

International Journal of Learning, Teaching and Educational Research
 Vol. 25, No. 4, pp. 1109-1142, April 2026
<https://doi.org/10.26803/ijlter.25.4.49>
 Received Jan 29, 2026; Revised Mar 16, 2026; Accepted Apr 9, 2026

Cultivating Epistemic Agency through Translanguaging: An Africanising Framework for English Teacher Education in South Africa

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Abstract. This qualitative action research study examines the empirical disparity between South Africa's multilingual policy objectives and continuing monolingual practices in English teacher education. It explores the integration of African Indigenous Knowledge Systems (AIKS), translanguaging pedagogies, and Ubuntu-informed methodologies in the preparation of English teachers. Grounded in an interpretivist paradigm and an Ubuntu perspective, the study comprised 16 (n = 16) participants, consisting of 11 pre-service teachers and five lecturers. The research objectives were to (i) diagnose the policy-practice gap in multilingual English teacher education; (ii) co-design and iteratively refine translanguaging-informed pedagogies across three action-research cycles; (iii) evaluate how Africanisation and Ubuntu-informed practices shape lecturer and pre-service teacher epistemic agency; and (iv) produce a practice-facing framework for curriculum and assessment. The study employed three iterative cycles over an entire academic semester of preparation, action, observation, and reflection, generating data through focus group discussions, semi-structured interviews, and reflective practices. Through an inductive thematic analysis, the findings demonstrate that a Transformative Africanisation Pedagogy Framework promotes Africanisation not by replacing Western knowledge, but by cultivating hybrid epistemologies that affirm students' linguistic repertoires and cultural identities. Translanguaging functions as a vital epistemic intervention, augmenting epistemic agency by affording students increased cognitive and linguistic access to academic material, while Ubuntu-informed strategies redefine knowledge production as relational and collaborative. The study's original contribution is the empirically developed Transformative Africanisation Pedagogy Framework, which bridges the gap between decolonial theory and classroom praxis in language teacher education. It offers curriculum guidelines, including multilingual glossaries, translanguaging practices, and assessment approaches that validate Indigenous-language meaning-making alongside academic English. Rooted in South Africa, the findings

Citation:

Lentz, G., Waghid, Z., & Candice, C. (2026). Cultivating Epistemic Agency through Translanguaging: An Africanising Framework for English Teacher Education in South Africa. *International Journal of Learning, Teaching and Educational Research*, 25(4), 1109–1142. <https://doi.org/10.26803/ijlter.25.4.49>

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extend to other postcolonial higher education environments where multilingual policy objectives conflict with monolingual gatekeeping.

Keywords: Africanisation; Decoloniality; Epistemic Agency; Higher education; Teacher professional development; Translanguaging

1. Introduction

The Department of Higher Education and Training (DHET) Language Policy Framework (2020) advocates for multilingualism in South African higher education institutions through integrating historically marginalised Indigenous languages alongside English in instruction, learning, and assessment. In practice, many programs operate solely in English, creating a policy gap that emerges as epistemic exclusion in everyday pedagogy.

In South Africa, progressive multilingual language-in-education and higher-education policy commitments persist alongside prevalent classroom and curricular practices that are predominantly English-only. The disparity between policy and practice is not merely a technical issue of execution; it shapes which linguistic resources are deemed valid for academic interpretation, thereby determining whose knowledge is acknowledged, esteemed, and seriously regarded in English teacher education. This article conceptualises Ubuntu as an epistemic and pedagogical ethic rather than merely a cultural slogan, highlighting relational knowledge, mutual recognition, and collective responsibility in meaning-making, which has profound implications for the teaching, discussion, and assessment of English in teacher education classrooms.

Global higher education systems are increasingly focusing on issues of epistemic justice, curriculum relevance, and the persistent supremacy of Western knowledge traditions (Salazar Morales et al., 2025; Shahjahan et al., 2022). In linguistically and culturally diverse societies, such as in South Africa, these issues pose particular challenges in English language education, where English serves both as a global lingua franca and as an indicator of colonial dominance (Ndlangamandla & Chaka, 2022). Although English facilitates entry into global academic spaces, its continued position as the primary medium of instruction often leads to the marginalisation of Indigenous languages, epistemologies, and culturally specific modes of knowledge (Mutongoza et al., 2023). As a result, Dani (2025) highlights a significant gap in South African HEI's that exists between the multilingual policy objectives established by post-apartheid, as outlined by the DHET (2020) and the present-day monolingual practices still existing in higher education institutions.

Africanisation has emerged as a crucial strategy for transforming South African higher education curricula, emphasising African Indigenous Knowledge Systems (AIKS) alongside core academic tenets such as Ubuntu (Msila, 2025; Waghid, 2023). This research aims to rectify historical inequities stemming from colonial and apartheid-era educational practices by foregrounding African epistemologies and fostering social responsibility (Ndlovu-Gatsheni, 2023). It aligns with global research to decolonise curricula, supports the coexistence of diverse knowledge

systems, and promotes hybrid epistemologies to address local and global challenges (Heleta & Chasi, 2024; Santos, 2024). Current debates on curricular restructuring highlight concerns about epistemic justice and the dominance of Western knowledge, with Africanisation being a response to these disparities (Salazar Morales et al., 2025; Shahjahan et al., 2022). It aims to validate marginalised knowledge and promotes engagement with existing academic traditions on an equitable basis, while striving for a curriculum which integrates both Indigenous knowledge and wider global discussions on educational justice (Mawere et al., 2022).

Although there is increasing theoretical and policy advocacy for decolonial and inclusive curricula in South African higher education, empirical research on the practical implementation of Africanisation in English teacher preparation is scarce (Heleta, 2023; Uleanya & Yassim, 2024). Current research predominantly highlights general policy critique and conceptual discourse, while insufficiently addressing systematic, reflective, and transferable classroom practices that effectively integrate AIKS, multilingual repertoires, and ethical interpersonal relationships into English pedagogy (Heleta & Chasi, 2024; Hibbert, 2023).

This empirical gap is particularly important in teacher education programs, which are crucial for shaping the epistemic perspectives and pedagogical identities of future educators. South African universities must address historical epistemic injustices while preparing teachers for linguistically and culturally diverse classrooms; however, the absence of documented, practice-oriented models of Africanised English pedagogy limits the potential for lasting systemic transformation (DHET, 2020; Ndlovu-Gatsheni, 2023). Addressing this gap is crucial to foster context-responsive, adaptable, and socially equitable educational methods in English teacher education.

This study employed a qualitative action research approach to explore the pedagogical integration of AIKS, translanguaging practices, and Ubuntu-informed strategies in English teacher education. Using García and Wei's (2014) translanguaging theoretical framework, the study conceptualised language as a dynamic, fluid, and socially integrated resource for meaning-making, rather than as distinct, hierarchical linguistic systems. This research, set within the South African higher education context, investigated the implementation of pedagogical approaches in classroom practice to challenge epistemic hierarchies, advocate linguistic and cultural diversity, and promote epistemic justice in the training of future English educators.

This study developed a Transformative Africanisation Pedagogy Framework that integrates Africanisation through Ubuntu-informed principles and translanguaging theory to foster action-oriented curricular transformation in English teacher preparation. Hence, addressing the empirical and pedagogical gap. The study aimed to provide context-specific and transferable perspectives on Africanised and decolonial pedagogies within English teacher education by fostering teacher-led enquiry and interactive reflection.

