Translanguaging Within the Scope of Dominican Pre-College and College Education

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Abstract

Our country, which is today the Dominican Republic, is a Spanish speaking country due to the historical and well known fact that the then Hispaniola Island or Santo Domingo was split into two different colonies by effect of the Aranjuez Treaty (1777), held between the two Colonial Metropolis of Spain and France thus establishing the French occupation of the territory of Haiti to the West and the Spanish territory to the East, and producing therefore the establishing of two different countries with two different languages (Spanish and French), in a land (Quisqueya) in which in pre-Colombian times was occupied by the aborigines, mainly the Tainos, and Caribes and the use of their now disappeared aborigine languages.

The Dominican Republic achieved its independence in 1844 from the Haitian domination and was also occupied by a score of empires like the British, the French and the American domination (1916), but it has also been the settlement of former Black Slaves brought from the United States during the Lincoln Administration in the Peninsula of Samana as part of a political plan of the Haitian dictator Boyer to dominate the whole island and producing therefore a settlement of some Ten Thousands Afro-Americans who brought to our island *American English.*

British English was also brought to our country in recent times by the settlement or immigration of workers from the island of Turk & Caicos (Caribbean British Possessions), and some other islands neighboring our country thus establishing in Cities Like San Pedro de Macoris and Puerto Plata a permanent residence of British Speaking People who brought with them not only their language but their customs, traditions and religion, like in Samana.

Those important historical facts have shaped the linguistic map of our country marked by the diversity of those foreign influences, but the Spanish, more clearly the *Dominican Spanish Language* has survived the test of the time and history thus becoming the Official and Predominant Language of the country, and like Cuba and Puerto Rico, the two other former Spanish Colonies which are known as the *Antillas Mayores* are the exponents of the dialects of the Caribbean Spanish Language, unlike the neighbor countries of Jamaica, or the British and American Virgin Island or the Dutch-speaking islands of Curacao and Aruba, and needless to say of Haiti, our bordering country which with the event of history has developed the *Haitian Creole* as its National language.

So the linguistic phenomenon of Translanguaging within the context of the Dominican and National Education cannot separately be examined solely on the basis of a pure linguistic, academic and scholastic fact, but further more as case of reaffirmation of our language and national identity. Spanish is the official and constitutional language of the Dominican Republic, and unlike the case of the United States of America where English and more precisely *American English* is considered to be the most widely and used *Natural Language*, but not still the Official one, in terms of Law and Constitution.

That historical and legal category of the English Language in the United Sates, which allows immigrants, even to be educated in a language of their own, has also brought some wrong considerations on the part of National and International scholars when they undertake the case of Translanguaging in our classrooms and therefore in our National Context, wrong considerations that have led to serious accusations of racism to our country, needless to say a score of raw arguments and *out of tone statements,* where they portray us in terms of an specie of *Apartheid in the Caribbean zone,* regarding the rights of Haitian-descendant or children students in Dominican schools, mostly in primary education.

This work is basically divided into two main areas; the first one analyzes the case of Translanguaging within the scope of Dominican Higher Education, which was a task we have conducted and published before, and the case of Translanguaging in the pre-college or Primary Education National System, focusing on what is happening in our bordering schools to Haiti.

Introduction

Chapter One of this work, dealt with the Theoretical Framework, in which it was analyzed the important and interesting phenomenon of Translanguaging and its pedagogical and Socio-Linguistic implication, both in the Fields of Pre-college and Higher Dominican Education.

This topic was reviewed on the lights of Modern Linguistics and Pedagogy, with a trace of its local and international implications. And within the scope of the EFL Classrooms for Dominican College students of the Universidad Autonoma de Santo Domingo, the State College of our country and that of the case of Foreign Students [Haitians], at the Base Level of our Educational System, thus constituting a Global Analysis of the Two Subsystems in our country. The Basis of this work [Goals and Objectives], was also established here.

Chapter Two: was dedicated to revising the Universal Literature of this topic of Translanguaging; and how different authors encompasses this theme, thus giving us a sense of internationalization and globalism on the matter.

On Chapter Three: The Methodical Procedures were exposed in order to assure a link to science, whereas Chapter Four offered the reader an instance of the Peculiarities of the Dominican Education in terms of a guarantee of our National Values, without losing a sense of humanity to our neighbors., in which the Legal Status of our language is clarified in Constitutional terms.

It dealt with the Case of Haitian Creole in the Dominican Primary Education, and offered us *a Linguistic Preview, as well as a pedagogical and legal one.*

Chapter Five complied with an extensive discussion of the sated Research Questions, in order to reassure the Scientific Rigor as expected out of this type of work.

Chapter I: Theoretical Framework

Statement of the Problem

This phenomenon of translanguaging which is rather a product of recent times in our region, it is here examined within the scope of the EFL Classrooms for Dominican College students of the Universidad Autonoma de Santo Domingo, the State College of our country, within the context of their Degree Program in Foreign Languages (B.A.), as opposed to that or those situations that occurs in Bilingual Classes in the American or British context, as a First Case.

And within the case of the Dominican Primary Education, mostly on the importance of the situation of our National System for the Schools of the provinces bordering to Haiti, widely occupied by a great number of Haitians students, as a Second Case.

Hamman-Ortiz (2019) exposes translanguaging as follows "In recent years, *translanguaging* has become a widely used conceptual framework for understanding bilingualism. Popularized by bilingual- education scholar Ofelia García (2009), translanguaging is a sociocognitive theory that counters traditional "monoglossic" understandings of bilingualism that view the different languages used or acquired by a student as distinct skill sets. Instead, translanguaging reframes bilingualism as a flexible linguistic activity that is intimately tied to contexts of use."

Hamman-Ortiz, furtherly explains as "both a theory of the bilingual mind and a theory of bilingual practice. As a theory of the mind, translanguaging posits that the bilingual brain is not comprised of two separate language systems; rather, it sees the inner linguistic system as a holistic repertoire containing a range of communicative tools that can be deployed as needed for different audiences and contexts (Otheguy, García, & Reid, 2015). For example, a 2nd grade student in a bilingual classroom playing a math card game might ask his peers, "¿*Quien quiere* shuffle this deck?" ("Who wants to shuffle this deck?") (Hamman, 2018). From a translanguaging perspective, this student is not switching from the "Spanish" side of his brain to the "English" side. He is drawing upon his full linguistic range to make meaning. He's also demonstrating a clear understanding of audience, as his peers are also bilingual. A translanguaging perspective recognizes that bilinguals *can* perform monolingually, but when communicating with other bilinguals, they often communicate bilingually since their internal language system is not separated into "two solitudes" (Cummins, 2008).

