

TEACHERS' EXPERIENCE ON TRANSLANGUAGING IN TEACHING ENGLISH:  
A NARRATIVE INQUIRY

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A Dissertation

Submitted to  
School of Education

in Partial Fulfillment of the Requirements for the Degree of  
Master of Philosophy in English Language Education

Kathmandu University  
Dhulikhel, Nepal

February 2025

## AN ABSTRACT

of the dissertation of *Padam Prasad Neupane* for the degree of *Master of Philosophy in English Language Education* presented on *11 February 2025* entitled *Teachers' Experience on Translanguaging in Teaching English: A Narrative Inquiry*

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Translanguaging breaks monolingual ideologies when it comes to teaching English in multicultural nations. Despite the expectation that English classes must be delivered in English only, bilingual or multilingual pedagogies emerged at the forefront of language classes, particularly within contexts of linguistic diversity, such as the Nepalese example, where the constitution provides for many languages besides Nepali.

The study explored the experience of English language teachers on translanguaging in this multilingual context. With the narrative inquiry framework, the study employed classroom observation and in-depth interviews to collect data from four secondary-level English language teachers in Chitwan, Nepal. Purposive sampling was used in participant sampling, and thematic data analysis was used to analyze collected data. Ethical concerns were considered throughout the study, wherein participant consent, privacy, and confidentiality were assured.

The research findings showed that translanguaging is an effective way to enable language learning so that the students can employ their entire linguistic repertoire for communication and meaning-making. Appreciation of culture is also vital to language learning since the students develop a greater sense of various cultural contexts, enriching their engagement with the target language. The study highlights that translanguaging

enables peer learning and cooperation, nurturing an open-classroom atmosphere where learners sustain one another to construct knowledge. Translanguaging, as a process, prepares the learners for citizenship in a world that is getting increasingly global. The study further identifies that examining classroom pedagogy showcases that translanguaging enhances impactful language teaching by establishing a vibrant student-centered learning ecosystem. Besides, the research results show that translanguaging benefits classroom dynamics in multilingual classrooms since it authenticates students' language identities and facilitates equal participation. The study also identifies cultural integration and adaptation practices in language classes that enable learners to connect their experiences with languages and their everyday use. The findings demonstrate that translanguaging enhances cognitive flexibility and critical thinking and pushes students to analyze, compare, and synthesize information in and between languages, thus, their global cognitive development.

Translanguaging in language teaching has profound implications for Nepal's multilingual setting. By recognizing and accessing students' home languages as part of learning, teachers can make classrooms inclusive, where all learners are respected and valued. Translanguaging can also optimize language learning gain by allowing learners to access available linguistic capacity and continue to build language form and culture awareness. Finally, translanguaging offers a space where learners can attempt to communicate in different manners, which fosters intercultural sensitivity and respect for Nepalese society.

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11 February 2025

## शोध सार

अंग्रेजी भाषा शिक्षामा दर्शनशास्त्रको स्नातकोत्तर डिग्रीको लागि पदम प्रसाद न्यौपानेको शोध प्रबन्धको शिर्षक "अंग्रेजी भाषा शिक्षणमा ट्रान्सल्याडवेजिङ्ग प्रयोगबारे शिक्षकहरुको अनुभव : एक संकथन " २९ माघ २०८१ मा प्रस्तुत गरिएको थियो ।

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बहुसांस्कृतिक राष्ट्रहरूमा अंग्रेजी पढाउने कुरामा अनुवाद भाषाले एकभाषिक विचारधारालाई तोड्छ। अंग्रेजी कक्षाहरू अंग्रेजीमा मात्र दिइनुपर्छ भन्ने अपेक्षाको बावजुद, द्विभाषी वा बहुभाषिक शिक्षाशास्त्र भाषा कक्षाहरूको अग्रभागमा देखा पर्‍यो, विशेष गरी भाषिक विविधताको सन्दर्भमा, जस्तै नेपाली उदाहरण, जहाँ संविधानले नेपाली बाहेक धेरै भाषाहरूको लागि व्यवस्था गर्दछ।

यस बहुभाषिक सन्दर्भमा अनुवाद भाषामा अंग्रेजी भाषा शिक्षकहरूको अनुभवको अन्वेषण गरिएको थियो। कथा सोधपुछ ढाँचाको साथ, अध्ययनले नेपालको चितवनका चार माध्यमिक-स्तरका अंग्रेजी भाषा शिक्षकहरूबाट सूचना सङ्कलन गर्न कक्षाकोठा अवलोकन र गहन अन्तर्वार्ताहरू प्रयोग गरिएको थियो। सहभागी नमूनामा उद्देश्यमूलक नमूना प्रयोग गरिएको थियो, र सङ्कलन गरिएको सूचना विश्लेषण गर्न विषयगत सूचना विश्लेषण प्रयोग गरिएको थियो। अध्ययन नैतिकताको विचार गर्दै जहाँ सहभागीको सहमति, गोपनीयताका साथ गोपनीयताको सुनिश्चित गरिएको थियो।

अध्ययन निष्कर्ष अनुसार ट्रान्सल्याडवेजिङ्ग भाषा सिकाइलाई सक्षम पार्ने प्रभावकारी तरिका जसबाट विद्यार्थीहरूले आफ्नो सम्पूर्ण भाषिक भण्डारलाई सञ्चार र अर्थ निर्माणको लागि प्रयोग गर्न सक्न्। सांस्कृतिको कदर भाषा सिकाइको लागि पनि महत्त्वपूर्ण छ किनभने विद्यार्थीहरूले विभिन्न सांस्कृतिक सन्दर्भहरूको ठूलो भावना विकास गर्छन्, लक्षित भाषासँग उनीहरूको संलग्नतालाई समृद्ध बनाउँछन्। ट्रान्सल्याडवेजिङ्गले साथीहरूको सिकाइ र सहयोगलाई सक्षम बनाउँछ, खुला-कक्षाकोठाको वातावरणलाई पोषण गर्दछ जहाँ विद्यार्थीहरूले ज्ञान निर्माण गर्न एकअर्कासँग सहयोग गर्छन्। ट्रान्सल्याडवेजिङ्ग, एक प्रक्रियाको रूपमा, विद्यार्थीहरूलाई बढ्दो रूपमा विश्वव्यापी हुँदै गइरहेको संसारमा नागरिकताको लागि तयार गर्दछ। अध्ययनबाट कक्षाकोठा शिक्षणविधि अवलोकन गर्दा ट्रान्सल्याडवेजिङ्गले जीवन्त विद्यार्थी-केन्द्रित सिकाइ स्थापना गरेर प्रभावकारी भाषा शिक्षणलाई बढाउँछ। यसबाहेक, अध्ययन नतिजा अनुसार ट्रान्सल्याडवेजिङ्गले बहुभाषी शिक्षणमा कक्षाकोठा गतिशीलतालाई फाइदा पुऱ्याउँछ किनभने यसले विद्यार्थीहरूको भाषा पहिचानलाई प्रमाणित गर्दछ र समान सहभागितालाई सहज बनाउँछ। अध्ययनले भाषा कक्षाहरूमा सांस्कृतिक एकीकरण र

अनुकूलन अभ्यासहरू पनि पहिचान गर्दछ जसले सिकारुहरूलाई आफ्ना अनुभवहरूलाई भाषाहरू र उनीहरूको दैनिक प्रयोगसँग जोड्न सक्षम बनाउँछ। ट्रन्सल्याडवेजिङ्गले संज्ञानात्मक लचिलोपन र आलोचनात्मक सोचलाई बढाउँछ र विद्यार्थीहरूलाई भाषाहरू बीच जानकारीको विश्लेषण, तुलना र संश्लेषण गर्न प्रेरित गर्छ, जसले गर्दा उनीहरूको विश्वव्यापी संज्ञानात्मक विकास हुन्छ।

भाषा शिक्षणमा ट्रन्सल्याडवेजिङ्गको नेपालमा बहुभाषिक परिवेशमा गहिरो प्रभाव छ। विद्यार्थीहरूको मातृभाषाहरूलाई सिकाइको भागको रूपमा पहिचान गरेर, पहुँच गरेर, शिक्षकहरूले कक्षाकोठाहरूलाई समावेशी बनाउन सक्छन्, जहाँ सबै सिकारुहरूलाई सम्मान र प्राथमिकतामा राखिन्छ। ट्रन्सल्याडवेजिङ्गले सिकारुहरूलाई उपलब्ध भाषिक क्षमतामा पहुँच दिएर र भाषा रूप तथा संस्कृति जागरूकता निर्माण गर्न जारी राखेर भाषा सिकाइ लाभलाई पनि अनुकूलन गर्न सक्छ। अन्तमा, ट्रन्सल्याडवेजिङ्गले एउटा स्थान प्रदान गर्दछ जहाँ सिकारुहरूले विभिन्न तरिकाले सञ्चार गर्ने प्रयास गर्न सक्छन्, जसले नेपाली समाजको लागि अन्तरसांस्कृतिक संवेदनशीलता र सम्मानलाई बढावा दिन्छ।

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२९ माघ २०८१

पदम प्रसाद न्यौपाने

उपाधि उम्मेदवार

This dissertation entitled *Teachers' Experience on Translanguaging in Teaching English: A Narrative Inquiry*, presented by *Padam Prasad Neupane* on *11 February 2025*.

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I understand that my dissertation will become a part of the permanent collection of the library of Kathmandu University. My signature below authorizes the release of my dissertation to any reader upon request for scholarly purposes.

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## DECLARATION

I hereby declare that this dissertation is my original work, and it has not been submitted for candidature for any other degree at any other university.

.....

11 February 2025

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## DEDICATION

To My Family

## ACKNOWLEDGEMENTS

I express my gratitude to my supervisor, Assoc. Prof. Tikaram Poudel, PhD, Head of the Department of Language Education, KU, for his positive encouragement and guidance in completing this dissertation. Similarly, I am deeply thankful to Prof. Hem Raj Kafle, PhD, Prof. Jai Raj Awasthi, PhD and Prof. Laxman Gnawali, PhD; thank you for your unconditional support during my study.

I want to acknowledge Asst. Prof. Bharat Prasad Neupane, PhD and Mr. Surendra Prasad Bhatt for their continuous support and timely guidance in overcoming the challenges I faced during my research work. I am happy to express my gratitude to my friends, family, and relatives for their moral support in overcoming the obstacles while writing my dissertation.

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## CHAPTER I

### INTRODUCTION

This study explores the teachers' experience with translanguaging in teaching English. This chapter begins with my reflection on translation, code-switching, and translanguaging. I first discuss the background of the study and my own experience as a context. Then, I present the problem research rationale and the problem statement. I set the purpose of the study and, based on which, I set research questions. Finally, I conclude this chapter with the delimitation of the study.

#### **Context**

I went to Doti Multiple Campus in 2004. I started taking compulsory English classes there. I taught them using English. I was using English in-class instruction, and students were prohibited from using Nepali and the Doteli languages during English lessons. After a couple of weeks, students raised their voices against me because of the medium of instruction. We had a meeting with them later. I changed my way of teaching by allowing them to speak Nepali, too. I used to translate, if necessary, in Nepali only because I was unfamiliar with Doteli. Later, I realized that the student wished to translate in Doteli for some words and context. We discussed this issue after the subject was allocated to an English teacher from the same locality. He was best in the Doteli language so he could translate it into it. Finally, students were found to be entirely satisfied with the teacher. It is all due to the use of the local language.

#### **Background of Study**

The monolingual pedagogy of instructing English courses exclusively in English continues to influence the use of languages in English classrooms, as noted by Ke and Lin (2017). Multilingual and bilingual education is prevalent in present times. English-only classrooms were dull for me in my entire education and university life. Teachers speaking Nepali or local languages encouraged, engaged, and deepened my knowledge. These events fueled my interest in this topic.

Globalization and technology have opened up migration, trade, and global employment, making multilingualism a requirement. Multilingualism is needed in

interaction between people from different regions. Linguistic diversity has become a significant barrier in language education. Research on difficulties and solutions in multilingual language education is increasing. Phyak (2018) asserted that eliminating students' first language impedes their second language acquisition; however, Marquez and Colby (2019) noted that several educators believe home languages obstruct English learning. Plurilingualism, heterography, metrolingualism, and translanguaging were introduced in this discourse.

Cen Williams' translanguaging is a fundamental subject in language instruction. Cummins (2009) advocates for multilingualism in second-language education. Baker (2011) advocates translanguaging to enhance comprehension, although Cummins (2009) endorses it for fostering additive bilingualism. Cook (2001) describes it as cognitively advantageous, while Li (2011) describes it as transformative. It encourages inclusion and identity formation. Creese and Blackledge (2010) refer to it as flexible bilingualism, which mirrors the sociolinguistic realities of students. I support translanguaging to foster inclusive and contextually pertinent language instruction in multilingual Nepal.

Translanguaging is brought into question and critique. Sah and Kubota (2022) highlighted the fact that hybridity and fluidity celebrate diversity and veil over injustice and power imbalances. These aspects highlight the significance of translanguaging social justice.

The 2011 CBS survey found 125 ethnic groupings in Nepal speaking 123 languages, while the 2021 report of the Language Commission recorded 131 languages. The 2015 Nepali Constitution prioritizes mother-tongue education and multilingualism. The 2014 Ministry of Education policy mandates English as the Medium of Instruction (EMI), limiting classroom home language use (Phyak, 2018; Sah, 2022). This disparity between policy and practice drew my attention.

Monolingual methodologies prevailed in language instruction and theory until 1990 in Nepal (Joshi, 2023). Standardized national languages were instructed instead of dialects. Recent research indicates that teachers and students in multilingual classrooms inherently engage in translanguaging (Sharma, 2018).

While English-only policy is shared to achieve native-like proficiency, research and practice rarely incorporate students' home languages. Translanguaging might

increase, but multilingualism, instructional practices, teachers' dispositions, and student outcomes need further study.

I realized that translanguaging crosses policy and practice in Nepal's multilingual classrooms. EMI policies overlook home languages while translanguaging aligns with the natural linguistic practice of bilingual students. Translanguaging in English instruction facilitates learning and creates inclusive spaces that respect learners' languages.

### **Introduction to Translanguaging**

Translanguaging involves the strategic, dynamic use of two or more languages to obtain communication and meaning-making (García & Wei, 2014). Translanguaging is also known as bilingual language, whereby the input and output languages are different and occur naturally in daily life (Yuvayapan, 2019). Scholars highlight its value in harnessing multilingual practices, particularly in education, and in challenging monolingual ideologies (Yuvayapan, 2019).

As globalization decreases monolingualism, even monolingual speakers adjust their speech based on social contexts. Drawing upon post-structuralist thought, Translanguaging imagines language as fluid and sidesteps traditional notions of fixed linguistic systems linked with specific communities (García, 2009). It centers on the sociopolitical impact on minoritized languages and promotes endangered language conservation.

Since it implies the deployment of one's complete linguistic repertoire indifferent to language demarcations, translanguaging agrees with Vygotsky's view of language as a tool of intellectual mediation (Wertsch, 2005). Translanguaging encompasses code-switching, interpretation, and translation, but unlike code-switching, it deals with language as such and not in terms of discreditable systems.

Pedagogically, translanguaging utilizes bilingualism to capitalize on foreign language learning by using native languages to make hard work less complicated, foster inclusivity, and maintain native languages (Driouch, 2022). Translanguaging fosters multilingualism as an asset to facilitate understanding and building inclusive and diverse classrooms.

### **Rationale of the Study**

Teachers, students, researchers, and stakeholders have made translanguaging a major nub of the study. Translanguaging has become a central crux of study for Nepal's students, researchers, and academicians with broader practice at the school level. This study provides new insights to beginner teachers, researchers, and academicians.

Further, the study added insights for the students to adjust to the multicultural situation, and proper practice of translanguaging could help them learn a second language and preserve the mother language. Using mother tongues in English language classes will help motivate students to learn. It is common to know about the proper use of translanguaging in second-language classrooms since it plays a positive role in language learning (Hill, 2013). Nonnative English language teachers will also gain insight into making language classes more interactive, practical, and product-oriented (Canagarajah, 2014). This study will guide the teacher perfectly, suggesting using only the students' mother tongue or the target language.