The study aimed to achieve four objectives: (1) to document the navigation of the multilingual policy–practice gap in English teacher education classrooms; (2) to collaboratively design and test translanguaging routines and resources that validate AIKS and Indigenous languages within English pedagogy; (3) to investigate the impact of these practices on the epistemic agency of both lecturers and pre-service teachers across face-to-face and hybrid/digital teaching. The remainder of the paper is structured as follows: the literature review contextualises translanguaging, Africanisation, and Ubuntu; the methodology outlines the three iterative cycles and analysis; the results reveal the emergent themes and tensions; the discussion discusses implications for decolonial teacher education; and the conclusion encapsulates the framework’s contributions and future directions.

This study offers unique contributions: (i) an empirically grounded, practice-oriented Transformative Africanisation Pedagogy Framework that translates decolonial commitments to learning into specific pedagogical design principles; (ii) a longitudinal action-research narrative that demonstrates how lecturers and pre-service teachers collaboratively developed and evaluated these principles over three cycles; and (iii) a focused analysis of epistemic agency as both a linguistic-cognitive and psychosocial competence, connecting classroom voice, confidence, and participation to broader evidence that self-efficacy and supportive relational contexts can enhance students’ academic engagement (Adiyono et al., 2025).

2. Research Questions

The study was informed by the following research questions

2.1 Main Question

How does a Transformative Translanguaging Framework integrate Africanisation in English teacher education and promote epistemic agency among pre-service teachers?

2.2 Subsidiary Questions

SRQ1: What are the key principles of a pedagogy that can be applied to integrate Africanisation in the classroom?

SRQ2: What are the current barriers and challenges faced by lecturers in integrating Africanisation into pedagogical practices and the English curriculum?

SRQ3: Which strategies and teaching approaches can be used to incorporate African content, perspectives, and knowledge systems into curriculum and classroom activities?

3. Literature Review

Conceptual integration of Africanisation, translanguaging, and Ubuntu pedagogy as a pathway to epistemic agency within teacher education is illustrated in Figure 1.

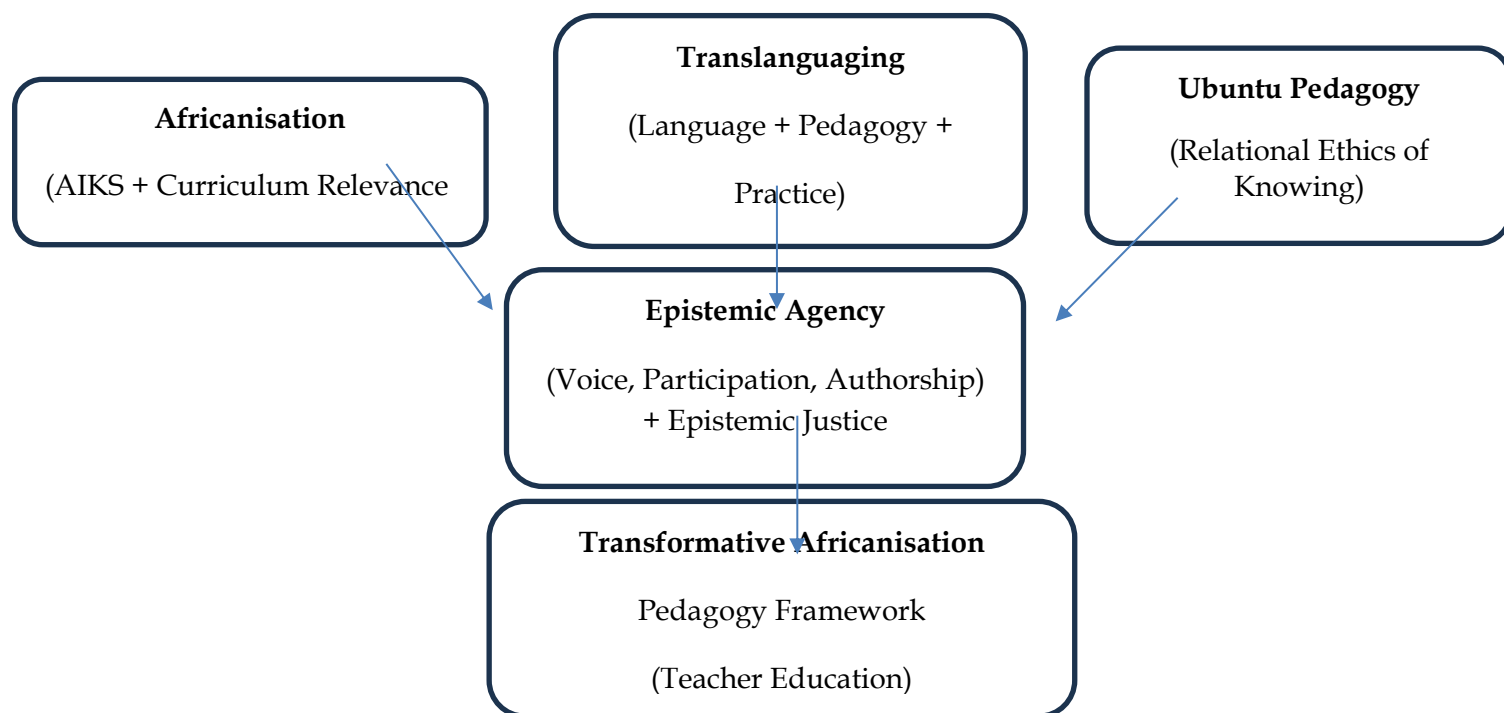


Figure 1: Conceptual integration of Africanisation, translanguaging, and Ubuntu pedagogy as a pathway to epistemic agency within teacher education

3.1 English Language Education, Power, and Epistemic Inequality

English plays a complex role in global higher education, acting as a significant medium for academic interaction and international mobility. However, its dominance has historically reinforced language hierarchies and epistemic exclusion, particularly in multilingual and postcolonial contexts (Melo-Pfeifer & Tavares, 2024; Mutongoza et al., 2023). The emphasis on English as the primary language of teacher education marginalises Indigenous languages and restricts students' epistemic agency by constraining the linguistic resources necessary for knowledge construction and expression (Meighan, 2023; Ndlangamandla, 2024).

In English teacher education, these strategies are crucial, as they convey pedagogical practices and epistemic norms to future educators (Lammasaari et al., 2024; R'boul, 2024). Waghid (2024) cautions that uncritical adherence to Eurocentric curricula in English education may sustain symbolic violence that undermines democratic participation and inclusive knowledge creation. Nevertheless, much existing material fails to illustrate how English could be pedagogically reconfigured to contest these inequalities while maintaining its global significance.

This unsolved tension necessitates frameworks that can reconceptualise English as a dialogic resource rather than an epistemic gatekeeper. Consequently, scholars are progressively endorsing educational methodologies that acknowledge the socio-political dimensions of language and reconceptualise English as a medium of communication rather than as a tool of oppression (Glanbock & Polat, 2025). Africanisation offers an essential perspective for reinterpreting English education as a field that promotes linguistic diversity and epistemic plurality while

maintaining global interconnection (Diko, 2024; Owoo, 2024). Thus, this study addressed this gap by empirically demonstrating how English teacher education may be pedagogically transformed through a translanguaging-oriented Africanisation framework that reconceptualises English as a dialogic resource rather than an epistemic gatekeeper.

