت. إذا قررت في أي وقت عدم الانتهاء، يمكنك أن تطلب منا التوقف.

الأسئلة سنطلب هي فقط حول ما هو رأيك. لا توجد إجابات صحيحة أو خاطئة لأن هذا ليس اختباراً إذا وقعت هذه الورقة، فهذا يعني أنك قد قرأت هذا وذاك كنت تريد أن تكون في الدراسة. إذا كنت لا تريد أن تكون في الدراسة، لا توقع على هذه الورقة. يجري في هذه الدراسة هو متروك لكم، ولا أحد سيكون مستاء إذا لم تقم بتسجيل هذه الورقة أو إذا غيرت رأيك في وقت لاحق

توقيعك: _____ التسجيل

اسمك: _____ تاريخ

توقيع الشخص على موافقتها: _____ تاريخ

عدد الدراسة

تاريخ الموافقة:

تنتهي:

اسم جهة التمويل: جامعة وايومنغ

جامعة وايومنغ

عنوان الدراسة

أساليب وطرق وتعليم اللغة الإنجليزية في مدرسة الحسين الإعدادية في مخيم جبل الحسين في عمان الأردن
أنت مدعوه للمشاركة في دراسة بحثية تجريها لالي العسلي. مدة البحث شهرين إلى أربعة أشهر.
الغرض من هذا البحث هو دراسة أساليب تدريس وتعليم اللغة الإنجليزية للاجئين. سوف يتم توزيع هذه
الاستمارة بمساعدة المنسق أو المنسقة لتوفير الفرصة لتقديم فكره عن البحث ثم سوف تبدأ مراقبة الدراسة في
الفصول. سوف يتم جمع الاستمارات يدويا

المخاطر والمضايقات

هذا البحث لا يشكل أي خطر وربما يكون هناك بعض الحساسية عند السؤال عن الخلفية الاجتماعية والسياسية
والاقتصادية، ولكن كوني سأقوم بالاختلاط بكم والتحدث قبل بداية البحث، فإن ذلك سوف يسهل الاتصال
وخصوصا أنني أنثى مثلك ومن نفس الثقافة وأتكلم نفس اللغة

الفوائد المحتملة

لا توجد فوائد ناجمه عن مشاركتكم في هذا البحث. هذا البحث سوف يساعدني على فهم تجارب تعليم اللغة
الإنجليزية في مدرسة الحسين الإعدادية في مخيم جبل الحسين، عمان الأردن خاصة المتعلقة بالفتيات وقدراتهم واحتياجاتهم
التعليمية والعوامل المؤثرة

السرية

سوف يتم الحفاظ علي سرية المعلومات وحماية الهوية الخاصة بك ولن يتم كشف هذه المعلومات لأي
إنسان في خلال مدة البحث وعند الانتهاء منه

تخزين المعلومات

سوف تحفظ المعلمات على جهاز الحاسوب الخاص بي وجهاز الآي باد وكاميرا الفيديو خلال إقامتي في
الأردن وعند العودة إلى أمريكا بالإضافة إلى حفظ جميع قوائم الموافقة على المشاركة في البحث لمدة عام بعد

الانتهاء من البحث أما الدكتور موران المشرف على رسالة الدكتوراه فسوف يخزن المعلومات لمدة ثلاث سنوات بعد الإنتهاء من البحث.

المشاركة طوعية

مشاركتم في هذه الدراسة البحثية طوعية. يمكنك عدم المشاركة وسحب موافقتك على المشاركة في أي وقت. لن يتم معاقبتك بأي شكل من الأشكال في حال عدم المشاركة أو الانسحاب من هذه الدراسة.

معلومات الاتصال

إذا كان لديك أي أسئلة أو استفسارات حول هذه الدراسة أو في حال حدوث أي مشاكل، يرجى إرسال بريد إلى

أو الإتصال على 7747-333-808، lasali@uwyo.edu، IRB@uwyo.edu

الموافقة. لقد قرأت هذا النموذج وأعطيت الفرصة لطرح الأسئلة. أعطي موافقتي على المشاركة في هذه الدراسة

المشاركة أو المشارك signature _____ التسجيل:

Date

IRB USE ONLY

Student Assent Form

Introduction

The purpose of this form is to provide you (as a prospective research study participant). The information collected will not affect your acceptance or rejection of your decision to allow your child to participate in the study. The person performing the research will describe the study to you and answer all your questions. Please read the below and ask any questions before you decide whether to give your permission for your child to take part. If you decide to share in this study, this form will be used to record your permission.

Purpose of the Study

If you agree, you will be asked to participate in a research study about the Palestinian refugee girls English language learning experiences, methodologies, avenues, and obstacles.

What is your role in the study?

If you participate in this study, I will be conducting interviews which may last for an hour or more to be completed in the second day. Interviews will consist of several questions about your perspectives, experiences, and opinions of your English language learning. This study will take two to three months to be completed and there will be a convenient sample range of girls between the ages of 12-15 years old.

Note:

Audio/video usage:

You accept [will or may] be [audio/video] recorded.

What are the risks involved in this study?

No anticipated risks.

What are the possible benefits of this study?

If the study does not have direct benefits to the research participants. The significance of this is understanding the Palestinian refugee girls' English education experiences, methodologies, avenues, and obstacles. Generally, educators and researchers can gain better knowledge and insights about EFL for refugees' arena and learn about diversity in refugee camps.

Additionally, educators can become aware of the refugees' psychological needs which can explain memory loss, fatigue, difficult concentration, in addition to the influential political, religious, socio-economic factors that may hinder the language learning process. Teachers can find refugee's teaching experience an out of the ordinary opportunity to create favorable learning conditions and increase their self-esteem to thrive in a challenging learning situation.

Additionally, the importance of this research stems from providing the opportunity for teachers to share with their refugee students certain strategies, which can help them to communicate and cope with refugees' life.

I hope that I can present creative ideas for curriculum design and programs that contain of useful approaches that, can facilitate the English language education, and shed the light on the real-life issues to be used in real life and problems solving situations. Teachers can implement these ideas and allow refugees to express themselves in the new fleeing country through learning English as a foreign language. Also, social workers and NGOs can benefit from this research and develop goals that can serve refugees' best interest through proper funding and helpful educational policies.

NOTE: The Semi Structured Interviews will take place during study weekdays, in recession or any time chosen by the school administrators.

Whom to contact with questions about the study?