Teachers who work with bilingual students need to know how to use translanguaging to keep students' mother tongues while making lessons more engaging. Because they like using both languages in class, it can also help them improve in a second language. The study aims to give teachers, students, and researchers new ways to think about and use translanguaging.

Multilingualism is common all over the world, including in Nepal. Teaching is a difficult job that depends on the person, their knowledge, their instincts, and their surroundings. Teaching a language where people speak more than one tongue is even more challenging. Linguists, experts, and teachers talk a lot about multilingualism but can't agree on how it should be used in schools. Translanguaging, or using all of a student's language skills, is a way that researchers like Baker (2011) say that multilingual classes can help students learn better.

The main topics of this study are multilingualism, multilingual classes, and the use of translanguaging in the classroom. It shows how important it is to help language teachers deal with the problems in schools with more than one language. It's also helpful for people who train teachers to make training plans for language teachers.

The study also gives policymakers ideas on making better educational policies, helps curriculum designers make lessons important to the area, and helps material developers make the right materials. In general, it makes a big difference in the academic world.

### **Statement of the Problem**

There are mixed views on translanguaging. Some scholars believe there is a strong need for translanguaging because every student should start education in their first language (Salmona Madriñan, 2014). Mother tongue in learning added ownership and a sense of belonging. I also agree with Yadav et al. (2024), who said code-switching should be used in language teaching. The most extraordinary technique to teach a child in their early years is to use their mother tongue. Thus, this must be done. In this condition, my concern is practice in the field. Is English correctly practicing translanguaging in a classroom? What challenges do they face during translanguaging since classrooms are multilingual? These questions lead me to study this study.

Similarly, scholars advocate for the mother tongue in early education. Larsen-Freeman (2009) believed in making concepts clear, allowing pupils to ask questions in class, and explaining grammatical structures. It is unquestionably required to speak the mother tongue. Likewise, Shrestha (2021) viewed L1 in a second language classroom as helping in diversity management and breaking the concept of monolingualism. EMI is believed to be a means of quality education, but its practice in the field does not prove it (Bastola & Hu, 2022). They also believed that implementing EMI burdens teachers and students without preparation. The usage of local/indigenous and even national languages is in danger due to the phenomenal rise of the English medium of instruction (EMI), which threatens their survival (Choi, 2020). In this context, many questions came to my mind. Are our teachers well-trained to teach in EMI? Are our students uplifting learning levels without using the local language? How do English teachers use their mother tongue in English language classes? These questions led me to conduct this study.

After analyzing the previous studies, no one claimed that translanguaging is useless. The mother tongue is encouraged. Our language policy also suggests we preserve and develop our indigenous languages. English teachers here in Nepal, especially in

public schools, use translanguaging. However, they may not be aware of that, so in this particular context, I wish to dig out our English teachers' experiences with translanguaging.

Regarding Nepal's English language policy, the Ministry of Education (MoE) revised its teaching guidelines in 2003, making English compulsory from the first grade instead of grade four (Curriculum Development Center [CDC], 2008). Furthermore, the MoE requires teachers to teach English in English. In 2014, the MoE introduced a policy for English as a Medium of Instruction (EMI). However, this policy has been criticized for overlooking practical challenges. Davies (2007) observed that many English teachers in Nepal lack sufficient proficiency in the language.

Additionally, students from communities without exposure to English are often unprepared to learn the language entirely in English (Phyak, 2018). Scholars have also criticized Nepal's language policies as being poorly planned. At the same time, these policies have provisions for MLE and MTBE, highlighting the complexity of balancing linguistic diversity with educational goals.

As multilingualism becomes a matter of discussion in applied linguistics, researchers, language teachers, and educators took it differently. Moreover, scholars have discussed language pedagogy, methodology, and approaches in detail. Some favored monolingual language teaching approaches such as EMI or only target language in language classrooms. In contrast, others stood in favor of using multilingual approaches such as translanguaging and multimodality.

Translanguaging refers to using multiple languages fluidly in educational settings, allowing students to leverage their home languages alongside the target language. This approach provides a supportive environment where students can utilize their entire linguistic repertoire, enhancing their academic and social development (Cummins, 2009; García, 2014). Moving away from monolingual instructional methods is believed to open up opportunities for effective bilingual strategies that facilitate cross-language transfer.

Research indicates that translanguaging not only aids in language acquisition but also fosters a deeper understanding of content. For instance, students often feel more confident and engaged when they can express their knowledge in their home language before transitioning to the target language (William et al., 2018). Observations in

secondary-level English classes show that teachers and students frequently employ multiple languages during instruction, contradicting the notion of strict English-only policies (Joshi, 2023).

However, implementing English Medium Instruction (EMI) policies in multilingual contexts like Nepal raises concerns. Critics argue that such policies may overlook the rich linguistic diversity in classrooms, potentially marginalizing students who do not speak English as their first language. Emphasizing translanguaging practices could better align educational approaches with the realities of multilingual classrooms, ultimately benefiting both teachers and students.

Joshi (2023) also noted that foreign language teachers often employ multiple languages. These insights, combined with my own experiences in multilingual classrooms, inspired this research. This study investigates why secondary-level English teachers in Nepal use translanguaging, how they implement it, and their perceptions of its role in teaching.

### **Purpose of the Study**

This study explores the secondary-level English language teachers' perception and experience of practicing translanguaging in Nepal.

### **Research Questions**

This research study intends to answer the following research questions to meet the purpose:

1. How do secondary-level English language teachers understand translanguaging?
2. How do English language teachers practice translanguaging in the classroom?

### **Delimitation of the Study**

This study is delimited in the kind of experiences that teachers go through while practicing translanguaging in teaching the English language with a narrative inquiry. This study is based on Vygotsky's sociocultural theory and is confined to English teachers in secondary grades in a specific educational environment. The findings are thus very context-bound and cannot be treated in a general sense. It brings to the fore, right away, individual, educational, sociocultural, identity, and policy pathways of translanguaging without pitting them against monolingual modes. The method used is the qualitative narrative inquiry design, with a deliberate effort to avoid quantitative data and

experiment methods of research. This study also comes out with the experiences that English language teachers have had or are having with translanguaging today but will not trace longitudinal changes over time. The study itself, in terms of language, is limited only to the use of English and local languages in instruction within the classroom process, without any wider multilingual interactions besides the school. In so doing, these delimitations realize an attempt to focus on the research problem with in-depth exploration while recognizing its scope and limitations.

### **Chapter Summary**

This chapter includes the research on teachers' experience of translanguaging in English teaching, and it begins with my reflection on translation, code-switching, and translanguaging. This chapter also includes a background, rationale, and problem statement overview, focusing on the tension between Nepal's English Medium Instruction (EMI) policy and the multilingual character of classroom settings. The study explores secondary-level English teachers' practice and the concept of translanguaging to respond to how the teachers practice. Moreover, it conceptualized translanguaging in instruction. Teachers' conceptualizing translanguaging and implementation in classrooms in multilingual environments are research question concerns. The chapter concludes by outlining the context of the study to secondary-level government schools of Chitwan District through narrative inquiry to provide situated knowledge.

## CHAPTER II

### LITERATURE REVIEW

This chapter consists of a review of relevant literature in the field of study. I first presented a thematic review on translanguaging, a global perspective on bilingual education, social-cultural theory, and language policy in Nepal. Then, I present an Empirical review and Research gap followed by a conceptual framework.

#### **Translanguaging in Language Classes**

Translanguaging means the use of available languages in communication. Mazzaferro (2018) defines it as everyday communication using languages with specific processes. It is a complex process as the level and status of language are sensitive in everyday communication and attached to human identity. Translanguaging is a language practice where bilingual individuals utilize their linguistic resources to communicate rather than separating their languages. It involves using different languages and language varieties interchangeably and fluidly to make meaning and communicate effectively.

The linguist Ofelia García and her colleagues coined the word Translanguaging in 2009. It has since gained attention in education to support multilingual students and promote their linguistic and cultural diversity (García, 2014). One needs proper knowledge of using language in diverse situations because improper use of language violates social rules and systems. In line with this, Heltai (2023) considered it a well-known notion to characterize multilingual activities, language policy, and language pedagogy research. Translanguaging in learning a second or third language in diverse L1/L2 backgrounds helps understand the ideas of students and teachers to teach. The skills and attributes of language are easy to learn through translanguaging, according to Nagy (2018). In this way, using multiple languages in communication is common, which we call translanguaging. In the Nepalese context, we are practicing translanguaging.

From another perspective, languaging is a process of interacting and making the meaning of interaction (García & Wei, 2014): we use different languages in different situations, which is translanguaging. Similarly, language is a suitable means of creating good relations with people in the world (Vogel & García, 2017), where one needs good

practice in different languages to make meaning situationally. Taking this concept in language teaching, a student with one language system compares and contrasts with a new language that gives learning, which we call using available linguistic resources (Moore, 2013) to learn new and target language. Learning structure and knowledge of the target language is typical in language class (Cummins, 2009). In-class is a discursive and holistic practice of making meaning for students of diverse linguistic backgrounds (Mateus, 2016).

Translanguaging in Nepal is well practiced, but there is little research on the number. Phyak (2018) reported that implementing translanguaging practices can effectively leverage students' existing linguistic knowledge and literacy skills to facilitate a deeper understanding of the subject matter, maintain classroom momentum, and enhance the negotiation of meanings in classroom interactions. This approach challenges the limitations of monolingual classroom pedagogies and suggests translanguaging as a beneficial alternative in Nepal's multilingual education context. Further, translanguaging in Nepal involves flexibly and strategically utilizing multiple languages in educational contexts. It acknowledges the diverse linguistic backgrounds of students and encourages the integration of local languages alongside English in classroom activities (Sharma, 2018). However, challenges such as the dominance of English as the primary medium of instruction and the need for systematic support for translanguaging practices are highlighted. Overall, translanguaging in Nepal promotes inclusive and effective educational environments that value linguistic diversity.

### **Translanguaging and Global Citizen**

Translanguaging is a pedagogy that employs all the languages that students speak. Translanguaging assists students in becoming global citizens by enhancing their proficiency in various languages, cultural understanding, and critical thinking. Translanguaging is an excellent pedagogy for the contemporary interconnected world, where effective communication between languages and cultures is crucial. Translanguaging enables students to employ numerous languages in the classroom, assisting them in utilizing all they know about language. Translanguaging helps students learn languages more effectively and prepares them for multiple-language situations, which is a significant aspect of being a global citizen. García and Wei (2014) state that

translanguaging "maximizes students' communicative potential and prepares them for a world where multilingualism is the norm" (p. 67). By employing all languages, translanguaging assists students in moving between languages and contexts, which is a significant ability for global communication.

Translanguaging acknowledges and appreciates students' cultural backgrounds, promoting respect for other cultures. Translanguaging is a way that assists students in learning about numerous cultures and perspectives, which is essential for being a good global citizen. Creese and Blackledge (2010) explain that translanguaging "creates a space where students' identities and cultures are recognized and valued, fostering a sense of belonging and mutual respect" (p. 112). By appreciating language and cultural diversity, translanguaging assists students in communicating effectively and nicely in various contexts. Translanguaging also assists students in considering how language is connected to power. Learning about how languages function in multiple contexts makes students more conscious of social and cultural differences. This consciousness is essential for global citizens who must handle complicated international problems. Canagarajah (2011) explains, "Translanguaging empowers students to question linguistic norms and hierarchies, fostering a critical mindset that is essential for addressing global challenges" (p. 8).

We need to communicate effectively and adapt language to various people and contexts. Translanguaging assists learners in speaking wisely and adjusting to multiple languages. Translanguaging is necessary for being a good global citizen since it helps individuals to collaborate and link various languages and cultures. García (2014) states that "translanguaging prepares students for the fluid and dynamic communication practices of the 21st century" (p. 140). Briefly, translanguaging assists in making global citizens by developing various language skills, enhancing cultural awareness, enhancing critical thinking, and providing learners with what they require for international communication. By employing multiple languages and promoting inclusive practices, translanguaging assists in accomplishing the objectives of global citizenship education, enabling learners to thrive in an interconnected world.

### **Why Translanguaging**

Recent studies highlight the importance of using learners' first language in acquiring additional languages, though the "target language only" approach persists in classrooms (Vogel & Garcia, 2017). Translanguaging, which uses multiple languages as a resource, benefits learners and educators. It also creates a safe environment that values students' identities and cultures (Martin–Beltran, 2010).

Translanguaging challenges monolingual teaching norms, emphasizing the integration of learners' entire linguistic repertoire rather than striving for native-like competence (García & Lin, 2016). It bridges divides between languages and empowers learners, particularly those from minority groups, by supporting linguistic and cognitive development (Otheguy et al., 2015). This approach also reconsiders the role of the first language in learning additional languages (Creese & Blackledge, 2015; Garcia, 2009, as cited in Nambisan, 2014).

Translanguaging is flexible, allowing teachers and students to freely use their languages in and out of classrooms (Nambisan, 2014). It nurtures linguistic proficiency and content understanding, making it a powerful strategy to empower students and acknowledge their diverse knowledge (Nambisan, 2014).

### **What Makes Translingual Special**

Translanguaging is distinct in that it recognizes and mobilizes the whole linguistic repertoire of the learners to render learning inclusive, dynamic, and productive. Unlike traditional language teaching practices that set up firm borders between languages, translanguaging allows for the flexible use of all languages by the learners, resulting in greater comprehension and engagement. García and Wei (2014) describe translanguaging as a "pedagogical practice that makes best use of students' communicative potential," enabling learners to tap into all their linguistic resources in making meaning and problem-solving (p. 67). The practice is highly effective in multilingual classrooms as it authenticates students' home languages and cultures, creating a sense of identity and belongingness (Creese & Blackledge, 2010). Translanguaging also facilitates cognitive and academic development by encouraging critical thinking and creativity. Canagarajah (2011) argues that translanguaging enables students to "question linguistic norms and hierarchies," acquiring a crucial mindset for handling multilingual and multicultural

contexts (p. 8). It also encourages equity in learning by bridging the gap between students with varying language skills, enabling all learners to participate constructively in class (García, 2014). Translanguaging is unique because it breaks rigid language boundaries, promotes inclusivity, enhances cognitive and academic capacity, and provides equitable learning opportunities. Hence, it is a revolutionary approach to multilingual education.

### **Sociocultural Theory: Theoretical Framework**

Vygotsky's sociocultural theory asserts that cognitive growth is fundamentally anchored in social interactions and cultural environments, highlighting the collaborative essence of learning (Vygotsky, 1978). The Zone of Proximal Development (ZPD) is fundamental to this theory, delineating the disparity between what learners can achieve autonomously and what they can accomplish with assistance from more competent individuals (Vygotsky, 1986). Language is an essential cultural instrument that influences cognition and enables communication (Vygotsky, 1986). Educators can utilize translanguaging to harness students' varied language experiences, thus enhancing their learning and fostering greater understanding and participation in the classroom (García & Wei, 2014).

Vygotsky's sociocultural theory offers me a significant framework for examining teachers' experiences with translanguaging in English instruction, highlighting the impact of social interaction and cultural environment on language acquisition. Vygotsky (1978) asserts that cognitive development is primarily a social phenomenon wherein knowledge is collaboratively generated through interactions with more knowledgeable individuals. This corresponds with translanguaging, wherein educators and learners utilize their complete linguistic repertoire to enhance learning (García & Wei, 2014). The Zone of Proximal Development (ZPD) underscores the capacity of learners to attain advanced comprehension with the assistance of their educators (Vygotsky, 1986). Translanguaging enables educators to facilitate students' learning by offering essential linguistic aid in the Zone of Proximal Development, thus enhancing understanding and involvement.

Furthermore, Vygotsky underscores the significance of cultural instruments, particularly language, in influencing cognitive processes (Vygotsky, 1986). By integrating students' home languages with English, educators can employ cultural resources that align with their students' identities and experiences, thus enhancing the

educational atmosphere. Consequently, Vygotsky's sociocultural theory provides an essential framework for analyzing and interpreting educators' experiences with translanguaging, highlighting the interrelation of language, culture, and cognition within the classroom environment.

