Overall, *Hinglish Live* makes an important contribution to the study of language, media, and identity in contemporary India. Its strength lies in showing Hinglish as more than casual code mixing. The essay reveals how language is deeply connected with aspiration, class mobility, cultural performance, and power. However, the volume suffers from uneven theoretical depth and limited empirical engagement, particularly in terms of insights from fieldwork. Many articles remain descriptive and focus heavily on urban middle-class experiences, whereas rural and marginalised linguistic realities are less explored. Despite these limitations, the volume succeeds in opening critical discussion on linguistic hybridity and cultural transformation in India. It will be valuable for readers interested in sociolinguistics, media studies, cultural studies, and contemporary Indian society.

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Reviewed by Prerana Mandal

The book *Translingual Practices in English Language Education in South Asia: Inclusivity and Equity* (2026) is a dynamic and crucial addition to the domain of applied linguistics and English Language Teaching. This book, being a part of the *Language, Education and Diversity* series, unites various voices from the South Asian countries and delves further into the multilingual realities at the ground level. Along with that, the articles reflect on the number of classroom practices in these countries. In essence, this book strongly argues against the dominance of English-only ideologies and instructions by bringing awareness to the translingual practices used by the learners. The translingual practices are essentially

the use of all the linguistic resources fluidly by the learners, which contributes to the creation of an inclusive and equitable learning space.

There are a total of eleven chapters authored by researchers from across South Asia who bring out the combination of theoretical concepts, aligned to the history of the region, classroom practices, and a few personal narratives. All these together under the premise of translingual practices make it a very engaging and informative read.

The opening chapter by the editors of the book, Shaila Sultana and Pramod K. Sah, sets the tone for the entire volume. Sultana and Sah (2026) kickstart the chapter by familiarising us with the multilingual ecology that spans across the Indo-Iranian, Dravidian, Austro-Asiatic, and Tibeto-Burman language families, and questioning the existing privileges of English, the post-colonial language policies. By extracting literature from countries like India, Pakistan, Bangladesh, Nepal, the authors highlight the historical entrenchment of English and argue for the ever-growing demands of English Medium Instruction (EMI) in these regions. Alongside, the chapter introduces us to translingual practices, theorised by Canagarajah (2013) and Pennycook (2008, 2010). The chapter concludes with the necessity of "knowledge activism", which will bring in the realisation of the importance of translingual literacy and pedagogy.

In Chapter 2, Mishra and Malik bring in a very interesting historical perspective from the Indian state of Odisha that unveils the existence of translingual practices during the colonial era. It has often been assumed that innovative pedagogy always comes from the West. The chapter traces evidence through folk art forms like Moghul Tamsa, a popular theatre that blends Hindi/Urdu and Odia, reaching out across the communities. The natural language blending through art forms challenges the previous assumption, as they have existed long before the Western theories. Along with cultural revival, the chapter emphasises the importance of the contributions by historicising translingualism. As readers, it makes us reflect on the fact that we just have not valued these practices enough in formal education until they were highlighted by the West.

Boruah, in Chapter 3, engages deeply with Indian education policies with a special focus on the NEP 2020. The author highlights the tension that has arisen due to the promotion of mother tongue-based education through NEP and the public aspiration for English literacy. It has been

noted that even though teachers tend to support multilingual approaches in theory, they often lack the tools and training to implement them practically. Addressing the mismatch in the theory and practice, Boruah also proposes a tiered, self-reflexive model of teacher education.

In Chapter 4, we step beyond the theory as Mukhopadhyay (2026) presents a comprehensive model of translanguaging pedagogy for multilingual learners of India, especially students from low socio-economic status (SES). The model, grounded in the principles of Multilingual education (MLE) drawn from several years of her collaborative research with the University of Cambridge, is designed to develop and assess reading comprehension using learners' home languages. The chapter concludes with a strong message that translanguaging is not just a pedagogical tool, but an essential instrument of both linguistic and social justice, especially for the marginalised communities.

An extension of the previous chapter, Rafi (2026) introduces us to an empirically tested pedagogical design that has been implemented across two Bangladeshi higher education institutions. Based on the understanding of translanguaging (García & Kleyn, 2016), the students are allowed to use their prior knowledge and their entire linguistic repertoire to construct meaning in English. Chapter 5 also reflects on the structural restrictions in the Bangladeshi institution for English-only assessments. Something that stood out here is the shift in perspective where students are not seen from the perspective of lacking English skills, but as individuals with rich linguistic resources.