Prior, during or after your participation you can contact the researcher [**Lali Asali**] at [**88-333-7747**] or send an email to [**lasali@uwyo.edu**] for any questions or if you feel that you have been harmed. This study has been reviewed and approved by The University of Wyoming Institutional Board Review. For any questions, please send an e-mail to **IRB@uwyo.edu** **Whom to contact with questions concerning your rights as a research participant?** For questions about your rights or any dissatisfaction with any part of this study, you can contact, anonymously if you wish, the Institutional Review Board

Signature

You are about to sign an approval to participate in this study. Your signature below indicates that you have read the information provided above and have decided to participate in the study. If you later decide that you wish to withdraw. You will be given a copy of this document.

NOTE: Include the following if recording is optional:

_____ I may be [**audio and/or video**] recorded. _____ I may not be [**audio and/or video**] recorded.

_____ Printed Name of Student

Signature of Student

Date

Signature of Investigator

استمارة موافقة الوالدين على مشاركة بناتهن في البحث

تاريخ الموافقة:

تنتهي

اسم وكالة التمويل جامعة وايومنغ

إذن الوالدين لمشاركة بناتهن في البحث

العنوان

تعليم اللغة الإنجليزية للفتيات في مدرسة الحسين الإعدادية، مخيم جبل الحسين، عمان، الأردن

عمان، الأردن

الغرض من هذا النموذج هو أن نقدم لك المعلومات التي قد تؤثر على قرارك بشأن السماح أو عدم السماح لإبنتك. إن الشخص الباحث سوف يصف لك الدراسة والإجابة على جميع أسئلتك. الرجاء قراءة المعلومات الواردة أدناه وطرح أي أسئلة قد تكون لديكم قبل أن تقرر الموافقة أو عدم الموافقة على مشاركة إبنتك. سيتم استخدام هذا النموذج إذا قررت السماح لإبنتك المشاركة والغرض من هذه الدراسة هو دراسة تجارب اللغة الإنجليزية والنظريات المستخدمة في التعلم مع الإشارة إلى في هذه الدراسة الهوية الذاتية. أيضا العوامل المساعدة في عملية التعلم والعقبات.

ما المطلوب من إبنتك؟

إذا كنت ستسمح لإبنتك في المشاركة في هذه الدراسة، سوف تجرى المقابلات لمدة ساعة يوميا ما عدا أيام نهاية الأسبوع

والعطلة الرسمية.

سوف تحتوي المقابلات على عدة أسئلة حول وجهات نظر وتجارب وآراء تعلمهن اللغة الإنجليزية. تستغرق هذه الدراسة

شهرين إلى أربعة أشهر لتكتمل، وستكون هناك مجموعة عينة من الفتيات من عمر ١٢-١٥ عاما.

ملاحظة

سوف يكون هناك كاميرا فيديو لتوثيق المعلومات

-4-

ما هي فوائد المشاركة في البحث؟

ليس هناك فوائد مباشرة نتيجة المشاركة

أهمية هذه الدراسة تكمن في فهم التحديات والعقبات التي تواجه الفتيات اللاجئات الفلسطينيات في ظروف تعلم قاسية. هذه

الدراسة توفر للباحثين اكتساب المعرفة والأفكار حول أفضل الطرق لتعليم اللغة الإنجليزية

بالإضافة إلى .توفر هذه الدراسة الخبرة في مجال التدريس لخلق ظروف مواتية للتعلم وزيادة احترام الذات لتزدهر. الصعب

ذلك، فإن أهمية هذا البحث يمكن أن تنبع من إتاحة الفرصة للمعلمين المشاركة مع الطلاب اللاجئين، والتي يمكن أن تساعدهم

على التواصل والتعامل مع حياة اللاجئين

أمل أن أتمكن من تقديم الأفكار الإبداعية للتصميم والبرامج التي تحتوي على النهج المفيدة التي يمكن تسهيل تعليم اللغة

يمكن للمدرسين تنفيذ هذه .الإنجليزية وتسلط الضوء على قضايا الحياة الحقيقية لاستخدامها في الحياة والمشاكل الحقيقية وحل

الأفكار والسماح للاجئين للتعبير عن أنفسهم في البلاد الفارين منها.

أيضا، يمكن للأخصائيين الاجتماعيين والمنظمات غير الحكومية أن تستفيد من هذا البحث من خلال تطوير الأهداف التي يمكن

أن تخدم مصلحة اللاجئين من خلال التمويل المناسب والسياسات التعليمية المفيدة.

هل يجب على إبنتي المشاركة؟

يمكنك الموافقة على السماح لإبنتك في المشاركة في البحث والانسحاب في أي وقت دون أي عقوبة.

سوف تتم المقابلات في الفرصة أو حصص الأنشطة في مكان تختاره الإدارة

ما إذا كان إبنتي لا تريد المشاركة؟

بالإضافة إلى إذن منك، يجب أن توافق إبنتك على المشاركة في دراسته ويمكن الانسحاب في أي وقت دون أي عقوبة

هل سوف يكون هناك أي تعويض؟

لا لن يكون هناك أي نوع من التعويض نتيجة المشاركة في هذه الدراسة .

البيانات .سوف لن يتم الافراج عن سجلات البحوث الخاصة بإبنتك دون موافقتك، ما لم ينص عليه القانون أو يسمح به. إن الناتجة عن مشاركة إبنتك قد تتاح لباحثين آخرين في المستقبل لأغراض البحث مع التأكيد بإخفاء هوية المشاركين في البحث

إذا كان سيتم إجراء التسجيلات السمعية أو البصرية :

إذا إخترت الموافقة على مشاركة إبنتك في هذه الدراسة وتسجيل المقابلة سمعيا وبصريا:

سيتم الاحتفاظ بالتسجيلات حتى إنتهاء البحث، ثم بشكل آمن فقط سوف يتمكن فريق البحث من. الحصول على التسجيلات

تمحى

أسئلة حول الدراسة؟

يرجى الإتصال على

lasali@uwyo.edu

+1333747

[قبل أو أثناء أو بعد مشاركتكم يمكنك الاتصال بالباحث lasali@uwyo.edu

المسائل المتعلقة في حقوقك كمشارك في البحث؟

للسؤال عن حقوقك أو أي عدم رضا عن أي جزء من هذه الدراسة، يمكنك الاتصال إذا كنت ترغب في مجلس

المراجعة المؤسسية IRB@uwyo.edu

إذا قررت السماح لإبنتك المشاركة الطوعية في هذه الدراسة. سوف تحصل على نسخة من هذه الاستمارة وأيضا إذا غيرت

سوف تحصل على نسخة . رأيك لاحقا وقررت سحب مشاركة إبنتك. توقيعك أدناه يشير إلى أنك قد قرأت المعلومات الواردة أ

من هذه الوثيقة.

