

## Plurilingual Practices in Translingual Classrooms: Theory and Practice

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### Abstract

*This study analyses plurilingual practices in a classroom where Urdu and English are the preferred languages. In order to explore this phenomenon, a three dimensional model of language variation has been applied on dialogues uttered by the teacher in the translingual classroom at the tertiary level. Of 11 lectures, a total of two lectures have been chosen for this study. It is found that a user using the oral mode tends to use varying codes in the specialized discourse defined by classroom interaction. During this kind of interaction, ethnicity and the national and local languages influence the users' talks. It is also found that student-response tends to be minimal, while teachers play an important role in making the academic environment plurilingual.*

**Keywords:** Mode, Plurilingual, Translingual use, User

### 1. Introduction

Languages in the world unify as well as divide groups and develop various “codification of systems” like national variants (Shah, 2015a, p. 176). These variants, Ammon (2005) terms plurinational languages. Such languages also exhibit multiple differences in different regions or pluriregional groups (Ammon, 2005) within a country. Here we note the prefix ‘pluri’ which connotes different, multiple languages and regions. The localization process starts when users do not follow the norms, codex, syntax and structure of its nativized patterns while using language and this phenomenon is known as plurilingualism. Users shuttle between languages in their speech and written text according to their ethnic mode in an ethnolinguistic culture depending on instrumental as well as integrative motivations (Shah, 2015b, 2017).

In general codeswitching is done between Pakistanis unconsciously, as a local speech habit (Ashraf, 2018). People are not aware of it. It is not done when a Pakistani talk to a non-Pakistani. Codeswitching has certain observable patterns, both in vocabulary (using words of another language) and in structure (where grammatical accommodations are made). In a plurilingual setting it may be unconscious at times, but a teacher might adopt it deliberately when he/she feels that the class does not understand something in whatever language he/she is using. It is common among teachers. It is also fairly common as a teaching technique.

It is hard to ignore the diverse linguistic ecology of the country in discussing language proficiency. People do not draw margins between various languages and dialects (Rahman, 2002). The local masses do not seem to be influenced by the hegemony of English to the same degree as one might find among the elite (Tamim, 2014). However, they are not averse to applying English to their local contexts (Ashraf, Hakim, & Zulfiqar, 2014). In a country where multilingualism and plurilingualism prevail, all are affected. People use different languages for different purposes like ethnic identity, business dealings, official purposes and education (Annamalai, 2001). For

instance, the regional languages, Hindko and Punjabi, despite having great number of users, do not function for educational and official purposes. According to Canagarajah (2009), users use a plurilingual repertoire in order to communicate in more than one language when they are not expected to be proficient in any one language. Besides code-switching and borrowing they also codemesh different languages. The fusion of languages affects communicative discourse in a plurilingual setting.

The language used by teachers and students in the Pakistani classroom depends on what they use outside the classroom. Due to globalization, the continuing status of English as the official language and popular medium of instruction, leads to a plurilingual repertoire in academia. Canagarajah (2013, p.12) argues that speakers/users adjust material available in English into their national and local languages according to their culture and traditions, and switch between English and local languages in for communicative purposes. This kind of practice in plurilingual academia is called translingual literacy.

The use of Urdu words while delivering a lecture in English reveals that the Urdu words have been nativized in the non-native variety of English (Ashraf, 2018). Like Welsh schools, this process of translanguaging and codemeshing has been practiced in academia for a long time (Creese & Blackledge, 2010). The purpose of using plurilingual code in a translingual classroom is to assimilate different codes and to broaden the horizon of understanding.

### **1.1 Objectives**

- a) To identify variation in language use in a translingual classroom.
- b) To investigate the role of a translingual classroom in the development of plurilingualism with reference to the academic world.