Importance of the Problem

One of the most outstanding features of our Alma Mater (The Universidad Autonoma de Santo Domingo), constitutes its freedom of speech and /or freedom of lecturing, as a part of its Organic Statutes, expressed in their Pedagogical Policies
for its faculty members, as well as for the inherent rights of their students in this public and autonomous academy. Therefore, those regulations and pedagogical practices that can be easily applied in Bilingual Private Schools (Colegios Privados Bilingues), have no rooms for practice in this unique Higher Education Institution. So there has to be an atmosphere of tolerance when it comes to apply the pedagogical concept of *English-only* class for the development of their programs and classes according to what modern methodology advises in order to achieve a great fluency and a professional domain of the English language, without any type of interference of the native language. Thus, the construction of a fully-developed Verbal Skill, among other skills

to be developed, have to come to good terms with a

lot of words, phrases and expressions of the Spanish language known as Cognates, Latinisms, and/ or Idiomatic Expressions. And are not considered as an interference of the native language, but as an enrichment of the English Language within the scope of today's Globalized Society.

Statement of the Problem

To highlight the importance of Translanguaging in our pedagogical context.

Specific Objectives

1.-To compare the different national context in which the referred term occurs.
2.-To understand the associated sociolinguistic context where this phenomenon takes place.
3.-To fully understand teacher's and students' reactions to this phenomenon.

Research Questions

1.-What does Translanguaging mean?

2.-How important is the attitude of administrators, teachers and students to understand this?
3.-To what extent it is not Translanguaging an interference of the native language in the EFL learning process?

4.-How is Translanguaging considered in external settings for Bilingual classes?

5.-Can impeding Translanguaging be considered a violation of the student's constitutional rights?

6.-Is there any legal consequence when imposing monolingual attitude in national or international classes or settings?

7.-Can Translanguanging objections in the EFL classrooms be confused with objections in National Core-Curriculum or Non-Bilingual Programs?

8.-Does contemplating a National Language for Regular Education Non-Bilingual Program, constitute an exclusion of a demographic Minority?

Definitions of Terms

1.-Translanguaging:
Translanguaging is the act performed by bilinguals of accessing different linguistic features or various modes of what are described as autonomous languages, in order to maximize communicative potential. Ofelia García (2009: 140).

2.-Cognates:
Cognates are words in two languages that share a similar meaning, spelling, and pronunciation. While English may share very few cognates with a language like Chinese, 30-40% of

all words in English have a related word in Spanish. For Spanish-speaking ELLs, cognates are an obvious bridge to the English language.

3.-Code-switching:
Code-switching, process of shifting from one linguistic code (a language or dialect) to another, depending on the social context or conversational setting. –As opposed to Translanguaging-

4.-EFL Classes:
Classes of English taught in a country where the home language is not English

6.-Bilingual Schools:
In the Dominican context, schools where the secondary or high school program is mostly taught in English, following the USA Educational program as approved by the national authorities.

7.-Dominican Bordering Schools:
A school near or at the Dominican Border to Haiti where the vast majority of the students are Haitian children, but education is mandatorily in Spanish.

8.-Haitian Creole:
The most widely spoken or used in Haiti by the common people as opposed to Standard French.

9.- The Universidad Autónoma de Santo Domingo:
That is the major State College in the Dominican Republic.

A Brief History of the Universidad Autonoma de Santo Domingo

The University of Santo Domingo was created through the Bull In Apostolatus Culmine, issued on October 28, 1538 by Pope Paul III, which elevated to that category the General Study that the Dominicans ruled since 1518, in Santo Domingo, vice regal headquarters of colonization and the oldest colonial settlement in the New World.

The University of Alcalá de Henares was its model and as such was the bearer of the Renaissance ideas that emerged from the medieval world, from which Spain emerged from the days of the conquest.

The nascent University began its teachings organized in four Faculties: Medicine, Law, Theology and Arts, in accordance with the norms established at the time for similar institutions in the metropolis. The Arts studies included two modalities, namely: the "trivium" which included Grammar, Rhetoric and Logic and the "quadrivium", which included Arithmetic, Geometry, Astronomy and Music ".
In 1801, as a result of the Haitian occupation of the country, the University interrupted its operation, because the Dominicans, who ruled it, abandoned the colony. It was reopened in 1815, when the colony returned to Spanish sovereignty, but from then on it adopted a secular character.

Between 1815 and 1821 it functioned under the rector of Dr. José Núñez de Cáceres. The University closed its doors again in 1822 due to the fact that a large number of its students were recruited for military service by order of the Haitian regime that governed the nation. With the consummation of the Independence of the Republic in 1844, the will to reestablish the University, a symbol of cultural tradition and the character of the newly acquired nationality, was reborn in the Dominicans.

Responding to this claim, on June 16, 1859, President Pedro Santana promulgated a law that restored the old University of Santo Domingo, with an academic composition similar to that of medieval universities (four faculties: Philosophy, Jurisprudence, Medical Sciences and Sagradas Letras) and as a dependency of the central government through the General Directorate of Public Instruction and the corresponding State Secretariat.

But for reasons of political contingencies, the aforementioned provision was not executed and the University was not reopened.

On December 31, 1866, the Professional Institute was created by decree, which functioned in place and in substitution of the old University of Santo Domingo.

On May 10, 1891, the Professional Institute closed its doors, until August 16, 1895, which reappeared under the rector of Archbishop Fernando Arturo de Merino.

On November 16, 1914, the President of the Republic, Dr. Ramón Báez, who was also Rector of the Professional Institute, transformed the Professional Institute into the University of Santo Domingo by decree.

From 1916 to 1924, the University had to interrupt its operation as a result of the North American intervention.

During the 31 years of the tyranny of the dictator Rafael Leonidas Trujillo, the University of Santo Domingo, like the other institutions in the country, was deprived of the most elementary freedoms for the fulfillment of its high mission, becoming an instrument of control political and propagation of totalitarian slogans, against whose damages the little material progress achieved by the Institution in those years of despotic government was worth nothing, such as the acquisition of land and the construction of the University City.

Autonomy and university jurisdiction
Law No. 5778 of December 31, 1961 endowed the University with autonomy. From that moment he began to debate to achieve institutional balance and a climate of coexistence that would allow him to develop all his creative faculties. But after three decades subjected to the iron will of a regime contrary to all forms of human communication that did not serve its interests, the institution did not find it easy, initially to use the newly acquired freedom and self-government to carry out its mission of service and contribute to the cultural and economic improvement of our people.

