TRANSLANGUAGING AND DECOLONISATION IN SOUTH AFRICAN HIGHER EDUCATION: EMBRACING MULTILINGUAL PEDAGOGIES

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Article Info	Abstract
	Translanguaging, a practice that recognises and utilizes multilingual students' linguistic repertoires has emerged as a crucial approach in challenging traditional language policies, particularly in the South African educational landscape.Despite its embrace, a colonial stance still persists in teaching practices. Through a critical analysis of teaching materials used in an academic literacy course, this paper explores how translanguaging is currently being used in teaching and learning. Findings reveal a tension in the sense that even though students' language practices are acknowledged, the materials still maintain a dominant position for English. This highlights the need to move beyond a simplistic view of multilingualism towards a more holistic embrace of translanguaging.Set against this background, this research argues that translanguaging can bridge the abyssal divide created by colonialism. It emphasizes the unifying potential of translanguaging, fostering an educational landscape that celebrates South Africa's rich linguistic diversity and cultural heritage. Ultimately, the study calls upon educators to move beyond the limitations of standardized languages and fully embrace translanguaging as a transformative force for decolonization.At the end, the paper calls for further research.

INTRODUCTION

The 21st century has seen research on translanguaging taking a shift from just acknowledging multilingual's first language and allow students to go across all languages in their repertoires to focus on the need to transcend named languages that were socially constructed (Li 2018). It also rejects ideologies that portray monolingualism as a as a standard normative (Wang 2018). In addition, translanguaging provides theoretical foundation of challenging the notion of standardised languages and that of certain language only policies and beliefs (Li, 2018). Translanguaging has disrupted the teaching of languages as separate entities. Rajendram (2022) explains that the separation and hierarchisation of languages is a product of the western colonial agenda where it was believed in the oneness ideology positing that the one language one nation policy would bring about greater unity among nation states. In the same vein, Makoni and Pennycook (2005) almost two decades ago argued that languages are colonial inventions that created demarcating boundaries to serve the interests of the colonial primaries. More recent, Garcia et al. (2021) use the concept of 'abyssal thinking' to describe the colonial ideologies and practices that put in place demarcations of social reality to ensure that power remains in the lips and hands of those whose linguistic, racial, and ethnic profiles that were established as dominant. In South Africa, abyssal thinking was orchestrated by the missionaries who came and orthographed the indigenous languages. During orthography, languages that

were mutually intelligible were separated and became separate stand-alone languages (Makalela 2015). When the African languages had been orthographed, they were not accorded the standard language status, instead these languages were relegated to non-standard languages that needed the English language to be relegated to a higher status. The standard language ideology became a yard stick in the education sector where students who are not proficient in the English language are viewed as incompetent and in need of remedial action (Ndhlovu 2017) To disrupt ideological boundaries created by Western colonial masters, translanguaging studies have been used to endorse liberating view of language teaching (Garcia 2017). However, in a bid to embrace a translanguaging pedagogy, the teaching of multilinguals has prompted some teachers to separate languages and view multilinguals as deficient if the English language is not part of their repertoire (Garcia, Flores, Seltzer 2021). Li and Garcia (2022) explain a case where multilingual students are viewed and listened by their teachers with separate incomplete linguistic systems because the languages that exist in their repertoires are treated separately.

Makalela and da Silva (2023:1) explain that although translanguaging has made great strides in transforming learning and teaching practices that have followed the western monolingual ideologies, its interface with traditional language policies have not been adequately addressed. It is important to note that Makalela and da Silva (2023) refer to the Global South geo-political space where indigenous languages are at the focal point of marginalisation. In her recently published book, Tyler (2022) explains that colonised people were perceived to be deficient in language capabilities and therefore in need of remediation by means of a colonial language. Even though multilinguals in the classroom are regarded to be insufficient without the English language. In South Africa, the history of schooling is convoluted with the history of colonialism and the imposition of colonial languages on indigenous people as an endeavour to civilise them (Guzula 2022). This is corroborated by the fact that Bantu languages were separated by white settler missionaries during orthography (Makalela 2015). As a result, the once mutually intelligible languages were separated to become many separated languages. However, these languages as they were separated, they possess cultural aspects and ways of knowing that are pertinent to the language belief values and system of being African (Mbirimi-Hungwe 2021).