## **2. Review of Previous Studies**

### **2.1 Plurilingualism and Codeswitching**

Notice has been taken of plurilingualism in Europe more recently because of the melding of different nations into a single economic union. However, it has been a characteristic of daily communication for a long time in the sub-continent, where different races with different cultures and languages have lived in close proximity for centuries, leading to a generally tolerant attitude towards differences and to a general climate of acceptance of new inputs from other sources (Canagarajah, 2009).

Plurilingualism refers to speakers/users switching between different languages with regard to “codex, syntax and structure without following a uniform pattern” (Ashraf, 2018, p. 3; Canagarajah, 2009). According to Ashraf (2018), words are nativized in one language from other languages. Such plurilingual practices have been termed as translanguaging (Creese & Blackledge, 2010) and codemeshing (Canagarajah, 2009). Recently, Canagarajah (2013) has considered different kinds of semiotic resources and literacies or “translingual practices.” Plurilingual speakers/users switch between codes in order to integrate terms and patterns, rather than learning a language or creating a new pattern by meshing codes (Khubchandani, 1997). This kind of competence does not follow an organized form of shift in codex and models (Shah, 2015a). The phenomenon was present in South Asia even before colonial times (Canagarajah, 2009). Researchers reflect that plurilingualism is normal to the linguistic ecology of the Subcontinent.

Plurilingualism does not require competence for languages separately. Plurilingual English cannot be perceived as a separate code or variety of English. This language practice is greatly fluid in nature, and its form changes frequently while developing a communicative repertoire.

Plurilingual education helps in a number of ways. It leads to a consciousness of the process itself and an enhanced ability to negotiate exchanges across the language spectrum. Universal linguistic elements are highlighted together with greater regard for the cultures involved and their close relationship with language.

The question arises as to how plurilingualism is different from codeswitching. Codeswitching can be defined as “a change of language within the same text, defined as a unit of meaning” (López & González-Davies, 2015, p. 68). This is a kind of bilingual language skill in bilingual communication (Grosjean, 2010) whereas we do not talk about language skill in plurilingualism. Acquisition of language skill occurs when interlocutors speak the same lingoes. Plurilingualism refers to using different languages and varieties of language, and the competence level cannot be defined accurately, it varies within the text used.

Annamalai (2001, p. 173) gives examples from Tamil to show that plurilingual English “is similar to ... [a] pidgin” which might be in process of formation because of random borrowings and changing usage of words from English. This is not code-switching in the traditional sense, which subsumes bilingual competence. Such plurilingual patterns are also heard among speakers who have very little exposure or competence in English. We see something similar happening in Africa (Makoni, 2002).

According to Cook (2002) code-switching indicates how the brain coordinates different language systems into a closely-knit speech operation which partakes of both (if it is between two systems) or all (if it is amongst several systems). It is a group-based system of communication that is not the result of language interference or language confusion, hence there is no demonstrably sound linguistic, educational, social or psychological need to discourage it.

Grosjean (2010) emphasizes the underlying semi-conscious or unconscious choices made by bilinguals: first, which language to use, and second, if code-switching will be introduced. Rightly, he points out how context and audience determine to a large extent how the phenomenon is manifested, how a series of rapid, unconscious decisions related to topic, vocabulary, proficiency, strategy, emphasis, participant or mood decide the issue.

We have, also, Myers-Scotton's (1993) insight of a matrix language (the main language) and an embedded language (the language used for code-switching), coupled with the possibility of an exchange between the roles played by these languages (which she calls a turnover) during discourse. This seems to be affected by the compartmentalization of languages envisaged by Cummins (2008), an idea that might need revision in the light of more recent thinking.

In sum, code-switching may be described as the ability of plurilingual speakers to move between the language codes at their disposal to accommodate subconsciously perceived contextual and communicative needs.

