



Translanguaging and Pedagogical Dynamics in Cross-Cultural and Multilingual English Language Teaching in Zimbabwe and South Africa: Ethnolinguistic Assassin?

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ABSTRACT

Translanguaging discourse is gaining traction in language pedagogy across the southern African region. Many countries are currently wrestling with language planning and the implementation of education language policies. As a result of this complex situation, scholars have identified the emergence of translanguaging linguistic phenomenon. In an effort to promote inclusivity and diversity, this article aimed to examine the various forms, purposes, contexts, and implications of translanguaging in teaching and learning English as a second language (L2) instruction in selected schools in Zimbabwe and South Africa. Drawing from social reconstruction theory, the study employed an inductive qualitative approach, interpretivist epistemology, and constructivist ontology. Purposively sampled key informant teachers and school administrators were interviewed virtually using open-ended questions following an interview guide. Data was descriptively analysed using thematic web-like data analysis. The open and axial coding scheme and method of grounded theory were employed. Sub-themes, themes and global themes are built and woven into a reportable story about the study phenomenon. The findings revealed that translanguaging is a legitimate pedagogical strategy for bridging linguistic and cultural gaps in South African schools. However, it is still negatively perceived in Zimbabwe, where some scholars regard it as linguistic contamination. This article recommends reconsideration of the ‘translanguaging’ phenomenon in light of learners’ linguistic rights. This study contributes to the ongoing debates on the language in and of education from a decolonial perspective. It gives insights to stakeholders on the nature of the problems experienced by teachers and learners in English as L2 learning spaces in Zimbabwe and South African schools.

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INTRODUCTION

As global linguistic boundaries fade, the world’s languages are conjoining into one hybridised generic language. The traditional view of languaging social, political and economic spheres is weakening and making way for the pragmatic translanguaging linguistic discourse. The new discourse takes language codes as social, cultural, political and economic resources for community empowerment. The linguistic debate on translanguaging continues with language purists maintaining the view that code-switching and

translanguaging practices contaminate the ‘natural’ language. However, pragmatic linguists contend that whatever linguistic semiotic resources are available should be exploited for effective communication.

Multilingualism and multiculturalism are beneficial, unlike the traditional view that equated multilingualism with a ‘Tower of Babel,’ which suggests a crisis in linguistic diversity. The emergence of language tourism has led to the popularity of language parks, museums, dance and music festivals, culinary, documentaries, cultural village models and cuisine businesses. The ethnolinguistic entrepreneurial developments have led to the recognition of diverse linguistic and cultural heritage assets. It is necessary to foster communication with diverse audiences and to encourage students to become critical designers of technologically mediated communications.¹ As noted by Zein, over the decades, various trends in applied linguistics have shifted from viewing language as a system (a linguistic approach) and language-in-the-mind (a psycholinguistic approach) to understanding language as a tool for meaning-making (a communicative approach), to situated language use as embedded in specific sociocultural and socio-historical contexts (a sociocultural approach).² These trends persist with a critical approach that sees language and its use as influenced by and reinforcing pervasive social, cultural, and political ideologies, leading to inequitable power relations.³ Therefore, diversity in South African and Zimbabwean communities impacts on linguistic purity. Thus, language communities borrow from each other and create a hybrid language with translanguaging traits. Diko aptly describes code-mixing as mirroring the reality that South Africa is a so-called rainbow nation with many languages.⁴

Influenced by critical language pedagogy, this article argues for a pragmatic linguistic perspective that defies the traditional compartmentalisation of language codes. In contrast with language purists, the article argues for linguistic fluidity and flexibility, which allows the deployment of all the linguistic resources at the speaker’s disposal for effective communication in an English as a second language (L2) environment. To this end, language cannot be conceived as a mere fixed, codified set of grammatical structures and lexical items. Rather, languages are relative and social constructs that constantly shift from one context to another. They change in context, users, places, and time. Languages are social, and even within traditionally named languages (e.g., English, Indonesian, Spanish), some varieties are used in different contexts for different purposes with different interlocutors.⁵ Languages are tied to cultural identity. Respect for the person’s language is indeed respect for the person’s identity.

García noted with concern that the classroom environment is limiting and activates only half of the classroom’s linguistic repertoire while students use all of theirs.⁶ In this case, translanguaging is a flexible language pedagogy in bi/multilingual classrooms. The term translanguaging was first coined by Williams, translated by Barker in 2001, first used among Welsh bilingual L2 English learners and later popularised in the United States (US) by García and Sanchez.⁷ Since then, spontaneous translanguaging has been proposed in the US as a tool to undo racist structures⁸ and as a tool for the broader decolonial project.⁹ Spontaneous translanguaging suggests moving beyond the concept of languages altogether, that is, to translanguage.¹⁰ From post-colonial perspectives, languages are seen as inventions that states

¹ Subhan Zein, *Language Policy in Superdiverse Indonesia* (New York : Routledge, 2020. | Series: Routledge studies in sociolinguistics: Routledge, 2020), <https://doi.org/10.4324/9780429019739>.