Given this background, the purpose of this paper is to create and suggest spaces where translaguaging decolonialises teaching materials used in multilingual classrooms. The main aim being to leverage the use of translanguaging as well as to use teaching materials that take cognisance of the linguistic backgrounds of multilingual students. We caution therefore, that a translingual pedagogy does not mean translation of teaching materials from English language to languages that students understand more, but it is using teaching materials that resonate with students' linguistic and cultural backgrounds, their ways of being and their ways of accessing knowledge.

Literature Review
Coloniality

More than a decade ago, Makoni and Pennycook (2007) explained that languages do not exists, rather they are a creation of western supremacy and dominance with the aim of dividing and ruling the less dominant groups. This notion is supported by Mignolo and Walsh (2018) who spell out that named languages are a product of colonialisation. Li and Garcia (2022) clarify that despite the manner in which colonisation happened, whether it happened through Europeans who came to Africa centuries ago, or the hierarchies that were established by the dominant groups who exerted power over others is what Quijano (2000) refers to as coloniality. According to Quijano (2000) coloniality did not end with colonialism. Instead, coloniality is centred on language and race being the organising principle that put in place hierarchies of

people into inferior and superior positions and dismissed other's knowledge as folklore or magic. Quijano's (2000)'s argument resonates with Ndhlovu and Makalela's (2022) assertion that Africans have a way of knowing that does not need to be directed by western influences. In the same vein, Mbirimi-Hungwe (2021) cautions against the portrayal of languages in a hierarchical manner and labelling languages as first language (L1), second language (L2) and so on. Labelling languages does not represent the languages in a multilingual's mind due to various aspects such as socialisation, cultural and traditional beliefs as well as ways of knowing.

Tyler (2023) explains that even though South Africa has become independent from colonial rule, coloniality has persisted in all aspects of society and education. The colonial status quo of elevating the English and Afrikaans languages have persisted since 1910 after the addition of Afrikaans as a medium of instruction following the subsequent union of South Africa (Christie 2020). On the other hand, the indigenous languages continued to be relegated to underdeveloped languages and named vernaculars. The current education system in South Africa continues to elevate the English language to higher levels than the other languages. Phakeng (2022) regrets the fact that the use of indigenous languages for purposes of teaching and learning is perceived as inferior education. Phakeng (2022) further laments that most parents adjudge English as a gateway to better education and economic success. English is also regarded as a means to access social goods such as jobs and international opportunities. The education system too, continues to propagate the English language as a means to employment in South Africa. Phakeng (2022) explains that the education system continues to limit the success of multilingual students. For example on completion of matric, the system requires one to have a pass in the English language as a subject. So even if a student has a pass in the other language but fails to obtain a pass in English their chances to access higher education as well as any other qualification becomes limited.

Decoloniality and Translanguaging

In this paper, we seek to advance the theory of decoloniality by defining translanguaging as a decolonising approach to teaching in higher education. Decoloniality is understood by several applied linguists as an activity that makes effort to attempt to combat the effects of Western imperialism (Mignolo and Walsh 2018). According to Criser and Malakaj (2020) decoloniality is a term that is used from an epistemological framework that requires delinking from the colonial mentality that propels the monolingualism ideology. The delinking allows for an epistemic shift and allows other epistemologies as well as other principles of knowledge and understandings (Canagarajah 2022:453). In addition, Mignolo (2011: 48) encourages language teachers to adopt a border thinking stance that aims at delinking pedagogical practices that are deeply entrenched in colonial thinking, living, doing, and sensing. In other words,decolonial thinking lies in every possibility of pursuing multiple ways of being, knowing, and doing. Garcia and Li (2014) explain a decoloniality stance as an opportunity that allows for the co-existence of alternate ways of thinking and being. In a bid to unpack the realities of translanguaging, it has been identified as a way of bringing into the open the often-concealed exchanges among people and releasing subjugated histories (Garcia and Leiva 2014:211). Wang (2022) explains decoloniality as a way of unmuting the muted and makes visible the invisible as a way of combating the effects of Western imperialism.

The process of decolonising teaching has been a common objective for many applied linguists especially from the geographical Global South. In South Africa, strides have been made to use translanguaging as a decolonial agent. Makalela (2015) introduces the Ubuntu Translanguaging Pedagogy (UTP). According to Makalela (2019), the concept of Ubuntu is based on an African value system that holds in high esteem the philosophy of interdependences among people. The interdependence among people is transferrable to the use of languages,

where one language is seen as incomplete when being used alone without complementary support from the other languages within the speaker's repertoire of languages. For speakers of multiple languages, meaning making is incomplete if they are restricted to the use of only one language. Thus, for inclusivity and justice within learning environments in a multilingual context, a norm in the geographical global south, the need to create and open up such a space is imperative.