3.2 Translanguaging as a Pedagogical Implementation of Africanisation

Africanisation is not a singular, definitive initiative; it is debated regarding its objectives (epistemic justice, curricular relevance, institutional ethos), its risks (tokenism or idealising “the local”), and its favoured methodologies (additive inclusion of AIKS, critical discourse among knowledge traditions, and structural transformation in teaching personnel, curriculum texts, and knowledge evaluation). This study examined Africanisation as a dialogic re-centring of African epistemologies in English teacher education, enhancing Indigenous knowledge while avoiding treating knowledge traditions as mutually exclusive binaries.

Translanguaging has emerged as a crucial pedagogical approach, challenging monolingual norms and negative attitudes towards multilingualism within educational settings (Kosłowski, 2025; Zhang & Jiang, 2025). This approach, when applied in educational environments, effectively leverages students’ complete linguistic resources, acknowledging multilingualism as a cognitive and epistemic benefit rather than a barrier to learning (Pérez et al., 2025). Specifically, in English language instruction, translanguaging undermines inflexible language divisions, allowing students to employ Indigenous and home languages to construct meaning, thus promoting epistemic access (Gobana, 2025; Irgin, 2025).

From an Africanisation perspective, translanguaging functions as both a linguistic strategy and an epistemological intervention that legitimises Indigenous knowledge systems (Koch et al., 2025; Makoni et al., 2024). By facilitating students’ use of multiple languages in meaning-making, translanguaging fosters the emergence of hybrid epistemologies that accurately reflect the lived experiences of multilingual societies (Buxton et al., 2022). Consequently, this corresponds with wider calls to pedagogies that confront epistemic inequality by expanding the criteria for acknowledging and generating knowledge in educational settings (Omodan, 2025). Therefore, this study addressed the gap by theoretically and empirically proving translanguaging as an Africanising epistemic practice that facilitates the co-construction of hybrid knowledge systems in English teacher education.

3.3 Ubuntu-Informed Pedagogies and Relational Knowledge Creation

Whilst Africanisation and translanguaging focuses on promoting epistemic inclusivity, the Ubuntu paradigm provides ethical and educational principles that enhance Africanisation and translanguaging approaches. Grounded in the principles of relationality, interdependence, and community accountability, Ubuntu characterises learning as a communal social undertaking rather than an individualistic initiative (Mthimkhulu, 2024). Ubuntu-informed pedagogies promote dialogue, mutual recognition, and collaborative construction of

meaning, challenging dominant Western educational frameworks that focus on competition and individual achievement (Biyela, 2025; Kwanele, 2023).

The incorporation of Ubuntu pedagogy with translanguaging fosters educational settings that recognise and actively support linguistic diversity and epistemic plurality (Charamba & Ndhlovana, 2025). This research posits that Ubuntu-based practices offer a pedagogical structure for achieving epistemic justice through the prioritization of relationships, voice, and inclusivity. This study developed a Transformative Africanisation Pedagogical Framework for English Teacher Education. It addresses this gap that exists between decolonial theory and classroom praxis in language teacher education by empirically demonstrating how Ubuntu-informed pedagogies may be implemented with translanguaging to foster relational, inclusive, and epistemically just knowledge production in English teacher education.

3.4 Empirical Deficiencies and the Necessity for Action-Oriented Research

Despite the growing academic support for Africanisation, translanguaging, and Ubuntu-informed pedagogies, the predominant body of literature remains largely conceptual, theoretical, or policy-oriented, exhibiting a deficiency in empirical studies that investigate the application of these frameworks in routine teaching practices (Ali et al., 2025; Heleta & Dilraj, 2024; Shahjahan et al., 2022). While research by Milligan (2022) and Omodan (2023) highlights epistemic injustice and challenges existing knowledge hierarchies, they frequently overlook the potential for sustaining epistemic reform through pedagogical intervention, particularly within English teacher education. Africanisation is occasionally presented as an intellectual imperative rather than being regarded as a lived, negotiated, and culturally rooted pedagogical activity (Letsekha, 2022; Metz, 2022).

Notably, there is a significant lack of practice-oriented, longitudinal empirical research on the collaborative engagement of lecturers and pre-service teachers in epistemic transformation over time. Current studies rarely explore the iterative processes by which educators examine, challenge, and redefine established curricular standards in multilingual classrooms (Heleta, 2023; Hibbert, 2023). This disparity is particularly notable in teacher education, as epistemic attitudes are both acquired and fostered through pedagogical practices, assessment methods, and classroom discourse (Lammasaari et al., 2024).

Moreover, few studies employ action-oriented approaches that position lecturers and students as co-researchers, allowing for critical assessment and adaptation of their instructional environments (Thawinwong & Sanrattana, 2022; Yosief et al., 2024). Action research is widely acknowledged as a methodological approach particularly appropriate for research related to social justice, curriculum transformation, and epistemic agency, as it highlights praxis, reflexivity, and participant voice (Briffett Aktaş, 2024; De Oliveira, 2026). Nonetheless, its implementation in the classroom instruction of Africanised English teachers remains under-researched.

The lack of empirically-based, action-oriented research limits the discipline's ability to provide contextually responsive and flexible approaches to Africanised

English pedagogy. In the absence of comprehensive studies detailing the integration of AIKS, multilingual repertoires, and relational ethics into enduring teaching practices, curriculum reform is likely to remain symbolic rather than transformative (Mutongoza et al., 2023; Ndlovu-Gatsheni, 2023). This study addressed empirical gaps by employing a Transformative Africanisation Pedagogy Framework as the main approach for integrating Africanisation in English teacher education.

Applying a qualitative action research design, the framework reconceptualises language as a dynamic, socially embedded semiotic resource, facilitating a praxis-oriented investigation into how student repertoires and Ubuntu-informed practices might be strategically employed to challenge monolingual hierarchies. The study positioned translanguaging as an epistemic intervention, providing a systematic framework for co-constructing hybrid epistemologies, so contributing to the global debate on epistemic justice and the decolonial restructuring of higher education curricula.

4. Theoretical Framework

This study developed and employed a Transformative Translanguaging Framework for Africanised English Teacher Education, developed through iterative qualitative action research cycles. The framework, guided by García and Wei's (2014) Translanguaging theory, extends theoretical application by integrating Africanisation and Ubuntu as epistemological and pedagogical principles. The framework is established within an interpretivist paradigm and an Ubuntu perspective, viewing knowledge as socially constructed, relational, and culturally embedded. This study employed a framework as an institutional lens to direct pedagogical interventions, data collection, and the analysis of participants' experiences, enabling a praxis-oriented method to confront epistemic injustice in multilingual higher education settings.

Table 1: Maps the study's three conceptual pillars on how they jointly support epistemic agency in Africanised English teacher education

Conceptual Pillar	Principle	Pedagogical Design Principles	How this supports epistemic agency
Translanguaging (theory/pedagogy)	Students' full linguistic repertoires are valid resources for meaning-making; language boundaries are socially constructed (García & Wei, 2014).	Facilitate multilingual brainstorming and drafting; promote translanguaging during collaborative tasks; support transitions between native languages and academic English.	Enhances cognitive accessibility, relieves linguistic apprehension, and increases engagement and expression in academic activities.
Africanisation/AIKS	Repositions African epistemologies and Indigenous knowledge as valid	Uses African narratives, histories, and Indigenous	Affirms cultural identity as a form of knowledge; empowers

	educational resources; reinforces significance, respect, and epistemic justice.	knowledge as analytical tools; creates tasks that involve dialogic engagement across diverse knowledge traditions.	students to articulate and substantiate knowledge claims from contextual African viewpoints.
Ubuntu-informed Pedagogy	Knowledge and identity are interconnected; learning is collaboratively developed through care, reciprocity, and interdependence.	Use dialogic, collaborative learning; peer feedback; collective reflection; and mutual accountability for learning outcomes.	Provides psychological safety and relational settings conducive to dialogue, inquiry, and collaborative knowledge creation.