### **2.1 Translanguaging as a Pedagogical Strategy**

The application of bilingual programmes helps us to experience different aspects of assumptions made by other researchers. Amongst these assumptions, many believe that languages remain distinct when they come in contact with each other. This separation occurs on the basis of subject, teacher and time span. Garcia and Kleifgen (2010) and Cummins (2008) talk in terms of separating languages in an educational context. The general notion of isolating languages is based on acquiring high proficiency in L2, partly by eliminating or minimising first language interference, which might not be possible if L1 is used frequently in the classroom. Contrary to this, García and Wei (2014) and Lewis, Jones and Baker (2012a) oppose the aforementioned idea of placing languages in separate boxes, and present studies related to using two languages in the classroom simultaneously.

Lasagabaster and García's (2014, p. 558) and Lewis, Jones and Baker's (2012b) theoretical framework explores a dynamic model of bilingualism which includes instances of translanguaging presented through class lectures in the university. Linguaging is a kind of holistic process which helps us to gain a large picture or sense of communication (Swain, Lapkin, Knouzi, Suzuki, & Brooks, 2009). The term translanguaging was coined by a Welshman, Cen Williams, in the 1980s. It refers to the use of two languages in the classroom in order to develop understanding in both languages. The process contributes to the establishment of the weaker language with the help of the stronger one (Williams, 2003).

Translanguaging refers to various discursive practices which help bilingual speakers to appreciate the world where two languages are spoken or used (García, 2009). This process is also used by teachers and students who speak more than one language. It helps students to understand a given subject, course or text by employing different linguistic repertoires: teachers also appreciate this process of exchanging knowledge. Hence this is considered an important pedagogical technique. Unlike Lewis, Jones and Baker (2012b), Garcia (2009) pleads the case of translanguaging as a pedagogical strategy rather than as educational theory.

The term itself is spreading for a variety of reasons. These include its academic importance as well as varying social opinions regarding bilingualism. There is some difference between codeswitching and translanguaging. The former refers to the frequently observed movement between two or more languages made subconsciously by bilingual speakers in conversation with one another, but as separate modes of communication; while the latter refers to the use of different resources in the same linguistic repertoire, introduced deliberately in order to make the discourse effective.

Using two languages in the class is a common practice in bilingual settings. Garcia promotes its conscious use on the plea that bilingualism be considered an opportunity rather than a threat. He advocates the use of using many resources in an academic environment by including other languages spoken in the community. Translingual practices are more deliberative, purposive and flexible than bilingual ones.

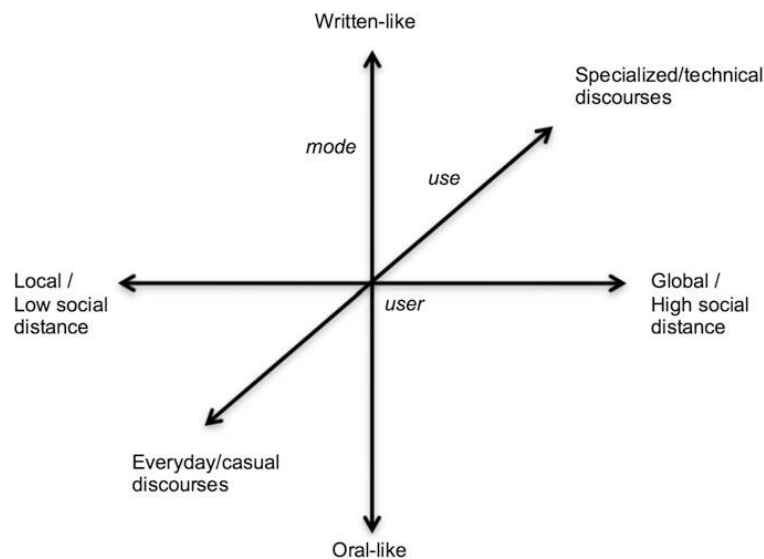
The researcher presents the context of Urdu and Hindko community in Mansehra city of Pakistan. It may be pointed out that while Hindko is the first language of most residents of this region, English and Urdu are the major educational languages used in Hazara University, English by

virtue of its national and international importance, and Urdu by virtue of its wide exposure, acceptance and usage.