In a multilingual classroom, translanguaging enhances that ubuntu amongst students and allows for languages to be used dependent of each other. Mbirimi-Hungwe and McCabe (2020) have used translanguaging during group collaborative activities to enhance understanding academic materials. Mbirimi-Hungwe, (2018) explores the use of translanguaging as an agent of social justice through assessment. Many studies in South Africa show how translanguaging is benefitting students to understand academic material written in the Englis language. Given the work that has been done so far, Ndlangamandla and Chaka (2020) point out that there seems to be a lack of discussions on the intersection of translanguaging and decoloniality and the Global South. Chaka (2020) recommends more research to be conducted in order to reveal the extent to which translanguaging theory is embedded in decoloniality. In the same vein, Lee (2023) advocates for reconceptualization of research and calls for language and literacy education to embody knowledge making in relation to their own communities, away from the colonial gaze and stance.

Translanguaging in language education, translanguaging offers a theoretical foundation for challenging the rationale of a particular language policies and beliefs (Lin 2018). Translanguaging has been a topic for research for over a decade and several studies have illustrated how translanguaging can enhance pedagogical practices in educational settings where monolingualism has been normalised (Cenoz and Gorter 2021). In recent years, translanguaging studies have advanced and now views translanguaging as a decolonising project that has the capability to undo the process through which the knowledge base and linguistic and cultural practices of marginalised people was obliterated (Li and Garcia 2022).

Many applied linguists have also challenged the Eurocentric knowledge system in language teaching and have made calls to enable the harmonious co-existence of various world views and bodies of knowledge in a curriculum (Wang 2022). The advancement of translingual pedagogy to move further from a pedagogy of using multiple languages to understand academic concepts to recognising and acknowledging languages from a cultural and belief systems of the speakers and students. In recent decades, indigenous knowledge has been applied in the fields of science and health care as well as many other fields (Wang 2023). Consequently, the abyssal line that was created by the dominant establishments can be erased when language teachers and lecturers embark on what Santos (2007) refers to ecology of knowledges that have potential to transform the education system. The ecology of knowledge allows for various knowledge systems to be allowed to manifest and be accepted in multilingual pedagogies.

In the South African context, the knowledge systems, and the ways of knowing border on ways of knowing from a South African perspective. This includes cultural and traditional knowledge that make them who they are. The purpose of this paper is to find out how a translingual pedagogy can be used as an agent to decoloniality of teaching materials for an academic literacy course.

Research Context

This study utilises a group of first year medical students who are taking an academic literacy course. These students come from different linguistic backgrounds. However, these students are studying medicine and a health related text was deemed as appropriate to use in teaching academic reading. For this study, the teaching materials were used to show how translanguaging could be used as a way of decolonising the teaching content. The teaching

materials used for this study were used as a way of embracing students' linguistic background and their ways of knowing.

One of the tenets of the Academic, Literacy course is to teach students to read and understand academic texts. These texts in most cases are written in the English language and they portray a Western context. This study used a text from a textbook entitled 'HIV and AIDS Education, Care and Counselling. A multicultural approach by van Dyk, Tlou and van Dyk (2017). The students were asked to read the text in preparation for the lecture. This book raises awareness on HIV and AIDS prevention in South Africa. The book also focusses on conscientizing communities on stigma and discrimination. However, the book utilises an African context in particular the South African context to explain various factors regarding the HIV and AIDS scourge. For this study, we used a chapter from the book entitled "Aids education in traditional Africa". This chapter outlines various perceptions of illness from an African context. It outlines how beliefs and culture shape the conceptualisation of health and health care. This chapter acknowledges the spiritual aspects as causal agents of illness. In addition, the chapter further explains the implications of beliefs in Indigenous knowledge systems for Aids education.

As outlined, the text was used as a comprehension passage and questions were asked based on this text. The responses of students were used to gauge their understanding of the text. The research also was interested in how students used their ways of knowing to assist them in understanding the text. Using the answers to the comprehension passage, the research used students' responses to indicate how students were able to use the cultural knowledge to enhance the quality of their comprehension answers. The research also relies on the classroom discussions that were held in class prior to the individual comprehension task that followed. The aim was to find out through student participation how the students leverage their ways of knowing and their ways of being to enhance their comprehension of the text.