_____وتشمل ما يلي لو كان التسجيل هو اختياري مسموح تصوير و تسجيل إبنتي :ملاحظة:

غير مسموح تصوير و تسجيل إبنتي

إسم الإبنه المشاركه في البحث

أو الوصي القانوني (الوالدين) توقيع الوالد

التسجيل

توقيع باحث التسجيل

Parents' Consent Form for Their Daughters to Participate in the Research

Title: [What Are the Experiences of Female Palestinian Refugees of English Language Education in The Refugee Camps of Jordan?]

Introduction

The purpose of this form is to provide you (as the parent of a prospective research study participant) information that may affect your decision as to whether to let your child participate in this research study. The person performing the research will describe the study to you and answer all your questions. Read the information below and ask any questions you might have before decided whether to give your permission for your child to take part. If you decide to let your child, be involved in this study, this form will be used to record your permission.

Purpose of the Study

If you agree, your child will be asked to participate in a research study about **The Palestinian Youth Experience of English Language Education in The Refugee Camps of Amman, Jordan**. The purpose of this study is **to investigate the English Language learning experiences and theories used in the refugee camps with reference to self-identity and contributing factors.**

What will my daughter be asked to do?

If you allow your child to participate in this study, I will be conducting interviews which may last for an hour or more to be completed in the second day. Interviews will consist of several questions about their perspectives, experiences, and opinions of their English language learning. This study will take two to three months to be completed and there will be a convenient sample range of students, both females and males between the ages of 12-15 years old in this study.

NOTE:

If participants will be audio/video recorded include the following:

Your child [will or may] be [audio/video] recorded.

What are the risks involved in this study?

NOTE: If risks are minimal include the statement: There are no foreseeable risks to participating in this study.

What are the possible benefits of this study?

If the study does not have direct benefits to the research participant, include this statement:

The significance of this research lies in the understanding of the challenges and the obstacles that face the refugees in an extraordinary learning circumstances and empowerment of their skills in preparation for a better future away from their native homelands. Additionally, it can pave the way for high school equivalency and testing.

Generally, educators and researchers can gain better knowledge and insights about English as a foreign language for refugees' arena and learn about diversity inn refugee camps.

Additionally, educators can become aware of the refugees' psychological needs which can explain memory loss, fatigue, difficult concentration, in addition to the influential political, religious, socio-economic factors that may hinder the language learning process. Teachers can

find refugee`s teaching experience an out of the ordinary opportunity to create favorable learning conditions and increase their self-esteem to thrive in a challenging learning situation.

Additionally, the importance of this research can stem from providing the opportunity for teachers to share with their refugee students certain strategies, which can help them to communicate and cope with refugees` life.

I hope that I can present creative ideas for curriculum design and programs that contain of useful approaches that, can facilitate the English language education, and shed the light on the real-life issues to be used in real life and problems solving situations. Teachers can implement these ideas and allow refugees to express themselves in the new fleeing country through learning English as a foreign language. Also, social workers and NGOS can befit from this research and develop goals that can serve refugees` best interest through proper funding and helpful educational policies.

Does my child have to participate?

No, your child`s participation in this study is voluntary. Your child may decline to participate or to withdraw from participation at any time. Withdrawal or refusing to participate will not affect their relationship with The University of Texas at Austin (University) in anyway. You can agree to allow your child to be in the study now and change your mind later without any penalty.

NOTE: If research is part of a classroom activity, state: This research study will take place during regular classroom activities; however, if you do not want your child to participate, an alternate activity will be available. **Alternative activity can be during library or play hours.**

What if my child does not want to participate?

In addition to your permission, your child must agree to participate in the study. If your child does not want to participate, they will not be included in the study and there will be no penalty. If your child initially agrees to be in the study, they can change their mind later without any penalty.

Will there be any compensation?

NOTE: If the study does not provide compensation include the following: Neither you nor your child will receive any type of payment participating in this study.

How will your child's privacy and confidentiality be protected if s/he participates in this research study?

Your child's privacy and the confidentiality of his/her data will be protected by **IRB Guidelines, data will be stored privately till the research ends by May 2016.**

If it becomes necessary for the Institutional Review Board to review the study records, information that can be linked to your child will be protected to the extent permitted by law. Your child's research records will not be released without your consent unless required by law or a court order. The data resulting from your child's participation may be made available to other researchers in the future for research purposes not detailed within this consent form. In these cases, the data will contain no identifying information that could associate it with your child, or with your child's participation in any study.

NOTE: If audio/video recordings will be made include the following statements:

If you choose to participate in this study, your child [**will be/may choose to be**] [**audio and/or video**] recorded. Any [**audio and/or video**] recordings will be stored securely and only the research team will have access to the recordings. Recordings will be kept for [**insert length of time**] and then erased.

Whom to contact with questions about the study?

Prior, during or after your participation you can contact the researcher [Lali Asali] at [88-333-7747] or send an email to [lasali@uwyo.edu] for any questions or if you feel that you have been harmed. This study has been reviewed and approved by The University Institutional Review . For any questions , please send an e-mail to IRB@uwyo.edu **Whom to contact with questions concerning your rights as a research participant?** For questions about your rights or any dissatisfaction with any part of this study, you can contact, anonymously if you wish, the Institutional Review Board

Signature

You are deciding about allowing your child to participate in this study. Your signature below indicates that you have read the information provided above and have decided to allow them to participate in the study. If you later decide that you wish to withdraw your permission for your child to participate in the study, you may discontinue his or her participation at any time. You will be given a copy of this document.

NOTE: Include the following if recording is optional:

_____ My child MAY be [audio and/or video] recorded. _____ My child may not be [audio and/or video] recorded.

_____ Printed Name of Child

_____ Signature of Parent(s) or Legal

Guardian Date

Signature of Investigator

Date

IRB USE ONLY

English Language Teachers' Consent Form

Introduction

The purpose of this form is to provide you (as a prospective research study participant). The information collected will not affect your acceptance or rejection of your decision to allow your child to participate in the study. The person performing the research will describe the study to you and answer all your questions. Please read the below and ask any questions before you decide to participate in this study. If you decide to share in this study, this form will be used to record your permission.

Purpose of the Study

If you agree, you will be asked to participate in a research study about your experiences in English language teaching, methodologies, avenues, and obstacles

What is your role in the study?

If you participate in this study, I will be conducting interviews which may last for an hour or more to be completed in the second day. Interviews will consist of several questions about your experiences, methods, and opinions of your English language teaching. This study will take two to four months to be completed. and there will be a convenient sample range of girls between the ages of 12-15 years old.

Note:

Audio/video usage:

You accept [will or may] be [audio/video] recorded.

What are the risks involved in this study?

No anticipated risks.

What are the possible benefits of this study?

No direct benefits to the research participants.