On February 17, 1962, the first authorities were elected under the autonomy regime. Law 5778 on autonomy also enshrined the jurisdiction for the university campus, but this was suppressed by the de facto government of the Triumvirate, through Law # 292, of June 12, 1964.
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Chapter II: Review of Literature

What is Translanguaging?

According to Gwyn Lewis et al (2012), translanguaging is a new and developing term. First used as a Welsh word in schools in Wales in the 1980s particularly by Cen Williams (1994), it was popularised, in particular but not exclusively, by two books: Baker's Foundations of Bilingual Education and Bilingualism (2001, 2006, 2011) and Ofelia Garcıa's (2009a) Bilingual Education in the 21st Century. As a provisional and developing idea, ''Translanguaging is the process of making meaning, shaping experiences, gaining understanding and knowledge through the use of two languages'' (Baker, 2011, p. 288). Thus, both languages are used in a dynamic and functionally integrated manner to organise and mediate mental processes in understanding, speaking, literacy, and, not least, learning. Translanguaging concerns effective communication, function rather than form, cognitive activity, as well as language production.

According to Williams' Principles, some advantages of Translanguaging are:

- It may promote a deeper and fuller understanding of the subject matter.
- It may help the development of the weaker language.
- It may facilitate home-school links and co-operation.
- It may help the integration of fluent speakers with early learners.

Lewis et al (2012) furtherly explained these concepts as follows:
- Firstly, translanguaging may help students to gain a deeper and fuller understanding of the subject matter. Taking the idea of the Vygotskian ''zone of proximal development'' that further learning is based on stretching pre-existing knowledge, plus the idea that the interdependence of two languages enables crosslinguistic transfer (Cummins, 2008), it can be argued that translanguaging is an effective and efficient way of enabling this:
- The second potential advantage of translanguaging is that it may help students to develop competence (oral communication and literacy) in their weaker language, as it may prevent them from undertaking the main part of their work through the stronger language while attempting less challenging tasks in their weaker language. '''Translanguaging' attempts to develop academic language skills in both languages leading to a fuller bilingualism and biliteracy'' (Baker, 2011, p. 290)
- Thirdly, translanguaging may ease home-school links and co-operation, especially if the child is being educated in a language that is not understood by the parents. As translanguaging involves the reprocessing of content, it may lead to deeper understanding and learning, and this, in turn, allows the child to expand, Educational Research and Evaluation 5 Downloaded by [Bangor University], [Dr. Gwyn Lewis] at 07:07 30 August 2012 extend, and intensify what he has learned through one language in school through discussion with the parent at home in the other language (Baker, 2011).
- Fourthly, the classroom integration of fluent first language (L1) speakers and second language (L2) learners of various levels of attainment can be facilitated by translanguaging. Furthermore, L2 ability and subject content learning can be developed concurrently if a sensitive and strategic use is made of both languages in class (Maillat &
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Serra, 2009). This advantage was particularly important in Williams' (1994, 1996) original discussion of translanguaging in that he argued that it develops a student's minority language, be it their first or second language.

The Difference between Translanguaging and Code-switching

Garcia and Wei (as cited in Molina & Samuelson, 2016) think that translanguaging is different from code-switching. Code-switching is seen as the process of changing two languages, whereas translanguaging is about "the speakers' construction that creates the complete language repertoire" (p. 3). To be more specific, translanguaging is a complex process of discursive practice where bilinguals know what they are saying while producing words in both languages, it is an existing controllable cognition. However different situations can be noticed, when bilingual individuals shift between two or more languages which depend on the purpose and environment of the communication. This is more of a code-switching, which Baker and Jones defined as "changing languages with a single conversation" (p.58). The main feature of the code-switching process is the purpose of the conversation. Mostly, code-switching is considered as linguistically incompetent ability. But it is also seen as unique ability due to the research studies conducted in the past 20 years. Baker and Jones highlighted its uniqueness as it has own rules and norms, and advanced level of complexity. Researchers also emphasized the benefits of code-switching. Martin (as cited in Cahyani, Coursy & Barnett, 2016) suggests that code-switching is the set of "creative, pragmatic and safe practices…between the official language of the lesson and a language to which the classroom participants have a greater access' (p.2).

Code switching occurs mostly in bilingual communities. Speakers of more than one language are known for their ability to code switch or mix their language during their communication. As Aranoff and Miller (2003:523, as cited by Esen, 2019) indicate, many linguists have stressed the point that switching between languages is a communicative option available to a bilingual member of a speech community, just as switching between styles or dialects is an option for the monolingual speaker.

As Skiba, (1997, as cited by Esen, 2019) comments, code switching is not a language interference on the basis that it supplements speech. Where it is used due to an inability of expression, code switching provides continuity in speech rather than presenting an interference in language.

When is Code-switching helpful?
- The socio-linguistic benefits of code switching include communicating solidarity with or affiliation to a particular social group, so code switching can be viewed as a means of providing a linguistic advantage rather than an obstruction to communication.
- Furthermore, code switching allows a speaker to convey more nuanced attitudes and emotions by choosing from a bigger pool of words that is available to a bilingual person, much like how one might use font, bolding, or underlining in a text document to emphasize points.
- Utilizing the second language, then, allows speakers to increase the impact of their speech and use it in a more effective manner .(Esen, 2019)

When is Code-switching harmful?

  If a dominant culture requires all citizens to conform to the dominant language and manner of speaking, or if subcultures are punished in any way for not conforming completely to the language majority, this is harmful. (Esen, 2019).

Another idea that must be clarified, it is that of not confusing the merging of two languages to produce a hybrid language, like is the case of Spanglish (Spanish/English), produced by members of the Spanish community in the South border of the USA., for the example the expression: *Gracias for the lovely gift. Está awesome!* (Spanish + English)
or that of the French speakers with the English language (French+English), for example, the expression: *Are we eating chez ta mère demain?*- just to mention two of them.

Chapter III: Methodological Design

Overview

   This study consisted in a comparative method, for which it is established a comparison of three study-case, in order to explain through an international scope, the current reach of this phenomenon of Translanguaging. "*The comparative method pursues two goals alternately. On the one hand, it seeks to accentuate the distinctive feature of each individual case, and on the other, attempts to derive evidence on general developments from case studies. While historians tend toward the first approach, the second is more prevalent among social scientists.*

Comparative historical studies do, however, also deal with the question of commonalities. Four functions are granted to comparison in these studies: a heuristic function, a contrastive function, an analytical function, and a distancing function.

Comparison plays a heuristic role when it alone can offer explanations and reveal phenomena that had been unknown or inadequately known up to that point." (Haupt,2001).