Research Participants

The study focused on a group of first-year medical students, comprising a total of 197 participants (n = 197). These students were enrolled in an Academic Literacy course, which is a compulsory component of their curriculum. The participants were selected through convenience sampling, a method chosen because these students were already allocated to one of the researchers as their lecturer. This sampling technique facilitated easy access to the participants, ensuring efficient data collection and integration within the research framework. Among the participants, there was a significant gender disparity, with 140 female students and 57 male students. This distribution reflects the gender composition of the class involved in the study. The predominance of female participants is noteworthy and may provide insights into gender dynamics within the context of medical education and the specific course under investigation. The Academic Literacy course, mandatory for all first-year medical students, provided a relevant context for this research. This course aims to equip students with essential academic skills, which are crucial for their success in medical studies. By focusing on this cohort, the study sought to examine the effectiveness of the Academic Literacy course and its impact on the students' academic performance and literacy skills. The findings from this research could potentially inform curriculum development and teaching strategies, enhancing the academic support provided to medical students in their foundational year.

Data Collection

The research employed multiple methods to assess whether students could effectively use their preexisting knowledge to comprehend a given text. One primary method involved analyzing students' answers to a comprehension passage. By evaluating these responses, the researchers aimed to determine the extent to which students leveraged their prior knowledge to understand and interpret the text. This approach provided direct evidence of students' cognitive

engagement with the material and their ability to apply existing knowledge to new information. In addition to the comprehension passage, the researchers also observed class discussions to gain further insights into how students related to the text. These observations were crucial in capturing the interactive and dynamic aspects of learning that occur during group discussions. By listening to how students articulated their thoughts, questioned the material, and responded to their peers, the researchers could better understand the depth and breadth of the students' comprehension.

To ensure a thorough analysis, the discussions were recorded and subsequently transcribed. The transcriptions allowed for detailed examination of the students' verbal interactions, providing a rich data source for understanding how they made connections between the text and their preexisting knowledge. This method also enabled the researchers to identify common themes, patterns, and any misconceptions that emerged during the discussions. Together, these methods—analyzing comprehension passage answers and observing and transcribing class discussions—offered a comprehensive approach to assessing students' ability to use their prior knowledge in text comprehension. This multi-faceted analysis provided robust insights into the effectiveness of the instructional strategies used and the overall learning outcomes for the students.

Data Analysis

As previously mentioned, the class discussions were recorded and subsequently coded into various themes. Through a thorough analysis of these recordings, the researchers identified over fifteen distinct themes. However, for the purposes of this paper, the focus is narrowed to three primary themes that were most prominently observed and deemed highly relevant to the study's objectives. These themes are: 1) Translanguaging and Decoloniality, 2) Hegemony of the English Language, and 3) Student Agency and Empowerment. The first theme, Translanguaging and Decoloniality, emerged as students navigated and integrated multiple languages within their discussions. This theme highlights the fluid use of different languages as a resource for meaning-making and understanding, challenging the traditional monolingual approach in educational settings. The concept of decoloniality comes into play as students draw on their linguistic and cultural backgrounds, resisting the dominance of any single language and asserting the value of their own linguistic identities. This theme underscores the importance of recognizing and valuing linguistic diversity in fostering inclusive and equitable educational practices.

The second theme, Hegemony of the English Language, addresses the pervasive influence and dominance of English in academic and social contexts. During the discussions, it became evident that while English is often seen as a gateway to global opportunities, it also reinforces power dynamics and marginalizes other languages. This theme explores how the prominence of English can shape students' perceptions, opportunities, and even their sense of identity. It raises critical questions about the implications of English language dominance on cultural diversity and linguistic equity within educational systems. The third theme, Student Agency and Empowerment, reflects how students expressed their autonomy and took active roles in their learning processes. This theme emerged through instances where students demonstrated critical thinking, made independent choices, and engaged in self-directed learning activities. The discussions revealed that when students feel empowered, they are more likely to participate actively, challenge ideas, and contribute meaningfully to the learning environment. This theme highlights the significance of fostering a learning culture that supports student agency, encouraging learners to take ownership of their educational journeys and develop confidence in their abilities.

By focusing on these three themes—Translanguaging and Decoloniality, Hegemony of the English Language, and Student Agency and Empowerment—the paper aims to provide a

nuanced understanding of the complex dynamics at play in the classroom. These themes not only capture key aspects of the students' experiences but also offer valuable insights into how educators can create more inclusive, equitable, and empowering learning environments.