### 2.3 Three Dimensions of Language Variation: User, Use and Mode

Mahboob (2014, 2017, 2018, p. 200) develops a model of language variation, which “is based on four dimensions along which language can vary: user, use, mode and time.” Only user, use and mode will be discussed in this study. The first aspect of language variation refers to ‘users’ that refer to the people who ‘use’ language in various discourses, be they classroom discourse or everyday discourse in oral or written ‘mode’ (see figure 1). The users who use local variants and code-switch show ‘low social distance’ between themselves and addressees or recipients. The low social distance between the users is based on sharing various social features like “age, education, ethnicity, family, gender, location, origin, religion, profession, sexual orientation, socio-economic status, etc.” (Mahboob, 2018, p. 200). The users who share the aforementioned features use language distinctly that echoes covert connection between them. Such situations arise where people use more than one language and are not hesitant about codeswitching since they understand that the addressee or the recipient shares the same or similar local linguistic repertoire. On the other hand, users at a high social distance use standard forms of language in order to make things understandable in a more formal manner. Another reason is the interlocutor’s non-familiarity with local form and context, so miscommunication could be avoided. Hence, users use a “global linguistic repertoire” (Mahboob, 2018, p. 201) in order to communicate, and code switch comparatively little, or not at all.

Fig. 2.1. Mahboob’s three-aspect model of language variation (taken from Mahboob, 2018, p. 200)



The second aspect of language variation refers “to the purpose or ‘use’ of the language” (Mahboob, 2018, p. 201). This takes place in either everyday/casual discourse or specialized/technical discourse. If we take an example from daily life, we find that most people

prefer to participate in general, ordinary, casual conversation rather than in specialized or technical discourse. Depending on the purpose/use of dialogue, users employ various linguistic choices, general and specific, which are known as register variation.

The third aspect of language variation is related to 'mode.' This includes various channels like aural, visual, written etc. Use of language depends on mode and it varies when we speak or write it. Mixing these two modes has become common in online discourse as well as classroom discourse. This idea has been mentioned as 'written-like' and 'oral-like' in figure 1. A plenary talk or conference presentation uses specific linguistic choices and is more written-like. Another example is texts used in the classroom are multimodal; they comprise different modes at the same time like PowerPoint use in class which contains text as well as images. According to Mahboob (2018), these three aspects function in coordination with each other.

The natures of shifts that take place in a specialized discourse help us to explore Mahboob's model in our context where two or more than two languages are spoken in the classroom. Canagarajah's idea of plurilingualism and Garcia's model of translanguaging in an academic environment help us to explore the link between user, use, mode in a translingual classroom which paves the way for plurilingual academia.

## **2.4 The Gap**

Two or three languages are operative in classroom at the tertiary level. According to theory, teachers should use English as a medium of instruction, however actual practice is different. Translanguaging is used as a means or resource for teaching language and literature. This study addresses a gap which is not known in Pakistan about plurilingualism. It shows how two different teachers exploit translanguaging as a pedagogical tool in two different plurilingual classes at the same level.

## **3. Methodology**

### **3.1. Research Questions**

- a) How do users use language in a translingual classroom at a high level?
- b) Does a translingual classroom help in establishing a plurilingual academic environment?

### **3.2. Delimitations**

The study is delimited to analysing specialized discourse in which two languages have been used by the users (i.e. teachers) in a translingual classroom in the department of English at Hazara University, Mansehra, in an oral mode. The study also helps to explore the plurilingual environment in Pakistani academia consequent upon movement from one language to another.