While methodologies, such as code-switching or additive bilingualism, often reinforce a dual-monolingual bias by treating languages as distinct cognitive entities, translanguaging (García & Wei, 2014) is employed here to highlight the integrated cognitive framework of the multilingual speaker. Translanguaging is more apt for addressing the identified research gap, the "substantial discrepancy" between South Africa's multilingual policy objectives and the persistent "monolingual practices" in higher education. Unlike traditional multilingual education, which permits the use of multiple languages, translanguaging serves as a decolonial "epistemological intervention" that contests colonial linguistic hierarchies and affirms AIKS as both theoretically robust and pedagogically significant (Enns-Kananen et al., 2024; Parisi, 2025).

To address the research question, the study examined translanguaging through three essential perspectives:

1. Theory, Position, and Pedagogy:

Translanguaging is defined as a "position", a political and ethical commitment to contesting the "symbolic violence" of English-only standards and as a pedagogy that effectively utilises students' full semiotic resources to promote profound learning (Bhatt et al., 2022; Waghid, 2024).

2. Full Linguistic Repertoires of Learners:

The framework transcends the colonial "named language" paradigm, highlighting how students utilise their complete linguistic repertoire (e.g., isiXhosa, Sepedi) to express complex concepts and negotiate meanings vital to cognition (Abdulatief, 2022; Pérez et al., 2025).

3. Epistemic Justice and Voice:

Translanguaging serves as an avenue for epistemic justice, granting students the epistemic agency to collaboratively produce knowledge in their own voices. It fosters the creation of "hybrid epistemologies" in which African narratives and global knowledge systems coexist and mutually inform each other (Charamba & Ndhlovana, 2025).

The Transformative Translanguaging Framework provides a systematic approach for implementing Africanisation in English teacher education. The framework facilitates the co-construction of hybrid epistemologies by focusing on students' complete linguistic repertoires, validating AIKS, and including Ubuntu-informed relational ethics, thereby contesting monolingual and Eurocentric standards. Rooted in action research, the framework offers congruence with theory, pedagogy, and methodological practice, directing both the implementation of teaching interventions and the analytical interpretation of epistemic agency as it develops throughout the research cycles.

4.1 Methodology Research Design

This qualitative research employed an action research design, organised into three iterative cycles of planning: action, observation, and reflection. The Transformative Africanisation Pedagogy Framework guided the development of the action research cycles, the pedagogical interventions, and the analytical perspective employed in the thematic analysis. Action research was selected because of its dual focus on generating empirical data and promoting pedagogical change in real education environments (Kuran, 2024; Sullivan et al., 2024). This design was especially appropriate for exploring Africanisation in English teacher education, as it facilitated ongoing engagement with participants and fostered reflection on epistemic practices, curriculum implementation, and classroom dynamics (Mertler, 2024; Wood & Moss, 2024).

Throughout the three cycles, the researcher journaled lesson-by-lesson decisions, critical incidents, and participants' language as part of reflective practice to triangulate the dataset. Action research is acknowledged as appropriate for researching social justice issues, reforming curriculum, and improving professional practice, as it views participants as co-creators of the knowledge rather than passive subjects (Walker, 2025). This research employed action research to explore the significant integration of AIKS, translanguaging practices, and Ubuntu-informed pedagogies into English instruction through collaborative, reflective pedagogical interventions.

Cycle 1 aimed to identify the problem and investigate how students and lecturers understood Africanisation within the framework of an English curriculum. Teaching and learning took place face to face, in which Africanisation could organically emerge through classroom interactions. The students worked in pairs to incorporate translanguaging into their African folklore assignment. Half of the class was paired with peers of the same home language, whereas the other half of the class were paired with peers with different home languages. Two focus group discussions were held, and interviews with the lecturers were conducted.

Cycle 2 used the findings of Cycle 1 and implemented a hybrid classroom to explore how digital pedagogies might facilitate or hinder the integration of Africanisation in the digital environment. Students corresponded through WhatsApp. An online focus group discussion was subsequently conducted through a Teams Online Meeting. Cycle 3 consolidated and synthesised the data from the preceding two cycles and built a Transformative Pedagogy Framework

that integrates Africanisation into a Higher English Curriculum in Higher Education, the Transformative Africanisation Pedagogy Framework.

Table 2: Illustrating the Action research timeline

Cycle	Date Range	Main Focus	Key Outputs
Cycle 1	May 2024 – August 2024	Face-to-face learning; problem identification and baseline understanding of Africanisation	Initial themes, revised pedagogy approach
Cycle 2	August 2024 – September 2024	Hybrid implementation; testing translanguaging and Africanisation in the digital pedagogy	Refined strategies, develop draft framework
Cycle 3	October 2024 – December 2024	Synthesis across cycles; co-construct the Transformative Africanisation Pedagogy Framework	Framework for a Transformative Pedagogy integrating Africanisation

Table 3 summarises the biographical profiles of the student participants in Focus Group 1

Respondent	Gender	Race	Foundation / Intermediate Phase	Year of study	Home Language
Focus Group 1 Participant 1 (F1:P1)	F	C	Intermediate	1 st	English
Focus Group 1, Participant 2 (F1:P2)	F	C	Intermediate	1 st	English
Focus Group 1, Participant 3 (F1:P3)	F	C	Intermediate	1 st	English
Focus Group 1, Participant 4 (F1:P4)	F	A	Intermediate	1 st	IsiXhosa
Focus Group 1, Participant 5 (F1:P5)	F	C	Intermediate	1 st	English
Focus Group 1, Participant 6 (F1:P6)	F	A	Intermediate	2 nd	Sepedi

Table 4: Summarises the biographical profiles of the student participants in Focus Group 2

Respondent	Gender	Race	Foundation/ Intermediate Phase	Year of study	Home Language
Focus Group 2, Participant 7 (F2:P7)	F	A	Intermediate	2 nd	IsiXhosa
Focus Group 2, Participant 8 (F2:P8)	M	C	Intermediate	2 nd	English
Focus Group 2, Participant 9 (F2: P9)	F	A	Intermediate	2 nd	IsiXhosa
Focus Group 2, Participant 10 (F2:P10)	F	A	Intermediate	2 nd	IsiXhosa
Focus Group 2, Participant 11 (F2: P11)	F	A	Intermediate	2 nd	IsiXhosa

Table 5: Summarises the biographical profiles of the lecturer participants.