1.-) *The Dominican Experience /A New Concept for an Old Pedagogical Practice*

 Method
Research Setting

   The Universidad Autonoma de Santo Domingo, which is the Major State College of this country, currently has an enrollment of Two Hundred Thousand (200,000.) students along its 9 faculties and scores of schools and institutes. One of them is the School of Foreign Languages which comprises more than 4,000 students and 200 teachers for both academic degrees (Bachelor's and Master's Degree Programs in English and French), and also for the so-called extracurricular courses of languages, that offer the public a variety of languages, such as Russian, Chinese Mandarin, German, Italian and Portuguese, sometimes sponsored by foreign government and embassies.

Sample

   From that universe (the school of foreign languages), Five (5) teachers has been chosen to be interviewed specifically in questions concerning translanguaging as a pedagogical practice in their EFL Classes as part of this qualitative study.

Data Collection

   Qualitative data for the study were gathered through semistructured in-depth interviews with those five EFL instructors at this major Dominican university. The participants were selected using purposeful sampling (O'Leary, 2017) in order to recruit instructors who had different L1s, language learning and education experiences, and work status, and to ensure they had more than two semesters of teaching experience at the university. Before data collection, participants were informed that the research project was about their language learning experience and classroom teaching practices and that we were particularly interested in understanding their beliefs about language teaching and learning. Instructor participation was voluntary, and they could withdraw at any time. The interviews were conducted by one researcher who had previously worked in the language program and had professional and personal relationships with the participants in this study, but will maintain their identities anonymous.

Data Analysis

Our analytical approach was deductive and inductive cause as suggested by Hult and Hornberger (2016), researchers must apply inductive analysis in conjunction with deductive analysis when using some types of heuristic devices.

Findings and Discussion:

Theme One: A High Tolerance to Translanguaging and/ or Code-switching in their Classrooms.

    All of the five interviewed teachers responded that :It is not a secret that these practices of Translanguaging as well as Code-switching have been happening for very long in our college classrooms, due to the fact that they occur in a context of a monolingual native or home language usage, and as far as it can be recalled there have not been, if any, negative reactions when using them, ever since those advanced students have previously demonstrated a good command of the target language, EFL as part of both Undergraduate and Graduate Programs, at the Universidad Autonoma de Santo Domingo, and that some minors occurrence of discomfort by part of the teachers with their students have happened mostly at the elementary or beginner's level, where using the native language (Spanish), might be seen as a deficit of learning the foreign language.

Theme Two: A Sophisticated Usage of Latinisms (Cognates) and French words along with their Shown Fluency.

    They observed that those students with an outstanding usage of the English language, enjoy the situation of manifesting the usage of French and Latin words (mostly cognates), as part of linguistic loans of those languages to the English language, in the advanced levels, besides, it is common for Spanish speakers to deal with them, because those are related Romance Languages, and Latin as being the mother language of them all.

Theme Three: Translanguaging as a Resource for Specific Functions and Proficiency Levels

    It was the unanimous opinion of the interviewed teachers (100%) that Although most instructors had an English-only policy in place in their classes, for the elementary level, they suggested that there were certain situations in which the use of translanguaging would be acceptable, even though at those levels.

Conclusions

    The present study revealed only the described situation concerning translanguaging within the context of Dominican College Pedagogy, but this situation is not replicable to the case of:

1.- Bilingual schools in the country, where the high or secondary program is taught under different pedagogical practices and policies. For knowing that, a research must be conducted (if any hasn't) to meet the reality of those bilingual centers, disseminated through our national geography, and that enjoy a most reputable opinion of the public, when weighing the quality of those *elite centers* as compared to the public school system.

2.-Another case to be studied or researched, would be the case of those students of Haitian origins or Haitian nationality who massively attend the schools of bordering cities of the Dominican Republic, (seeking for an education not provided to them by the Haitian

Government), since Spanish is the official language of this country, and therefore education must be solely conducted in that language, constitutionally and legally speaking. And besides there are not up to this day, a bilingual program for those Haitian-Creole speakers. So it is not easy to suppose how Dominican teachers and their classmates as well, react and pedagogically operate in that situation, and how extensive has been the conscious or unconsciously use of translanguaging, in that context, taking under consideration that there have always been tensions between the two countries and the historical imprint that the Dominican Republic achieved its Independence (1844), fighting against a Haitian domination that oppressed us for 22 years.

2.-)The Turkish Version or View of Translanguaging

In their paper: Multilingualism in the linguistic landscape of Istanbul, posted by Dilek Inal, Yasemin Bayyurt, Münir Özturhan, and Sezen Bekta. (2021). In which they brilliantly described the situation of Multilingualism in that country, among other factors as Translanguaging, as follows: "*Situated in the Expanding Circle, Turkey has become a setting which offers vibrant linguistic landscapes fascinating to linguists. Underlying this vibrancy is the prevalent use of English for a wide variety of instrumental purposes and multilingualism that is becoming increasingly tangible. This paper explores how diversity brought about by globalization and migration has generated an interesting mix of languages, scripts and modalities led by English in the Turkish context. The data collected from the streets of various districts in Istanbul indicate an interplay of Turkish, English and Arabic, and a sociolinguistic analysis reveals practices of code-switching and translanguaging. The pedagogical implications highlight the importance of promoting a WE/ELF-aware English language teaching through a framework that considers both the plurilingual view of English and the entailing sociolinguistic processes*". (P.1)

They went on by stating that "Drawing from an understanding that we live in an era of 'super- diversity' (Vertovec, 2007) which challenges the established notions of diversity, pluralization, multilingualism and multiculturality, it is our intention to look into our local context of Istanbul in an effort to describe, analyze and explain its linguistic dynamics through a different lens. Not the capital but the metropolis of a country in the periphery of the English-speaking Europe, Istanbul has always been multilingual and multicultural. Inheriting a historical and cultural wealth of thousands of years, the city offered habitat for locals, expats, foreign laborers, international students and academics. It would be safe to say that with the increasing number of immigrants from the war zone neighboring countries, Istanbul has become multilingual as never experienced before and it now offers an excellent illustration of vibrant multilingualism next to the official language policy of Turkish in workplaces, schools and other institutions. In the presence of multiple languages spoken by nearly twenty million people, the communicative and sociolinguistic practices have visibly changed. There is now a sociolinguistic milieu where English has been repositioned, merging into and enlarging the available linguistic and semiotic resources of interlocutors. Established as the primary foreign language in the Turkish setting, English has now become a translingual and transcultural tool, stripped of its 'foreignness'. In order to address this dynamism and diversity in perspective and to effectively discuss them, we adopt a descriptive framework informed by theory of translingual practice and the related sociolinguistic approaches towards English in communication. To this end, we will be utilizing urban linguistic landscaping as a tool to examine the sociolinguistic realities embedded in the

setting. In due course, we will refrain from an understanding of language as structure and languages as discrete systems, aligning instead with the construct of language as creative communicative resources. This, we believe, will better reflect the multilingual reality as experienced by so many people. (P.2)