### **3.3. Research Design**

The formal classroom setting has been chosen for this research. The lectures are recorded. This is the common practise in Pakistan that students do not take part in oral-like mode in a classroom. In this study, two lectures delivered by the teacher have been taken. Mansehra, being a plurilingual city, is the tourist spot as well as known for higher education which attracts masses from the immediate environs. The people living in surrounding areas belong to different ethnic backgrounds, linguistic identities and socioeconomic status. This study is limited to Hazara University where teachers and students come from aforementioned areas who have previously

studied in public sector as well as private sector schools, resulting in some proficiency in both Urdu and English. They show plurilingual competence at different stages. However, in consonance with classroom traditions in the country, teacher dominance tends to overshadow student participation in the learning process.

### 3.4. Ethical Concerns

The teachers and students were informed about the objectives of recording. Prior permission was taken to record lectures from the teachers concerned.

## 4. Analysis and Discussion

Teacher talk is plurilingual and the English syntax is dominant in user's use of language in oral-like mode in the classroom which is not monolingual. Canagarajah (2013) and Cenoz (2013) contend that CA or pragmatics could not deal with such study, nor do the approaches used in English Language Teaching. However, the dimensions presented through language variation help us to analyse frequent switching between languages in a translingual classroom. Of eleven teacher lectures, I present a few examples here. The Urdu text refers to the teacher's utterance. The translation done by the researcher has been highlighted and underlined. The rest of the speech is also the teacher's dialogue.

- (1) T: Culture represents the best of the ages, the best values, wisdom of the ages. (darwaza band karain) shut the door. Culture aims at perfection .It represents the best. So, culture and anarchy, it is a series of theoretical essays (baatainnakarain)don't talk ,which is compiled as a book and this book shows the high Victorian cultural agenda. (touyeh Matthew Arnold ki writings main cultural agenda shamilhai)so, this cultural agenda is included in Matthew Arnold's writings/Matthew Arnold's writings contain this cultural agenda. Cultural agenda i.e. his concern is to improve the culture. So, he is interested to improve the culture, contemporary culture which is dead, which is barren, which is controlled by machines, which is controlled by industry. So, he is not satisfied with the contemporary culture, with the European civilization, early modern civilization that is why he is concerned, interested to improve the culture and he believes that culture can be improved, can be refined only by the arts.

Extract (1) shows the user's switching between two languages in a plurilingual environment. The teacher uses Urdu for everyday communication for instance "*darwaza band karain*", "*baatainnakarain*", and also for specialized discourse, for example "*touyeh Matthew Arnold ki writings main cultural agenda shamilhai*". The teacher is competent to use English. Sometimes he chooses to use the national language, and this use plays a role in characterizing a plurilingual academic environment. The switch between English and Urdu offers a local context as well as a personal connection with the students. This kind of plurilingual use in oral-like mode avoids social distance between the teacher and the students; it recognises shared ethnicity, location, religion, languages and socioeconomic status.

- (2) T: These are the cultural things, fundamental and disinterestedness means objectivity. Hellenism, what is Hellenism? Interest in Greeks, Greek literature, history etc. civilization, Hellenism. These are the best things which are represented by culture and against this we have anarchy. Anarchy is represented by Materialism, Industry,

Machines, etc. So, ah disinterestedness, aspects of ah modern life which lead towards anarchy are set against the aspects of modern life which lead towards anarchy (*anarchy main kyacheezainhain?*) *what are the things in anarchy?* such as, Industrialism, Barbarism, Americanism (*Americanism main Capitalism, Materialism kibaatkrta hai*) *in Americanism he talks about Capitalism and Materialism.* Individualism, Orthodoxies, Liberalism, Fanaticism, Materialism. These are the negative things in the modern culture. (theekhai)Ok .which are responsible for the death of modern culture, responsible for the chaos in the modern culture (*theekhai*)Ok. So, these are the negative things and they are contrasted with the culture. Culture represents the best of and anarchy represents the worst.