Respondent	Gender	Subjects	Phase	Total Students per year	Years' Experience
Lecturer 1	M	Afrikaans	Intermediate	120	8
Lecturer 2	M	History	Intermediate	500	7
Lecturer 3	F	English	Intermediate	500	11
Lecturer 4	F	Mathematics	Intermediate	650	9
Lecturer 5	F	IsiXhosa	Intermediate	338	6

Table 6: Summarises the biographical profiles of the Focus Group 3 student participants

Respondent	Gender	Race	Foundation/ Intermediate Phase	Year of study	Home Language
Focus Group 3, Participant 1 (F3:P1)	F	C	Intermediate	1 st	English
Focus Group 3, Participant 2 (F3:P2)	F	C	Intermediate	1 st	English
Focus Group 3, Participant 3 (F3: P3)	F	C	Intermediate	1 st	English
Focus Group 3, Participant 4 (F3: P4)	F	A	Intermediate	1 st	IsiXhosa
Focus Group 3, Participant 5 (F3: P5)	F	C	Intermediate	1 st	English

Focus Group 3, Participant 6 (F3: P6)	F	A	Intermediate	2 nd	Sepedi
Focus Group 3, Participant 7 (F3: P7)	F	A	Intermediate	2 nd	IsiXhosa
Focus Group 3, Participant 8 (F3: P8)	M	C	Intermediate	2 nd	English
Focus Group 3, Participant 9 (F3: P9)	F	A	Intermediate	2 nd	IsiXhosa
Focus Group 3, Participant 10 (F3:P10)	F	A	Intermediate	2 nd	IsiXhosa
Focus Group 3, Participant 11 (F3:P11)	F	A	Intermediate	2 nd	IsiXhosa

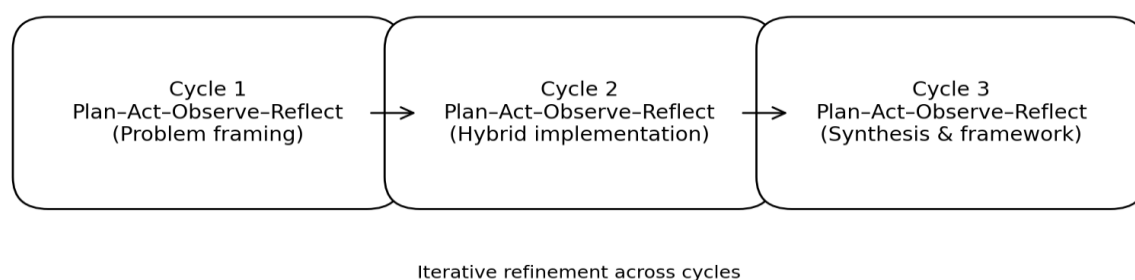


Figure 2: Diagrammatic representation of the Implementation of the three cycles

4.2 Research Paradigm

The research was conducted within an interpretivist design, grounded in an Ubuntu paradigm. Baily (2025) and Phillips (2023) posit that, from this perspective, knowledge is socially created, relational, and culturally situated. The Ubuntu paradigm characterises knowledge creation as ethically grounded and communally focused, emphasising interconnection, mutual recognition, and collaborative interpretation (Shroff & Helaire, 2025).

4.3 Research Context and Participants

The research was conducted at a South African university providing teacher education programmes. The study context was selected for its linguistic diversity and participation in curricular change initiatives that advocate for epistemic justice and inclusivity. The study population comprised of first- and second-year Intermediate Phase (IP) pre-service teachers and their lecturers. Purposive and convenience sample methods were used to select individuals who might offer a significant and precise perspective aligned with the research aims (Alzubi et al., 2025; Bougie & Sekaran, 2025).

Purposive sampling, according to Escarda et al. (2024), facilitates the deliberate selection of individuals with ties to, in this study, Indigenous languages and experiences in multilingual education to ensure the depth of experience. The final sample consisted of 16 participants ($n = 16$), comprising five lecturers ($n = 5$) from various subject areas and 11 pre-service teachers ($n = 11$). The sample size was

considered appropriate for a comprehensive qualitative study centred on meaning-making, reflection, and pedagogical strategies (Ozuem et al., 2022). According to the principle of “information power”, a smaller sample may suffice when the study's objective is specific, participants possess rich information, and the analysis is informed by theory and iterative throughout cycles (Malterud et al., 2016).

4.4 Data Collection

Qualitative data collection tools were used, specifically the Interview Schedule with the Lecturers (Appendix 1) and the Interview Schedules for the Focus Group Discussion (Appendix 2). Data were produced through three iterative action research cycles, using various qualitative methodologies to enhance depth and trustworthiness (Haug et al., 2024). These comprised a focus group discussion with pre-service teachers, providing a perspective into shared experiences of Africanisation and engagement with translanguaging methods. Semi-structured interviews with lecturers examined pedagogical strategies, challenges, and perspectives on curriculum transformation. Baily (2025) and Yoon and Uliassi (2022) posit that reflective practices include researcher field notes and captured shifts in epistemic positioning and classroom dynamics. The use of multiple data sources facilitated triangulation and fostered a comprehensive understanding of the implementation and experience of Africanisation in English teacher education (Hibbert, 2023).

4.4.1 Examples of interview and focus group questions

Lecturer interview examples:

- What is your understanding of Africanisation, and how would you implement it in your teaching context?
- Which teaching methods do you utilise to implement Africanisation in your classroom?
- How do you use African content in your curriculum?
- Do you use group work in your classroom? If yes, how did the transformative groups work with diverse students?

Student focus group examples:

- What is your understanding of Africanisation?
- How did you integrate Africanisation into your English assessment?
- Which languages did you use when you worked with your partner on your assessment, and why?
- What were the advantages of using your Indigenous language to collaborate, even though the assessment was in English?

4.5 Data Analysis

The qualitative data were analysed using inductive thematic analysis, following a structured process of coding, topic development, and refinement (Ahmed et al., 2025). This methodology facilitated the organic emergence of themes and sub-themes from the data, rather than imposing them at the outset, ensuring that participants' perspectives remained fundamental to the research (Zapata-Restrepo et al., 2025). Independent coding was used to augment the credibility of

the findings (Fotoh, 2025). An independent coder received anonymised transcripts and the initial coding structure. The data progressed through familiarisation, initial coding, theme creation, theme review, and naming/defining themes, with iterative transitions between phases as interpretations were refined (Braun & Clarke, 2006; 2021). Collaborative discussions over interpretative differences led to consensus, enhancing the study's credibility and reliability while mitigating researcher bias (Ahmed, 2024). The data gathered from participants were thematically analysed, followed by interpretation and conclusions on its meaning. Group and individual interviews were used to generate meanings.

The relationships between these meaning units were ultimately analysed to identify the themes and subthemes. This process involved recording, transcribing, and re-reading the data to better comprehend what the participants were experiencing. A thematic analysis of qualitative data was conducted by transcribing interviews, grouping data into categories, and organising data into themes and sub-themes. As a result, the current study derived new meanings from the collected data regarding a Transformative Africanisation Pedagogy Framework that integrates Africanisation into the English Curriculum.

4.6 Ethical Considerations

The University Ethics Committee granted ethical permission for the study before data collection commenced. All participants provided informed consent and were informed of their right to voluntary participation and to withdraw without consequences. Anonymity and confidentiality were maintained by using pseudonyms and securely storing data in password-protected digital files accessible only to the researchers.

4.7 Researcher positionality and reflexivity

The researcher acknowledges that action research is shaped by the researcher's identity, institutional location, and relationship with the participants. In this study, the researcher was positioned within the teacher education context and worked collaboratively with the pre-service teachers and lecturers as co-inquirers. The reflexive practice of journaling, interactive member-checking during cycle reflections, and debriefing of the coders were used to clarify assumptions about language, power, and valid knowledge, thereby mitigating influence on participants' perspectives and sense-making

5. Results

Informed by García and Wei's (2014) conceptualisation of translanguaging as an epistemic and pedagogical practice, the three distinct findings addressed the research question: *How does a Transformative Translanguaging Framework integrate Africanisation in English teacher education and promote epistemic agency among pre-service teachers?* The qualitative thematic analysis of focus group discussions, semi-structured interviews, and reflective practices produced three themes that highlight the pedagogical implementation of Africanisation through translanguaging and Ubuntu-informed practices in English teacher education. These themes included: i) Translanguaging as a pedagogical approach for implementing Africanisation; ii) Translanguaging-Fostered Epistemic Agency

through Linguistic and Cognitive Access; and iii) Ubuntu-informed translanguaging that transforms Knowledge Production as relational. Each finding demonstrates how translanguaging fosters Africanisation in practice and the development of epistemic agency among participants. The data extracts are carefully employed to empirically validate theoretical hypotheses.