² Zein, *Language Policy in Superdiverse Indonesia*.

³ Ofelia García and Li Wei, *Translanguaging* (London: Palgrave Macmillan UK, 2014), <https://doi.org/10.1057/9781137385765>; Lani Florian, Kristine Black-Hawkins, and Martyn Rouse, *Achievement and Inclusion in Schools* (New York: Routledge, 2016), <https://doi.org/10.4324/9781315750279>; Sinfree Makoni and Alastair Pennycook, eds., *Disinventing and Reconstituting Languages* (Multilingual Matters, 2006), <https://doi.org/10.21832/9781853599255>.

⁴ Mlamli Diko, “Code-Switching as a Bilingual and Multilingual Linguistic Strategy in the Construction of *Amathaf’entandabuzo*,” *Southern African Linguistics and Applied Language Studies* 42, no. sup1 (December 6, 2024), <https://doi.org/10.2989/16073614.2023.2237081>.

⁵ Zein, *Language Policy in Superdiverse Indonesia*.

⁶ A. García-Valcárcel and F.J. Tejedor, “Training Demands of the Lecturers Related to the Use of ICT,” *Procedia - Social and Behavioral Sciences* 1, no. 1 (2009): 178–83, <https://doi.org/10.1016/j.sbspro.2009.01.033>.

⁷ Ofelia García and Maite T. Sánchez, “1 The Making of the Language of US Latinx: Translanguaging Tejidos,” in *Transformative Translanguaging Espacios* (Multilingual Matters, 2022), 19–44, <https://doi.org/10.21832/9781788926065-005>.

⁸ Maite T. Sánchez and Ofelia García, “Introducción: Transforming Educational Espacios – Translanguaging Sin Miedo,” in *Transformative Translanguaging Espacios* (Multilingual Matters, 2022), 1–15, <https://doi.org/10.21832/9781788926065-004>.

⁹ Carles Fuster, “Lexical Transfer as a Resource in Pedagogical Translanguaging,” *International Journal of Multilingualism* 21, no. 1 (January 2, 2024): 325–45, <https://doi.org/10.1080/14790718.2022.2048836>.

¹⁰ Claudia Vallejo, “Translanguaging: Language, Bilingualism and Education, by Ofelia García and Li Wei,” *Bellaterra Journal of Teaching & Learning Language & Literature* 11, no. 1 (March 28, 2018): 85–95, <https://doi.org/10.5565/rev/jtl3.764>.

impose to consolidate power and marginalise speakers of other sociolects other than those in power. García and Sanchez state that white Europeans and North Americans have been given authority to make languages and impose these discursive constructions in the US Latino context.¹¹

Linguists agree that the boundaries defining which language varieties belong to one language and which belong to another at the societal level are largely socio-politically constructed.¹² The spontaneous aspect of translanguaging is the notion that languages are not real on a societal level and that they are not distinct on an individual level, instead constituting a single unitary linguistic system.¹³ Similarly, people do not merely speak languages; they utilise their repertoire of linguistic features.¹⁴ Students should be permitted to translanguage in the classroom.¹⁵ Implementing translanguaging is an issue of social justice, allowing for linguistic autonomy and transformative pedagogy which lend authenticity to bilingual practices.¹⁶

Translanguaging is now a common phenomenon in oral and written discourses in South African and Zimbabwean communities. It takes a variety of forms like code-mixing, switching and even the use of gestures. For instance, Ncoko et al. concentrated on code-switching as an important interactional resource in South Africa's multilingual and multicultural society.¹⁷ It was perceptible that learners use code-switching to manage their conversations according to content and context.¹⁸ This indicates that the use of code-switching by multilingual learners in multiracial and multicultural primary schools has very specific goals, which may be either conscious or unconscious, on the part of the participants and that it's a frequent occurrence.¹⁹ Probyn has argued that, in South Africa, as in many parts of (post)colonial Africa, English hegemonises the political and economic arena, and is the medium of instruction preferred by many South African schools even though most of them do not have the opportunity to take English to the levels necessary for effective engagement with the curriculum.²⁰ Marlow et al. contend that English remains the dominant and influential force for code-switching.²¹ Diko also asserts that English remains a governing reality given that it was romanticised by colonial and postcolonial agents.²² In other words, although there are many other indigenous languages and dialects in South Africa and Zimbabwe, English continues to enjoy greater stature and recognition. This is illustrated by the selected isiXhosa drama, *Amathaf'entandabuzo*, where English is recognised compared to other languages (this is proven in the analysis). Probyn indicates that, where teachers and learners share a common home language or mother tongue, there is frequently a gap between language policy and practice, while code-switching by teachers and learners is a common strategy to achieve a range of social and pedagogical goals.²³ To this end,

¹¹ García and Sánchez, "1 The Making of the Language of US Latinxs: Translanguaging Tejidos."