And they refer specifically to the phenomenon of Translanguaging in the context of their national multilingual culture, when explained that: "Communicative events wherein multilingual speakers take part also reveal practices which have been noted differently from code-switching and code-mixing. Approached from a renewed and holistic standpoint, these practices reflect multilingualism as a more dynamic and creative way of utilizing languages as resources. Evidently, multilingual competence is qualitatively different, complex, and indicates 'multicompetence' (Cook, 1992) that cannot be captured by code-switching and code-mixing alone. This reality – translanguaging – designates how multilinguals process their linguistic capital in ways that expose creativity and deliberation geared towards effective communication. Unlike a lack of competence indicated by code-switching and code-mixing, translanguaging signifies a process of making meaning, shaping experience, gaining understanding and knowledge through the use of multiple languages (García, 2009). It addresses the fluidity of linguistic practices and human beings' instinct and innate capacity to draw on as many different cognitive and semiotic resources as available to them to interpret meaning intentions and to design actions accordingly (Wei, 2016). Discarding the monolingual paradigm of language and adopting a multilingual one, translanguaging suggests that languages reinforce each other and that there is no hierarchical relationship between them. Whereas code-switching is a linguistic movement from one language to another, translanguaging points to an ability to use any and all language resources for meaningful communication. Preferably used as 'translingual practices' by Canagarajah (2011), it emphasizes that multiple languages are negotiated for a communicative purpose. Moving from one language to another is 'shuttling between languages' and that multilingual speakers have the ability to treat the diverse languages that formed their linguistic repertoire as one integrated system. (PP. 3-4).

3.-) The Canadian Case

Introduction

In their exploratory study, Translanguaging-as-Resource: University ESL Instructors' Language Orientations and Attitudes Toward Translanguaging, Burton & Rajendram (2019), exposed the situation of Translanguaging in the Canadian society as follows: The internationalization of higher education—driven by political, economic, and sociocultural dimensions (Maringe, 2010)—has resulted in a steady increase in the number of linguistically and culturally diverse students in Canadian educational institutions. In 2017, there were 494,525 international students enrolled at all levels of study in Canada, which was a 119% increase in international student enrollment from 2010, and a 20% increase from 2016 (Canadian Bureau for International Education, 2018). The steady increase in the number of international students enrolled in higher education in Canada has resulted in growing diversity in the linguistic and cultural landscapes of Canadian educational institutions (Dagenais, 2013), and calls for pedagogies that are responsive to the dynamic and flexible language practices of multilingual students. However, despite growing diversity in higher education, "deep-rooted ideologies of

linguistic purism" (Lin, 2013, p. 521) continue to perpetuate institutional spaces. The commodification of English language teaching (Heller, 2003) and the strict English language requirements of many universities may put pressure on language instructors to improve students' English language proficiency so that students fulfill the English language requirements of the university. Many universities in Canada offer short-term English as a Second Language (ESL) and English for Academic Purposes (EAP) programs for international students who wish to learn English in a foreign country such as Canada, as these international students "represent attractive resources to be tapped as consumers of its programmes (or products)" (Shin, 2016, p. 511). These programs have implications for language learning and teaching, as Lin (2013) states,

language learning and teaching has become a transaction of teachers passing on a marketable set of standardized knowledge items and skills to students. This transaction is what takes place instead of seeing language learning and teaching as having both teachers and students engaged in the fluid co-creation of diverse language resources appropriate for situated social practices that are meaningful to both parties. (P525)

Language learning as a transaction may have ideological and pedagogical implications for instructors, shaping the way instructors think about and position their students' languages in the classroom. For example, even if instructors feel the imperative to create a space for their students' first language (L1) in the classroom, the commercialization of English might contribute to instructors believing that the use of the L1 could hamper students' progress in learning English especially if instructors believe greater exposure to the target language (TL) is synonymous with increased language proficiency. This belief has continued to perpetuate monolingual approaches to English language teaching (Cummins, 2007), which assume that only the TL should be used in instruction, without recourse to students' L1, and there is no place for translating between the TL and L1 in the language classroom. In contrast to the monolingual approach, scholars who operate from a translanguaging theory of language explore the use of pedagogies that encourage learners to draw on all their language resources to communicate and make meaning (e.g., Canagarajah, 2011; García & Li Wei, 2014; Mazak, 2017; Otheguy, García, & Reid, 2018). Scholars have articulated a translanguaging pedagogy as involving planning and structuring teaching strategies that build on multilingual students' entire linguistic repertoire as a resource in their learning. While research has discussed the potential of a translanguaging pedagogy in supporting students' comprehension of complex texts and content, helping them to develop a better understanding of their language learning, and expanding their communicative repertoires (García, 2009), (PP21-23)

Research Questions

Research Question 1: How do instructors view and position translanguaging in the E English language teaching and learning context?

Research Question 2: How do instructors enact informal language policy in their reported classroom practices?

 Research Question 3: How do instructors' linguistic background and personal language-learning experience play a role in their attitudes and reported practices? (PP 23-24)

Method
Research Setting

This study was conducted at a major Canadian university with an enrollment rate of approximately 13,000 students, of which 13% are international students from more than 90 countries enrolled in credit programs and more than 350 students in a noncredit ESL bridging program. The ESL department at this university offers mainly academic and short-term language programs, and most students study on a full-time basis (21 class hr per week). The program focuses on integrating reading, writing, listening, and speaking skills in the main core class (15 hr per week with one instructor). Students also take a separate skills class (6 hr per week) in either grammar and writing, or listening and speaking. Academic language and literacy is taught in the upper levels. The demographics in the ESL program mostly include international students from China and Southeast Asian countries. Upon completion of the language program, many students enter an undergraduate program usually in the Faculty of Engineering and Applied Sciences or Business Administration. In the final course in the program (called Advanced EAP), students have the option to take one undergraduate-level credit course offered by the university if the student has been conditionally accepted into a select faculty. (PP27-28)