5.1 Translanguaging as a Pedagogical Approach for Implementing Africanisation

The findings demonstrate that translanguaging served as an effective means of implementing Africanisation in English teacher education. Translanguaging fostered the integration of African cultural narratives, epistemologies, and linguistic resources into academic English assignments, rather than limiting African knowledge to a supplemental role.

Participants stated that having the freedom to discuss, brainstorm, and collaboratively generate meaning in their home languages fostered a deeper engagement with African knowledge systems, especially in relation to folklore-based and narrative assignments:

“... what my partner and I did was we first did research talking about traditional stories, their type of background, the animals, and the culture that's often used. And then we looked at European-like stories, and we looked at their type of characters, and then from there we kind of combined it. So we looked at, like I said, European versus African, and then we combined it, and we kind of turned the story more to the African side.”

(Participant 1)

This excerpt demonstrates how translanguaging fostered epistemic integration instead of epistemic replacement. In line with García and Wei's (2014) claim that translanguaging enables multilingual individuals to utilise a cohesive language repertoire, the student employed African oral traditions in conjunction with academic English rules to create meaning. Africanisation, in this context, arose not as opposition to English but as a dialogic re-centring of African epistemologies within English education.

A second participant similarly found that engaging in multilingual activity validated cultural knowledge that would otherwise remain unvoiced in an English-exclusive context:

“... whenever my partner and I spoke, we were both isiXhosa home language. So, we both spoke isiXhosa. So, when, um, we were discussing the assignment, it was easier to speak than to have to use English big words that you probably might not really understand. So, if I had to say something, I didn't really have to, like, now go into a dictionary or into Google to have to translate the word, I could just say the isiXhosa word, and she understood what I was talking about. Oh, it made me feel, it made me feel at ease. And I could, I felt like I had a voice. Because then I didn't feel like when I say something, when I'm saying the word ... I didn't feel like when I said something then I would have the fear of maybe I'm going

to be saying the word wrong or something. I just knew that this is the word and there's no other way of saying it in isiXhosa." (Participant 2)

Lecturer 5 used a multilingual approach in the classroom so that students can be exposed to other languages and understand cultural matters:

"... I use the strategy of allowing students to use their languages, their mother tongues, such as isiBhaca, isiMpondo ... we have students from other African countries like Zimbabwe ... from Swaziland ... from within South Africa, from Venda and from like Gauteng or Zulus and Tswanas. So, I allow them to speak their languages ... I allow them to use isiXhosa to at least describe what they are trying to talk about and then I give them exactly what they should be saying ... in one of my classes we have a chart whereby if one speaks isiNdebele we write that word down, we sort of build or create multilingual glossaries. So, we write that word in isiNdebele and then I will ask a Zulu learner to give an alternative word in isiZulu ... in that way it sort of teaches us, you know, to at least understand the other languages, that we never came into contact with their speakers ... when we deal with the matters of culture in the curriculum ... if we talk about, let's say, the initiation school for the males, I will also ask them what traditions that you practise in your culture that should be done for males only ... in that way, it also teaches us that each and every language spoken, it has their people and it has their cultural practices." (Lecturer 5)

5.2 Translanguaging Fostered Epistemic Agency through Linguistic and Cognitive Access

A second key finding was that translanguaging enhanced epistemic agency by expanding linguistic and cognitive access to learning. Participants reported increasing confidence, engagement, and ownership of information when allowed to employ their complete linguistic repertoires.

When asked, pre-service educators linked the use of Indigenous languages with less fear and a greater sense of agency in academic environments:

"I feel like I would encourage them (lecturers) to include it (translanguaging), because like ma'am said earlier, if your own language is being spoken, you are definitely intrigued, and you are definitely willing to want to like learn more about it." (Participant 1)

"I would say being able to communicate in my home language kind of made it a bit easier. But then once again, when having to switch for the translanguaging and that, that was interesting because you get to learn new terminology, how to say things and also how to write it. So I felt like that was very interesting throughout this entire experience." (Participant 2)

"I think face-to-face inclusivity, it includes everyone, naturally everyone is present. However, those who are shy and not confident in speaking

there, they will feel excluded but it includes everyone's presence. And online, I think it includes everyone, it promotes inclusivity in a way that everyone is included, like they can chat through, they can comment and share ideas through chats." (Participant 7)

"... speaking in my own language allowed me to share my own opinions without feeling restricted to one language, which is English, in a learning environment." (Participant 11)

The extracts suggest that translanguaging served as a support for epistemic access, allowing students to develop knowledge before formal expression. Translanguaging challenged monolingual norms that frequently marginalise bilingual students and limit their epistemic engagement. While the extracts highlight the shift in student agency, the data reveal that these shifts were closely linked to changes in the lecturers' pedagogical approach.

The emergence of lecturer agency is a simultaneous and essential precursor for student agency. Lecturers articulated the transition from being "language police" to facilitators of epistemic access, validating multilingual explanations, incorporating Indigenous examples, and navigating institutional limitations on assessment and moderation. This shift in instructional approach allowed students to interact more assertively with academic material while preserving their linguistic and cultural identities.

Although some participants perceived translanguaging as liberating, divergences emerged over the definition of "proper" academic English. A number of students expressed apprehension that using Indigenous languages in discourse might suggest inferior academic proficiency or lead to negative assessments in formal evaluations. A few participants expressed doubt about the eventual acknowledgement of contributions in Indigenous languages within graded academic evaluations. These discrepancies are perceived not as shortcomings in student competence but as indications of ongoing monolingual gatekeeping standards in higher education that continually shape perceptions of academic legitimacy.

In addition, classroom observations and researcher notes reveal how translanguaging occurred, with students alternating between English and Indigenous languages to understand and clarify concepts. Records noted increased multilingual participation in the hybrid cycle, though assessment guidelines often redirected responses to English-only.

5.3 Ubuntu-informed Translanguaging Transforms Knowledge Production as Relational

The findings reveal that translanguaging, when integrated into Ubuntu-informed teaching methods, transformed knowledge production into a relational and collaborative process, rather than an individual and hierarchical approach.