### **Translanguaging Strategies in Nepal**

Adhikari and Poudel (2024) researched teachers' attitudes towards translanguaging in ELT in Chitwan, Nepal, where teachers used methods like code-switching and translating core concepts to ensure maximum learner engagement and creativity (García & Wei, 2014). Neupane (2021) researched translanguaging in tests in higher education, revealing that students mixed languages (e.g., English and Nepali) and used hybrid language tools to communicate complicated ideas, disproving monolingual policies (Canagarajah, 2011). Phyak (2018) examined teacher agency in EMI environments, and they found strategies such as using bilingual textbooks and integrating students' mother tongues to facilitate understanding and inclusion (Creese & Blackledge, 2010). These studies demonstrate that translanguaging produces inclusive, participatory, and effective learning environments, particularly in multilingual environments, and resists rigid language policies and promotes inclusive education.

### **Why EMI is a Failure**

Teaching in English as a medium of instruction (EMI) involves learning subjects such as math or science using English in schools and universities. This is usually practiced in nations where English is not the dominant language. EMI is standard because it enables students to learn English and prepare for international opportunities. Nevertheless, it might not suit everyone. There are numerous reasons why EMI may not be effective in most situations. Most students and teachers struggle with English abilities. If students are poor in English, they might struggle to comprehend complicated topics instructed in English. This can make learning difficult and frustrating. For instance, Macaro (2018) states that English Medium Instruction (EMI) can make classes difficult for students to comprehend, particularly in topics that require solid thinking and language abilities. This can result in poor grades and even cause some students to drop out.

EMI worsens educational disparities. Weaker or less English-educated students tend to do poorly in EMI programs, while others are left behind. This widens the gap

between rich and poor students. Kirkpatrick (2014) states that EMI can exclude many students, particularly in developing nations where not all students have an equal opportunity to study English. This makes education less equal for all. Instructors also face issues with EMI. Teachers lack good English proficiency or have not received training to teach their subjects in English. This makes teaching less effective because teachers pay more attention to the language than assisting students in comprehending the topic. Dearden (2014) states that, without training, EMI can damage students' creativity and critical thinking since teachers may rely on memorization rather than promoting deeper learning.

Another issue is that EMI may damage local languages and cultures. They may neglect or de-emphasize local languages by teaching solely English in schools. This may cause a loss of cultural identity and make students feel disconnected from their roots. Phillipson (2016) cautions that EMI may bring about "linguistic imperialism," in which local languages are discarded and eventually lost. Finally, there is little evidence that EMI works effectively. Governments and schools implement EMI because it appears to work, but little evidence exists that it aids in learning English proficiency. Kirkpatrick (2017) states that the development of EMI tends to be based on beliefs and not solid evidence, and its advantages are not always evident. In short, EMI can be helpful in certain circumstances, but it is unsuitable for everyone. Issues such as language difficulties, injustice, teachers' limitations, loss of culture, and insufficient evidence indicate that EMI has numerous disadvantages. Rather than applying EMI everywhere, governments and schools should consider other alternatives, such as English and local language teaching, to assist all students in learning better and being included in society.

### **Empirical Review**

In this section, I review previous studies on translanguaging and its pedagogical applications.

Adhikari and Poudel (2024) also offered a paper on teachers' practice and attitude toward translanguaging in ELT in Chitwan, Nepal. A mixed-methods approach was used, and data were gathered from practicing teachers with a B.Ed. English majors from private and government schools. Because of the COVID-19 protocols, data were collected through questionnaires first and then interviews and focus group discussions. Findings

revealed that the instructors favored translanguaging and appreciated its potential to nurture students' creativity and interest and engage them in class. Instructors found utilizing the students' home languages difficult, particularly in multilingual settings. The research indicates translanguaging's potential to enhance participatory and inclusive ELT pedagogy.

Neupane (2021) wrote about translanguaging in content testing at Nepalese universities. Based on policy documents, test response papers, and interviews with teacher educators, the study established the usage of translanguaging by students to respond to test items against monolingual English policy. Teachers considered procedures as attempts to make content communication work, an indication of bottom-up resistance against stringent language ideologies.

Phyak (2018). Adopted an ethnographic study design. The study followed three basic-level teachers, who collected data from classroom observations, field notes, and interviews. Research findings supported teachers in implementing translanguaging strategies, i.e., bilingual textbooks and using students' mother languages, to attain linguistic requirements in EMI classes. The exercise made the classes inclusive and facilitated multilingual learners to learn more. Policy intervention and professional development training of the teachers in translanguaging for EMI classes are suggested in the research to facilitate improved learning gain in multilingual classrooms.

Moody and Matthews (2020) highlighted how translanguaging dismantles language barriers between Spanish and English, recommending its classroom use to support struggling second language learners. Andrei et al. (2020) examined the introduction of translanguaging to pre-service teachers, revealing challenges in bridging academic and practitioner approaches in language education. The experiences of three preschool teachers working with international students, finding that translanguaging effectively bridges communication gaps.

Choi (2020) analyzed multilingual learners' experiences, finding that out-of-class translanguaging activities significantly enhance language learning. Nambisan (2014) revealed a gap between teachers' positive attitudes toward translanguaging and its limited classroom implementation in Iowa, indicating its potential despite challenges.

Mazak and Herbas-Donoso (2014) documented translanguaging strategies in a bilingual science course in Puerto Rico, emphasizing their role in engaging students and integrating them into scientific discourse. Joshi (2023) found that translanguaging simplifies content, fosters interaction, and motivates students in higher education in Nepal.

Alzahrani (2019) observed that international students use their first language to enhance their English writing skills, though some perceive it as a hindrance. Yuvayapan (2019) reported that Turkish EFL teachers use translanguaging to aid low-proficiency students and manage classrooms despite institutional resistance. Charamba (2020) demonstrated significant academic improvement in bilingual science classrooms in Zimbabwe using translanguaging interventions. Aoyama (2020) showed that Japanese students used L1 during English communication activities for strategic and instructional purposes.

Kokkini et al. (2020) highlighted translanguaging's benefits but noted its limited use, reflecting varying perceptions across contexts. García and Lin (2016) revealed that high school ESL students bridged home and school languages through translanguaging, enhancing critical thinking.

Phyak (2018) emphasized the need for translanguaging pedagogy in Nepal's multilingual context, while Williams et al. (2018) found it fostered writing skills and community in U.S. college composition courses. Sah and Kubota (2022) discussed how South Asian EMI classrooms use translanguaging as a coping strategy, advocating for critical translanguaging to challenge linguistic hierarchies.

These studies demonstrate the transformative potential of translanguaging while addressing its challenges and implications in various educational contexts.

### **Research Gap**

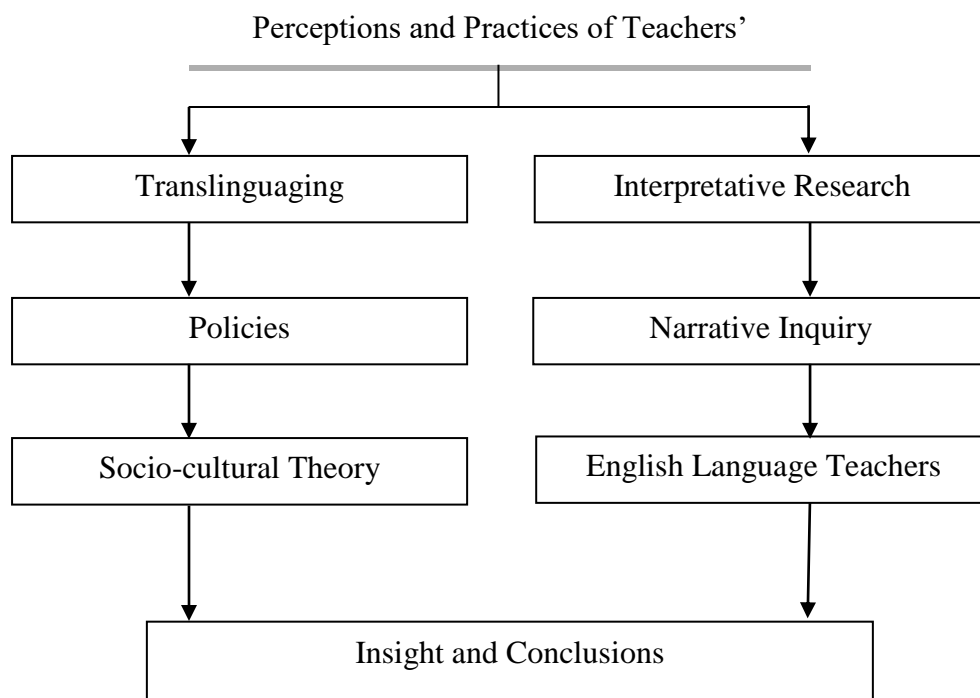
Going through the previous literature, scholars and researchers studied different aspects of translanguaging like pathways to becoming a culturally responsive teacher (Moody & Matthews, 2020), introducing translanguaging to pre-service teachers (Andrei et al., 2020); translanguaging critical literacy development in ESOL adult classes and multilingual learners learning about translanguaging (Choi, 2020). All the studies are done in a foreign context. In this way, previous studies related to translanguaging, its

effectiveness, and experiences were conducted in an unfamiliar context. I conducted this study in our context and the researcher's working place, Bharatpur Chitwan. So, I attempted to research in this area.

## Conceptual Framework

**Figure 1**

*Conceptual Framework*



### **Chapter Summary**

This chapter presents the literature on translanguaging, bilingual education, sociocultural theory, and language policy in Nepal. The first section is a thematic review regarding translanguaging, which states that it can create more inclusive and dynamic learning environments with fuller use of the learners' entire linguistic repertoire. The following section deals with the paradigm of bilingual education in the world. It states that applying translanguaging prepares students to be global citizens through the development of multilingualism, cultural consciousness, and critical thinking. It also respects a sociocultural study that postulates the role of social interaction and cultural tools—particularly language—in cognitive development, together with the activity of translanguaging. The third section of this chapter primarily focuses on the language policy in Nepal by pointing to the apparent contradiction between English Medium Instruction and the growing demand for translanguaging in the multilingual classroom. Finally, an empirical account was shared with previous studies that were carried out involving translanguaging, along with the gaps identified in the literature and envisaged practice in the school contexts of Nepal for the promotion of educational equity and inclusion.

## CHAPTER III

### METHODOLOGY

In this chapter, I presented a detailed description of the methodological process I employed in my study. I started with philosophical considerations. Then, I briefly discussed how narrative inquiry is appropriate for my research. Later, I highlighted the concern of ethical consideration and quality standards. The chapter concluded with a summary.

#### **My Philosophical Position**

In this section, I describe my philosophical assumptions to understand better what constitutes the knowledge I have associated with my research. Cohen et al. (2011) assert that all qualitative researchers are philosophers (p. 12). As a narrative researcher, I cannot simply be a technician with the skills and knowledge of how to do research. As a storyteller, engaging in qualitative research has been like walking through a swampy plain fraught with difficulty, challenge, complexity, and confusion in my journey of narrative research. I have insight into problems from the research questions to the data collection procedures (Creswell & Poth, 2017).

#### **Ontology**

Ontology is the study of knowledge in existence. According to the situation, knowledge can be different for a particular person. Realities can be different from person to person. One thing can be true for me, but the same cannot be true for another person. Time, place, and context make that different. The same situation can be perceived differently by people. Creswell & Poth (2016) stated that researchers embrace multiple realities when conducting qualitative research. Paradigm shifts can influence the ontological aspects. It gives the researcher a point to start the research work with a different realization.

I believe in multiple context-dependent and context-dependent realities because English language teaching might not be the same situation for another English teacher in another class. I believe in the coexistence of individuals' experiences and situations (Van

Manen, 1991). Likewise, the context is interpretive. I think teachers' experiences are a central factor for practical teaching-learning activities.

### **Epistemology**

Epistemology is a branch of philosophy. It shows how knowledge is built. It helps us to understand how knowledge is understood and constructed. Creswell and Poth (2016) stated, "...conducting a qualitative study means that researchers try to get as close as possible to the participants being studied." (p.55). I had a close look at the subjective evidence.

The epistemology of this paradigm is inter-subjective knowledge construction. The knowledge was generated based on the reflection of the content as well as the views. Interpretive understanding of the other is produced through a prolonged process of interaction undertaken. I believe that realities are formed from the constructivist approach (Bhattacharjee, 2015), as every individual has their own experiences in their day-to-day life. The meaning-making process emerges through interaction and discourse.

### **Axiology**

Axiology is one of the branches of philosophy related to values and ethics. Creswell and Poth (2016) stated, "...the inquirers admit the value-laden nature of the study and actively report their values and biases as well as the value-laden nature of information gathered from the field." (p.55).

I respect participants' ways of thinking, perception, and understanding of the world. Their thoughts and beliefs are not value-free. They are rather value-led. I value each individual. The truth is greatly affected by the individual perception in the meaning-making process in the world. In my research, I valued all four secondary English teachers and how they are experiencing translanguaging positively or negatively.

### **Interpretive Research Paradigm**

I employed an interpretive paradigm under which the narrative inquiry approach was adopted. The interpretive paradigm helps me understand society through its norms, traditions, and cultural values. As Collins (1998) writes, interpretivism is associated with the philosophical position of idealism.

This study aims to explore teachers' experiences with translanguaging in English language teaching through a narrative inquiry driven by Vygotsky's Socio-cultural theory.

The focus lies on English teachers at the secondary level within a specific educational context to not allow broad generalization of the findings but only to make them exact. This research considers several aspects by using educational, sociocultural, identity, and policy dimensions of translanguaging without making comparisons with monolingual approaches.

The study assumes an interpretative paradigm in narrating the stories of teachers to make sense of them within their contexts. It proceeds from the angle that teachers and students have individual perspectives in translanguaging that reality is shaped by and shares this assertion with Neuman (2016). Since the classroom teaching and learning experiences differ for individual participants, this paradigm postulates that the field data can be interpreted in many ways.

An interpretative paradigm enhances checking of the teachers' experiences, engagements, and understanding in the socio-cultural context (Hammersley, 2013). It does so without attempting to quantify data, for it deals with constructing detailed investigations on knowledge construction relative to subjective experiences (Cohen et al., 2011). Therefore, I am an insider researcher who engages with the participants to understand their realities through in-depth discussions. For this reason, I maintained prolonged interactions through which I tried to explore their inner beliefs, practices, and emotions concerning societal and classroom contexts. Following Creswell et al. (2007) notion that reality is dynamic and socially constructed, this research examines the ability of students to engage in an interactive English language teaching process, the practice taking into account the students' socio-cultural backgrounds. It is through immersing myself in the experiences of these teachers that I would be better placed to understand their perspectives, struggles, and successes. Interpretative research, as indicated by Medina (2020), helps one to see through the eyes of the participants and empathize with their experiences.

### **Narrative Inquiry**

As my study aims to explore the experiences of secondary-level English teachers on translanguaging, I used narrative inquiry. Human experiences happen in a sequence that we call a story, and they come out with the collaboration between researchers and participants (Montrose, 2024). This collaboration was in different periods, social settings,

and contexts, which helped with meaning-making. To make the meaning of these stories, there should be a particular procedure, a procedure which is a narrative inquiry that helps to analyze and narrate the stories of participants. Narrative inquiry enabled me to dig out these buried series of lived experiences. This narration is later interpreted and represented in a narrative form with some realities. To add more, narrative inquiry provided a rich framework to investigate how my participants experience the world expressed through their stories (Mertova & Webster, 2012). It helped me to play with participants' stories in a wide framework for meaning-making. In my study, I explore participants' stories of how they experience translanguaging. The storytelling process helped me dig out the ground reality in the blood of narrative inquiry. Therefore, narrative inquiry enabled me to explore secondary-level English teachers' beliefs, values, and perspectives toward teacher well-being. Finally, formal and informal talk can capture human experiences, complexities, and human-centeredness. Therefore, the stories of my research participants were the way to organize the human experience (Kim et al., 2015). This helped me to gather information through storytelling and explore their experiences. So, I have chosen narrative inquiry as a research method.

### **Research Site**

This research is a narrative inquiry into the teachers' experience with translanguaging to conduct this study. I chose the research site of Chitwan, where people migrated from all over Nepal can find heterogeneity in the class. So, the research sites were the schools where the translanguaging was used. For the selection of the particular school, I visited different schools and observed the classes and the language teaching methodology.