Extract (2) shows that the students are more familiar to the linguistic repertoire that the teacher is using as he says, "*anarchy main kyacheezainhain.*" Teacher's use of Urdu may be due to the reason of students' incompetence in English in order to avoid difficulties while understanding the text. We notice this when he mentions, "*Americanism main Capitalism, Materialism kibaatkrta hai.*" He seems to be careful while making linguistic choices, especially with regard to English of what, when and where to utter while delivering his lecture to make the session effective. Using a plurilingual repertoire helps the learners to understand the text and the context in oral-like mode. The Urdu text shows ethnic connection and languages shared by the teacher and the students.

- (3) T: (*20<sup>th</sup> century cultural theories jab aapparhain gain, jis main cultural theories kafi sari hain, cultural study hai, independent aik discipline hai cultural study, yahni cultural study, gender study, independent ab disciplines ban chukayhain jis main degrees b aapkomiltihain BS wagheraki, theekhai*) *when you go through 20<sup>th</sup> century cultural theories, where there are many theories like cultural study is itself an independent discipline. which means cultural studies, gender studies are independent disciplines now in which you are also awarded degrees, the BS etc. Ok.* So, cultural theories, 20<sup>th</sup> century cultural theories, ah..., they are indebted to this, which gives the basic ideas that have influenced later cultural theories. The book places culture and anarchy (*us din b hum ne baatki*) *we also talked about this that day,* culture is contrasted with anarchy. It discusses aspects of culture that lead towards perfection (*theekhaitou*)OKso, so culture, aspects of culture that lead towards perfection such as, sweetness and light, Hellenism, disinterested view of things, arejection of orthodoxies.

Extract (3): According to Mahboob's (2018) model, the use of language in a specialized discourse is formal and technical, unlike this (see extract 3). This shows that the specialized discourse is taking place in a casual conversation. The user builds scenario by using the embedded language with the matrix language. He says, "*20<sup>th</sup> century cultural theories jab aapparhain gain, jis main cultural theories kafi sari hain, cultural study hai, independent aik discipline hai cultural study, yahni cultural study, gender study, independent ab disciplines ban chukayhain jis main degrees b aapkomiltihain BS wagheraki, theekhai.*" Here the teacher mixes two languages which have different syntactic structures. They are used in the same continuum interchangeably in the classroom. Switch between languages is spontaneous and specifies use of plurilingual codes at word level as well as sentence level in a specialized discourse. The use of Urdu helps the teacher (user) to familiarize the students with foreign narratives in a local context. Also, it establishes low social distance between the teacher and the students.



To refer to daily discourse, the teacher again uses Urdu as he says, “*us din b hum ne baatki*”, “*theekhaitou*.” Using Urdu for daily discourse shows that the addresser and addressees share same socioeconomic status and ethnic backgrounds.

The user has good reasons for using Urdu. He feels that the students are not catching what he is trying to teach. Code changing is useful for occasionally reducing language tension in the class, making the atmosphere more homely and familiar. A classroom is not much good if students do not relate to what is going on.

The relationship between user, use and mode has been traced here in order to help develop links between a translingual classroom and plurilingual academia, as discussed below.

- (4) T: So, this book shows his Elitist rhetoric (*us din b main ne apkobtayatha ye elitist book haikyunke*) *I also told you on that day that it's an elitist book because* he is against the middle classes, so, he speaks ah...against the emergence of middle classes because he thinks that all this materialism, money mindedness is due to the emergence of middle classes (*darmyanatabqajohai*) *which is the middle class*. So, this is, this is an elitist book in this sense. The book shows the elitist, rhetoric and cultural project, as it is against the ascendance of middle classes. His mission is like the civilizing mission of colonization. The essay shows his cultural and political criticism. So, his criticism is political, cultural etc. (*theekhai*) *Ok*. So, (*iss se pehlay*) *before this*, Wordsworth, Coleridge etc. none of them talked about political issues, cultural issues. They were concerned with Art, function of Art, nature of Art etc. so, according to Matthew Arnold, literature performs extra political and cultural functions. So, literature can bring about refinement to culture, refinement to politics etc. so, literature is used as a tool to bring about refinements to the contemporary political, social, cultural world. (*theek hai*) *Ok*. So, he is a cultural critic and a political critic as well, his views are elitist and Euro-centric (*high class ki baat krta hai, refined class ki, educated logon ki, theek hai, aam aadmi ki baat na hi karta, dusra ye Euro-centric hai*) he talks about the works of high, refined and educated people not those of common people, and, secondly, he is Euro-centric.