¹² Carles Fuster and Camilla Bardel, "Translanguaging in Sweden: A Critical Review from an International Perspective," *System* 121 (April 2024): 103241, <https://doi.org/10.1016/j.system.2024.103241>.

¹³ Ofelia García and Ricardo Otheguy, "Plurilingualism and Translanguaging: Commonalities and Divergences," *International Journal of Bilingual Education and Bilingualism* 23, no. 1 (January 2, 2020): 17–35, <https://doi.org/10.1080/13670050.2019.1598932>.

¹⁴ Caitlin G. Fine, "Translanguaging with Multilingual Students: Learning from Classroom Moments," Edited by O. Garcia, and T. Kley, *Bilingual Research Journal* 41, no. 3 (July 3, 2018): 349–52, <https://doi.org/10.1080/15235882.2018.1468365>.

¹⁵ García and Wei, *Translanguaging*.

¹⁶ García-Valcárcel and Tejedor, "Training Demands of the Lecturers Related to the Use of ICT"; Chitando and Taringa, "The Churches, Gukurahundi, and Forgiveness in Zimbabwe"; Ofelia García and Camila Leiva, "Theorizing and Enacting Translanguaging for Social Justice," 2014, 199–216, https://doi.org/10.1007/978-94-007-7856-6_11.

¹⁷ S.O.S. Ncoko, R. Osman, and K. Cockcroft, "Codeswitching Among Multilingual Learners in Primary Schools in South Africa: An Exploratory Study," *International Journal of Bilingual Education and Bilingualism* 3, no. 4 (December 2000): 225–41, <https://doi.org/10.1080/13670050008667709>.

¹⁸ Ncoko, Osman, and Cockcroft, "Codeswitching Among Multilingual Learners in Primary Schools in South Africa: An Exploratory Study."

¹⁹ Ncoko, Osman, and Cockcroft, "Codeswitching Among Multilingual Learners in Primary Schools in South Africa: An Exploratory Study."

²⁰ Margie Probyn, "'Smuggling the Vernacular into the Classroom': Conflicts and Tensions in Classroom Codeswitching in Township/Rural Schools in South Africa," *International Journal of Bilingual Education and Bilingualism* 12, no. 2 (March 2009): 123–36, <https://doi.org/10.1080/13670050802153137>.

²¹ Marguerite Marlow et al., "Detecting Depression and Anxiety Among Adolescents in South Africa: Validity of the IsiXhosa Patient Health Questionnaire-9 and Generalized Anxiety Disorder-7," *Journal of Adolescent Health* 72, no. 1 (January 2023): S52–60, <https://doi.org/10.1016/j.jadohealth.2022.09.013>.

²² Mlamli Diko, "SisiXhosa Osikhathalele Ngantoni Na Esi Ude Usindwe Ziincwadi Ezingaka? Why Do You Care about IsiXhosa so Much That You Are Overwhelmed by so Many Books?," *Southern African Linguistics and Applied Language Studies* 40, no. 2 (April 3, 2022): 123–34, <https://doi.org/10.2989/16073614.2021.1999831>.

²³ Probyn, "'Smuggling the Vernacular into the Classroom': Conflicts and Tensions in Classroom Codeswitching in Township/Rural Schools in South Africa."

Yeboah-Banin reports that code-switching in South Africa is used to break down communication boundaries and accelerate communication.²⁴ However, in teacher training, the multilingual realities of the classroom have most often been framed as a linguistic problem, with a negative view of code-switching.²⁵ As a result, the potential to use two (or more) languages in the classroom in a structured and systemic way to support learning has not been habitually recognised or developed.²⁶ Similarly, Madonsela investigated the phenomenon in a study of the Siswati literary text, *Imbali YemaNgcamane* ('The flower of the Ngcamanes').²⁷ Code-switching was seen to be a customary social phenomenon governed by social conversational needs.²⁸ Code-switching is considered to be the practice of altering elements of language to contextualise talk in interactions.²⁹ Hence, the need to uncover the purposes, contexts, forms and implications of translanguaging in L2 English language classes is evident.

The purpose of this article is to uncover forms, purposes, contexts and implications of translanguaging for L2 English language teaching and learning in selected schools in Zimbabwe and South Africa.

LITERATURE REVIEW

This segment helps to demonstrate the knowledge gap between the current study and its predecessors.