### **Research Participants**

This study is purely qualitative. According to the purpose of the study, I selected four public school teachers from Chitwan district. These schools were full of mixed-ability and heterogeneous students.

Each teacher possesses a distinctive story, shaped by their diverse backgrounds, beliefs, thoughts, schooling, home environment, culture, social norms, values, ethnicity, gender, age, and educational qualifications. They all share their birthplace, education, higher studies, inspiration for joining the teaching profession, and initial experiences as

educators. To ensure confidentiality, pseudonyms (Dipsan, Furba, Chandani, and Jaya) represent each participant.

### **Data Collection Tools**

These tools were utilized in In-depth interviews for data collection. In this study, I used the open-ended questions. By building the report, I got the responses, and open, open-ended interviews were free and flexible to gather more information.

I first met the principal of each school and got permission. After the principal's permission, instruction, and information, I talked to the English teacher about the ethical parts and purposes of the study. After getting the agreement of the English teacher, I did the interview. The again interviewing process is repeated repeatedly with ethical considerations in mind. The interview helped me to obtain detailed information on the lived experience of the participants (Kumar, 2009). During the interviewees-based base, I asked a series of questions to gather the required information

### **Meaning Making Process**

The paradigm of research determines the data analysis and interpretation of research data. Sequential processes of description, analysis, and interpretation (Creswell et al., 2007) were used to follow ethnographic data analysis. As Kumar (2004) suggested, the steps followed for data processing are gathering the raw data, editing it, coding it, and analyzing it. I adopted Clandinin and Connelly's (2000) framework of narrative inquiry methodology to construct the stories my four teacher participants told. The data collected was comprised of conversations and interviews (face-to-face and online). As noted by Clandinin and Connelly's narrative inquiry methodology uses a non-traditional approach to and format for data collection and reporting (Creswell et al., 2007), and based on approaches, I discuss some of the strategies of constructing stories that I implemented during my data collection process.

I collected data in narrative form. I repeatedly listened to the recorded interview until I got the relevant information for my study. In this process, I first collected information through observation and interviews. Then, I listened to the recorded information several times, and I transcribed all the information into English. Based on the information's nature, I coded them systematically. With the help of these codes, I created relevant themes. After that, I created relevant themes of information by considering the

research question and purpose, and the analysis was made in three processes: elaborate, classify, and interpret. After the analysis of the data, I made meaning.

### **Temporality, Specialty, and Sociality**

Temporality is among the core principles of narrative research, where it is feasible for the researcher to grasp the lived experience via past, present, and future time horizons. During my research, I employed temporality to find out how my research participants' stories evolved, bearing in mind that experiences are dynamic and not static but get constructed and reconstructed continuously by paying attention to the temporalities of the stories. This agrees with Clandinin et al. (2011) emphasis on temporality as being a critical axis of narrative research because it has the potential to locate experience within the flow of time and hence gain an insight into how people construct meanings within their lives through a consideration of them in the context of their own futures and pasts.

Sociality mattered in narrative inquiry because it invoked the tension between social and personal circumstances. Throughout this study, I closely examined participants' sentiments, hopes, moral sensitivities, and broader social circumstances that framed their lives. This double attention allowed me to ask how personal stories are created from social norms, cultural habits, and social relationships. Clandinin and Connelly (2000) emphasize that narrative inquiry is relational, and my practice stayed faithful to this by establishing a socially constructed relationship with my participants. Through listening to their stories, I could make the dialectics between their inner worlds and outer social realities visible, providing a richer description of their lived experiences.

Space is another crucial element in narrative research, as it grounds the investigation in specific topological and physical locations. I centered my study on where the lives of my participants first occurred and their stories were told. This siting worked to ground their stories into actual, tangible environments, further deepening the investigation. Clandinin and Connelly (2000) believe that place is not just background but a participant in constructing experience. A focus on places where my participants' stories took place allowed me to have more appreciation for how the settings constructed their interactions, feelings, and perceptions. Focusing on place, temporality, and sociality allowed me to build an integrated narrative expressing their lived experiences' richness.

### **Quality Standards**

To establish trustworthiness and maintain the quality of the research, we should follow the quality standard measures. Every research should possess qualities like applicability, consistency, and neutrality. In this research, I was physically present at the research site and took the data to maintain the quality standard; I followed these criteria.

#### **Credibility**

Trustworthiness is established through credibility. Credibility refers to the time the researcher remains in the field. My research field and workplace are the same, so I observed them minutely. Most of the English teachers are well known we meet in the NELTA program. In this way, I collected the required information from the prolonged field engagement, and rigorous techniques and methods enhanced the credibility of this study.

#### **Reflexivity**

The research is based on the authentic data elicited from the target group. The study examines one's non-beliefs, judgments, and practices during the research process. Participants' voices will be taken as a researcher. I was not biased, and my personal experiences, thoughts, and beliefs were not reflected during the study.

#### **Dependability**

It refers to the consistency and reliability of the research findings and the degree to which research procedures are documented, allowing someone outside the research to follow, audit, and critique the research process (Sandelowski, 1986). In this research, all the procedures and measures of dependability were followed.

#### **Transferability**

It refers to the degree to which the result of qualitative research can be generated or transferred to other contexts or settings. From a qualitative perspective, transferability is primarily the responsibility of the one doing the generalizing. It is established by providing readers with evidence that the research study's findings could apply to other contents, situations, times, and populations. This study's findings could apply to academics, stakeholders, educational planners, etc.

### **Ethical Standards**

Research ethics establish the standards for conducting scientific investigations, emphasizing protecting participants' dignity, rights, and welfare. Adhering to ethical principles requires researchers to obtain informed consent, minimize risks of harm, ensure anonymity and confidentiality, avoid deception, and allow participants to withdraw from the study. In narrative inquiry, it is crucial to secure informed consent from individuals involved in the research, recognizing that this process is ongoing and involves continuous dialogue. A fundamental ethical obligation is to "not harm," particularly when working with vulnerable populations; therefore, researchers must carefully consider how their studies may impact participants. In my research, I assured participants that their well-being would be prioritized and they would not face any harm. Ethical considerations guided my research design and implementation, ensuring compliance with relevant codes and regulations.

### **Chapter Summary**

This chapter outlines the study's methodological approach, which employs an interpretive paradigm and narrative inquiry to explore secondary-level English teachers' experiences with translanguaging in Chitwan, Nepal. The research is grounded in ontological, epistemological, and axiological considerations, emphasizing multiple realities, inter-subjective knowledge construction, and valuing participants' perspectives. Data was collected through in-depth interviews with four public school teachers, focusing on their lived experiences, and analyzed through coding, thematic analysis, and interpretation. Quality standards such as credibility, reflexivity, dependability, and transferability were maintained to ensure the trustworthiness and applicability of the findings. The narrative inquiry approach provided a rich framework for understanding teachers' beliefs, values, and practices related to translanguaging in multilingual classrooms.

## CHAPTER IV

### PARTICIPANTS' NARRATIVE PORTRAYAL

In this chapter, I delve into the narratives shared by my research participants through insightful interviews. Each teacher possesses a distinctive story, shaped by their diverse backgrounds, beliefs, thoughts, schooling, home environment, culture, social norms, values, ethnicity, gender, age, and educational qualifications. They all share their birthplace, schooling, higher studies, inspiration for joining the teaching profession, and initial experiences as educators. To ensure confidentiality, pseudonyms (Dipsan, Furba, Chandani, and Jaya) represent each participant. These individual profiles offer a glimpse into the teachers' enriching journeys and professional growth, showcasing the profound impact of their stories in education.

#### **Dipsan: Persistent Person**

Dipsan, born and raised in a peaceful village in Chitwan, is a remarkable individual whose life has been marked by a passion for education, linguistic diversity, and cultural empowerment. As a devoted teacher and advocate for preserving indigenous languages, Dipen's story is one of determination and resilience as he strives to bridge the gap between different cultures through language education.

#### **Early Life and Inspirations**

When I met him in his school after the principal's permission, we decided to sit in the canteen and converse as there were no students after school. At about 4:30 PM, Dipsan ordered a cup of tea and requested to start with the expression, "*Let us start, sir; I need to go home a little early.*" I found a face thinking about something important he had to do after the conversation. I started with the purpose of that interview and asked about early childhood and education. Gazing through the beautiful scenario through the window, he narrated his childhood and remained silent, listening to his childhood memories. His first narrative was as follows:

*I completed my master's degree in 2065 BS, a significant milestone in my educational journey. Following my passion for teaching, I got an opportunity to reach out as a volunteer at the school where I now teach. One year ago, I joined*

*the school as an optional teacher, willing to positively impact the lives of young minds. Addressing the Tharu community, my mother tongue, Tharu, holds a special place in my heart. However, my linguistic abilities extend beyond my native language, as I am proficient in three different languages: Tharu, Nepali, and English. This linguistic diversity has deepened my understanding of various cultures and enabled me to create an inclusive learning environment where students from diverse backgrounds can thrive.*

Dipsan was born to a loving family in the heart of Bharatpur. Growing up, he was fascinated by the linguistic textile of the region, where Tharu, Nepali, and Tamang languages coexisted harmoniously. His parents, recognizing his keen interest in languages, encouraged him to pursue his passion and become a source of inspiration for others. He expressed what his father used to say,

*You keep an interest in learning many languages instead of learning content. I found it to be suitable for many reasons. I love my son working in the same field and encouraging others to preserve Indigenous languages like ours in this rapid development of English and Nepali.*

With his family's support, Dipsan pursued higher education and completed his master's degree in 2065 BS. Determined to make a difference in the lives of young minds, he embarked on a journey into the world of teaching. At a local school, Dipsan embraced his role as an optional teacher and dedicated himself to imparting knowledge to his students.

### **Positioning Linguistic and Cultural Diversity into Classroom**

Dipsan saw the importance of preserving cultural heritage and became an ambassador for the diverse traditions that enriched his village. From traditional dance performances to cooking pleasures, he shared the significance of each custom, instilling a sense of pride and cultural identity in his students.

“Sir, *china linus na (please have tea).*” The sound of the tea server disturbed our conversation as he talked about how he came into this field and prioritized the linguistic kind of thing. After having a cup of tea, we continued. I urged him to talk about his early day teaching and how he brought up the issues of language use inside the class and the

role of local languages in teaching the English language. He, with a sipping sound, narrated,

*In the initial days, given its diverse cultural perspectives, I faced many challenges in teaching the English language. As a teacher, I steer the diplomatic balance of imparting language and culture simultaneously, which can be problematic. In my experience, I have noticed that many students are unaware of the appropriate ways to speak, behave, react, and respond due to their distinct socio-linguistic backgrounds. Similarly, speaking English is particularly challenging for most students in multilingual classrooms. While some students appear motivated to speak, they struggle to express themselves effectively. Despite comprehending the content, they struggle to communicate in English. You know my classes were full of students with mother tongues: Nepali, Tharu, Hindi, and Tamang.*

He faced the unique challenge of teaching English in a multicultural setting. With students predominantly using Tharu as their mother tongue, he observed the struggles they faced in grasping the nuances of English. Undiscouraged, Master graduate Dipsan developed innovative teaching strategies incorporating local languages to simplify complex concepts and enhance comprehension. He said, *"I slowly and gradually become able to overcome these challenges."* I could not stop myself from asking how. And he answered,

*Let me tell you how I struggled and how I was able to address it somehow. To address these challenges, I employ a strategy of engaging my students with questions related to the text and encouraging them to share their thoughts. If they struggle to understand the text, I find it helpful to explain concepts using their mother tongue, Hindi, Tamang, and Tharu, as I know Hindi, Tamang, and Tharu. This approach proves beneficial as it bridges the comprehension gap and allows for a clearer understanding of the subject matter. Then, they also felt at ease and motivated.*

Listening to his beautiful thoughts and sipping tea, I enjoyed his commitment to teaching the English language in his mother tongue. Further, he added, *"I, from my heart, love pupils speaking different languages in class to understand the English language."* Throughout his career, Dipen remained deeply committed to empowering his students

and fostering a love for learning. He understood that education was not merely about teaching a language; it was a means to bridge gaps between different socio-linguistic backgrounds. He gave valuable life lessons, encouraging his students to embrace diversity and respect each other's identities. Regarding the use of language in class, he shared,

*Utilizing the mother language in teaching offers several advantages, especially when aiming for a comprehensive understanding of the text. When the topic is complex, I often use the students' local language, further facilitating their grasp of the content. By incorporating local languages when necessary, I strive to create an inclusive and supportive learning environment for my students.*

Dipsan believes in the advantages of utilizing students' mother tongue in education, as it facilitates a comprehensive understanding of the subject matter. When confronted with complex topics, he often incorporates the students' local language, further aiding their grasp of the content. Dipsan's approach is rooted in creating an inclusive and supportive learning environment where all students can thrive and succeed.

Dipsan's life is a testimony to the transformative power of education and cultural enlightenment. As a teacher, he imparted academic knowledge and fostered a deep sense of cultural identity and respect among his students. Embracing linguistic diversity, he encouraged students to freely express themselves in their mother tongues, promoting comprehension and self-confidence. Translanguaging became a powerful tool in his classroom, breaking language barriers and nurturing genuine interactions. His innovative teaching methods created a haven of linguistic freedom, where students celebrated their diverse backgrounds and found their voices amplified. In this way, I found Dipsan's journey to be an inspiring reminder of the value of cultural differences in fostering harmony and unity.

### **Furba: Passionate**

I started talking about Furba from his initial sharing when I asked him to talk about him. He had a break when I went to his school for an interview. He greeted us and asked us to sit in the office room as we had already decided to meet in the daytime on the phone. As he had to take classes after the break, we didn't speak much about informal

matters. Maintaining my voice after his permission to record, I asked, “Would you please tell me about yourself?” He replied,

*I am Furba, currently serving as a secondary teacher at Siddhi Binayak School in Bharatpur, Baseni, Chitwan. My teaching experience is nine years, including four years of instructing subjects other than English. I hold a master's degree in English (Med.), and I am proficient in four languages: Tharu, Nepali, English, and a bit of Hindi.*

Furba is an experienced teacher passionate about teaching and promoting linguistic and cultural diversity in the classroom. Born and raised in Madi, Chitwan, Furba developed a deep connection with education and languages from an early age. His dedication to teaching and belief in embracing diverse linguistic and cultural backgrounds have shaped his approach to education.

### **Early Life and Inspirations**

Growing up in Madi, Furba was exposed to a rich linguistic and cultural environment. Tharu's mother tongue was integral to his daily life and communication. As he ventured into his educational journey, he became intrigued by the power of language and its impact on learning. This fascination led him to pursue a master's degree in English (M. Ed.), setting the foundation for his career in education.

*I have completed my master's degree in English (Med.) and 9 years of teaching experience. My mother tongue is Tharu language, sir. I speak about four languages, sir. I talk to Tharu, Nepali, English, and Hindi a little.*

Furba's early experiences and exposure to various languages sparked his interest in teaching multilingual students. He saw the potential in using multiple languages to enhance understanding and communication. Additionally, Furba's upbringing in a culturally diverse community instilled a strong belief in preserving and celebrating cultural heritage. About his early classroom language, he shared,

*Most of the students used to speak the Nepali language. However, they have their mother tongue. I mostly use English as a medium of instruction. However, as needed, I also use Nepali, Tharu, and Magar sometimes for their sake. I also sometimes use Hindi.*

Despite being from a minority group, he did not lose hope and continued his teaching career.

Having a linguistically and culturally diverse environment, he pursued a master's degree in English (M. Ed.) and collected nine years of teaching experience. Fluent in Tharu, Nepali, English, and basic Hindi, his multilingual background fueled his passion for teaching multilingual students, emphasizing the power of language in learning. Raised in a culturally diverse community, he cherished cultural heritage. In his early teaching, he primarily used English but adapted by incorporating Nepali, Tharu, Magar, and sometimes Hindi to cater to student needs.

### **Positioning Linguistic and Cultural Diversity into Classroom**

On the first day, having a more extended conversation with Furba was difficult as it broke time. In the second conversation, I dared to ask a few questions about the classroom composition and his ways of dealing with linguistic and cultural backgrounds. That day, we met in the evening when it was already 4:00 PM, and almost all the students were moving toward their houses.