Extract (4) shows the teacher using plurilingual code in order to establish common ground, a projection of "I'm one of you" message to listeners. The common observation that code changing is not done with foreigners indicates that there is a social purpose behind it. A teacher who insists on using only English or Urdu in a class loses some of that rapport. One sees it even on TV talk shows--they are usually held in Urdu, but on occasion a bit of local, for instance Punjabi, language might be put in, and this seems to please the Punjabi-speaking panel members.

The above extract (4) shows Mahboob's (2018) third component which is 'mode.' The mode is oral-like as we can see in the above dialogue that the teacher switches from English to Urdu and Urdu to English. This channel is oral-aural. It is rare indeed to come across it in writing. Mixing local languages (in this case Urdu) with an international language (English) has become the matter of daily routine in classroom discourse. Multimodal texts are used in the translingual classroom. By multimodal, I mean text, images and PowerPoint. Here the teacher refers to the text when he says, “[s]o, this book shows his Elitist rhetoric (*us din b main ne apkobtayatha ye elitist book*

*haikyun k* )I also told you on that day that it's an elitist book because, he is against the middle classes, so, he speaks ah...against the emergence of middle classes because he thinks that all this materialism, money mindedness is due to the emergence of middle classes(*darmyanatabqajohai* ) **which is the middle class.**" The teacher refers to the text while delivering his lecture in order to make it easier for himself as well as for the students by integrating voice in the semiotic resource. Knowledge of different languages helps the speakers to adopt the strategy of interactional sharedness while conversing, negotiating or discussing the topic. What this teacher does falls in line with Canagarajah's (2013, p. 132) description, namely, "verbal and societal considerations for mutual understanding of meaning." This can be observed in the above example when he says "darmyanatabqajohai, *theekhai, iss se pehlay.*" The teacher is considering verbal as well as societal levels of use. He establishes a common social platform with his students. The plurilingual code in the world of academics relies heavily on Urdu which is the common language of interaction among teachers and students in the Pakistani context, regardless of what mother-tongue they start out with. This kind of interaction does not follow a formal codex or syntax.

Following extracts have been taken from a class of linguistics.

- (5) T: Public self- image, this is the emotional or social sense of self that everyone has and expects everyone else to recognize. This is the social and emotional sense of self that everyone has and expects everyone to recognize. Politeness can be defined as, to understand politeness first you should understand face. Ok. Face is self- image, face is public self- image. It is the emotional and social sense of self that everyone has and expects everyone else to recognize that face. Ok. ah...politeness can be defined as showing awareness and consideration of another person's face. Consideration and awareness of another person's public image, public self- image. You need to, you should recognize, you should show awareness and consideration. *(dekhien, wokehtayhainna k ah...bhoolgya, abi mere zehn main tha, urdu k words thay, bandakisikakyarakhletahai?) look! this is said ah...I forgot that which was in my mind by now, these were Urdu words. What an individual could keep for someone?*
- (6) S: *(lehaz, barham) respect, regard*
- (7) T: *(Bharam, bharam, haan, tou) regard, regard, Yes. so,* that is face. When you show awareness and ...
- (8) S: Consideration
- (9) T: Awareness and consideration of another person's face. That is, what is that? That is politeness.