Definitional Issues Surrounding Translanguaging Linguistic Discourse

Zein highlighted that the term 'translanguaging' was originally coined by Williams in the mid-1990s.³⁰ Then, Baker translated and used the term as translanguaging in English language pedagogy.³¹ In this case, translanguaging was viewed positively as a pedagogical strategy, especially in elementary L2 English language classes where learners may not have mastered the vocabulary. Translanguaging extends beyond the traditional notion of languaging; and views language as a process of making meaning of our world by communicating in interaction.³² The prefix *trans-* in translanguaging implies that when bilinguals translanguaging, they transcend traditionally named languages by going beyond them.³³ Indeed, ever since Williams introduced the concept, translanguaging has been taken up and extended by many scholars to refer to the use of language not as a system with politically and ideologically defined boundaries, but as a dynamic and fluid linguistic repertoire.³⁴ Instead of focusing on language forms (and accurate use of them), translanguaging focuses on language-in-use, that is, on how interlocutors fluidly leverage semiotic resources in communication to make meaning. Thus, according to pragmatists, what is happening is not

²⁴ Abena A. Yeboah-Banin, "Does Language Matter When Advertising to Africa's Multilingual Audience? An ELM Study of Audience Language Preference and Responses," *Journal of African Business* 24, no. 4 (October 2, 2023): 632–48, <https://doi.org/10.1080/15228916.2022.2164413>.

²⁵ Xuran Han, Wei Li, and Roberto Filippi, "The Effects of Habitual Code-Switching in Bilingual Language Production on Cognitive Control," *Bilingualism: Language and Cognition* 25, no. 5 (November 13, 2022): 869–89, <https://doi.org/10.1017/S1366728922000244>.

²⁶ Probyn, "'Smuggling the Vernacular into the Classroom': Conflicts and Tensions in Classroom Codeswitching in Township/Rural Schools in South Africa"; Mamokgethi Setati et al., "Incomplete Journeys: Code-Switching and Other Language Practices in Mathematics, Science and English Language Classrooms in South Africa," *Language and Education* 16, no. 2 (June 2002): 128–49, <https://doi.org/10.1080/09500780208666824>.

²⁷ Stanley Madonsela, "A Critical Analysis of the Use of Code-Switching in Nhlapho's Novel *Imbali YemaNgcamane*," *South African Journal of African Languages* 34, no. 2 (July 3, 2014): 167–74, <https://doi.org/10.1080/02572117.2014.997053>; Thulisile Ennie, and Thuli Nhlapho. Nhlapho, *Imbali Yemangcamane. Maskew Miller Longman*,., 1996.

²⁸ Madonsela, "A Critical Analysis of the Use of Code-Switching in Nhlapho's Novel *Imbali YemaNgcamane*."

²⁹ Bridget Goodman and Serikbolsyn Tastanbek, "Making the Shift From a Codeswitching to a Translanguaging Lens in English Language Teacher Education," *TESOL Quarterly* 55, no. 1 (March 29, 2021): 29–53, <https://doi.org/10.1002/tesq.571>.

³⁰ Zein, *Language Policy in Superdiverse Indonesia*; D. T. Williams, "Theology in South Africa: The Current Situation," *Themelios* 23 (1998): 27–41.

³¹ C. Ricardo and G. Barker, "Men, Masculinities, Sexual Exploitation, and Sexual Violence: A Literature Review and Call for Action," Global Men Engage Alliance, 2008, <https://www.svri.org/sites/default/files/attachments/2016-07-14/homens-masculinidades-exploracao-sexual-e-violencia-sexual-ing.pdf>.

³² Kristine D Swain, Jessica L Hagaman, and Elizabeth M Leader-Janssen, "Teacher-Reported IEP Goal Data Collection Methods," *Preventing School Failure: Alternative Education for Children and Youth* 66, no. 2 (2022): 118–25.

³³ García and Wei, *Translanguaging*; Li Wei, "Translanguaging as a Practical Theory of Language," *Applied Linguistics* 39, no. 1 (February 1, 2018): 9–30, <https://doi.org/10.1093/applin/amx039>.

³⁴ Angela Creese and Adrian Blackledge, "Translanguaging in the Bilingual Classroom: A Pedagogy for Learning and Teaching?," *The Modern Language Journal* 94, no. 1 (March 3, 2010): 103–15, <https://doi.org/10.1111/j.1540-4781.2009.00986.x>; García and Wei, *Translanguaging*; Carmen Stellar et al., "A Systematic Review and Narrative Report of the Relationship between Infertility, Subfertility, and Intimate Partner Violence," *International Journal of Gynecology & Obstetrics* 133, no. 1 (April 2016): 3–8, <https://doi.org/10.1016/j.ijgo.2015.08.012>; Wei, "Translanguaging as a Practical Theory of Language."