*"Madam, please look after the students. I am with a sir from KU, and we are going to the staff room."* Requesting one of the lady's staff of the school, Furba moved towards the staff room with a hurried lag. Then, we started talking about his classroom composition and his role in addressing diversity in the classroom.

Listening to the narratives of Furba, I knew that his teaching career began over nine years ago, and he has spent the last two years teaching English at Siddhi Binayak School. He has a unique perspective on teaching in a multilingual context, as he speaks multiple languages: Tharu, Nepali, English, and a bit of Hindi. His experience teaching various subjects, including English, further enriched his understanding of practical pedagogical approaches.

In the multilingual environment of Siddhi Binayak School, Furba seamlessly integrates different languages into his teaching approach. He recognizes the challenges of teaching English as a second language, especially when students have varying proficiency levels. He said,

*Challenges: Many challenges exist while using the mother tongue in the language classroom. Sometimes, what happens is that the exact meaning does not drown*

*when we teach them in English. As English is our second language, we cannot get a real test in English. As a teacher, I feel it is difficult to teach them in English because everything cannot be taught. They find it difficult to understand. There may be another challenge as well. If a teacher is unfamiliar with students' local language, that also may be a challenge for the teacher. Therefore, a multilingual context is complex.*

To bridge the comprehension gap, Furba employs translanguaging strategies. He encourages students to use their mother tongues when needed, enabling them to grasp complex concepts more quickly. This is clearly stated in his narration,

*Bringing and using their mother tongue in an English classroom is fruitful as it helps them understand complex words. Not all the time. However, it helps some when students struggle to understand English and Nepali. I allow them to use their local language, too.*

Furba believes in fostering an inclusive learning atmosphere where students feel comfortable using their languages. He incorporates activities that allow students to share the meanings of English words in their mother tongues. This approach not only enhances understanding but also encourages participation and creativity among students. He believed,

*Ummm, I allow them to use their own and local words to express the meaning. There are many problems. We can think from different dimensions to deal with their issue. We need to deal with the issue from the government side as well. We must start teaching English at the basic level to improve our teaching medium.*

Furba's commitment to linguistic and cultural diversity goes beyond the classroom. He advocates for a comprehensive approach that includes policy changes, foundational English teaching, and embracing students' mother tongues. He envisions a future where students' strong educational foundations empower them to excel in English and other languages.

In summary, Furba is a dedicated educator who believes in the transformative power of embracing linguistic and cultural diversity in education. His personal experiences and teaching expertise make him a trailblazer in creating an inclusive and effective multilingual learning environment.

### **Chandani: Dedicated Lady**

I visited Chandani's school and found her carefully checking a heap of homework in a beautifully decorated staff room. The school was in a green environment, with students playing outside happily. Chandani's commitment to teaching was apparent in how she reviewed each copy with care and attention to detail. Like other teachers after school, she was not hurrying to go home. It might be because of my arrival. When told about my educational journey, she said, "*Affule ta sir further study gardai payiyen (I could not continue further study), Family, children, profession all are challenging to manage by a lady.*" This shows that she is interested in higher education, and due to household chaos and professional responsibilities, she could not continue. "*Anyway, leave it, sir, please start.*" She permitted me to go with my business. I started with her early life and inspiration for teaching, then about classroom composition and professional challenges.

### **Early Life and Inspirations**

Chandani was born and raised in the town of Nipani-10. From a young age, she showed a keen interest in education and language, which would later become her life's passion. Her education journey began in 2069 BS when she began teaching at a secondary school. Her chosen subject of expertise was English, a language that would significantly shape her professional life. Regarding these, she narrated,

*I am Chandani and I am from Nipani-10. I teach in a secondary school. I have been teaching since 2069 BS up to grade 8. I teach English. I have been very interested in teaching since my childhood. I have been in this field for more than ten years. I have completed my bachelor's, not my master's degree, so far. I enrolled in a master's program but could not complete my thesis.*

While Chandani had completed her bachelor's degree, she was on the path to achieving her master's degree; however, her thesis remained incomplete. This demonstrated her commitment to continuous learning and personal growth, which she would later instill in her students. Chandani's determination and dedication to education were the driving forces behind her long and fulfilling teaching career.

### **Positioning Linguistic and Cultural Diversity into Classroom**

Chandani's teaching journey unfolded in a multilingual setting where her students came from diverse linguistic backgrounds. In her classroom, English was the medium of instruction. Still, she was acutely aware of the linguistic diversity among her learners, which is proved by her expression, *"They speak Nepali other than English. I have not heard anyone speaking in their mother language. Even though we have some students from different multilingual backgrounds, I have not noticed them using it."* Most of her students spoke Nepali, and while she encouraged the use of English, she also recognized the importance of accommodating their linguistic needs.

Chandani's approach was characterized by balancing English and the student's first language, Nepali. She understood that using local languages could foster better understanding, particularly during group work or when discussing cultural, geographical, or political topics. Chandani even allowed her students to use their Tharu language, demonstrating her openness to linguistic diversity in the classroom. Regarding this, she narrated,

*Most of the time, I use English as a medium of instruction. However, I need to use Nepali sometimes to make students understand. Umm, their first language is Nepali. They use the Nepali language when they don't feel comfortable. I need to learn the Tharu language. So, I request that they use either Nepali or English. But I understand Tharu as well. While teaching, I sometimes allow them to use the Tharu language to know their local words. Students prefer speaking in their mother tongue when doing any task in a group.*

Chandani acknowledged her students' challenges in using local languages in an English classroom, primarily the struggle to improve their English skills. To facilitate their learning, she occasionally translated teaching content into their local language, providing a bridge between their mother tongue and English. She recognized that a balanced approach, incorporating both languages, could be the most effective way to teach English, especially for students at different proficiency levels.

*My major problem in class is that I cannot teach them to speak English. Umm, they never use English. Their English cannot be improved; they only prefer their local language. So, there are the challenges. They never speak English. In my*

*class, I have found that they cannot share their understanding in English, so they prefer the local language.*

In Chandani's classroom, lessons came to life through the harmonious blend of languages. While she believed that English should be the medium of instruction for proficient students, she also understood that, for beginners, starting with simple words and gradually incorporating more English was essential. Chanda's teaching philosophy demonstrated a profound appreciation for linguistic diversity, and she knew when to employ local languages to enhance her students' comprehension. She shared,

*When I translate the teaching content into their local language, they feel easy and learn fast. They have to balance both languages side by side so that they can understand each other easily. The best way of teaching English is to balance both languages. The best medium of instruction can be English if the students' level is good. Students cannot understand easily if we always teach them in English. They also need to keep their learning private. We need to teach them from the beginning level with simple words. Leading in their mother tongue would be beneficial while teaching story time or group discussion. We need to use the local language for lessons related to culture, geography, and politics, as these topics can better be shared in the local language.*

Her approach to teaching was not only pragmatic but also rooted in a deep understanding of the significance of multilingualism. She believed encouraging students to use their mother tongues, a practice known as "translanguaging," could motivate and unleash their creativity. Through her dedication to creating an inclusive and linguistically diverse classroom, Chandani left an indelible mark on her students, inspiring them to embrace the richness of language and culture in their learning journey.

### **Jaya: Resourceful**

Jaya's path to teaching English shows how flexible she is and how much she wants to welcome students of all languages into her classroom. Growing up in different areas and attending different schools shaped her education, which changed her focus to English and Math after an impactful experience with a senior's job choice. With the help of teachers, she went to college to study education, even though she was worried about corruption in government jobs. Now that Jaya is teaching in Chitwan, a place with many

different cultures, she mainly incorporates her students' language backgrounds through English. However, she knows that using their original languages sometimes will help them be more creative and confident. Her story shows how important it is to be able to speak different languages and how important it is for teachers to know their students' languages to create good learning settings.

### **Early Life and Inspirations**

Jaya's childhood was a tale of movement and adaptation, having attended four different schools in various locations. Starting in a boarding school in Syangja, her educational journey took her to Pokhara and back to a public school due to limited private options. The shift to Nawalparasi in grade 9 introduced her to the Tharu community, igniting an interest in learning the Tharu language. Her experiences in the Tarai region revealed a different learning environment, marked by multilingualism within the classroom.

*I had an interesting childhood because I had joined four different schools. My primary classes were at the Boarding School at Syangja, and later, I joined Pokhara again. I had shifted back to public school because there was only a private school of up to 5. Again, we migrated to Nawalparasi in the ninth grade. In this way, I had different experiences. When I moved to Nawalparasi, I found some of my friends from the Tharu community. Later, I started to learn the Tharu language too. The Learning Environment in Tarai was slightly different, and the class was multilingual.*

The inspiration to become an English teacher came unexpectedly. Initially forced into science, Jaya's perspective changed when observing a senior contemplating a career as a science teacher. Opting for English and Math, despite finding the latter boring, she pursued a B. ED and aspired to join an M.A. in English. Guided by her English teacher, she continued with her M. ED and eventually became an English teacher at Syangja and later at Chitwan, steering her away from a potential path in government services due to familial concerns about corruption.

*I did not have a plan to be an English teacher. I was forced to take a science subject, but when I saw my senior who had completed B. Sc. As a science teacher, I wondered if this incident had changed my mind about not taking science*

*subjects. Later, I chose English and Math subjects. Although I was from the opt maths class, I found math the most boring subject. In math group, my marks in math were good after completing my B. E. I wish to join M.A. English. My English teacher at the bachelor's level convinced me to continue with my M.Ed. In the meantime, I had the opportunity to work as an English teacher at Syangja. After one session there, I joined the school in Chitwan. Most of my relatives are in Government Services and are pretty corrupt, so I chose this profession.*

### **Positioning Linguistic and Cultural Diversity in the Classroom**

Jaya's class is a vibrant mix of linguistic and cultural diversity. Despite the multilingual composition with students from Magar, Gurung, Tamang, and Tharu backgrounds, the medium of instruction is primarily English. Interestingly, Nepali is rarely used within the classroom, with students resorting to it mainly outside class hours.

*I have a multilingual class. But most of the time, our medium of instruction is English. We rarely use the Nepali language. My students are from the territory districts, so we have native speakers of Magar, Gurung, Tamang, and Tharu, but they don't use their language in class. They use Nepali most of the time outside their class.*

Concerning the space given to the mother tongue in class, Jaya acknowledges the linguistic diversity but admits to rarely using Nepali, primarily opting for English. Nepali is employed as a lingua franca when necessary, especially when interacting with students outside the formal class setting. She observes that despite diverse linguistic backgrounds, many students are not well-versed in their mother tongues, as Nepali takes precedence as their primary language.

*I rarely use the Nepali language. Mostly, I use the English language. My students are from different linguistic backgrounds, so I am unfamiliar with their language. In this situation, I use Nepali as a lingua franca if necessary. While dealing with them outside the class, we usually use Nepali. I have found that they are unfamiliar with their mother tongue because they use Nepali as their first language. Those from another district outside of Chitwan shared that they speak their language at home. I use my mother tongue, especially if it is necessary. I am not qualified in the Gurung, Magar, and Tamang languages. However, I can*

*speak the Tharu language. As an English teacher, if I can talk all my students' languages, it would be better than allowing them to speak their language.*

*Students' creativity will be enhanced if the teacher allows them to speak and write in their language when they are not so confident in using English, and only if that teacher is familiar with their language.*

Reflecting on the use of mother tongue or local language in a language class, Jaya expresses the limitation of her proficiency in Gurung, Magar, and Tamang but notes her ability to speak Tharu. She envisions an ideal scenario where she could speak all languages, allowing students to express themselves in their native languages. Jaya believes this approach would enhance students' creativity, especially when they lack confidence in using English exclusively. However, she emphasizes the necessity for teachers to be familiar with the languages of their students to implement this strategy effectively.

### **Chapter Summary**

This chapter explores English language teachers' perceptions regarding translanguaging in multilingual classrooms, highlighting its role in enhancing language acquisition, cultural appreciation, peer collaboration, and global citizenship. Teachers view translanguaging as a valuable tool to bridge comprehension gaps by leveraging students' native languages, fostering confidence, and creating inclusive learning environments. It also promotes cultural sensitivity and empathy by allowing students to express their traditions and values in their languages, enriching intercultural understanding. Additionally, translanguaging encourages peer learning and collaboration, enabling students to use their linguistic strengths to support one another in mastering English. Ultimately, translanguaging prepares students for global citizenship by developing multilingual competence, communication skills, and adaptability to an interconnected world.

### **Chapter Summary**

This chapter presented teachers' insight on translanguaging with respect to the enhancement of learning, cultural appreciation, peer collaboration, and global citizenship. For this reason, language teachers perceive translanguaging as a very valid means of making it possible for learners to express their views using their L1 and feel self-assured,

by so doing, creating a friendly learning environment. This makes it easier for learners to understand and express who they are and their essential values, thus promoting understanding among cultures.

## CHAPTER V

### ENGLISH LANGUAGE TEACHERS' PERCEPTION OF TRANSLANGUAGING

In this chapter, I analyze the English language teachers' perception of using translanguaging in language classrooms. This is related to research question one: how English language teachers perceive translanguaging. During the interview, participants (Dipsan, Furba, Chandani, and Jaya) shared different views on using translanguaging in language class. Based on sharing the participants' stories, I analyzed different themes. English language teachers perceive translanguaging as a tool to enhance language acquisition and practice cultural appreciation for language learning. Similarly, they perceive it as encouraging peer learning and collaboration and preparing for global citizenship. Finally, the chapter ends with a summary.

#### **Translanguaging: A Tool to Enhance Language Acquisition**

Translanguaging enables learners to use their first or mother language to comprehend and communicate in English. This supports the learning of English at a quicker pace by utilizing their earlier language ability. In teaching English in a multilingual setting, using the mother tongue and the target language to facilitate the learners is always fruitful (García, 2014). Practicing this helps teachers and students achieve language learning and teaching goals. In this regard, one of my participants, Dipson, said,

*I adopt the method of having reference questions discussed with my students in context to the text and requesting them to provide their opinions. If they cannot understand the text, it would be helpful if I explained it in their local language since I am familiar with Hindi, Tamang, and Tharu. This proves to be a good approach since it fills the understanding gap and makes them easily understand the subject matter. Subsequently, they felt safe and encouraged as well.*

From the sharing above, by acknowledging students' native languages and using them to explain concepts, the teacher bridges the comprehension gap, scaffolds learning, and boosts confidence (Utthavudhikorn & Soontornwipast, 2024). The teacher can motivate students to use various languages independently to enhance this plan. They

shouldn't only use words but also grammar and cultural allusions. Students can also note down keywords in both languages for quick reference. This will make the classroom a genuine multilingual classroom where all students' language abilities can be utilized.

In a classroom setting with varied linguistic abilities, students may find it challenging to comprehend contents in the target language; thus, using the mother tongue or the native language can function as a means for their better understanding of the contents and the target language. The conscious use of the mother tongue will result in high interaction with English among the learners. This aligns with Vygotsky's concept of interaction in language learning. Socio-cultural theory believes knowledge (language learning) is co-constructed between individuals (here students) (Kessler, 2013). When the students learn the target language quickly, they will be motivated to learn it effectively and successfully. However, the teacher must be aware of the unnecessary or excessive use of the mother tongue in the classroom so that it helps the learning process rather than hindering it (Medgyes, 2001). The excessive use of the native or first language may deter the acquisition of the target language. Furba, my second participant, added,

*Umm, bringing and using mother tongues in an English classroom is fruitful as it helps them understand complex words. It doesn't occur every day. It does assist a bit when the students struggle with English and Nepali. They can use their own as well. I prefer when the students speak multiple languages in class to learn English.*

The sharing above established an attempt to incorporate ideas of translanguaging in language teaching. It appreciates the utilitarian use of the students' domestic languages, such as Nepali and regional, to understand English. The prime aim remains to maintain a high proficiency level in English and creating a welcoming and comfortable classroom regarding various languages. It leaves scope for development. In this manner, Stevens (2020) also stated that the teacher could employ planned translanguaging activities by moving beyond mere translation. This could engage the students in translation and promote multilingualism through classroom activities. Through adopting these tactics, teachers can establish a dynamic translanguaging setting that effectively utilizes students' linguistic abilities to enhance language acquisition and foster respect for diverse cultures.