Lecturers L2 and L1 described an intentional transition from transmission-based education to co-construction, wherein students' linguistic and cultural assets were regarded as epistemically valuable:

"... firstly, I'm then not the only one providing the answers. I make it a habit that they know from actually from second, third and fourth year already - I don't give answers. They find it very frustrating in second year, because it's not for me to give answers. History is not a received narrative. So, the first thing is they have to co-construct, they've had three or four readings already and I remind them that if you're not picking up on the readings you're not going to know how to deal with the next one, because it builds up. Second thing that helps is a sense of agency and pacing, because I don't have to read with them. I'm expecting them to have pre-read and they come to class with a sense of, if they've read, that they have some knowledge which they can now add to the class because they now understand." (Lecturer 2)

"... if we are doing adjectives, I'm not just going to use standard Afrikaans examples, I also use the examples that they would use at home as part of the teaching material in the classroom. And subsequently, it also allows the students to interrogate ideas when it comes to linguistics, interrogate ideas about standard language and the ideologies that are attached to that, and then how that affects the devaluing of the languages that the students bring to the classroom." (Lecturer 1)

This approach to learning is consistent with Ubuntu concepts of relationality and interdependence, along with García and Wei's (2014) focus on translanguaging places that validate multiple perspectives. Knowledge creation transitioned from being lecturer-controlled to formed by dialogic participation across many languages and experiences. Students replicated this relational transformation, noticing improved peer learning and collaborative meaning-making:

"... holistically, it (a transformative pedagogy) helped with self-development ... and emotional and ethical growth. So being that not only, like I said, we had, because I worked with a partner from a different background. We then discovered things about ourselves. And in doing so, that kind of created a challenge when having to combine our stories. Because we had to kind of come to a conclusion as to what would fit best. But at the same time, which is also respecting one another's background." (Participant 3)

"I think lecturers should promote group work in promoting the spirit of 'I am, because we are,' Ubuntu in a classroom." (Participant 6)

"Ubuntu is a way of thinking, and it states that we are all connected and should care for one another. So, by creating classrooms where our learners can work together, our learners can then respect, or learn to respect, each other's backgrounds and cultures." (Participant 7)

Table 7: Provides a map of the main findings, evidence, and their link to the study's conceptual pillars

Major Theme	Evidence	Linked conceptual pillar	Implication for epistemic agency
Translanguaging as a pedagogical approach for implementing Africanisation	Participants expressed that using their home languages to research and interpret African narratives while producing English assessments; Lecturers encouraged mother-tongue discussions during tasks.	Translanguaging & Africanisation/AIKS	Validates multilingual repertoires for academic purposes and enables hybrid knowledge creation.
Translanguaging fostered epistemic agency through linguistics and cognitive access.	Students described how they were less anxious and had better comprehension when they moved between home languages and English during learning.	Translanguaging	Improves access to complex academic content, supports student voice and their participation, and strengthens their confidence in knowledge.
Ubuntu-informed translanguaging transforms knowledge production as relational.	Pair work and "I am because we are" ethos that positions learning as collaborative.	Ubuntu-informed pedagogy & translanguaging	Builds relational learning that enables questioning, co-constructing, and shared responsibility for knowledge

The findings together indicate that Africanisation, implemented through translanguaging and Ubuntu-informed pedagogies, cultivates dialogic and hybrid epistemologies, augments epistemic agency, and encourages relational knowledge production in English teacher education. The findings demonstrate how African epistemologies can be used pedagogically in transformational, inclusive, and pertinent ways within multilingual higher education settings.

6. Discussion

This study examined the integration of Africanisation in English teacher education through the Transformative Africanisation Pedagogy Framework, focusing on its effects on pre-service teachers' epistemic agency. The findings suggest that Africanisation is best achieved through dialogic, relational, and multilingual pedagogical practices, which validate students as legitimate

knowledge creators in English education. The study emphasised that Africanisation should be viewed as a practical implementation in daily teaching rather than a mere curricular objective, and that it should acknowledge students' linguistic abilities and cultural knowledge systems.

The study revealed that translanguaging is key to implementing Africanisation in education, facilitating the integration of AIKS into learning. By using isiXhosa, Sepedi, and other Indigenous languages in group discussions, students develop culturally-relevant knowledge that might be overlooked in English-centred academic contexts. The research supports the idea that Africanisation gains pedagogical relevance when embedded in everyday teaching, moving beyond mere ideological or policy objectives (Cummings et al., 2025; Ndlovu-Gatsheni, 2023).

The findings suggest that epistemic agency is cultivated through improved linguistic and cognitive access to academic content. Participants reported increased confidence and ownership of knowledge when using their full linguistic repertoires. In the Transformative Africanisation Pedagogy Framework, epistemic agency allows students to meaningfully contribute to knowledge creation while maintaining their language and cultural identities. Translanguaging fosters collaborative meaning-making among students before expressing ideas in formal academic English, serving as a means to challenge monolingual standards that act as barriers in English teacher education. This aligns with research viewing translanguaging as an epistemic intervention that improves access to disciplinary knowledge (García & Wei, 2014; Pérez et al., 2025).

The study revealed that teaching techniques informed by Ubuntu facilitate knowledge generation by shifting from traditional transmission methods to collaborative learning. This approach acknowledges students' cultural and linguistic contributions through dialogic interaction and shared responsibility. Ubuntu functions as a philosophical concept and an educational paradigm that advocates for relationality and the collaborative development of knowledge. The findings correspond with prior studies regarding the efficacy of African Indigenous pedagogies, especially in relational classroom environments that promote dialogue and collective epistemic authority (Mthimkhulu, 2024; Shabalala, 2025).

The research highlights the challenges in implementing the Transformative Africanisation Pedagogy Framework due to institutional limitations, where English remains the dominant language in academia despite efforts for multilingualism. The study viewed the conflicts as structural issues, emphasising that translanguaging and Ubuntu-informed pedagogies can enhance epistemic justice and curriculum transformation (Heleta & Chasi, 2024; Hibbert, 2023). It recognises multilingual repertoires as intellectual assets and calls for English teacher education to become more inclusive and responsive within multilingual and postcolonial contexts (Cummings et al., 2025; García & Wei, 2014; Mthimkhulu, 2024; Ndlovu-Gatsheni, 2023; Pérez et al., 2025; Shabalala, 2025).

7. Limitations and future research

This research was conducted inside a particular South African teacher education setting and involved a relatively small, intentionally selected sample. This methodology enabled extensive participant engagement and supported the iterative process of pedagogical experimentation; nevertheless, it inevitably limits the broader generalisability of the findings. The action-research methodology prioritised educational transformation inside a specific institutional framework rather than statistical comparisons among participant cohorts. The study failed to systematically analyse differences among sub-groups, including individuals with English as their primary language and those with different linguistic backgrounds. Despite the participants' varied linguistic backgrounds, the design emphasised collaborative pedagogical advancement over comparative linguistic assessment.

Future research could expand these findings by implementing the Transformative Africanisation Pedagogy Framework across other institutions, provinces, and teacher education programs, while also evaluating varied experiences across linguistic backgrounds, programme phases, and disciplinary contexts. Methodologically, the integration of action research with alternative methodologies, such as systematic classroom observation, discourse analysis, or learning analytics, could enhance the evidence of changes in student engagement, confidence, and epistemic agency over time.

Despite these contextual constraints, the study conceptually demonstrated that translanguaging functions as an Africanising epistemic practice rather than simply a classroom language strategy, highlighting Ubuntu as the relational virtue that collectively enables epistemic agency. The Transformative Africanisation Pedagogy Framework provides a transportable set of design principles for English teacher education that integrates multilingual practices, decolonial perspectives, and relationally grounded pedagogy.

8. Implications

From a policy perspective, the DHET and institutions could improve implementation by providing resources for discipline-specific multilingual materials, acknowledging Indigenous languages in assessment standards, and fostering lecturer development in multilingual pedagogy, rather than relegating language to a peripheral “support service” within the curriculum. Assessment is essential: multilingual rubrics could potentially initially emphasise conceptual understanding while allowing flexible linguistic methods (e.g., multilingual drafts, translanguaged oral explanations, and planned translations into academic English for final submissions).

Cycle 2 suggests that hybrid environments may enhance involvement through conversations, shared documents, and peer scaffolding, provided that digital spaces are deliberately designed to affirm multilingual contributions. Ultimately, these developments impact professional identity: aspiring English teachers start to view themselves as multilingual curriculum makers and ethical facilitators of epistemic access, rather than merely gatekeepers of standard English. This

recontextualises English's global status from a gatekeeping tool to a resource that can coexist with, rather than replace, African languages and knowledge systems.