that the speaker is going from one language system to another language system (because those are social constructions) in reality; but that they are drawing from one “linguistic repertoire”.³⁵ The perspective views translanguaging as extending beyond an additive view of bilingualism³⁶, interdependence of languages, or hybridity of languages. The above definition resonates with De Los Reyes and Bagona, who state that translanguaging refers to the planned and systematic use of two or more languages for teaching and learning within the same lesson.³⁷ This is unlike code-switching, which is like switching different keyboards when one is texting on an old mobile phone.³⁸ Translanguaging, on the other hand, would imply that, in creating a text message, we could draw on all our language tools as needed spontaneously without the added effort of keyboard-switching.³⁹ Grosjean explains that bilingualism is an integrated whole which cannot easily be decomposed into two separate parts.⁴⁰ Thus, the linguistic body creates one unified and harmonised linguistic reservoir that the speakers use freely rather than oscillating from one language reserve to the other.⁴¹ In multilingual classrooms, teachers and students use language practices primarily to mediate students’ comprehension,⁴² as doing so can help ease the cognitive load of a foreign language (e.g., English) in a class.⁴³

Common language practices in multilingual classrooms are translation, borrowing, code-switching, and translanguaging.⁴⁴ However, whereas these practices can be distinguished from each other, this study subsumes them under translanguaging. This follows the study by De Los Reyes study underpinning translanguaging as both the repertoire and the overarching language practice of multilinguals.⁴⁵

Translanguaging in other contexts other than the L2 English language classroom

Diko studied translanguaging as it is used in modern isiXhosa literature in prose narrative and poetry.⁴⁶ The scholar discovered many reasons for code-switching, bearing in mind that the literary text, *Amathaf’entandabuzo*, was an isiXhosa drama produced in a South African setting. First, South Africa is a multilingual country with two colonial languages (English and Afrikaans) and nine indigenous languages (isiZulu, isiXhosa, Sotho, Northern Sotho [Sepedi], isiNdebele, Siswati, Xitsonga and Tshivenda).⁴⁷ This makes it possible for South African speakers to communicate using more than one language.⁴⁸ In multilingual contexts such as South Africa, code-switching is not only a common phenomenon, but it is arguably the most natural pattern of speech (spoken or written) in which articulate

³⁵ Quinta Kemende Wunseh and Erasmos Charamba, “Language Brokering and Code Switching as Teaching and Learning Tools in Multilingual Settings: Reflections of Two Immigrant Children,” *Journal of Languages and Language Teaching* 11, no. 1 (January 20, 2023): 114, <https://doi.org/10.33394/jollt.v11i1.6447>. p. 387

³⁶ David L. Baker, *Two Testaments, One Bible: The Theological Relationship between the Old and New Testament* (Downers Grove, IL: Intervarsity Press, 2010).

³⁷ Robin Atilano De Los Reyes and Evelyn Romaguera Bagona, “Translanguaging in Teaching and Learning Science in Selected Multilingual Elementary Classrooms in the Philippines,” *Journal of Language, Identity & Education* 23, no. 6 (November 27, 2024): 940–54, <https://doi.org/10.1080/15348458.2022.2070848>.

³⁸ Zein, *Language Policy in Superdiverse Indonesia*.

³⁹ Kemende Wunseh and Charamba, “Language Brokering and Code Switching as Teaching and Learning Tools in Multilingual Settings: Reflections of Two Immigrant Children”; Garcia and Wei, *Translanguaging*.

⁴⁰ François Grosjean, “Neurolinguists, Beware! The Bilingual Is Not Two Monolinguals in One Person,” *Brain and Language* 36, no. 1 (January 1989): 3–15, [https://doi.org/10.1016/0093-934X\(89\)90048-5](https://doi.org/10.1016/0093-934X(89)90048-5).

⁴¹ Zein, *Language Policy in Superdiverse Indonesia*.

⁴² Jane K Lartec et al., “Strategies and Problems Encountered by Teachers in Implementing Mother Tongue-Based Instruction in a Multilingual Classroom,” *The IAFOR Journal of Language Learning*, 2014.

⁴³ Lydiah Kananu Kiramba, “Translanguaging in the Writing of Emergent Multilinguals,” *International Multilingual Research Journal* 11, no. 2 (April 3, 2017): 115–30, <https://doi.org/10.1080/19313152.2016.1239457>.

⁴⁴ De Los Reyes and Bagona, “Translanguaging in Teaching and Learning Science in Selected Multilingual Elementary Classrooms in the Philippines.”

⁴⁵ Robin Atilano De Los Reyes, “Translanguaging in Multilingual Third Grade ESL Classrooms in Mindanao, Philippines,” *International Journal of Multilingualism* 16, no. 3 (July 3, 2019): 302–16, <https://doi.org/10.1080/14790718.2018.1472268>.