According to Madriñan (2014), using the mother tongue in English classrooms, when necessary, will help the students acquire both the native or the first language and the target or English language. Overall, translanguaging performs as a medium for better language acquisition. Students feel happy when they are allowed to use the language and feel comfortable with it while expressing themselves in the classroom when they find it hard to express themselves in English. To further elaborate on this, my participant, Jaya, said,

*Students' creativity will be enhanced if the teacher allows them to speak and write in their language when they are not so confident in using English, and only if that teacher is familiar with their language.*

The statement admits that translanguaging might help students be more creative by connecting familiar languages with self-expression. However, it primarily focuses on helping teachers understand instead of giving students more power. To properly use translanguaging ideas, the approach could be changed to put the focus on creativity from the students. Fostering creative writing in English and their own languages enables them to think and write in those languages. Acceptance of presentations in multiple languages can make them more engaged and appreciate the various languages spoken (Housel, 2020). These practices can enable teachers to establish an active learning environment where using multiple languages maximizes creativity. This lets the students explore their ideas freely and makes their language-learning journey more rewarding.

Translanguaging is in language learning, and it can help students understand better, feel more confident, and be more creative. By recognizing and using students' home languages with English, teachers can help them understand better, build on their knowledge, and make the classroom a place where everyone feels welcome. The text does talk about the benefits of translanguaging. However, it also stresses the importance of finding a balance and not relying too much on the original language, as this could make learning English harder. The text recommends that as we advance, translanguaging practices should focus on student-driven creativity and engagement, as well as activities that celebrate linguistic diversity and give students the tools they need to use all of their language resources to learn a language effectively. Using translanguaging ideas can make

language classrooms more active places to discover and promote language skills, cultural awareness, and student freedom.

### **Cultural Appreciation for Language Learning**

In this section, I discussed how cultural tools facilitate people to learn and convey information to people from various cultures based on the data. Language is a significant cultural instrument that assists individuals in thinking, speaking, exchanging ideas, perceiving meaning, and collaborating (Vygotsky, 1986). In my study, I interviewed teachers who implement translanguaging. They recognize it as a means of bridging learners and their own culture when acquiring a language. Appreciation for the learner's language helps them feel they belong and shows they are willing to learn. Numerous studies demonstrate how people can learn novel languages and cultures efficiently by implementing translanguaging (Ossa Parra & Proctor, 2021). By enabling pupils to employ their native language and English, teachers may foster a sense of belongingness and respect for various cultures in the classroom.

The learners may become perplexed and hesitant when they cannot express their thoughts and ideas, though they have many things to share. They become inexpressive due to their lack of competence in English. It happens while sharing about their cultures and customs as English may not consist of much vocabulary typical to their traditional cultures, and the students have a low level of command of English. Translanguaging can be the best idea in these situations where the learners can communicate their feelings fluently about their culture and traditions, resulting in intimacy and appreciation of their cultures (Dryden et al., 2021). In regards, Furba shared his experiences of using translanguaging while teaching about cultures as

*Sometimes, what happens is that the exact meaning does not drown when we teach them in English. As English is our second language, we cannot get a real test in English. This often happens when we are teaching about some cultures and festivals. Our traditional and typical rituals, costumes, and instruments may not have English terms. So, I use Nepali or my student's first language while having lessons on culture and festivals.*

Furba expressions demonstrated the importance of culture in language acquisition. Culture enables learners to appreciate and respect their own cultures. Furba

opted to use the indigenous Nepali language when talking about culture. This served to preserve the culture and make the language acquisition process simpler. Language serves to transmit culture. Language enables learners to remain in touch with their identity and learn about their traditions better. Also, according to Corbett (2022), individuals use their mother tongue to comprehend things and use English in day-to-day communication and bridging cultures. This illustrates how the teacher bridges language and culture and how language develops significant connections and appreciation of cultures.

In aligning with Furba, Chandani also admitted, *‘We need to use the local language for lessons related to culture, geography, and politics, as these topics can better be shared in the local language.’* She admitted that the local languages improve clarity, comprehension, and connectedness in culture, geography, and politics. The sharing illustrates how Indigenous languages assist in explaining significant matters by emphasizing clarity. It also demonstrates the advantages of learning and invites using indigenous languages to enhance understanding. She clarified the relationship between culture, politics, geography, and the interconnectedness of places and nations, indicating how such matters are best learned (McKay, 2002). Indigenous languages are thus highly significant in teaching culture, politics, and geography comprehensively and accurately. Likewise, in the conversation with Jaya, he started to comprehend. He shared,

*In my class, after learning that the students enjoy sharing and listening to their own culture and cultural objects, even in both languages, I began taking content about their culture. That made my work easy. Students are encouraged to share traditional stories or folktales from their culture in their language. Then, they translate the stories into English, discussing themes, characters, and cultural values. This cultural appreciation provides opportunities for language practice and comprehension.*

This sharing highlighted an effective way of teaching cultural awareness and language acquisition. The teacher fosters student involvement and participation by recognizing students' natural curiosity about expressing their cultures. The technique recognizes the importance of cultural expression and allows students to contribute stories and folktales in their native languages to explore cultural nuances that may be missed during translation. These stories are then reviewed in English so that students can contrast

and compare civilizations and also enhance their English. This method promotes diversity and gives children a sense of belonging and a framework for learning a language because English enables them to learn about and appreciate other cultures. To this effect, Li (2017) also revealed that the pedagogy of the teacher successfully incorporates cultural sensitivity and language learning so that students can attain linguistic ability and intercultural competence. In a similar line to Jaya, Dipsan also expressed his experience,

*We have students from various linguistic and cultural backgrounds in the class. We can promote language learning through their background. I occasionally pair or put the students with different linguistic backgrounds as language exchange partners. For instance, a Tharu-speaking student can be paired with an English-speaking or Nepali student. They can speak in turns in both languages, helping one another with language acquisition as they learn about one another's cultures. If students cannot share in English, I will help them in English. Additionally, celebrating cultural festivals in class helped engage them in language learning.*

Dipsan's presentation unmistakably demonstrated an effective model of linguistic and cultural diversity employed to optimize language learning in the classroom. Valuing students' diverse backgrounds, the teacher creates a welcoming community celebrating the heritage of all students, generating pride and belonging (Gray et al., 2018). Peer learning and collaboration are developed and fostered through language exchange partnerships that allow translanguaging when students utilize all languages to learn. Festivals such as Jitiya and Diwali (Nepali festivals) enable the students to introduce their traditions and customs in their languages, engaging them and teaching languages through translation and discussion. Similarly, De Sousa (2019) conceded that by welcoming students to actively contribute to the sharing of cultures, promoting multilingualism and intercultural understanding, the approach builds a dense and culturally diverse learning community in which students learn English together, celebrate their diversity, and acquire key intercultural competencies for global communication.

Furba, Chadani, Jaya, and Dipsan's pedagogy justifies the significance of linguistic and cultural diversity in language teaching. These teachers know how significant cultural sensitivity is in language teaching. They know that they need to be sensitive to children's cultures so that they can include them and involve them in class.

Teachers can facilitate the students' appreciation of cultures by translanguaging and asking the students to present cultural customs and narratives using their languages. Cultural functions and exchange visits enable the students to learn the language in a fun way and allow them to use English in addition to paying respect to their respective cultures. These approaches facilitate an active and dynamic learning process whereby learners come to appreciate and respond to other cultures and build their language. Learning a language may, in turn, make it possible for individuals to understand, care about, and communicate effectively in an increasingly globalized world.

### **Encourages Peer Learning and Collaboration**

The theme is directed by the concept of Vygotsky's sociocultural theory, which highlights that peer learning and collaboration are essential for language learning, as they facilitate the co-construction of knowledge and allow learners to negotiate meaning, share linguistic resources, and practice language in meaningful contexts (Vygotsky, 1978). According to several studies and in my personal experience, most students find it challenging to work in groups when they cannot be expressive or have the competence to communicate their ideas and thoughts. The students will become inactive and hesitant to work with other group members. Translanguaging can be an excellent tool to make every pupil contribute to the group. It does not let students become demotivated and hesitant just because they cannot communicate their ideas in English (Rerung, 2018). Regarding this, my first participant, Dipsan states,

*By incorporating local languages when necessary, I strive to create an inclusive and supportive learning environment for my students. When the topic is complex, I often use the students' local language, further facilitating their grasp of the content.*

The sharing of Dipsan above stated that using local languages in translanguaging environments is helpful for peer learning and cooperation. Making all students feel respected and capable via inclusivity sets the stage for collaboration. The teacher understands that local languages help students understand complex issues. The teacher employs local languages, but students can explain topics with gestures, drawings, or regional language explanations. Translanguaging allows students to investigate issues in their home languages and present their results in English, boosting peer learning and

collaboration (Yuvayapan, 2019). Empower students to explain and demonstrate in several languages to collaborate and appreciate their linguistic variety, boosting learning. These strategies help teachers build a dynamic translanguaging environment for student learning and collaboration. Similar is the view of Chadani. She presented her perception as,

*Translanguaging is a tool for collaborative learning. I sometimes allow them to know their local words using the Tharu language. Students prefer speaking in their mother tongue when doing any task. Assign projects where students can incorporate their native languages alongside English. For instance, students can create presentations about their cultures or countries, using a combination of languages to convey information. This encourages collaboration as students share their knowledge and learn from each other's presentations.*

Chandani deeply understands how translanguaging can help students work together to learn in the classroom. She makes the classroom a place where everyone feels welcome and involved by recognizing the worth of all languages as resources and letting students use their own, like Tharu. This method considers the students' language preferences and helps them build a basis for learning new things. Aligning with this notion, Martin–Beltran (2010) shared that adding multilingual projects also pushes students to work together, learn about other cultures, and communicate clearly, which makes learning more enriching and meaningful overall. Jaya, one of the experienced English language teachers, my participants shared a similar view as,

*Leading in their mother tongue would be beneficial while teaching story time or group discussion. During group discussions or collaborative projects, allow students to use their native languages alongside English to communicate and share ideas. This encourages collaboration as students can draw on their linguistic strengths to contribute to the conversation and support each other in understanding complex topics.*

Jaya's sharing highlighted how well the teacher used translating to help students work together to learn. Allowing students to use their original language, like Tharu, and recognizing the importance of all languages makes the classroom a place where everyone feels welcome and in control. This method not only considers how students prefer to

learn, but it also builds a strong base for understanding. In addition, students work together on bilingual projects, sharing cultural knowledge and learning how to talk to each other clearly (Martin–Beltran, 2010). So, the learning environment changes, encouraging active involvement and making learning more deeply easier. Connecting to this idea, Furba presented his view as,

*Using local language in class fosters peer teaching. I often practice translanguaging to encourage students to teach each other. For example, a student fluent in Nepali can explain a concept in Nepali to their peers who speak English, and vice versa. This reinforces their understanding of the material and promotes peer learning and collaboration. When students encounter difficulties understanding English instructions or concepts, allow them to clarify in their native language with their peers. This supports collaboration as students work together to ensure everyone's understanding, fostering a supportive learning environment.*

The sharing of Furba showed how translanguaging can help students teach each other and work together in the classroom. Through translanguaging, the instructor enables pupils to actively instruct one another, cultivating an atmosphere centered on the students. By engaging in reciprocal teaching and seeking elucidation in their native languages, students not only strengthen their comprehension but also make valuable contributions to the educational development of their peers (Van Keer, 2004). By fostering a supportive environment in which students are motivated to participate, inquire, and seek elucidation, this methodology ultimately results in a more vibrant and all-encompassing educational encounter for every student.

Summarizing the sharing of English language teachers, it is clear that translanguaging helps students learn from each other and work together in the classroom. When teachers use local languages, they create welcoming, helpful spaces where all students feel valued and able to contribute. Translanguaging lets students use their language skills to work together, explain ideas, and clarify directions. This helps students understand better and encourages them to collaborate and form communities. Teachers create lively learning spaces where students are active learners by using translanguaging

to get students involved and help them work together. All students can communicate, understand, and learn better when they translate.

### **Prepares Students for Global Citizenship**

Listening to students and using other languages apart from the target language promotes more learning, which helps in acclimatization to the international market.

Translanguaging gives students what they need to be autonomous learners. Students can acquire different languages through total immersion in their first and target languages. Translanguaging promotes autonomy, confidence, and cognitive development through the process. Besides that, it also fosters an appreciation of cultural diversity, helps to instill empathy amongst the pupils, and allows them to be effective communicators, all of which combine to make them world citizens. In using this on the participants who are sharing Jay, one of the participants was certain,

*As a teacher, I witnessed how allowing local and vernacular language empowers learners to become people who can adjust to the global market. A student, Jyoti, is in my classroom and speaks Nepali, Tharu, and Hindi fluently. During a group project with Indian students, she effortlessly integrated her multilingual skills, explaining complex concepts in English and translating them into Tharu and Nepali for her colleagues in class. This enriched our discussions from diverse perspectives and fostered a deep sense of cultural understanding and collaboration among the students.*

Through Furba's contribution, Joya's sharing exemplifies the central role of translanguaging in advancing language diversity, communications capacity, and intercultural, resulting in forming students as active members of our multilingual world. It also represented that using and learning multilingual capacity eases becoming a go-between between multicultural environments and building glocality. The teacher uses her entire language continuum to empower students such as Jyoti, who speaks Nepali, Tharu, and Hindi fluently. Jyoti effectively analyzes communication problems in teamwork by explaining topic areas in English and translating them to her co-workers. Combining other perspectives enhances discussion and enables cultural sharing and collaboration. Translanguaging enhances the prospects of students by embracing their native languages, eliminating communication barriers, and promoting primary multilingual skills for the

international market (Gobodwana, 2023). In essence, it provides a learning environment that appreciates diversity and equips students with skills to thrive in a world that requires understanding and cooperation. Translating Furba was no different, who believed the world started in the neighborhood. He narrated,

*I recall one of the students in the Tharu group facing problems with English and being reluctant to participate in class discussions or English speaking, writing, or listening exercises. On my way to approach and speak to him in his native language, Tharu, he gradually relaxed and explained his English problems to me. Based on his problems, I reduced the usage of the Tharu language within the class. I encouraged him by saying, "Bihad hainabudiya English tharujaisn siklauhi jhin darahu" "English is a language like Tharu; you can move ahead in it as you do in Tharu," which encouraged him. Slowly, his interest in learning grew, and he mastered English. I'm glad to see him thriving and engaging in foreign tours as a national and international presenter.*

This anecdote testifies to the effectiveness of translanguaging in establishing rapport. One Tharu student could not speak, write, and listen in English initially. But by talking with him in his indigenous Tharu language, you provided a comfort zone for him to feel at ease and share with you his worries. Having understood his initial apprehension, you moved seamlessly into English. Scaffolding in Tharu, for example, "*bad hainabudiya English tharujaisn siklauhi join darahu*" (*English can be acquired as Tharu, do not be afraid*), helped him and made him able to contribute. This translanguaging habit built his confidence and helped develop his English language skills (Mwinda & Van, 2015). His recent success as an international presenter demonstrates how respecting a student's home language can help them achieve their most significant potential in today's globalized world. Similarly, Chandani thought in terms of the use of language outside the target language the target language and help learners to adjust to the global market. She agreed,

*Although our local language will not be very supportive in foreign contexts, our students can understand and learn the target language using the local language. When we speak their mother tongue, they show positive emotion. Due to this, they can work in any corner of the world.*

This text also supports the idea of translanguaging because it shows how important it is for students to use their first languages to start learning new ones. She said that local languages might not always be helpful in foreign situations, but she stressed how important they are as a way to understand and learn the target language. Speaking in their native language, teachers can make the classroom a happy and comfortable learning place (Macaro, 2002). This solid base gives them the confidence to learn the language skills they need to do well worldwide, work, and talk to others anywhere. Dipson shared his good experience with using translanguaging as,

*It's always a good experience for me to use my local language in class. As there are a maximum number of students from the Tharu community, I engage them using the Tharu language. It has got a good result. Last Friday, one of the past students came to my house with a box of chocolates. He informed me that he was selected as an English teacher in China. He was poor in English and learned later with the scaffolding of the local language.*

Dipson's contribution was a good illustration of the positive effect that translanguaging could have on a language classroom. The teacher created a learning environment using the Tharu language, considering the large number of Tharu students. One of the shared outcomes of the practice is the fact that a struggling former student in the past brought with him a memorial gift when he was asked to be an English teacher in China. His success bears witness to how translanguaging can empower students with the potential to overcome early adversity and reach fluency in foreign languages, thereby empowering them with options worldwide.