نحن نطلب منكم المساعدة لأننا لا نعرف الكثير عن طرق التعليم والمناهج الإنجليزية

إذا كنت توافق على أن تكون في دراستنا، سوف أطرح عليك بعض الأسئلة حول أساليب تعليم اللغة الإنجليزية، ما رأيك فيهم، مدى فاعليتها، والتصورات والأفكار الخاصة بك. يمكنك طرح الأسئلة حول هذه الدراسة في أي وقت. إذا قررت في أي وقت عدم الانتهاء، يمكنك أن تطلب منا التوقف.

الأسئلة سنطلب هي فقط حول ما هو رأيك. لا توجد إجابات صحيحة أو خاطئة لأن هذا ليس اختباراً

إذا وقعت هذه الورقة، فهذا يعني أنك قد قرأت هذا وذاك كنت تريد أن تكون في الدراسة. إذا كنت لا تريد أن تكون

في الدراسة، لا توقع على هذه الورقة. يجري في هذه الدراسة هو متروك لكم، ولا أحد سيكون مستاء إذا لم تقم

بتسجيل هذه الورقة أو إذا غيرت رأيك في وقت لاحق

توقيعك: _____ التسجيل

اسمك: _____ تاريخ

توقيع الشخص _____ تاريخ

عدد الدراسة

تاريخ الموافقة:

تنتهي:

اسم جهة التمويل: جامعة وايومنغ

جامعة وايومنغ

عنوان الدراسة

أساليب وطرق وتعليم اللغة الإنجليزية في مدرسة الحسين الإعدادية، مخيم جبل الحسين، عمان، الأردن.
أنت مدعو أو مدعوه للمشاركة في دراسة بحثية تجريها لالي العسلي. مدة البحث شهرين إلى أربعة أشهر. الغرض من هذا البحث هو دراسة أساليب تدريس وتعليم اللغة الإنجليزية. سوف يتم توزيع هذه الاستمارة بمساعدة المنسقة لتوفير الفرصة لتقديم فكره عن البحث ثم سوف تبدأ مراقبة الدراسه في الفصول. سوف يتم جمع الاستمارات يدويا.

المخاطر والمضايقات

هذا البحث لا يشكل أي خطر وربما يكون هناك بعض الحساسية عند السؤال عن الخلفية الاجتماعية والسياسية والاقتصادية، ولكن كوني سأقوم بالاختلاط بكم والتحدث قبل بداية البحث، فإن ذلك سوف يسهل الاتصال. وخصوصا أنني أنثى مثلك ومن نفس الثقافة وأتكلم نفس اللغة.

الفوائد المحتملة لا توجد فوائد ناجمه عن مشاركتكم في هذا البحث

لا يوجد

هذا البحث سوف يساعدني على فهم تجارب تعليم اللغة الإنجليزية، أساليب التدريس والعقبات التي تواجهكم كمعلمة لغة

إنجليزيه، قدرات الطالبات، العوامل المؤثرة واحتياجاتهم التعليمية.

السرية سوف يتم الحفاظ علي سرية المعلومات وحماية الهوية الخاصة بك ولن يتم كشف هذه المعلومات لأي إنسان في خلال مدة البحث وعند الانتهاء منه.

تخزين المعلومات سوف تحفظ المعلومات على جهاز الحاسوب الخاص بي وجهاز الآي باد وكاميرا الفيديو

خلال إقامتي في الأردن وعند العودة إلى أمريكا بالإضافة إلى حفظ جميع قوائم الموافقة على المشاركة في

البحث لمدة عام بعد الانتهاء من البحث أما الدكتور موران المشرف على رسالة الدكتوراه فسوف يخزن

المعلومات لمدة ثلاث سنوات بعد الانتهاء من البحث.

المشاركة طوعية مشاركتكم في هذه الدراسة البحثية طوعية. يمكنك عدم المشاركة وسحب موافقتك على المشاركة في أي

وقت.

لن يتم معاقبتك بأي شكل من الأشكال في حال عدم المشاركة أو الانسحاب من هذه الدراسة. معلومات الاتصال

إذا كان لديك أي أسئلة أو استفسارات حول هذه الدراسة أو في حال حدوث أي مشاكل، يرجى إرسال بريد إلى

أو الإتصال على 7747-333-808، lasali@uwyo.edu، IRB@uwyo.edu

الموافقة. لقد قرأت هذا النموذج وأعطيت الفرصة لطرح الأسئلة. أعطي موافقتي على المشاركة في هذه الدراسة

أوافق

لا أوافق

التصوير والتسجيل

أوافق

لا أوافق

الاسم

التوقيع

التاريخ

التسجيل

المشاركه أو المشارك

Appendix C: Demographic Questionnaire

Demographic Questionnaire

Background Survey Questions

Female Students

استفتاء خلفية الطالبات

- 1- What is your name? ما إسمك؟
- 2- What is your grade level? في أي صف؟
- 3- Do you live in Camp Jabal-Al-Hussain? Since when? هل تعيشين في مخيم جبل الحسين؟ منذ متى؟
- 4- What is your citizenship originally and which city or village you are from? ماهي جنسيتك الأصلية ومن أية قرية أو مدينة؟
- 5- How old are you? كم عمرك؟
- 6- What is your living situation? ما هو وضعك المعيشي؟
- 7- Do you have siblings? How many? هل عندك أشقاء، شقيقات؟
- 8- Since when have you been learning English? منذ كم عام تتعلمين اللغة الإنجليزية؟
- 9- Can we contact you if we have further questions? هل من الممكن الإتصال بك في حال احتياجنا معلومات أخرى؟ الرجاء تزويدنا برقم هاتف

شكرا جزيلاً. Thank you so much, we appreciate you.

Background Survey Questions (English Language Teachers)

استفتاء خلفية مدرسات اللغة الإنجليزية

- 1- What is your name? ما إسمك؟
- 2- What is your educational level? ما هو مستواك التعليمي؟
- 3- What grades do you teach? أي صفوف تدرسين؟
- 4-For how many years have you been teaching English language for Palestinian refugee girls? منذ كم سنة تعلمين الفتيات اللاجئات الفلسطينيات اللغة الإنجليزية؟
- 4- Do you live in the Camp Jabal Al-Hussain? Are you a refugee? هل تعيشين في مخيم جبل الحسين؟
- 5- Can we contact you in the future if we need additional information? If so, please provide a contact number هل من الممكن الإتصال بك في المستقبل لو احتجنا لمعلومات أخرى؟ يرجى تزويد رقم الهاتف؟

Thank you شكرا جزيلاً

Parents' Background Questionnaire

استفتاء خلفية الوالدين - الأمهات

- 1- What is your name and age please? ما هو إسمك وكم عمرك من فضلك؟
- 2- Since when have you been living at Al-Hussain refugee camp? منذ متى وأنت تعيشين في المخيم؟
- 3- How many children do you have? كم يبلغ عدد الأطفال لديك؟
- 4- What are their grades? ماهي مراحلهم الدراسية؟
- 5- Do you work? هل تعملين؟
- 6- Are you a single parent? هل أنت والده وحيد؟

- 7- Did you attend schooling? Do you have a degree? هل تعلمت، هل عندك شهادة؟
- 8- Do you speak English? هل تتحدثين الإنجليزية؟
- 9- Do you get child support or any external help? هل تحصلين على نفقة أطفال أو أي مساعده خارجيه؟
- 10- Where do you live and what is your living condition? أين تعيشين وما هو وضعك المعيشي؟
- 11- Can we contact you in the future if we need further information, please provide a number.. هل يمكننا الإتصال بك في المستقبل حال حاجتنا ، الرجاء تزويدنا برقم تلفون..
- شكرا جزيلاً، مع خالط الشكر والتقدير. Thank you so much, we appreciate you.