⁴⁶ Diko, “Code-Switching as a Bilingual and Multilingual Linguistic Strategy in the Construction of *Amathaf’entandabuzo*.”

⁴⁷ Diko, “SisiXhosa Osikhathalele Ngantoni Na Esi Ude Usindwe Ziincwadi Ezingaka? Why Do You Care about IsiXhosa so Much That You Are Overwhelmed by so Many Books?”

⁴⁸ Ailwei Solomon Mawela and Sizwe Blessing Mahlambi, “Exploring Teachers’ Views on Code-Switching as a Communicative Technique to Enhance the Teaching of Mathematics in Grade 4,” *International Journal of Educational Methodology* 7, no. 4 (November 15, 2021): 637–48, <https://doi.org/10.12973/ijem.7.4.637>.

bilingual and multilingual speakers conduct informal conversations.⁴⁹ The main aim of Diko's article was to investigate how and why Magqashela uses code-switching as a linguistic strategy in *Amathaf'entandabuzo*.⁵⁰

In a study in the Philippines, Reyes noted three instances in which translanguaging was used in a science class.⁵¹ These included prompting students to respond as the teacher asked participants prompting and probing questions that allowed the students to recall previous lessons, and to share their related experiences about the topic. In another study, Wedananta noted that teachers used code-switching consciously for some factors.⁵² These included the desire to convey meaning effectively, to make communication more inclusive, to improve students' comprehension, to convey the meaning contextually, to emphasise the meaning or comprehension, and to help EFL learners' bilingualism.

Translanguaging in Classrooms in General and L2 English Language Classrooms in Particular

García states that translanguaging is the routine performed by bilinguals accessing different linguistic features of autonomous languages to maximise their communicative potential.⁵³ Code-switching is, therefore, a kind of translanguaging because it is the bilinguals' use of two or more alternative languages in the same conversation.⁵⁴ Code-switching can, therefore, be regarded as the juxtaposition within the same speech or exchange of passages of speech belonging to different grammatical systems or subsystems.⁵⁵

THEORETICAL FRAMEWORK

The study is informed by a triangulation of social reconstructionist and cultural capital theories.

The Social Reconstruction Theory

The proponents of the social reconstruction theory, as noted in Zuga, are Karl Max, George S. Counts (1889-1974), Theodore Brameld (1904-1987) and Paulo Freire (1921-1997).⁵⁶ These philosophers believed that what was happening under the auspices of the school was not real or reflective of the problems in society.⁵⁷ To these philosophers, the artificial environment of the school is a mis-education of the issues learners would confront in reality.⁵⁸ In this article, it is argued that the current linguistic environment in an English language classroom is misleading, considering the diversity of Zimbabwean and South African communities that are multilingual and multicultural. In sync with the proponents and principles of social reconstructionism, it is therefore argued that there is a need for the deconstruction and reconstruction of a new school-learning environment through the construction of the school of experimentalism.⁵⁹ In resonance with this view, this article supports translanguaging strategy in L2 English language teaching and learning as it liberates learners from different social backgrounds.

⁴⁹ Silvester Ron Simango, "When English Meets IsiXhosa in the Clause: An Exploration into the Grammar of Code-Switching ¹," *Southern African Linguistics and Applied Language Studies* 29, no. 2 (June 2011): 127–34, <https://doi.org/10.2989/16073614.2011.633361>.

⁵⁰ Diko, "Code-Switching as a Bilingual and Multilingual Linguistic Strategy in the Construction of *Amathaf'entandabuzo*."

⁵¹ De Los Reyes and Bagona, "Translanguaging in Teaching and Learning Science in Selected Multilingual Elementary Classrooms in the Philippines."

⁵² Kadek Adyatna Wedananta, "Code-Switching as a Translanguaging to Transfer Cross-Cultural Understanding in English Classroom: Teachers' Perception," *International Journal of Linguistics, Literature and Culture* 6, no. 1 (January 30, 2020): 70–78, <https://doi.org/10.21744/ijllc.v6n1.845>.

⁵³ García-Valcárcel and Tejedor, "Training Demands of the Lecturers Related to the Use of ICT."

⁵⁴ Lesley Milroy and Pieter Muysken, *One Speaker, Two Languages*, ed. Lesley Milroy and Pieter Muysken (Cambridge: Cambridge University Press, 1995), <https://doi.org/10.1017/CBO9780511620867>.

⁵⁵ John Gumperz, "The Speech Community," *International Encyclopedia of the Social Sciences* 9, no. 3 (1968): 381–86.

⁵⁶ Karen F Zuga, "Social Reconstruction Curriculum and Technology Education," *Journal of Technology Education* 3, no.2(1992): 48–58.