Testimonies of students offer the channel through which translanguaging shapes language education. English teachers use the first and second languages of the students to build open learning spaces that enhance understanding and interest.

Translanguaging improves language, cultural knowledge, and global business communication skills. As indicated through students' international success, adapts of language teachers through the use of the first language of students as learning support enhances performance. These activities illustrate how translanguaging promotes global citizenship and multilingualism in readiness for sophisticated and interdependent societies.

All in all, translanguaging has been deemed an excellent means to improve language learning. English language teachers also perceive it as one of the ways of enriching comprehension, enthusiasm, and faith in conveying thoughts. It is also a way of helping children learn cultural sensitivity, sympathy, and communication skills to aid them in being able to coexist in the world. Translanguaging allows educators to create inclusive classrooms that foster linguistic diversity, enable students to utilize their full language repertoires, and support rich communication and collaboration.

Translanguaging, through responsive facilitation practices and strategies, as the English teachers conceptualize it, allows learners to become multilingual, competent, and successful in interdependent and plural societies.

### **Chapter Summary**

The chapter presented the perception of English language teachers on translanguaging about language learning and acquisition, cultural appreciation, teamwork with peers, and global citizenship. The teachers perceived that translanguaging is an essential tool for understanding the comprehension gap by the students using their native languages, hence instilling confidence and inclusiveness in them while learning. It maintains cultural sensitivity and self-expression of one's traditions and values, enhancing intercultural understanding among students. Ultimately, this learning theory equips children to be global citizens but provides multilingual competencies, communication skills, and flexibility for an integrated world.

## CHAPTER VI

### PRACTICE OF TRANSLANGUAGING IN LANGUAGE CLASS

Translanguaging as pedagogy involves the mobilization of students' whole language repertoire, such as their home languages and target languages, to facilitate learning and maintain diverse learning communities. In this chapter, I put into the limelight the translanguaging practice through the voices of English language teachers in secondary schools.

I start by introducing Vygotsky's concept of connection to translanguaging. Vygotsky's sociocultural theory also supports the translanguaging pedagogy of language instruction in that it presupposes language as a social instrument for constructing cognition and acquiring knowledge through the speech of social actors (Vygotsky, 1978). Translanguaging allows students to draw on the entire linguistic repertoire (set of languages, dialects, and communication channels learners use in different social and learning contexts) to facilitate maximum understanding and expression of ideas and, by doing so, closing the gap between old and new learning (García & Wei, 2014). This allows for purposeful communication, enables participation, and aids in students' co-construction of knowledge, which aligns with Vygotsky's belief in social interaction and the cultural context enabling learning. Translanguaging is thus not just a language use approach; it is a pedagogic practice that aligns with Vygotsky's theories in so far as it values and accommodates the pupils' language resources with which they enter the classroom.

#### **Translanguaging as a Mean to Foster Language Teaching**

When talking with the teachers about the practice of translanguaging in their class, they shared mixed kinds of experiences. Their stories reflected that if the teacher can maintain translanguaging in class, students can achieve a higher level of language competence. The classes where local languages are used in any way presented a good result, especially in language teaching. Kwihangana (2021) believes that translanguaging in language teaching has several benefits, from student engagement to high learning

outcomes. The first practice of translanguaging in class is motivating students to learn. Aligning with this concept, one of my participants, Jay, recalled his incident,

*I remember a Magar boy in class 9 who used to remain silent but disciplined. You know, in language class, silence means no learning. There were many students from the Tharu community, and he could not make it possible to communicate in the local language or had a lack of competence in English. One day, I taught about a local festival called Bhume Parba (Magar Festival). Using different terms used in his language. I even asked his friends to discuss it in their language. He showed good interest and even corrected me when pronouncing those typical terms used in the Magar festival. That made me realize that teaching using their language motivated the learners into discussion.*

The discussion thus appropriately illustrates how translanguaging in an English language class renders learning inclusive, interactive, and practical by embracing students' home language and cultural backgrounds. Translanguaging legitimates students' identities, boosts engagement, and fills linguistic gaps, enabling students to understand better and recall. Practical interventions such as bilingual education, utilizing bilingual materials, peer tutoring, and code-switching exercises also facilitate language acquisition and cognitive development (Gillespie, 2023). The story of a Magar boy is an example that shows how culturally responsive instruction holds the key to empowering learners, redefining classroom space, and evoking the tremendous significance of translanguaging. In a similar line, Chandani, one of the participants, shared,

*Sunita (name changed), one of the students in our class, was shy and unspoken. When we gave space in classroom activities, she started smiling, engaging, and participating in language-related activities. I took a long time to engage her in English language learning by letting her engage with her local terms.*

In this above sharing of Chandani, Sunita's transformation from being a shy, quiet student to one who smiles, gets along with others, and engages in language learning activities illustrates the classroom empowering role of translanguaging. Incorporating the local language into English teaching made the classroom more inclusive and nurturing, welcoming Sunita's linguistic and cultural identity. This made her increasingly more confident and comfortable being herself over time. Although it took some time to use the

home language effectively, the reward was a more engaged and present learner. This suggests that translanguaging can be very beneficial in raising the students' engagement and acquisition of the language because it gives the students space where they feel heard and understood (Adams, 2020). In concurrence with this, Furba, in a questioning tone, confirmed,

*Do you want to listen to a story of language integration in target language teaching? It was winter when I asked students to find new words in different languages, ask their friends, and translate them into English. I found almost all the students active and engaged. In this way, I incorporate other languages (local) in teaching.*

Furba's sharing revealed the story of the practice of translanguaging. The winter activity, where the students had to find new vocabulary words from other languages from their classmates and translate them into English, illustrates the proper use of translanguaging in language teaching. Such practice by teachers engages all the students and makes them interact with and learn from one another's language backgrounds. The instructor established an open and interactive learning environment by integrating the home languages into the English content (Farmer et al., 2019). The activity allowed the learners to learn vocabulary and translation. It offered a chance for cultural exchange and appreciation among the learners, demonstrating the potential of translanguaging to promote language learning as meaningful and engaging.

English learning through translanguaging reduces the classroom to be inclusive, contributory, and productive by embracing students' home language and culture. The practice legitimates learners' identity, maximizes participation, and goes beyond linguistic limits with greater language capacity (Norton & De Costa, 2018). Classroom anecdotes, including a Magar boy undertaking significant cultural-sensitive content and a shy student, Sunita, expressing interest, illustrate how crucial translanguaging is. Translanguaging, another practice wherein indigenous language terms are translated into English, is another practice that engages students more and facilitates the sharing of cultures. It illustrates the ability of translanguaging to achieve maximum language learning gains.

### **Translanguaging a Multilingual Classroom Dynamics**

Multilingual classroom settings include students from different language-speaking backgrounds who learn in a shared environment, often through a common dominant language of instruction supplemented by a common lingua franca (Smit, 2018). Such settings facilitate widespread cultural exchange and demand adaptive pedagogy to close the gaps in language and render things comprehensible. From the participants' sharing, it can be understood that the teachers use translanguaging strategies to authenticate identity and student participation to facilitate more effective and inclusive learning. Linguistic diversity is also prevalent in the classrooms, and students from various backgrounds of Magar, Gurung, Tamang, and Tharu are present. In this regard, Jaya shared,

*Although people advocate for maximum target language use in language classes, my experience differs. When I start teaching, not frequently but very often, I first write difficult words of a text on the board and ask students to find out the meaning of the words in their language, i.e., Gurung, Magar, Tamang, or Tharu. Then, I told them to translate the text into English at their level. Finally, we collaboratively take responsibility for language learning.*

In Jaya's multilingual class, translanguaging aids in the fluent mediation of learning languages. Hard words on the board to write and expecting the learners to seek their meaning from their mother tongue (Gurung, Magar, Tamang, Tharu) justifies and affirms classroom multilingualism. This form of initiation makes the learners relate the new English vocabulary with the language context and makes learning less strenuous. The students can interpret these words in English: active learning and peer learning. This aids the vocabulary acquisition and constructive learning culture whereby the students absorb their language acquisition, portraying other languages' interactive dynamics in the classroom.

*In my case, using the local language makes the market with diverse goods to shell. Especially when teaching vocabulary and grammar. I asked them to compare the language and structure with their language. People from diverse linguistic backgrounds are entertaining learning a target language.*

With the above sharing, using local languages in Dipsan's multi-lingual classroom makes learning more interesting, like a bazaar that deals in various commodities. In this

way, the students relate English to their mother languages, which is also very effective in vocabulary teaching and grammar. Using multiple languages in the classroom in this way makes learning more enjoyable and meaningful. Students learn and recall new language patterns more quickly when they use what they already know about language (Lestar & Wahyudin, 2020). Dipsan's practice shows how a multilingual classroom can be a place where everyone feels at home, where students from different language backgrounds can effectively learn a language, and where learning a new language is enjoyable and enriching. Similar is the practice of Chandani,

*My class's dominant languages are English and Nepali; the other languages are Magar, Tharu, and Tamang. Reflecting on the class experience, I realized that the role of translanguaging is to respect all languages and give a sense of ownership in language learning.*

Translanguaging is the most dynamic aspect of Chandra's multilingual classroom, where English, Nepali, Magar, Tharu, and Tamang are master languages.

Translanguaging is an appreciation of all languages and a return to language learning.

Practice is opportunistic in using the diversity of learner languages so that all the languages are valued and honored. Chandra enriches classroom learning by intermixing the aspects of the home languages of Nepali learners in the class and seeking a comparison between Nepali and English. Translanguaging helps students to learn, remember, and become more confident. Fu et al. (2019) required their language, cultural awareness, and support to be actively and enthusiastically involved in learning. The classroom of Chandani serves as a prime example of how the practice of translanguaging can improve the dynamics of a multilingual classroom, making the language acquisition process more significant and efficient for all pupils.

Teachers use translanguaging techniques in multilingual classrooms to bridge the language gaps, validate the identity of students, and enhance engagement to create a more participative and productive learning space (Fu et al., 2019). Jay, Dipsan, and Chandani exemplify the dynamic dance of several languages in their classrooms, as linguistic diversity from groups such as Gurung, Magar, Tamang, and Tharu is maximized. Jay makes students search for meanings of difficult English words in their languages before translating them collectively into English, encouraging vocabulary building and active

participation. Dipsan encourages students to compare English with their home languages, making grammar and vocabulary learning more enjoyable and memorable. Chandani respects and incorporates all classroom languages, such as Nepali and English, to create a sense of ownership in language acquisition. These habits emphasize the importance of translanguaging in respecting linguistic diversity and enriching the learning process.

### **Cultural Adaptation and Integration in Language Class**

From reading the English teachers' narratives and sharing, I understood that translanguaging allows students to tap into their entire linguistic repertoire, thereby assisting them in adjusting to new linguistic and cultural environments. It facilitates target language acquisition and reinforces students' cultural identities, creating a sense of belonging and acceptance. Through translanguaging in their teaching, teachers create inclusive classrooms that recognize (Fu et al., 2019) and legitimize students' backgrounds, encouraging diversity in using their native languages and the target language. This makes the students feel safer and more motivated, decreasing cultural adaptation issues and enhancing their learning experience. Chandani shared,

*I have taught students of diverse cultural backgrounds for over ten years at the school level. In the translanguaging class, students connect new English vocabulary and grammar to familiar concepts in their native language. This contextual approach makes learning more relevant and meaningful, enhancing understanding and memory. It develops a culture of learning and cultural awareness among the students. Allowing the use of the native language reduces anxiety and builds confidence. Learners feel more at ease when they can fall back on their first language, making them more willing to take risks and participate in English. Using translanguaging, learners actively participate in discussions and activities without fearing making mistakes in English. This active engagement is crucial for language acquisition.*

Chandani's ten-year teaching experience with culturally diverse students through translanguaging as a cultural inclusion and accommodation process exemplifies effective translanguaging practice. By allowing the students to connect new English vocabulary and grammar to the meanings they already possess in their languages, Chandani makes learning more relevant, meaningful, and easier to understand and recall. It creates a

culturally responsive learning culture and enables two-way understanding among the learners (Fu et al., 2019). Using native languages in the class removes anxiety and increases confidence, and the class is supportive where the learners feel comfortable. Feeling comfortable makes the learners take risks and contribute more in English, which counts most in language learning. Chandani encourages active engagement by welcoming the students to engage in discussion and activities without fear of making mistakes, one of the most essential aspects of successful learning. Translanguaging in Chandani's classroom, therefore, facilitates language acquisition, cultural integration, and acclimatization since it makes the students feel valued and engaged in learning. Adding more, Furba shared,

*Translanguaging helps learners draw parallels between their own culture and the new cultural context of English-speaking environments. This can foster a deeper understanding and appreciation of cultural nuances and practices. Allowing learners to use their native language validates their cultural identity and experiences. This affirmation can ease the cultural transition and help learners feel more integrated into their new culture or environment.*

Furba's translanguaging pedagogy easily supports cultural integration and adaptation of students from various backgrounds. By creating room for the use of the home language, Furba provides the opportunity for the students to bridge the source cultural background and target cultural surroundings of English-speaking nations. For example, Furba first introduces the content and explanation in the target language. After that, he conveniently communicates with the students in the native language. It has a more significant cultural practice and sensitivity to understanding and appreciation, bridging the gap between cultural experience (Choi & Liu, 2024). Using indigenous languages in the classroom validates the students' cultural identity and experience, confirming their backgrounds and making them feel respected and valued. This validation can take a long way in smoothing the shift of culture, enabling students to become more integrated into the new culture or environment. By offering a learning environment that respects and appreciates students' native languages, Furba helps with language acquisition and facilitates the students' adaptation and accustomation to a different cultural environment. To the degree that this process is engaged, Mori (2023) opined that

cultural integration in language class guarantees that not only is a new language being acquired but also, as a byproduct, a higher level of association and familiarity with the new culture and environment, so that there ensues a broader and more fruitful experience of learning. The same is the opinion held by Jay. He shared,

*As an English teacher, I explain complex concepts in both languages, ensuring thorough understanding. I also use books, multimedia, and materials in English and the learners' native language. I continuously encourage learners to collaborate in their native language to solve problems and present in English. I also design activities requiring students to switch languages, fostering flexibility and deeper learning.*

Jay's practice demonstrates the immense potential of translanguaging in enhancing cultural accommodation and adjustment in class. Jay provides complete understanding and fills potential language gaps by explaining complex English and home language concepts. The utilization of books, multimedia, and two-language materials makes the two-language approach visible, thus achieving optimum accessibility and applicability of learning for the students (Zhang & Jiang, 2024). Jay's insistence on allowing students to try problem-solving in their home language and then giving solutions in English generates a sense of inclusiveness and learning community. This extends learning and reaffirms the children's linguistic and cultural heritage, giving a sense of value and worth.

Jay's class is a testament to the considerable potential of translanguaging in enabling classroom cultural adaptation and accommodation. Jay guarantees complete understanding and fills in language gaps by simplifying complicated ideas in their home language and English. The application of books, multimedia, and two-language materials makes the principle of two languages explicit; hence, the student's access and usability to learning are maximized (Zhang & Jiang, 2024). Jay guides his problem-solving students through their home language and then shows them solutions in English, which gives a sense of community and belongingness. This is an extension of learning, strengthens the children's linguistic and cultural heritage, and gives them a sense of value and worth.