Appendix D: Semi Structured Interviews

Semi Structured Interviews

Palestinian female Refugee Students

هل تحبّين دراسة اللغة الإنجليزية؟ لماذا تتعلمين اللغة الإنجليزية وكيف ينعكس ذلك على هويك الذاتية كلاجئ فلسطينيه؟
هل تعلم الانجليزية مهم بالنسبة لك؟ يرجى توضيح بأمثلة داعمة؟ أيضا، هل تعتقد في دراسته الجاده في اللغة الانجليزية؟

منذ كم سنة تتعلمين اللغة الإنجليزية؟ ما هو مستواك الحالي والمؤهلات اللغوية؟
كيف تقيمين علمي اللغة الإنجليزية والمواد الأكاديمية؟

هل تؤيدّين الاختلاط كائني في تعلم اللغة الإنجليزية؟ هل ترغبين في التواصل مع الشعب البريطاني و الأمريكي لغرض الصداقة؟

كيف يمكنك إكتساب المهارات الإجتماعيه الخاصة بك في اللغة الإنجليزية؟ كيف سوف تؤثر هذه المهارات التواصلية الخاصة بك في المستقبل؟

هل تشاركين أيضا بعمل تطوعي في فصل اللغة الإنجليزية ؟

هل تواجهك صعوبة في تحقيق أهدافك في تعلم اللغة الإنجليزية وهل تستسلمين بسهولة وتتخلين عن مهام التعلم؟ ماهي الصعوبات والعقبات التي تواجهك لا سيما كائني في تعلم اللغة الإنجليزية ؟ كيف تتعاملين مع هذه الصعوبات وتتغلبين عليها، يرجى توضيح ذلك على نطاق واسع؟

يرجى أن تقدّمي وصف لتعلم اللغة الانجليزية في مخيمات اللاجئين، وخصائصه، والناس الذين يتعلمون والتعليم بجانب آثاره والتوقعات والتحديات؟

بوصفك أنثى، كيف تنظرين إلى تعلم اللغة الإنجليزية، خاصة وأن معظم كتب اللغة الإنجليزية تصف الحياة والمواقف من وجهة نظر الغرب؟ كيف تعتقدن أن هذا قد يؤثر على المتعلمين من مختلف البلدان؟

ماهو تأثير كونك أنثى علي تعلم اللغة الإنجليزية من الناحية الإجتماعيه و الثقافية؟هل تحصلين على الدعم و الفهم من والديك و المعلمين و المعلمات و الاصدقاء فيما يخص تعلم الإنجليزية؟

ما هي العوامل النفسية و الإجتماعيه و الثقافية و السياسييه و الإقتصادييه التي تؤثر على تعليم اللغة في بيئه صعبه التعلم في ظل قلة الموارد المتاحة و مليئه بالتحديات ؟

كم مره تذهبين إلي مكتبة المخيم أو المكتبه العامه اقرءة مصادر خارجيه باللغه الإنجليزيه و أيضا هل تشاهدين الأفلام الأجنبيه و تستمعين إلي الموسيقى ؟ هل تقرئين الروايات و الأشعار الأجنبيه ، منهو كاتبك أو شاعرك المفضل ؟ هل تقرئين المجلات و الجرائد الأجنبيه و هل يساعدك ذلك كله على تعلم اللغة ؟

يرجى إلقاء نظرة على المواد التعليميه التاليه و أكتبي كيف تظنين أنها تساعدك على المتعلم. و صفي لماذا تعتقدن أن هذا النوع من التعلم:الكلمات الجديده أن النحو و الإستماع و القراءة و الكتابة، و التحدث، و أيضا أي نوع من الأنشطة يجلب لك التفاعل و الإستمتاع أكثر في فصل اللغة الإنجليزيه و لماذا ؟

هل تعتقدن أن المناهج التي يتم تدريسها لكم مناسبة وفعالة لتلبية الاحتياجات الخاصة بك كلاجئ و هل هي مناسبة إجتماعيا و ثقافيا ؟

ما هي أنشطة اللغة الإنجليزية خارج الفصل الدراسي؟ هل تشاركين و تتمتعين بهذه الأنشطة؟ بالإضافة إلى ذلك، عدة كم من الوقت خلال الأسبوع ن تشاركين في أنشطة تعلم اللغة الانجليزية كونها الهدف الرئيسي؟ على العكس من ذلك، كم من الوقت تشاركين في أنشطة تعلم اللغة الإنجليزية دون أن يكون التعلم الغرض الرئيسي منها؟

Students
Arabic

2

كيف تصفين نفسك كمتعلمه أو دارسه للغة الإنجليزية و كيف تشعرين حيال ذلك؟ أيضا، هل تطلين المساعدة اللغوية للتعلم وفهم اللغة الإنجليزية، وكيف في كثير من الأحيان؟ كم مره و هل تحصيلين على نروس خاصه ؟ هل هذا مفيد لك؟

هل أنت قادره على التعبير في اللغة الإنجليزية؟ هل تشعرين بالحيه عند الإجابة عن سؤال الاتجاهات في اللغة الإنجليزية؟ أيضا، وضعتك كائتي في فصل مختلط بين الجنسين، هل تشعرين بالحرج لطرح أسئله، في حال عدم إستيعاب أو فهم المواد التعليمية؟ هل هناك سبب ثقافي وإجتماعي؟

هل تتعلمين من خلال سرد القصص الصوريه او الكارتون؟ هوذلك متاح في صفوف اللغة الإنجليزيه الخاصه بك؟ أيضا، هل بإمكانك إستخدام التكنولوجيا في تعلم اللغة الإنجليزية ؟ ما هو نوع التكنولوجيا ؟ أيضا، هل تستخدمين الانترنت كمورد لتعلم اللغة الإنجليزية ؟ هل تستخدم الترجمة الآلية؟ هل تفعلين ذلك لمجرد أنها مريحة أو مساعده؟ هل تستخدمين الفاموس على النت لإيجاد معاني جديدة وفهم المعاني في اللغة الإنجليزية؟