Conclusion and Implications

This study uncovered some of the tensions in carrying forward translanguaging ideologies into classroom pedagogy in the context of ESL programs in higher education. In closing the gap between translanguaging as a concept to translanguaging as a practice, instructors need to take on a holistic reconceptualization of language, and see language speakers, the languages they speak, and their linguistic repertoires through an entirely new lens (Canagarajah, 2011; Cenoz, 2017). Our research reveals that even when instructors in ESL classrooms accommodate the use of translanguaging, their decisions can still be viewed through a monolingual lens—rather than a translanguaging lens— because the students' discursive language practices were not actively encouraged and taken into account at the onset of the lesson design. This means that "monolingual and standardized language ideologies . . . continue to inform policy and practice" (Kubota & Miller, 2017, p. 130). A predominant theme in our findings was that translanguaging tended to be perceived as slowing students' English learning instead of being perceived as a resource that can deepen their understandings and extend their knowledge (García & Li Wei, 2014). Even when instructors have a language-as-resource orientation toward translanguaging, it was often viewed as a temporary resource to accomplish specific functions in lower proficiency classes. The belief that a students' L1 and English are not complementary but function independently from each other has been labelled a "monolingual view of multilingualism" (Grosjean, 1982), which does not consider the complex, integrated language practices of multilingual ESL students. Instructors made distinctions between students' L1 and L2 throughout their interview responses. These distinctions pose a challenge for researchers and practitioners working within the broader field of language teaching in higher education because languages are still positioned and taught as separate, discrete, bounded systems, which is in direct contestation to translanguaging theory, which reconceptualizes language as part of a unitary linguistic system. As such, we believe that in adopting a translanguaging belief, alternative ways of speaking about languages beyond the language separation terminology (e.g., L1/L2) is needed. (P.40)

Chapter IV: The Case of Haitian Creole in the Dominican Primary Education
A Linguistic Preview

The work ***El español y el criollo haitiano*** by Luis A. Ortiz López, analyzes the phenomena of elision and linguistic creativity that occur in multilingual contexts. More precisely, this research reflects on "the internal (linguistic) and external (social) processes that intervene in the contact between Haitian Creole and Dominican Spanish on the Dominican-Haitian border" (Ortiz López, 2010: 27).

The author argues that creoles and second language acquisition (L2) "share similar processes and strategies: transfers, selectivity of L2 structures (those less marked), simplification processes, reanalysis, fossilized interlanguage-type structures, almost normal acquisition stages" (Ortiz López, 2010: 23). In this way, Ortiz López investigates linguistic phenomena arising from language contact, from an integral perspective that brings together the presence of the mother tongue (L1), the target language, the universal acquisition processes, and the *input* .

The author focuses on answering the following research questions:

- "What features characterize the linguistic contact of the members of this speech community (Haitians, Dominican-Haitians, Dominicans)?

- What features of Haitian Creole are transferred to Haitianized Spanish?

- What second language acquisition strategies do interlingual Haitians and bilingual Dominican-Haitians follow?

- How do the linguistic findings of this speech community contribute to the theory of language contact and second language acquisition?

- What linguistic and extralinguistic relationship exists between Haitianized Spanish and Afro-Hispanic Bozal Spanish?

- What links exist between language and ethnicity on the Dominican-Haitian border?

- Does this community respond to general patterns of ethno-sociolinguistic contact?"

(Ortiz López, 2010: 28).

To delve into the similarity of the gradual changes experienced by   different acquisition systems - more specifically, creole languages and second languages -, Ortiz López rigorously reviews the studies of languages in contact, starting from pioneering research such as that of Schuchardt (1882) ; describes the linguistic and sociocultural perspective of Weinreich (1953) ; the universalist, substratist and superstratist proposals of Thomason and Kaufman (1988) ; the compatibility of grammars in contact as a factor of permeability between linguistic systems Silva-Corvalán (1994) ; the hypothesis of creoles as processes of reduction and transfer of the languages of the superstratum (Lefebvre 1998) ; finally, it addresses recent works such as those of DeGraff (1999 to ,b ,c) who considers that creoles denote linguistic acquisition processes similar to other languages, and Holm (2004) who recognizes semi-creole or partially restructured varieties.

On the other hand, Ortiz López analyzes the acquisition of second languages (L2) from his initial studies such as the *approximate system* of Nemser (1971) ; of the *interlanguage* of Selinker (1972) , based on a latent psychological structure that can be fossilized as a variety of its own; from a Chomskian perspective, it also refers to the *Error Analysis Model* of Corder (1967) shows the creative and cognitive nature of interlanguage development; and the most recent perspective of White (2003 a ,b) of interlanguage as internalization of a mental grammar with its own principles and rules, resulting from access to *Universal Grammar* and a bidirectional *input* , from L1 and L2.

To organize his research, the author essentially defends the model of *Universal Grammar,* and its intralinguistic variables and universal processes. Ortiz López (2010: 36) cites Chomsky (1998: 81) who states the following:

> *The human brain provides a set of capabilities involved in the use and understanding of language (the human faculty), which appear to be largely specialized for that function and which form part of the common human heritage over a wide variety of circumstances and conditions* .

 The author also discusses his results based on the hypotheses of the *Full Transfer Full Access Hypothesis* of Schwartz/Spouse (1996) which proposes a determining influence of L1 parameters in L2 acquisition; the *Minimal Trees Hypothesis* of Vainikka/Young-Schoten (1996) which proposes a partial influence of L1 during the initial stages of development; the *Valueless Features Hypothesis* of Eubank (1996) who postulates that strong or marked features of L1 are not transferred in the initial stages; the *Initial Hypothesis of Syntax* by Platzack (1996) who glimpses the presence of the less marked and universal features of L1 and L2, at the beginning of the acquisition of the target language; and the *Full Access* of Flynn/Martohardjono (1994) defends the idea of the absence of transfers and full access. Ortiz López (2010: 44) defends the hypothesis that "the L2 acquisition process is aided by the direct or indirect transfer of L1 and access to Universal Grammar".

The researcher also takes into account external, extralinguistic and sociohistorical factors to explain his study. He focuses on the Dominican-Haitian border, where an atmosphere of historical quarrels and inequalities prevails, and where Dominican Spanish - a Hispanic-Afro-Caribbean variety - and Haitian - a creole with a French lexification base - coexist. In 1998 and 1999, he carried out field work in Pedernales, Independencia, Elías Piña, Dajabón, four Dominican-Haitian border areas, and, through the method of observation and recordings of conversations, he studied the linguistic behavior of 13 Dominicans (monolingual control group), 15 Haitians (bilingual- *interlanguage*), 10 Dominican-Haitians (bilingual), and 7 Arayans (bilingual). The sample consisted of 12 women and 33 men, aged 15 to 55. The author cross-referenced his linguistic and extralinguistic variables using the SPSS program.

Regarding the acquisition of the verbal system of Spanish as L2 carried out by Haitians, the researcher observes a strong fossilization of the infinitive - a verbal form lacking tense, mood, aspect, person and number -, the omission of the inflectional system, and the presence of temporal adverbial references. He then states that "during the first stage of acquisition of the grammar of a language, both L1 and L2, the development of lexical categories and their meanings precedes morphosyntax" (2010: 83). In later stages, weak functional categories are acquired such as the invariable third person verb. These data thus support Platzack 's *Initial Hypothesis Syntax (1996)* .