RESEARCH FINDINGS AND DISCUSSION
Findings

The first author of this article was the academic literacy lecturer to the group of participants. As part of the activities designed for the text, students were asked to engage critically when reading the text by writing notes and asking questions as they read and bring these to class. In class, there was a class discussion to gauge the students' understanding of the text. These discussions were recorded and transcribed. Critical instances that occurred during the discussion that showed that students used their cultural pre existing knowledge in relation to the text. The following excepts were selected for purposes of this paper. During the class discussion, the researcher created a discussion context that would form the basis of the discussion. The discussion context was created as a platform for discussion based on the theme of the text.

Discussion context 1

What is your experience with HIV/AIDS in communities where you come from?

Student 1	*This text is talking about what happens in my village. If someone is diagnosed with HIV, they sometimes consult with the ancestral spirits in order for them to be cleansed. This helps the patient to get assurance from the ancestors that they will get well soon. Even if they take medication, they believe that the medication will work because the ancestors will be involved.*
Student 2	*Ma'am, the ancestors are part of us, even if someone is diagnosed with HIV they need their ancestors to bless the treatment. I agree with the text when it [talks] about traditional healers as authoritative members of the community so they should be included in the treatment of HIV. Leaving them out will not solve the problems.*

Discussion context 2

The text explains how the issue of HIV/AIDS disclosure is misconstrued in the Western context where they believe that the notion of privacy and individualism is alien to Africans. What is your experience on this?

Student 6	*The text explains that Europeans believe that Africans do not require privacy when it comes to disclosure of HIV. However, from my experience, people from my community who tested positive for HIV keep it as a secret. However, as the text says those who test positive form secret support groups. In my community, you will only know about someone's HIV status if they decide to tell you.*
Student 10:	*Where I come from, those living with HIV keep a secret umm let's call it a secret code. They have their way of communicating that is only understood by them. As the text says, the people keep their status as a secret because they will be afraid that they might get killed for being HIV positive. However, the sangomas in my area now teach people about HIV and AIDS and the killings of HIV positive people has reduced.*
Student 7	*The text is explaining that the sangomas in KwaZulu Natal province are being offered training programmes on how to identify diseases related to HIV and AIDS. I come from the KZN province and my 'malume' is a sangoma and he receives cases of people who come requesting him to treat*

	them of HIV and because he was trained, he tells the people to visit the clinic and get some help.

Discussion context 3

The text explains that traditional beliefs should be used in HIV education as well as respecting traditional rituals. Do you think this is helpful?

Student 15:	*This is true about us Africans; we rely on traditional medicine for many of our health matters. The text emphasises the need for health care workers to avoid stigmatising traditional practices of their patients as superstitious. I am here today because of traditional medicine, if not I would have died. Even now I believe in traditional medicine and if HIV positive people believe in traditional medicine and still take their ARVs there is no problem.*
Student 9:	*The text has explained that if HIV positive patients who believe in traditional rituals should not be discouraged to be involved. However, health care workers should help by suggesting safer ways of performing such rituals. An example given is that of initiation, health care workers can suggest use of clean instruments. For me it is the respect for people's identity that should be upheld.*
Student 6	*: But the issue of virginity testing that is being discouraged in the text is not good. Virginity testing has been part of our tradition for girls. The text is saying virginity testing is a human right abuse. For me it is a breach of our African culture. I would suggest that health care workers should also make this safe, but it should not be abolished. Girls should maintain their virginity as part of their dignity.*

Discussion
Translanguaging and decoloniality
        In examining the intersectionality of translanguaging and decoloniality, our study underscores that translanguaging is not solely a linguistic strategy but a transformative pedagogical approach that bridges cultural divides.From the findings of this research, participants were able to identify with key issues at hand. They were also able to shuttle between what they know about HIV and AIDS as well as what the text was informing them. Participants thus came to understand the text based on what they already know about the HIV/ AIDS pandemic, their beliefs and understanding of the scourge. The text and its content were not alien to their ways of knowing or being as the activities designed around them were brought into context. As mentioned earlier, content can be used from a multilingual perspective where students are able to see themselves as knowers who have their ways of knowing and not through the eyes of the European masters (Garcia and Alvis 2019). Students were able to bring to the fore their own experiences on matters concerning how communities where they come from are handling the HIV and AIDS scourge. Using what they know, students were able to articulate and interpret the text. Their responses have shown that students are able to navigate through the craters of learning academic material using their traditional and cultural beliefs. Garcia and Alvis (2019), emphasise the need for teachers and lecturers to remove the mask (Fanon 1986) from students and encourage them to desist from accepting colonial learning materials as the only way of learning and succeeding. Students need to be engaged in practices that value them and their ways of knowing so they can develop positive academic self-awareness, an identity they need to pursue successful academic journeys.