هل أنت منتظمة في الحضور في فصل اللغة الإنجليزية؟ هل لديك أي مشاكل في النقل؟ أيضا، هل يمكنك الحصول على مواد تعليميه حديه من الحطب والعرضيه؟

ر هناك عدد من دورات "التعلم عن بعد" على شبكة الانترنت و التي يجري تطويرها لتعلم اللغات، هل تعتقدين أنه من الممكن تعلم اللغة باستخدام الانترنت؟ ما الأسباب الخاصه بك؟ هل من شأن ذلك أن يكون بناء وممتع بالنسبة لك كمتعلمه أجنبيه؟ ما هي المزايا و العيوب؟

هل تستخدمين وسائل الاعلام الاجتماعيه مثل الفيسبوك وتويتر؟ كيف تساعدك في تعلم اللغة الإنجليزية؟

كيف تكتسبين مفردات اللغة و تقومين ببناء حصيله من الكلمات؟ هل تستخدمين بطاقات فلاش؟ ما هي الخطوات الأخرى التي تساعدك و لتحقيق هذا الهدف في دراسة اللغة الإنجليزية الذي قد يساعدك على تركيز و الفهم ؟ هل أنت متحمسه و لديك الدافع للتعلم بهذه الطريقة أ أو تكونين أكثر سعادة في التعلم وسط مجموعه ؟

هل ترين أن ثقافتك و خلفيتك جزء لا يتجزأ من عملية تعلم اللغة الإنجليزية لديك؟ يرجى تقديم أمثلة؟

هل تعتقدين بتدريس اللغة و الثقافه معا؟ ما السبب من وجهة نظرك ؟

كائتي هل تفضلين مدرسات إناث و لماذا من الناحيه الإجتماعيه و الثقافيه و الدينيه؟

من الناحيه التعليميه ،هل تفضلين معلم أو معلمه تكون اللغة الإنجليزيه لغتهم الأم ؟ لماذا؟ هل تتصادم الممارسات الدينيه أو تتداخل مع عملية التعلم؟

كيف تقيمين مدرس أو مدرسة اللغة الإنجليزية لديك؟ ما هي النقاط الإيجابية والسلبية؟ أيضا، هل تشعرين بالثقة من نفسك عند التحدث باللغة الإنجليزية في الصف؟

هل تتمنين أنك لو كنت لتعلمين اللغة الإنجليزية في بلدك في فلسطين؟

ماهو تأثير أزمة اللاجئين بسبب إسرائيل عليك كفتاة تتعلم اللغة الإنجليزيه ؟

أخبريني عن تجاربك في تعلم اللغة الإنجليزيه في مخيمات اللجوء وكيف تتوين أن تستخدمين في المستقبل اللغة الإنجليزيه بعد الإنتهاء من الدراسه ؟ ماهي أهدافك ، توقعاتك و آمنياتك؟

هل تقوم الأونروا بدور فعال في تعليم اللغة الإنجليزية في المخيم؟ يرجى توضيح إذا كانت الإجابة بنعم أو لا ولماذا ؟

هل تفكرين في الانضمام إلى معاهد اللغة الإنجليزية إن وجدت؟ ما فائدتها

هل لديك أي أفكار نهائية أو عبارات تودين التعبير عنها و المشاركه؟

شكرا جزيلاً لك ونتمنى لك التوفيق

(Female Students' Edition)

(1)

- 1- Do you like studying English? Why are you learning it and how does it reflect on your self-identity as a Palestinian refugee? Is English learning important for you? Please clarify with supportive examples? Also, do you believe in hard working for your English studies?
- 2- How many years had you been learning English? What is your current level and linguistic qualifications? Also, How do you evaluate your English language teachers and the academic material presented?
- 3- Do you socialize as a Palestinian refugee female in English language and like to communicate with English and American people for the purpose of friendship? How do you build your white skills in English? How will that influence your communicative skills in the future? Do you also engage as a female in volunteer work in your English class?
- 4- Do you have hard time in achieving your goals in English learning and give up easily in learning tasks? What are the difficulties and obstacles, which faces you in particular as a female in your English education? How do you deal with and overcome these difficulties, Please explain extensively.
- 5- Can you please provide a description of English language learning in the refugees camps, its characteristics, people who are learning and teaching beside its implications, expectations and challenges? Also, as a female, how do you perceive English language learning, especially as most English course books describe life and situations from an English western point of view? Describe how you think this may affect learners from different countries?
- 6- How does your being a female student influence your English language learning socially and culturally? Are your parents supportive of your English language learning? Also, do you receive special attention and encouragement form family, teachers and friends? Also,

Semi Structured Interview Questions

(Teachers' Edition)



- 1-How did you get to find about this field research and what is your direct role in English language education on camp?
- 2-Which year did you start teaching English in refugee camp and how many years of English teaching experience do you have?
- 3- How did teaching English in the refugee camp change your teaching perspectives? In what ways? Was the change negative or positive? Also, How do you keep the routine away from your teaching job?
- 4-How do you demonstrate your knowledge of content and pedagogy? Also, how do you set your instructional approaches, theories and prospective outcomes? What is your methodology of teaching English to the Palestinian youth refugees? What are you pedagogical approaches of foreign language teaching? Also, how do you design coherent instruction?
- 5-What is your knowledge about your students (culturally and socially)? Do you implement a culturally sensitive curriculum?
- 6- What type of accessible academic materials and resources do you use for effective teaching?
- 7- How do you evaluate English language literacy where you are teaching and do use emergent literacy practices? Also, what is your evaluation of English language education policies and outcomes in Palestinian refugee camps?
- 8- how do you assess your students? How many times a year? Is this type of assessment valid and beneficial? Please explain.
- 9- How often do you take your students to the library for reading sessions? Do you encourage your students to read? Do they read external resources?
- 10- What is the parents' role in English language education? Also, what are the contributing factors in English language learning such as socio-economic, social, cultural and political

front your point of view?

Teachers Continue

2

11- Do you have access to technology on camp? Is it used in English language teaching? Do you believe in technology as an effective means of teaching English? How so?

12- What are the challenges, advantages and disadvantages of teaching English language in a refugee camp?

13- how do you evaluate students' identity growth with English language learning? How does it reflect on their learning practices and outcomes? How do you help your students academically to improve their English literacy level?

14- How do you implement new information and skills gained in English language teaching at camp?