On the other hand, a similar presence of the simple progressive –ndo to mark tense, mood and aspect in dynamic verbs is observed by the three groups that make up the sample (Interlanguage, Bilinguals, Monolinguals). In contrast, Haitians make greater use of this strategy with stative verbs (for example, in *mirar* , *pensar* , *creer*).

Considering that the subject pronouns of Spanish have the function of contrasting or disambiguating, in terms of the use of the pronominal system by bilinguals and monolinguals, Ortiz López (2010: 126) states that "bilinguals prefer full pronouns more, regardless of the type of reference or contrast, than monolinguals; Dominican monolinguals do not seem to distance themselves markedly from other varieties of Spanish; monolinguals and bilinguals share the same pattern of non-inversion subject-verb".

Ortiz López's study does not show significant quantitative differences between the three groups in the sample regarding the handling of direct objects (null or present). Null direct objects highlight the semantic feature of animacy, and present direct objects follow the rule of +/- *specificity* , +/- *definite* , +/- *animate* .

As for the negation system, the researcher reports that the pattern of Dominican Spanish presents essentially the same pattern of preverbal negation of general Spanish, however it also denotes the double negation, a universal unmarked feature of *Universal Grammar* . This can be marked pre- and postverbally; preverbally and at the end of the sentence; in a conglomeration of two preverbal negative markers. In the case of the *interlanguage* of Haitians who acquire Dominican Spanish, Ortiz López highlights the interference of the double negation patterns coming from the substratum languages of West Africa, and from French or the lexifying language, present in Haitian Creole.

In the eighth chapter, Ortiz López compares Haitianized Spanish with the Afro-Hispanic Bozal speech. He thinks that the two variants "coincide more with interlanguage varieties, that is, as an initial stage of the acquisition process, which oscillates between very basilectal or pidginizing versions, as must have been the speech of the newly arrived Africans" (2010: 239-40).

From an extralinguistic or ethno-sociolinguistic approach, Ortiz López concludes his study on Dominican-Haitian contact, and on Spanish and Haitian Creole, reporting different levels of cultural integration on the part of Haitians (or bilinguals- *interlanguage*), and of the two bilingual groups - the Dominican-Haitians and the Arayans -, into Dominican society. At a pole of lesser integration is the Haitian community that maintains a close link with its community of origin and that experiences rejection by the Dominicans. At a higher level of integration are the Dominican-Haitians and the Arayans who live in two language-cultures of different status. Haitian Creole is thus an ethnic indicator of belonging, and Haitianized Spanish is an instrumental language that allows them to defend their identity in the Dominican world. Ortiz-Lopez (2010), cited by Signoret-Dorcasberro, (2003).

The Legal Status of the Dominican Education

THE DOMINICAN CONSTITUTION
CHAPTER VII :
OF THE OFFICIAL LANGUAGE AND COUNTRY SYMBOLS
Article 29.- Official language. The official language of the Dominican Republic is Spanish.

SECTION II
OF ECONOMIC AND SOCIAL RIGHTS

Article 63.- Right to education.
Everyone has the right to an education

comprehensive, quality, permanent, under equal conditions and opportunities, without further ado

limitations than those derived from their aptitudes, vocation and aspirations. Consequently:

1) Education aims at the integral formation of the human being throughout

throughout his life and must be oriented towards the development of his creative potential and

their ethical values. Seek access to knowledge, science, technology and

the other goods and values of culture;

2) The family is responsible for the education of its members and has the right to

choose the type of education for your minor children;

3) The State guarantees free public education and declares it mandatory in the

initial, basic and intermediate level. The offer for the initial level will be defined in the

law. Higher education in the public system will be financed by the State,

guaranteeing a distribution of resources proportional to the educational offer

of the regions, in accordance with what is established by law;

4) The State will ensure the free and quality of general education, the

fulfillment of its purposes and the moral, intellectual and physical formation of the

pupil. You have the obligation to offer the number of teaching hours that

ensure the achievement of educational objectives;

Difficulties That Haitians Students Face when Learning in their own Country.

The Formation of the Creole Language.

Creole is a linguistic case of considerable importance. This expression owes its origin to the slave trade, but has also been borrowed from Arawak. "Creole" comes from the Castilian word "criollo", used to describe the second generation of African slaves in the African colonies, but more generally the descendants of Europeans, born in the Spanish possessions and later in the French colonies. , English and Dutch. The meaning descends from older terms, from the Portuguese "crioulo" and the initial use of "criollo" in Spanish, which meant "procreated, created, brought, domesticated", and then the word "creole" has been used to designate the black population, and consequently the language of this population, Creole.

This is formed through the contact of languages to form a new one, and therefore, any creole (language) is essentially the result of a mixture of different languages. There are many "creoles", but they are all mixed languages that had been formed in the 16th and 17th centuries in favor of the treatment of Blacks organized by the colonial powers of era, particularly Great Britain, France, Spain, the United States... The origin of the formation of Creole is relatively simple. Because they could not learn the language of their white masters, the black slaves appropriated their words, referring to the (African) grammar they knew. From contact between dominant masters and dominated African ethnicities, new languages emerge: Creole. So, let's say that the lexical base of Creole was developed from French. (LASSAGNE, François, hors série juin 2004)

«Créole, la naissance d'une langue», dans Science et Vie, Paris, No 227: 78-85.)

I. *The Problem of the Traditional Teaching-Learning System of Creole and French/A Case Study.*

The research problem or object of [this] study corresponds to the teaching-learning process of reading Creole and French, particularly the way this occurs in the classroom.

Therefore, the particular group of people on whom we have based our research corresponds to teachers and students of basic education in public primary schools (case study).

In summary, we have considered some negative factors that affect or influence the comprehensive training and cultural environment of students and teachers, the organization and orientation of the study plans, the time and resources dedicated to language teaching, among others. others.

We cite, for example, the socioeconomic and political context of the country such as institutional instability caused by political disturbances, economic limitation or weak state resources, low income of parents, students and teachers.

They are the main causes that largely generate the difficulties of teaching-learning in Haiti and negatively influence educational quality and effectiveness such as training or preparation of teachers, infrastructure, pedagogical and didactic material, etc.

Furthermore, we can add the existence of an inadequate methodology to the training, preparation and interest of the children and to the reality of current education, the low linguistic, didactic and pedagogical level of the teachers, the number of students per classroom and the lack of teaching and pedagogical materials adapted to carry out the teaching of reading and writing, among others.