⁵⁷ Boyd H. Bode, "The Confusion in Present-Day Education," in *The Educational Frontier* (Appleton-Century Company, 1933), 3–31; L.A. Cremin, *Traditions of American Education* (New York: Basic, 1977); John Dewey, *Democracy and Education* (New York: Free Press, 1916); G.S. Counts, *Dare the School Build a New Social Order* (Illinois: Southern Illinois University, 1932).

⁵⁸ Rajendra Kumar Shah, "Concepts of Learner-Centred Teaching," *Shanlax International Journal of Education* 8, no. 3 (June 1, 2020): 45–60, <https://doi.org/10.34293/education.v8i3.2926>.

⁵⁹ H. G. Hullfish, "The School Task and Its Administration," in *The Educational Frontier*, ed. W.H. Kilpatrick (New York: D. Appleton-Century, 1933), 160–92.

According to Dewey, the school should shape the experiences of the young so that instead of reproducing current habits; they should improve the future.⁶⁰

This theory of change comprehensively describes and illustrates how and why a desired linguistic change is expected to occur in a particular context of language use in schools. In this context, it is changed from a purist linguistic position to a pragmatic approach. Through the school curriculum, policymakers in Zimbabwe and South Africa seek to address the language in education approach so that it becomes inclusive and equitable to all learners. The theory helps to identify the link between a desired linguistic change and the sequence that makes it happen. Currently, South African and Zimbabwean education stakeholders need to have a positive attitude and perceive translinguaging as an asset in education. There is a need to shift the paradigm from focusing on the language policymaker to focusing on teachers and teaching environments. This is similar to shifting power from the state to bestowing it on the grassroots, that is, civil society. This demands that participants become active and not passive observers of their education system.

METHODOLOGY

The article seeks to uncover instances, purposes and contexts in which translinguaging is used in language classes through an inductive and qualitative paradigm based on a multiple case study design that includes schools from Zimbabwe and South Africa.

Research Design

According to Nieuwenhuis, qualitative research is concerned with understanding the processes and social cultural contexts that underlie various behavioural patterns and is mainly concerned with explaining the why question.⁶¹ Morgan and Sklar add that the qualitative paradigm is concerned with interpretations and meanings.⁶² It is interested in how people interpret their experiences, and how they construct their world. The answer is obtained through interacting with the participants in their natural setting (*in situ*) and focusing on their meanings and interpretations.⁶³ In this case, it is in sync with the study purpose which was concerned with the uniqueness of each situation that explored South African and Zimbabwean schools uncovering instances, purposes and contexts in which translinguaging was used in language classes and its implication for L2 English language teaching and learning. The delimitation of the article maps geographical, conceptual and historical boundaries. Geographically, the study is limited to South Africa and Zimbabwe. According to Bryman and Bell, we cannot study everyone doing everything everywhere and; thus, this study purposively sampled a reasonable sample of four primary schools, two South African and two Zimbabwean.⁶⁴ A teacher and an administrator per school were chosen as key informants. The four cases of schools and a teacher and an administrator in each school are a reasonable sample to give insights and an understanding of the dynamics of the study phenomenon.

Sample and Sampling Procedures

The sample for the article was intentional and purposive. The sample included only those teachers and administrators who were responsible for infant and junior classes, grades 1 to 4, and who specialised in primary school education during training at college or university. All the participants were practising in schools and had an experience of no less than five years of L2 English language teaching in Zimbabwe or South Africa.

⁶⁰ John Dewey, "Experience and Education: Kappa Delta Pi," *International Honor Society in Education*, 1938.

⁶¹ K. Maree and V.L. Pieterse, "First Steps in Research," in *First Steps in Research Sampling*, ed. J.W. Creswell et al. (Pretoria: Van Schaik Publishers, 2007), 214–23.

⁶² B. Morgan and R. Sklar, "Sampling and Research Paradigms," in *Complete Your Thesis or Dissertation Successfully: Practical Guidelines*, ed. J.G. Maree (Claremont, South Africa: Juta and Company, 2012), 1–280.

⁶³ Maree and Pieterse, "First Steps in Research."

⁶⁴ I. Van Aardt and P. Hirschsohn, "The Nature of Quantitative and Qualitative Research. Approaches to Business Research: Key Philosophies and Differences," in *Research Methodology: Business and Management Contexts*, ed. A. Bryman, E. Bell, and P. Hirschsohn, 2nd ed. (Cape Town: Oxford University Press, 2021).

Data Collection

Each participant was interviewed online through two focus groups using voice calls, text messages, audio responses on WhatsApp, or participation in a Zoom meeting following the listed interview questions and themes. The study used qualitative data sets and offered an interpretation that was based on thick descriptions of the experiences of participants in instances, purposes and contexts in which they translanguaged when teaching L2 English language in their classes in South Africa and Zimbabwe.⁶⁵ The participants were divided into two groups: teachers and school administrators. Both groups were able to respond freely without fear because they responded to the same set of questions depending on their roles in the teaching and learning spaces. They could also respond to the same interview guide in their own free time. The recorded audio and written text messages were then transcribed according to the questions and responses using a Microsoft Office Word document on a laptop. The data was opened and axial coded into sub-themes, themes and global themes and woven into a coherent story for reporting on instances, purposes and contexts in which translanguaging was used in L2 English language classes.