15- How would the society at camp benefit from their children's learning English? What the other educational projects, which can branch off English language education. Can these projects be implemented?

16- Do you believe in diversity and how do you implement it in your English language class such as curriculum and teaching approaches wise?

17- What are the language development programs in your area?

18- What are your recommendations for more effective and better English language education at the Palestinian refugee camps?

19- Do you have any final words to share with me or would you like to add any thoughts?

Thank you for you co-operation and time.

أسئلة المقابلات الشخصية

(المعلمين و المعلمات)

كيف علمت بوجود هذا البحث الميداني وما هو دورك المباشر في تعليم اللغة الإنجليزية في المخيم؟
في أي سنة بدأت بتدريس اللغة الإنجليزية في مخيمات اللاجئين وكم عدد سنوات الخبرة في مجال التدريس

في اللغة الإنجليزية لديك؟ *Continue teacher* (3)

كيف تغيرت وجهات نظرك التعليمية من خلال تدريس اللغة الإنجليزية في مخيمات اللاجئين؟ ما هي أساليب التدريس؟ هل كان التغيير سلبي أو إيجابي؟ أيضا، كيف يمكن الحفاظ على مهنة التدريس لدي بعيدا عن الروتين؟

كيف تثبت معرفتك للمحتوى وطرق التدريس؟ أيضا، كيف تقوم بتطبيق أساليب التعليم الخاصة بك والنظريات والنتائج المتوقعة؟ ما هي منهجية تدريس اللغة الإنجليزية للاجئين الفلسطينيين؟ ما هو أسلوبك التربوي لتعليم اللغات الأجنبية؟ أيضا، كيف تقوم بتصميم تعليم شامل و قوي؟

ما هي مسؤولياتك كصاحب ريادة اجتماعية؟ من سيجب مره اسهج احساس تعاضد

ما هو نوع المواد والموارد الأكاديمية التي تستخدمها أو التي تستخدمونها لتحقيق تدريس فعال؟ كيف تقيم أو تقيمين محو الأمية في اللغة الإنجليزية حيث تدرس أو تدرسين و ماهي أساليب محو الأمية؟ ما هو تقييمكم لسياسات ونتائج تعليم اللغة الإنجليزية في مخيمات اللاجئين الفلسطينيين؟ كيف تقيم أو تقيمين طلابك؟ كم مرة في السنة؟ هل هذا النوع من التقييم صالح ومفيد ما هو نوع التقييم؟ يرجى توضيح ذلك

كم مره تأخذ الطلاب إلى المكتبة للقراءة؟ هل تشجع الطلاب على القراءة كم؟ هل يقرأون موارد خارجيه؟

ما دور الوالدين في تعليم اللغة الإنجليزية؟ أيضا، ما هي العوامل التي تسهم في تعلم اللغة الإنجليزية مثل الاجتماعية والاقتصادية والاجتماعية والثقافية والسياسية من وجهة نظرك؟ هل تتمكن من استخدام التكنولوجيا في المخيم؟ هل يتم استخدامها في تدريس اللغة الإنجليزية؟ هل تؤمن أن التكنولوجيا وسيلة فعالة لتدريس اللغة الإنجليزية؟ كيف ذلك؟

ما هي تحديات، مزايا وعيوب تدريس اللغة الإنجليزية في مخيم للاجئين؟ كيف تقيم نمو هوية الطالب أو الطالبه في مخيمات اللجوء من خلال تعلم اللغة الإنجليزية؟ كيف ينعكس ذلك في ممارسات التعلم ونتائجه؟ كيف يمكنك مساعدة الطلاب أكاديميا لتحسين مستواهم و محو الأمية في اللغة الإنجليزية؟

كيف يمكنك تنفيذ المعلومات والمهارات الجديدة المكتسبة في تدريس اللغة الإنجليزية في المخيم؟ كيف يمكن للمجتمع في المخيم الاستفادة من تعلم الطلاب و الطالبات اللغة الإنجليزية؟ ماهي المشاريع المشاريع التعليمية الأخرى المتفرعة من تعليم الإنجليزية وهل من الممكن تنفيذها؟ هل تؤمن بالتنوع وكيف يمكنك تطبيقه في صف اللغة الإنجليزية لديك من ناحية المنهج وطرق التدريس؟

Thank you

If you have additional information or would like a follow up visit, please do not hesitate to contact me .

parents.

(رأسه سعيدة الوالدين)

ما هو اسمك؟

كم عدد الأطفال لديك؟ ما هي أسمائهم وأعمارهم، ومراحلهم الدراسية؟

كيف عرفت عن هذا البحث والمقابلة؟

هل تستطيع التحدث باللغة الإنجليزية؟ هل تتحدث مع أطفالك بلغة الإنجليزية؟

هل أكملت دراستك الثانوية؟

كيف تشعر حيال تعلم بناتك اللغة الإنجليزية

ما هي توقعاتك حول برنامج اللغة الإنجليزية للأونروا، هل أنت مسرر به ؟ يرجى التوضيح مع التفاصيل

هل تعتقد أن تعليم الأطفال اللغة الإنجليزية سيساعدهم في المستقبل؟ كيف؟

هل تشجع أطفالك على تعلم اللغة الإنجليزية؟ ما هي الطرق والأساليب ؟

هل تحضر أنشطة تعلم اللغة الإنجليزية لأطفالك في المدرسة؟

هل تتواصل مع معلمين أو معلمات الأطفال وتتبع خطوات التعلم ؟

هل يسمح لك بالإقتراحات و التوصيات والتوصية بإجراء تغييرات في تعليم اللغة الإنجليزية و إضافة

التحسينات؟ إذا كان الجواب نعم، كيف؟ إذا كان الجواب لا لماذا ؟

هل يواجه الأطفال صعوبة في تعلم اللغة ؟ ماذا تفعل حيال ذلك؟

ما هي العقبات والتحديات، التي تمنع الأطفال من الحصول على حق الوصول الكامل إلى برنامج اللغة

الإنجليزية؟

هل تعتقد أن تعليم الأطفال اللغة الإنجليزية كان سيكون أفضل في فلسطين ؟ وضح؟

كيف أثر وضعك كلاجئ على تعليم أطفالك اللغة الإنجليزية؟

إذا كان لديك معلومات إضافية أو ترغب في متابعة الزيارة، من فضلك لا تتردد في الاتصال بي