By understanding literacy as a process of formation and formulation of thought that is carried out through the association of already developed schemes and new knowledge schemes, we have observed that the teaching-learning of Creole and French literacy has been the history of the education model. transmissive, teacher-centered, formal and authoritarian, artificial tasks, the program and teaching materials, with a strong behaviorist base, prioritizing mechanical and rote learning to the detriment of

the development of thinking, communication and education.

The transmissive model, combined with structural linguistics, is reflected in the use of a rote method that privileges competence. (Jean-Louis. Pp1-3)

Likewise, Haitian schools do not emphasize oral skills, both Creole and French, considered essential premises for the development of reading and writing. Haitian children are even given unequal training regarding the use of both languages, due to the controversy. linguistics (Creole and French) in teaching-learning in Haiti and the educational weakness to achieve qualitative, equitable, egalitarian and quantitative training for all children in the country (p.5).

Difficulties that Haitian Students Face when Studying in Our Country.

It is not a surprise that if Haitian Students have shown difficulties in learning a Culturally-Related Language to them like Standard French in their own country; that is to say Haiti. What would be the case of their learning Spanish when enrolled in our Dominican Classroom?

There has been an estimate of 80% increase in the student population of Haitian origin in the last five years Each student represents an investment for the Dominican State of more than DR$50,000 depending on the year and educational level(Diario Libre Newspaper, 2024), but this budgetary burden to our nation, not only constitutes a problem of the money that the Haitian Authorities are supposed to solve in their land, but the pedagogical burden that our Teachers and Administrators of our Public School System have to suffer, when encountering the formula of educating those children in Spanish, since as stated in the above commented study ( ),providing them[Haitian Students] with a formal education in the Basic or Primary Levels it is something almost impossible., due to the lack of knowledge of Standard French.

In numerical terms, Haitian enrollment went from 94,740 in 2018 to 173,416 in 2023, being the largest bulk of the foreign population in public education, according to statistics from the Ministry of Education (MINERD, 2024).

Some advocates (Haitian ONG'S), are still suggesting that those Foreign Students should be educated in Haitian Creole, which is something more than Violating our Political Constitution, our Migratory Laws and our General Law of Education of the Dominican Republic; besides being an extra Pedagogical and Emotional burden to our Teachers and Administrative Staff, since the vast majority of those Haitian Children lack of their Birth Certificates and others necessary documents for identification and enrollment in our Regular System of Primary Education.

According to the majority of Dominican Social & Political Analysts, that intention, if perpetrated, would

be and mark the end of the Dominican Republic, as we know it today; as well as the Dominican State,

the Dominican People and the Dominican Culture; and we will all succumb under the influx of another

Haitian Occupation (1822-44), under the premise that: ***L'île est une et indivisible!!***
(The Island is only one and indivisible).

Conclusion

To conclude with this case; this is not a case of Translanguaging in our classrooms, but a case of a need

of a *Massive Bilingual Education* (Spanish and Haitian Creole), which neither our Country nor our

Educational Ministry is prepared to respond; as it is not their Proper Haitian Ministry of Education.

Needless to say that the Dominican Republic and Haiti are not Twin Countries, nor a part of a

Commonwealth, nor any kind or type Community since they don't even belong to the ***Hispano-

American Countries***, but to the so-called ***World of the Francophony***, and their Culture, Religion and

Vision of the World is completely different than that of ours, since their emerging as differentiated

territories; before gaining Independence and becoming Sovereign Nations.

Chapter V: Final Discussion as Conclusions

Overview

As a final task or activity of this study, a full discussion of the research questions that were the guiding-lines of this research are to take place, in order to fully understand this interesting phenomenon, that is changing the way of thinking or conceiving pedagogical principles, policies and practices of educational administrators, EFL teachers and linguists all over the world.

Research Questions Discussion

Research Question #1.-What does Translanguaging mean?

This modern phenomenon can be better defined, besides the many definitions offered through this work as follows: "Bilingual or multilingual students improve their learning of other

languages when they are allowed access to all their linguistic repertoires instead of being restricted to monolingual instructional practices and approaches, with oral comprehension taking great importance. Oral comprehension requires specific didactics and systematic practice to develop in a foreign language, for this it is necessary to have flexibility when using their linguistic repertoire. " (Padilla et al, 2016).

Research Question #2.-How important is the attitude of administrators, teachers and students to understand this?

One of the most important thing with Translanguaging, it is that is changing the way of viewing the EFL teaching /learning process through a narrow monolinguist scope, manner or way, and it is opening doors to new kind of pedagogical expression in the classroom.

Research Question #3.-To what extent it is not Translanguaging an interference of the native language in the EFL learning process?

translanguaging may help students to gain a deeper and fuller understanding of the subject matter. Taking the idea of the Vygotskian ''zone of proximal development'' that further learning is based on stretching pre-existing knowledge, plus the idea that the interdependence of two languages enables cross linguistic transfer (Cummins, 2008), it can be argued that translanguaging is an effective and efficient way of enabling this. So, it cannot be conceived as an interference of the home or native language with the EFL learning or teaching process.

Research Question #4.-How is Translanguaging considered in external settings for Bilingual classes?

In national settings, where a target language is taught within the scope of monolingual rules and policies, due to the nature of its pedagogical or teaching practices, that could be considered as a transgression of those norms, mostly when it deals with strict bilingual programs, and sometimes, its use by part of the students as an incapability of learning the foreign language.

Research Question #5.-Can impeding Translanguaging be considered a violation of the student's constitutional rights?

To a certain extent, yes, and not only that, it could be a case of racism suspicion by part of the perpetrators, and a way to victimize the impeded ones.

6.-Is there any legal consequence when imposing monolingual attitude in international classes or settings?

Of course, that it can be any kind of legal consequences, ever since the prohibition of the use of Translanguaging in a classroom situation goes beyond the reign of decency that might norm the relationship between students and teachers. this is of course, an example that does not include translanguaging as an exception, but as a violation of a conduct or behavior code, among administrators, teachers, and students of any educational institution of any level, *here, there and everywhere* to quote 'The Beatles'.

7.-Can Translanguanging objections in the EFL classrooms be confused with objections in National Core-Curriculum or Non-Bilingual Programs?

A National Educational System for a Monolingual Country (The Core Curriculum Program), it is not to be confused with that of the Bilingual Schools, so any usage of a foreign language is expected at all, when teaching the other completely in the Native Language.

Research Question #8.-Are Government entitled to design their National Curriculum in their Native Language?

For Public education, yes, because they have to maintain the Native Language which carries their Native Culture. That's why they allow Private Bilingual schools.

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