The hegemony of English

Our analysis reveals that there aren't many texts written in the languages familiar to the students. This power dynamic perpetuates colonial legacies and hinders the full embrace of diverse linguistic repertoires. Addressing this issue requires a conscious effort to reevaluate and redesign teaching materials, ensuring that no language or culture holds a superior position. Strategies to balance power dynamics within the classroom should be implemented to foster an inclusive and empowering educational environment. The study reveals that translanguaging as a decolonial tool, enables the creation of such an environment.Although the text that was used was written in the English language, students were able to bring in their knowledge of the subject. This suggests that Translanguaging does not only concern languages but rather it embodied students' cultural beliefs. Mbirimi-Hungwe (2021) has emphasised that when students use Translanguaging as a pedagogical strategy, the English language forms part of their repertoire. In this research, students read the text in the English language, however they were able to bring to the fore their understanding of the text using their cultural background and experiences. The subject of HIV and AIDS prevention and management is a health-related matter that does not only require a Eurocentric view but an African perspective as students learn from their own context. Mignolo (2000:152) explains that decoloniality of teaching material is done by transcending the intellectual borders to decolonise territorial epistemologies. Therefore, the use of learning material that accommodates the cultural backgrounds of students can be considered as making the initial strides to decoloniality of education.

Student agency and empowerment

Translanguaging as a decolonial agent, empowers students to be active participants and contributors to their own learning process. It empowers students to assert their cultural identities and challenge colonial perspectives present in teaching materials.During the discussion context 3, one of the students expressed their disagreement with one of the aspects that was explained regarding the virginity testing ritual. The text expressed some opposition to this cultural behaviour citing human rights violation. During discussion, student 6 explained that virginity testing should not be abolished if there are no risks associated with it except for the issue of human rights. The student emphasises the need to preserve the cultural and traditional beliefs that identify and preserve African values. Quijano (2000) explains that decoloniality is concerned with the decolonisation of knowledge. A decolonial theory insists on contesting the production of knowledge that remained after the elimination of the colonial administration (Grosfugel 2007). In a bid to decolonialise teaching materials, students should be given an opportunity to critique teaching materials if the materials go against the students' ways of knowing.It is important to note that for translanguaging to be instrumental in the decoloniality of education, lecturers should affirm their students' cultural experiences and beliefs (Li, 2022). Recognizing the agency of students fosters a sense of ownership over their education, promoting critical engagement with materials and a more inclusive learning environment. Mbirimi-Hungwe (2022) explains the use of translanguaging from a critical literacy lense, where students use texts to gain knowledge and not allow texts to position them from a deficit point of view. It is, therefore, advisable to use teaching materials and engage students in activities that will allow students to challenge aspects that go against their beliefs and cultural standards if education is going to be decolonised.

CONCLUSION

The study sheds light on the intricate interplay between translanguaging practices and the persistent colonial legacy in South Africa's multilingual education system. The findings underscore the duality within current teaching practices, where the acknowledgment of multilingualism coexists with the prevailing dominance of English in instructional materials.

While translanguaging presents itself as a formidable force for dismantling linguistic hierarchies, there remains a pressing need for a paradigm shift. The decolonial potential of translanguaging emerges as a beacon of hope, offering educators a transformative tool to challenge the deeply ingrained norms that perpetuate colonial ideologies. As South Africa continues its journey toward a more equitable and inclusive educational system, educators are urged to embrace translanguaging not merely as a pedagogical strategy but as a decolonizing agent capable of restructuring the very fabric of teaching materials.

Looking ahead, the study advocates for a sustained commitment to research and development, especially in exploring the nuanced intersections of translanguaging and decoloniality within the Global South. It calls upon educators to move beyond the limitations of standardized languages, emphasizing the importance of embracing translanguaging as a holistic approach that goes beyond the translation of materials to encompass a genuine recognition and integration of students' linguistic and cultural backgrounds. In envisioning the long-term implications, this transformative journey holds the promise of not only disrupting the abyssal line forged during the colonial era but also fostering an educational landscape that celebrates the rich linguistic diversity and cultural heritage of South Africa. Through continued collaboration, research, and conscientious adoption of decolonial practices, educators can contribute to the emergence of an educational ethos that truly reflects the principles of inclusivity, cultural responsiveness, and equity.

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