Above examples (5, 6, 7 & 8) have been taken from translingual classroom of linguistics where students have been told about public self-image while discussing chapter on "politeness." In extract (5), the teacher uses Urdu as a recourse to explain public self-image as she says, "*dekhien, wokehtayhainna k ah...bhoolgya, abi mere zehn main tha, urdu k words thay, bandakisikakyarakhletahai?*". The students respond in Urdu as well as English. They say, "*lehaz, barham*", "*consideration*" This shows that the users (i.e. the teacher and the students) share oral like mode in a specialized discourse. This also indicates low social distance between the users in a translingual classroom where switch between languages occur in the same continuum. In this way, teachers play major role in transforming the academic environment.

- (10) T: (*Touaisa e krtyhainna, bahany se taaldetyhain, anyways, lekin*), *So, we do the same and refuse others by making excuses*. If you use the direct speech act to do something, to get someone to do something (Give me that paper!) you are behaving as if you have more social power than the other person. If you don't actually have that special power (e.g. you're not a military officer or a prison warden) ...then you are performing a face threatening act. Face threatening act (*aisa e hotahai, yahanpehmary context main kyahai k, hmarybrhybehnbhaipaanimaangtyhain, aapkohehtyhainbehnbhaiaisa?*) *it happens the same, how it is in our context is when our elder siblings ask for water. Do your siblings ask for the same?*

Extract (10) shows that the teacher mixes codes while quoting example from daily life as she says, "*Touaisa e krtyhainna, bahany se taaldetyhain, anyways, lekin*". At another place, she says, "*aisa e hotahai, yahanpehmary context main kyahai k, hmarybrhybehnbhaipaanimaangtyhain, aapkohehtyhainbehnbhaiaisa?*" The teacher reverts to local recourse in order to explain direct speech act. This shows that the users share topographical as well as socioeconomic conditions. Using different codes in a specialized discourse is natural and spontaneous, especially where English is not a native variety. The users revert to their daily discourse quite often in order to make things easier for themselves and others.

- (11) T: Anyways, that is the way they ask, the way they ask that is face –threatening act. Ok. This is just an example, don't take it seriously because this is an example just for you to understand. This is called face-threatening act. You are behaving as if you have more social power than the other person. If you don't really have that social power, you are not a military officer or a prison warden, then you are performing a face-threatening act and indirect speech act in the form associated with the question (could you pass me that paper!), (*aappaanilaadain gain, kyaappaanilaadain gain yaaappaanilaadain gain*) *could you bring me a glass of water?*, both are indirect speech acts.

In order to explain face threatening act, the teacher quotes an example from daily life in Urdu while delivering lecture in English in extract (11). Here the purpose seems to be clarifying the concept in a plurilingual code in a translingual classroom. The teacher says one thing in different ways as she says, "*aappaanilaadain gain, kyaappaanilaadain gain yaaappaanilaadain gain*." The teacher recontextualizes the same idea in a local language, and this strategy of recontextualizing the idea in local language helps users to comprehend the text in the local context.

## 5. Conclusion

Based on the foregoing analysis, we have noticed how that the shift in the extracts (1-11) is done at random, providing examples of codemeshing in an academic environment for specialized discourse. Free generalisation from such a limited data base is difficult: however, defensible trends can be discerned. The writer's general purpose is to suggest the viability of moving away from language "purism," as referenced by traditional teachers in the past, where all admixtures in the form of codeswitching or codemeshing were decried and strict language separation was advocated, to a recognition that this is how communication operates in a plurilingual setting in the real world. It aids the process of transferring knowledge, which is, or should be, the primary purpose of teaching.

Of course, since it might also contribute to the formation of pidgins (and possibly creoles, or even new languages that partake of elements contained in the base languages), those who look askance at regional dialects and those who insist on maintaining standard forms of any given language, might question its acceptance as a teaching technique. For them we say that this is how people communicate, this is how languages grow and change and develop into new languages, this is how interactions function when several languages are in evidence, these are the modes of mixing and selection, sometimes conscious, sometimes subconscious, adopted by teachers who wish to facilitate the transfer of knowledge and the development of skills in a plurilingual environment.

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