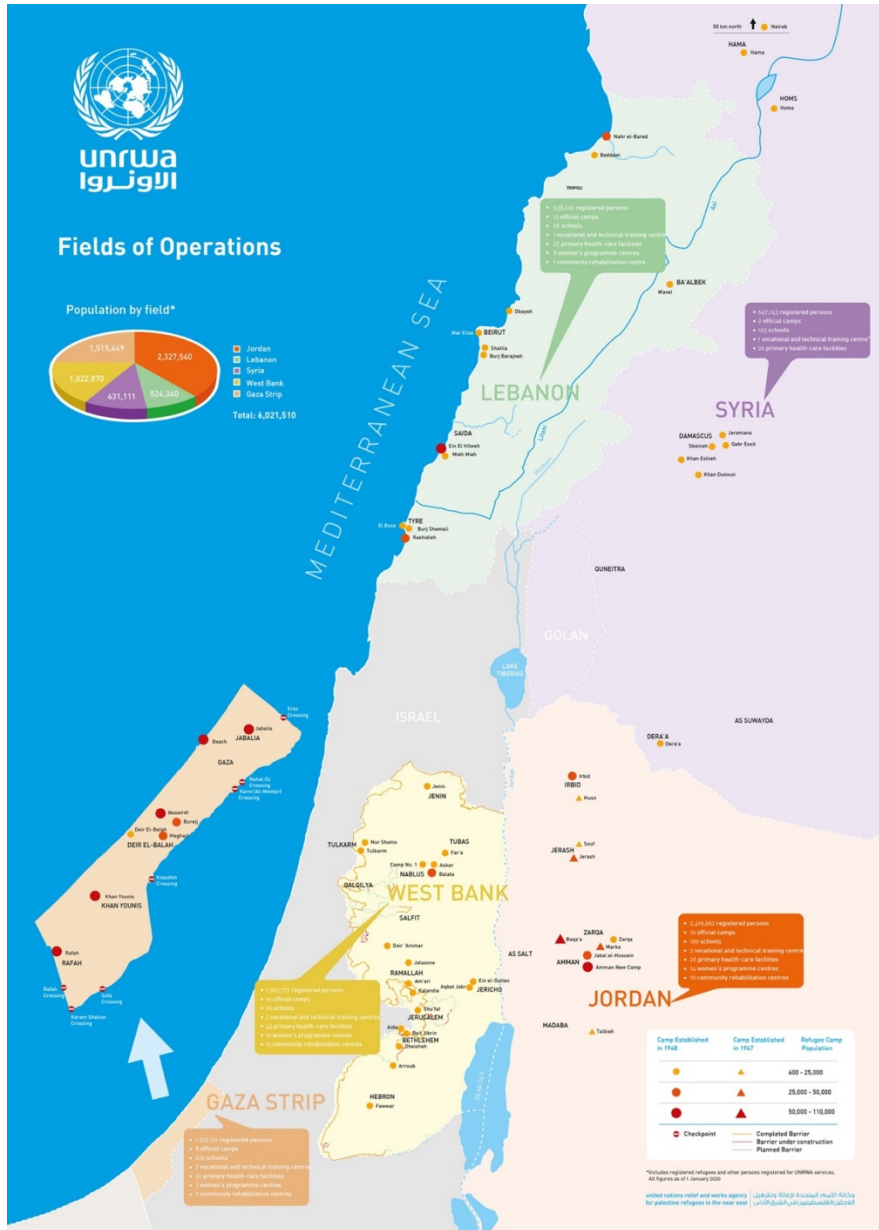
Semi Structured Interview Questions

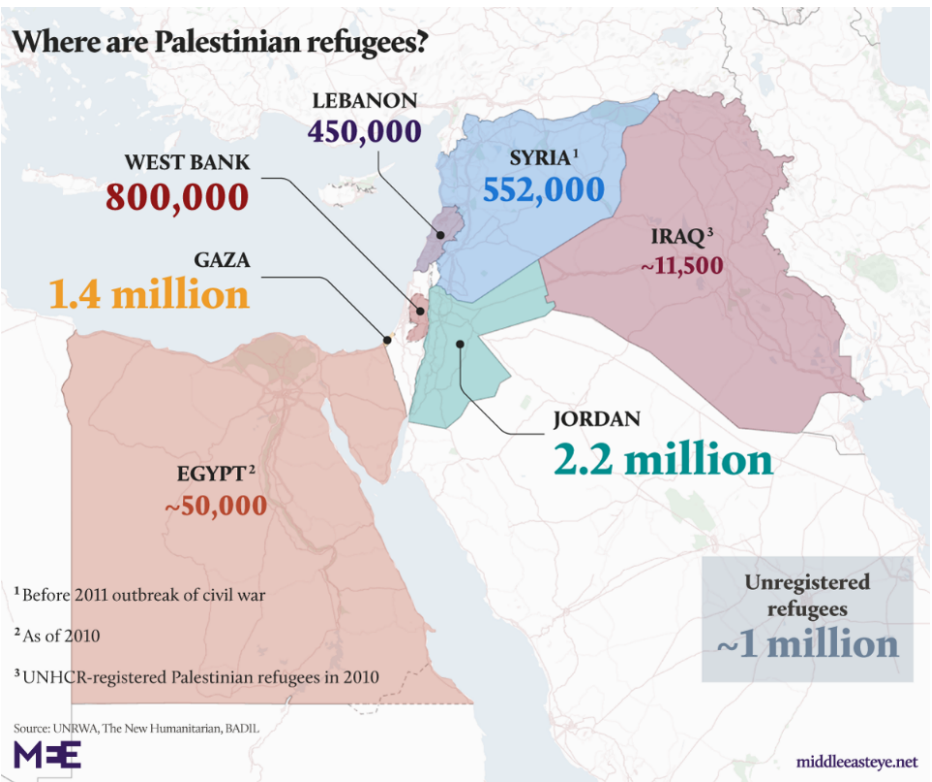
(Parents' Edition)

SS1
parents
+ students

- 1- What is your name?
- 2- How many children do you have? What are their names, ages, and grades?
- 3- How did you hear about this research and interview?
- 4- Can you speak English? Do you talk to your children in English?
- 5- Did you finish high school?
- 6- How do you view and value English language education, which is offered in the refugee camp?
- 7- How do you feel about your daughter(s) learning English?
- 8- What are your expectations about the UNRWA English language program, are you pleased with it? Please explain in details.
- 9- Do you think your children's English language education will help them in the future? How.
- 10- Do you encourage your children to learn English? In what ways?
- 11- Do you attend English language learning activities of your children at school?
- 12- Do you communicate with your children's English language teacher and keep track of their language learning?
- 13- Are you allowed to suggest and recommend English language education changes and improvements? If yes, how? If no, why?
- 14- Do your children have difficulty in learning English? What do you do about it?
- 15- What are the obstacles and challenges, which prevent your children from having full access to the English language program?
- 16- What are the hurdles, which they face that hinder them from getting the benefit of learning the foreign language?
- 17- Do you think that your children's English language education in your HOR

Appendix E: Maps of the Region





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