*I found that students engaged in projects that explored and compared cultural practices and used both languages for research and presentation. Also, when I*

*organize events where learners can share aspects of their culture in English, fostering mutual respect and understanding, they feel comfortable with long-lasting language learning.*

Dipsan's practice demonstrates how important translanguaging is in enhancing the learning of cultural information and flexibility in the classroom. Dipsan promotes the students' knowledge and understanding of various cultures by providing Indigenous languages and English courses to read and conduct studies analyzing and deconstructing cultural activities (O'Dowd, 2021). Not only are the students acquiring a second language from this process, but they can also transfer their cultural background to that of English speakers. The learning becomes more accurate and practical this way. Having events where students can speak about their culture in English makes them love and accept each other even more. These activities humble the students in their cultures and simultaneously enable them to speak both languages comfortably. Exposure and encouragement to many cultures make the classroom a cozy and secure place where everyone is accepted and esteemed. Dipsan's methodology allows people to learn languages for decades by setting the lessons in an engaging form connected to the student's culture. Dipsan works better in acquiring students' language skills, but it also makes them adapt to and become members of other cultures utilizing their mother languages and cultures.

This translanguaging practice involves the learners in the learning process, and thus, they become more confident and feel more connected to the new society and language (Nursanti, 2021). Therefore, the practice of Dipsan makes the school culture dynamic and inclusive in which all the students can learn the language and culture. Through these English teachers' practices like Chandani, Furba, Jaya, and Dipsan, it can be seen that translanguaging has a significant role in ensuring cultural integration and adaptation in multilingual classrooms. By enabling students to use mother languages in addition to English, teachers build inclusive and friendly classrooms with respect for students' cultural identity, minimizing tension and building confidence. Translanguaging enables students to establish new English terms and grammar forms with known meanings in their home languages, making them meaningful and practical.

Translanguaging promotes greater cultural understanding and appreciation, active engagement, and linguistic agility. Students are given a sense of being valued and respected through the involvement of teachers in collective activities, celebrations of cultures, and language-shifting activities, which lead to lasting language acquisition and smoother cultural assimilation. This practice enhances language acquisition and facilitates students' fitting in and acculturating new cultures, ultimately creating vibrant and inclusive classrooms where all the students can thrive.

### **Fostering Critical Thinking and Cognitive Flexibility**

Translanguaging during language classes enables cognitive flexibility and critical thinking as it compels the learners to utilize their linguistic repertoire while describing and understanding complex concepts (Khair et al., 2020). Translanguaging enables learners to perceive a problem from various linguistic and cultural perspectives and test it with more scrutiny and flexibility. Code-switching translanguaging activities increase intellectual ability because the learners extend and inter-switch various structures of language and concepts (Wei, 2018). Aside from learning a new language, the method also increases cognitive processes, resulting in profound and lasting comprehension of the material. The contrast of mother languages and usage thereof, together with the target language through translanguaging, promotes an open environment for critical thinking and intellectual growth. In this regard, Dipsan shared,

*Suppose I have to explain the use of diverse languages in language teaching. In that case, I use multiple languages, encouraging students to approach problems from different perspectives and enhancing critical thinking skills related to cognitive flexibility. It is beneficial not only for language learning but also for the learner's overall intellectual development. I found integrating languages in target language learning very helpful and productive.*

Dipsan's practice of involving more than one language in learning languages highlights the transformative potential of translanguaging in developing cultural integration and intellectual growth. Dipsan develops critical thinking abilities by requiring learners to solve problems from multiple language perspectives, creating cognitive flexibility. Not only does this facilitate the learning of language skills with ease, but it also improves the overall intellectual growth among learners while interacting

with several cultural and language systems. Incorporating Indigenous languages into learning a new language acknowledges and respects learners' cultures, offering respect and belongingness (Krulatz et al., 2018). The validation process reduces fear and increases confidence, making cultural adaptation and flexibility easier. Dipsan's approach is learning a new language and overall thinking and analytical capabilities; hence, the learning process is rewarding and valuable. This language teaching pedagogy is greatly concerned with exposure to diverse languages in developing an environment of inclusivity, vibrancy, and mental stimulation in the classroom. Jaya remembered,

*To limit a few, I found translanguaging helpful in developing a new way of thinking. Students start questioning and thinking about the existing language knowledge. So, engaging in translanguaging develops learners' awareness of linguistic structures and functions across languages. This metalinguistic awareness can accelerate the learning of English by highlighting similarities and differences.*

In Jay's class, translanguaging challenges the students' imagination and promotes metalinguistic consciousness. Translanguaging allows the students to question and think about what they know regarding languages, and this helps them understand the form and function of languages (Makalela, 2015). More metalinguistic consciousness enables the students to contrast their home languages with English, thereby promoting the learning of the English language. His method increases critical thinking, language acquisition, and mental flexibility. Jay improves learning of language by comparing and contrasting language patterns. The strategy authenticates home languages and inserts them into the learning process so that adapting and incorporating cultures is not hard. Students feel appreciated and at home when the language backgrounds they are from are appreciated, resulting in high confidence and motivation. Jay's class shows how translanguaging allows an open and intellectually demanding cultural and linguistic learning class. In this line, Furba shared,

*To share a few exciting moments when giving space to the learners' language, students start thinking differently and engage in questioning in the language learning process. Why not? What is What about? Kind of questions are frequent in language classrooms.*

From the above, translanguaging assists children in restructuring their thinking and developing metalinguistic awareness. Translanguaging assists learners in learning their language capacity and gaining linguistic forms and structures. Metalinguistic awareness assists learners in contrasting their home languages with English, making it easier to learn English faster (Koda, 2005). Furba's method enhances language, mental sharpness, and logical thinking. Jay invites learners to compare and contrast linguistic elements to understand language better. Utilization of the learners' mother tongue within the classroom supports cultural assimilation. Affirmation and confirmation of various sources of languages strengthen learner engagement and confidence. Furba's approach illustrates how translanguaging may create an integrated and interactive language and culture learning situation.

Translanguaging in classrooms of languages, as easily observed through Dipsan's, Jay's, and Furba's practice, is indeed one of the major contributors to the development of student's critical thinking and cognitive flexibility through facilitating the utilization of more than one linguistic repertoire (utilizing more than one language, dialect, and mode of communication for learning).

Students must solve problems from several linguistic and cultural reference points to enhance analysis and flexibility. Translanguaging the resources facilitates students' shifting of languages to improve comprehension and solve problems from multiple perspectives. This enhances metalinguistic awareness, facilitating students' comparison of linguistic patterns, fostering critical thinking, and setting up language learning. Teachers promote cognitive flexibility, cultural depth, and improved language learning by adopting such language-rich materials.

As seen in the situations of Dipsan, Chandani, Jay, and Furba, translanguaging is an excellent practice utilized in language classes to stimulate critical thinking and mental flexibility among learners. The practice maximizes the use of diverse linguistic repertoires (use of numerous languages, dialects, and modes of communication in the learning process), which allows learners to think logically and solve problems from diverse cultural and linguistic vantage points. So, it enhances their analysis flexibility and strength. Task switching enhances intellectual flexibility, making it easier to understand and merge different languages and ideas. Verifying the students' mother languages also

creates a sense of respect and belongingness, minimizing embarrassment and building confidence. Translanguaging establishes a cognitively stimulating, welcoming classroom where language is learned, and cognitive development occurs, thus at the heart of language and culture instruction.

### **Chapter Summary**

This chapter discussed how the practice of translanguaging into classroom languages would be used and drawing on home and target languages. The chapter develops this notion through teacher narratives that students are motivated to feel their identity validated. Therefore, engagement is enhanced in a translanguaging atmosphere, especially in multilingual settings where students come from different language backgrounds like Magar, Tharu, and Tamang. It also showed how translanguaging helped learners to become critical thinkers, shift cognitively across and within languages, and adapt to new cultures by relating the latest with the native languages through comparisons. This chapter epitomizes the most effective pedagogical innovation: translanguaging. This is used to forge language learning, understand cultures, and foster intellectual growth in diverse classrooms.

## CHAPTER VII

### SUMMARY, KEY INSIGHTS AND REFLECTIONS

In this chapter, I provided an overview of the study, followed by the main conclusions derived from the findings. The discussion explores the implications of translanguaging in language education, focusing on how it contributes to language learning, cultural appreciation, peer learning, and global citizenship. I also describe my journey and how I arrived at this research stage, detailing how my learning developed and how the study has impacted my academic and professional development.

#### **Key Findings**

Based on the participant's perception of the practice and perception of English language teaching through translanguaging, English teachers perceive the approach as innovative and promotes language acquisition. By incorporating the use of the home language in the English classroom, translanguaging enables language acquisition. Through this practice, the teachers bridged gaps in cognition, and learners' confidence in communication is supported and boosted. Translanguaging enables appreciation of culture in language acquisition classes. Teachers use the learners' culture to appreciate the origin of the open classroom environment. Through this open practice, learners acquire other cultures and develop empathy and respect towards them.

The study also supported the evidence of English teachers perceiving translanguaging as an essential aspect of global citizenship. Translanguaging engages the learners in expressing ideas in their original language and creating peer learning and cooperation. Through active participation in the collaborative classroom, the learners learn and enrich each other through active involvement and swapping of information in an active and imaginative classroom. English teachers perceive translanguaging as empowering learners to thrive in multicultural and global cultures by acquiring multilingual and cultural consciousness. Empowering global connectedness entails communicating effectively beyond language and culture barriers; as such, global citizenship education becomes imperative. English language teachers perceive translanguaging as an active process of facilitating language acquisition, culture

appreciation, peer cooperation, and global citizenship in language learner spaces. Translanguaging helps facilitate the development of inclusive and inspiring classrooms where the language learner achieves success.

Conversely, regarding translanguaging pedagogy, the study confirmed that translanguaging offers an excellent means of language development and involvement in multilingual learner groups. Narratives by teachers illustrate how incorporating the learners' home languages in pedagogy ensures inclusive and prosperous classes and ultimately leads to language proficiency; in multilingual classes where learners enter the classroom with multiple linguistic traditions, adaptable pedagogic practices play an excellent role in facilitating cultural negotiation and comprehension. With the use of translanguaging, gaps in language are bridged by the teachers, learner identities are legitimized, and active participation and linguistically dense learning spaces are enabled where all the learners are made visible and can contribute.

Aside from this, translanguaging enables learners to draw on their language repertoire and extend and blur their language capacities to converse and learn. Teachers point out that incorporating learners' out-of-school language as an add-on in English instruction builds confidence, cultural awareness, and reflective and adaptable thought and cognition. Through the extension of an invitation for learners to think over concerns in multiple perspectives and multiple languages and cultures, translanguaging builds intellectual dexterity and promotes language and intellectual development. Translanguaging lies at the center of constructing inclusive and responsive language classrooms where learners' identities are confirmed, language borders are transgressed, and cognition and development are promoted by multiple and cultural language use.

### **Conclusion**

The study investigated teacher translanguaging practice and awareness in English language instruction and its importance in language instruction in Nepal multilingualism. Informed by teachers' views, as evident in the interview data, this study offers a detailed description of conceptualizing translanguaging as a facilitation device for facilitating language acquisition, creating an appreciation of culture, facilitating peer learning and partnership, and moving towards global citizenship. The teachers recognize the importance of incorporating the learners' local languages in the classroom to bridge

understanding gaps, empower the learners, and create inclusive classes where all feel valued and respected.

Teachers recognize how teaching culture, politics, and geographics in the students' home language most easily enables them to create further understanding and appreciation. Through translanguaging, teachers create classrooms in which the students are in touch with their own cultures as they acquire the language and cross-cultural awareness needed to be citizens of the world. This enables them to be respectful and connected and engage in education on a deeper level.

The article examines how translanguaging can develop learners as global citizens and help them achieve multilingualism and cross-cultural communication competence. Translanguaging as a pedagogic approach by instructors helps create inclusive classrooms where learners feel at ease working alongside their colleagues, communicating information, and learning from them. Learners acquire proficiency in language and an appreciation of varied cultures and views through translanguaging. Finally, the article concludes by positing that language instruction based on translanguaging can produce an effective global citizen and multilingually competent individual who can excel in the increasingly globalized world.

Conversely, in classroom contexts, translanguaging facilitates the construction of inclusive, interactive, and prosperous classroom contexts. In invoking the learner's home language and culture, teachers legitimize the learner's identities, engage them in participation, compensate for lacuna in language, and result in higher language proficiency. Teacher instances of Jay, Chandani, Furba, and Dipsan show how translanguaging facilitates adaptation and integration of culture by making available the learner's language repertoire and bridging the lacuna between novel English lexis and grammar and familiar elements in the learner's home language, the teacher makes learning meaningful and purposeful and builds greater appreciation and insight into cultural idiosyncrasies.

Similarly, translanguaging develops metacognition and flexibility of the mind as it engages them in considering issues in multiple positions of language and culture. Language-switching activities promote mental flexibility and syncretism of language and thought structures. Some teachers, such as Dipsan, Jaya, and Furba, demonstrate how

translanguaging develops metalinguistic consciousness, accelerates language acquisition, and synthesizes cognition development. Through supporting learners' home languages and their use in instruction, the teachers promote inclusive and cognition-challenging classroom spaces through which language and cognition development are made possible.

### **Implications**

The implications for Nepalese language instruction are profound and varied, reflecting the linguistic diversity of Nepal. Through translanguaging, embracing and welcoming the heterogeneity of languages in Nepal can be a powerful means of legitimating and celebrating language diversity. By recognizing and valuing students' home languages, teachers can develop inclusive classrooms wherein every learner's value and dignity are honored and considered, and a feeling of belonging within the multi-lingual learning group can be created.

Moreover, translanguaging can enhance language learning achievement in Nepal by enabling students to draw on their linguistic repertoire and connect their home languages to the target language, i.e., English. The practice enhances language capacity and develops students' language form and cultural knowledge.

In doing so, the students are more equipped to manage linguistic and cultural differences both in and out of the classroom. Translanguaging makes Nepalese students capable of critical thinking, cognitive flexibility, and cultural immersion. Teachers provide crucial skills beyond language proficiency by teaching the students to address problems from various linguistic and cultural perspectives.

Translanguaging is a phase in which students can try communicating in different languages, thus allowing them to develop cross-cultural empathy and understanding. In an attempt to cope with its cultural and linguistic reality, the use of translanguaging in language learning has the potential to ease Nepal's learning process and national social fabric.

### **Reflection**

While attending the NELTA National Conference at Hetauda, I met with one of the great professors from KU. We were attending the LAN conference at Sauraha, too. The two programs were running at overlapping times. While returning from Hetauda to Sauraha, we were together. He informed me about M. Phil's blended mode in ELE. He

not only advised me but also encouraged me to join. The entrance exam was conducted already, although six students were applying late and participating in the entrance exam for one seat. Fortunately, I was selected for the remaining seat. This is how I became a student at KU.

Being a Kathmandu University student, I felt lonely because I was only familiar with some faculty members. Later, when I attended the physical class, I found that the faculty members, colleagues, and staff were quite cooperative. We had a very fruitful first contact session. Later, we had to face the COVID-19 crisis, and then we took our classes online wholly. Because of this unavoidable condition, we could not get the benefits of physical class, although we had received the complete course and adequate guidance from the faculty.

We had an adequate discussion about the research, process, and the whole stepwise procedure. During the first semester, we had chosen our tentative topics and the specific area for future research. While working at Far Western during that period, I published research articles like code switching and code mixing in the Doteli language. I had a passion for working around the medium of instruction because I was in charge of not teaching English in Nepali. In this way, I was pretty motivated to work in this field, so I chose translanguaging.

My supervisor, Dr. Tikaram Poudel, is a simple and super cooperative person. Under his guidance, we worked together to get this outcome. We met in different places and contexts, although our prime mission was this research. He insisted I choose Narrative Inquiry as the methodology for my research. Previously, I had planned to select ethnography as my research methodology. Later, I shifted toward Narrative Inquiry.

### **Chapter Summary**

This chapter provided an overview of the study of teacher translanguaging practices in Nepal and its contribution to language learning, appreciation of culture, peer learning, and global citizenship. The findings indicated how translanguaging completed gaps in knowledge, empowered learners, and created inclusive classrooms. Teachers' narratives illustrated the benefits of incorporating learners' home languages, metacognition, and intellectual development. The study concluded that translanguaging enabled language competence and cultural awareness, placing learners in a position to

thrive in a globalized world. Reflections on the research process underscored the personal and professional growth acquired from this research.

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