9. Recommendations

Policy: (a) align institutional assessment policies with multilingual pedagogy by allowing multilingual drafting and translanguaged practice of comprehension; (b) support the development of Indigenous-language terminology and discipline-specific glossaries; and (c) create institutional safe spaces (tutorials, writing centres, peer mentoring) where multilingual meaning-making is explicitly validated.

Practice: (a) create and disseminate pedagogical resources (textbook supplements, contextually-relevant examples, multilingual concept maps) that merge AIKS with standard English-language content; (b) develop assessment rubrics that prioritise conceptual accuracy, critical analysis, and epistemic positioning, while treating language form as a distinct and supported aspect; and (c) strengthen lecturer confidence through continuous professional development communities.

Future research: (a) perform longitudinal follow-up studies to monitor these pre-service teachers throughout their first year of teaching to investigate transfer and restrictions; and (b) evaluate the framework across various institutions, subjects, and provinces, including mostly online programmes.

10. Conclusion

This study aimed to move beyond theoretical advocacy for decolonial curricular reform by collaboratively developing a practical framework for Africanised English teacher education within South African higher education. The findings from three iterative action-research cycles, including a hybrid/digital cycle, indicate that epistemic agency increases when multilingual meaning-making is recognised as legitimate academic work and when Ubuntu-informed relational ethics redefine lecturers and students as co-creators of knowledge instead of mere conformists to English-only standards.

The Transformative Africanisation Pedagogy Framework integrates: (i) an Africanisation pillar (AIKS, local exemplars, curriculum relevance); (ii) a translanguaging pillar (stance, routines, resources, and strategic translation); and (iii) an Ubuntu pedagogy pillar (relational accountability, mutual recognition, and shared responsibility for epistemic access). The framework directly addresses the research question by incorporating Africanisation through specific pedagogical and resource design, while fostering epistemic agency by broadening the voices that can contribute, redefining what constitutes knowledge, and diversifying the methods of demonstrating understanding, particularly in environments where monolingual assessment practices restrict participation.

In the long term, normalising these techniques in teacher education can cultivate a new generation of English educators capable of teaching English without perpetuating linguistic hierarchies, thus fostering a more inclusive South African educational system. The broader consequence is that postcolonial higher

education systems can regard English as a common communicative resource while safeguarding the epistemic integrity of Indigenous languages and knowledge. This qualitative action research demonstrates that Africanisation in English teacher education is practically attainable when approached as a pedagogical design task that validates students' full language repertoires and prioritises African Indigenous knowledge.

11. Acknowledgements

The authors wish to acknowledge the use of Grammarly in the writing of this paper. This tool was used to improve the language and grammar of this paper. The paper remains an accurate representation of the authors' work and intellectual contributions.

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APPENDIX 1: Interview Schedule with Lecturers

Interview schedule with Lecturers

Section A: Biographical Information

Gender: Male Female

Years of Experience as Lecturer:

Race.....

Subjects Lecturing:

Phase: Foundation Phase
Intermediate Phase

Total Students Per Year:

Section B: Individual Assessment

1. What is your understanding of a transformative pedagogy?
2. How is transformative pedagogy used in your classroom?
3. If not, how do you think a transformative pedagogy can be implemented into the classroom?
4. What is your understanding of Africanisation? How would you define it in your teaching context.
5. What principles of Africanisation would you include/ suggest that we include in
A pedagogy to integrate Africanisation in the classroom?
6. Which teaching methods do you utilise to implement and integrate Africanisation
In your classroom?
7. How do you use African content in your Curriculum?
8. Do you use Group work in your classroom? If yes, how do you use transformative group work with diverse students? If no, why do you not use group work in your classroom?
9. What is your understanding of translanguaging?

10. How have you implemented Translanguaging in your Curriculum? Please provide examples.
11. What do you think are the benefits of using Translanguaging in your classroom?
12. What are the limitations of using Translanguaging in your classroom?
13. What has been your observation with regards to the integration of Africanisation

In the classroom and the impact, it has on students' cultural identity? Provide examples.
14. What has been your observation with regards to group dynamics and engagement or lack thereof?
15. How do you give marginalised students, with a variety of language repertoires a voice in your curriculum and classroom?
16. How can a transformative pedagogy be implemented as a best practice in the English Curriculum?
17. What according to you are the perceptions, experiences and level of engagements of students regarding the implementation of a transformative pedagogy to integrate Africanisation into the classroom?
18. How do you manage non-cooperation and conflict within transformative groups?
- 19 How does students' diverse languages impact your subject?
20. Discuss how the principles of Ubuntu are reflected in your curriculum/classroom.
21. Explain how your curriculum ensures that students in HEI understand the principles of Ubuntu.
- 22 How have you implemented blended learning into your curriculum?
23. What are the benefits that you have observed in incorporating blended learning as a transformative pedagogy into your curriculum?
24. What are the challenges that you have observed in incorporating blended learning as a transformative pedagogy into your curriculum?
25. Have you encountered any barriers and challenges with the integration of

African content and resources into your lessons. If yes, please share some of the barriers and challenges you have faced whilst integrating African content and resources into lessons.

26. What are the benefits that you've encountered with the integration of African content and resources into your lessons? Please share some examples.

APPENDIX 2: Interview Schedule with Students

Interview schedule with students

Section A: Biographical Information

Gender: Male Female

Race.....

Phase: Foundation Phase
 Intermediate Phase

Year of Study:

Home Language:

Section B: Focus group discussion guide focused on the activity

Questions to be asked after Face-to-Face Assessment

1. What is your understanding of Africanisation?
2. How did you integrate Africanisation into your English Assessment?
3. Discuss the benefits and challenges of students working in pairs as a transformative pedagogy.
4. How can transformative pedagogy contribute to your personal, social development and academic success?
5. Describe how working in pairs promoted and acknowledged your cultural identity?
6. Discuss how working in pairs created a spirit of Ubuntu, a sense of community?
7. Whilst working in pairs discuss how you were given a voice and how that made you feel?
8. What was your role and contribution towards the English Assessment to ensure the completion of the assessment?
9. Describe a moment/s during collaboration that you observed interdependence in your pair work whilst working on the Assessment.
10. What were the advantages of being interdependent?
11. Explain your understanding of translanguaging as a transformative pedagogy and how it was prevalent in the English Assessment?
12. Which languages did you use when you worked with your partner on your English Assessment? Explain why you chose that language to dialogue and collaborate in.
13. Discuss how using that language to communicate with, created a harmonious (friendly) working environment or a challenging one.
14. What were the advantages of using your Indigenous language to collaborate in, even though your Assessment was in English?

15. Discuss what the potential disadvantages are of using translanguaging as a transformative pedagogy in language learning.
16. Part of the process of the Conversation Theory by Laurillard (2012) is to give feedback and practice. Who gave you feedback on your draft assessment and how did the feedback impact the final product you submitted?
17. Discuss why or why not you will encourage lecturers to implement translanguaging as a transformative pedagogy in their subjects.
18. Should lecturers implement group work as a transformative pedagogy in their subjects. Substantiate your answer.
19. Share if you are allowed to dialogue in your home language in other subjects. Share in which subjects and give examples of how that happened?
20. When you struggle to understand concepts in English do you consult with your lecturer or peers, who speak the same home language for clarification. Explain why.