Moving back slightly to the concepts, Phyak and Ghimire (2026) in Chapter 6 deliver one of the theoretically richest chapters in the volume. The authors deploy the concept of translanguaging as a form of resistance against the anglonormative language policies. The interesting part in this chapter is that it was the Rana oligarchy (and not the British colonisers) that introduced the colonial hierarchies of knowledge and identity in the Nepal education system. The teachers of Nepal inculcate the idea of "epistemic decolonisation" by enabling the learners to invest in their own linguistic and cultural knowledge in the classroom. This article serves as a vital contribution to linking classroom practices to larger social and political issues.

Chapter 7 delves into an analysis of the linguistic landscape to investigate how early childhood education (ECE) classrooms in the Maldives present the language ideologies. Mohamed (2026) discusses the domination of

English in the classrooms from data like photographs and classroom observations. The author highlights the marginalisation of Dhivehi and other home languages of the children, as English overwhelmingly dominates the physical environment around them.

Wijesekera (2026) begins Chapter 8 with the analogy of English being a *kaduwa* (the Sinhala word for a double-edged sword), which empowers those who wield it and severs those who cannot. This chapter highlights the Sri Lankan classroom context and how translanguaging helped with the reduction of anxiety. These heteroglossic classrooms disrupt the social language hierarchies and create an inclusive atmosphere. The students have been observed to perform better with confidence when they are not restricted to "English only" rules. Although this concept might seem very simple, the idea of heteroglossic pedagogy challenges the authority of English in institutions.

Chapter 9 addresses a crucial issue of the restriction of translanguaging in the classroom to instructions. Anbreen and Sah (2026) investigate the mismatch between translanguaging-rich classroom pedagogies and the monolingual, English-only assessment practices. They map through the challenges that occur while inculcating translanguaging in the assessment practices. Monolingual ideologies of these Pakistani institutions limit translanguaging to only pedagogy and instructions. The chapter calls for having both learning and evaluation through translanguaging and further argues that monolingual assessments only sustain inequity for the privileged students.

Ara and Sultana, in Chapter 10, explore translanguaging as a means of democratising access to academic knowledge. The chapter identifies the gap between the fact that translanguaging, as informal code-switching, has existed in the Bangladeshi university classrooms; however, teachers are not aware of how this practice can be theorised and included in the pedagogy. Certain primary challenges like teacher language proficiency, institutional resistance, and domination of English are addressed in this chapter.

The final chapter of the volume introduces the concept of "anglophonic norms" through an autoethnographic approach. Manan, Khan, and Channa (2026) add reflective reports from Pakistani teachers who discuss the pressure to stick to English and how they exercise 'guilty multilingualism'. The term captures the right essence and how exactly the teachers felt.

As a whole, this volume is a very socially committed and intellectually meticulous contribution to ELT, applied linguistics and language education policy. The vast geographic range covered by the book provides a scope in the applied linguistic literature. The chapters engage with a number of theories, like translanguaging theory (García & Li, 2014), decolonial pedagogy (Phyak & Ghimire, 2026), linguistic landscape research (Mohamed, 2026), and autoethnography (Manan et al., 2026), which ensures a wide readership for this volume.

Nonetheless, there were instances in the volume when the difference between 'translingual practices' and 'translanguaging' was blurred. As a reader, it might confuse those who are new to the concepts. Additionally, the book could provide a more sustained engagement with policy and structural dimensions. Every chapter individually raises concerns with respect to translingual practices and their challenges, but the volume does not theorise how systemic and structural changes can be achieved. The third limitation, although acknowledged by the editors, would be the absence of resources and empirical chapters from countries like Bhutan and Afghanistan. It leaves certain gaps in terms of regional representation.

Keeping these observations aside, the volume is a landmark contribution to the field of ELE in South Asia. The articles in *Translingual Practices in English Language Education in South Asia: Inclusivity and Equity* are empirically grounded, theoretically engaged and politically aware. They challenge the monolingual ideologies that have shaped the language education system. This volume makes it clear that translanguaging is not just about learning English but also about addressing social justice and creating a more inclusive education system.

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