Data Analysis: Grounded theory

The study used grounded theory as an analysis method and a coding system. Grounded theory is inductive in that, it starts with data and generates theory from the data.⁶⁶ In grounded theory anything from interviews, observations, field notes and documents is data.⁶⁷ In grounded theory research, researchers use coding, constant comparison, memo writing and theoretical sampling to develop a theory. In this study, grounded theory was handy as it allowed themes to emerge from data, hence moving from data into theorising and from particular to general in exploring instances, purposes and contexts in which translanguaging was used by four purposively sampled teachers and four administrators' participants. The narrations of key informants were central in building a reportable story of who, when, how and why translanguaging was used in L2 English language classes in Zimbabwean and South African primary schools.

Ethical Considerations

The article followed ethical guidelines by requesting permission from the relevant school authorities. This was made easier as one author is a member of the 'Teaching of Languages in Zimbabwe' research group in Zimbabwe. The participants were informed in writing about the purpose of the research. Both anonymity and confidentiality were ensured using codes instead of actual names (e.g., ZT1 - teacher (1) from Zimbabwe and SAT1 - teacher (1) from South Africa). Participants participated voluntarily and were assured of the right to withdraw from the study at any time.

PRESENTATION OF FINDINGS

The findings are thematically organised based on the five thematic areas of the interview guide: forms, contexts, instances, purposes, and implications of translanguaging in teaching and learning of L2 English language in primary schools in South Africa and Zimbabwe. The findings are discussed below.

Forms of Translanguaging in Teaching and Learning of L2 English language

When asked about the forms of translanguaging that teachers use in handling multilingual and multicultural classes, teacher participants said:

ZT1: Sometimes I do it in the form of tags where within an English discourse I bring some words tagged in a conversation that is in an indigenous language or vice versa. This I sometimes do consciously, especially when the English target language has no equivalence and even if I do not know the equivalence. Sometimes I translanguage through intersentential and intrasentential as a way of showing solidarity with learners.

ZT2: Sometimes I just switch from one language to another like I say something and translate it. I demonstrate reading a passage and then summarising it in the indigenous

⁶⁵ Creswell Jw, "Research Design-Quantitative, Quantitative, and Mixed Methods Approaches," SAGE, Ca; Offprnia, 2009.

⁶⁶ Maree and Pieterse, "First Steps in Research."

⁶⁷ Maree and Pieterse, "First Steps in Research."

languages. Usually, I use Shona and Ndebele to make sure that I benefit all of them. I do translanguaging through code-switching of the tone so that it matches context, and translation when I feel learners do not relate the concept to their lived experiences. I sometimes translanguaging through brokering or interpreting in a linguistically and culturally diverse class to benefit other learners who may not have heard the other language.

Zimbabwean teachers acknowledged that they used tags, code-switch from one language to another, may summarise a passage after reading, translate or switch the intonation, interpretation and brokering. They also summarised or paraphrased comprehension passages and interpreted them to some extent to improve communication. The scenarios are evidence of a multilingual and multicultural Zimbabwean society. It embodies a realistic Zimbabwean community since it represents the schooling space in society in miniature. The South African teachers made the following comments.

SAT1: The pedagogical strategy of translanguaging does take various forms which include translation, interpretation, language brokering, code-switching and code-mixing. The form of translanguaging depends on the purpose and contexts of the participants in which it is undertaken. I use the above forms of translanguaging like translation and interpretation in clarifying each idea.

SAT2: I deal with infants. They are a linguistic delicate group that I take due diligence when teaching even simple concepts like verbs. The entire teaching of each verb is through translation as I try to get equivalence in their native languages to help create permanent mental hooks so that they will not forget concepts. Again, I do interpretation so that they understand. I also add a demonstration of an action of the verb so that they see it. All the types of translanguaging like intersentential, intrasentential and tag switching are made use of in an attempt to gradually bridge the home and schooling linguistic gap.

Just like their Zimbabwean counterparts, South African teachers mentioned the same forms of translation, interpretation, language brokering, code-switching and code-mixing, intersentential, intrasentential and tags. The mention of the forms of translanguaging is evidence that teachers were aware of them and that they used these forms of translanguaging consciously.

The administrators also confirmed that they deployed the forms of translanguaging accordingly. They employed these either as tags, translation, interpretation, code-switching from one language to another, one tone to the other, or one format to the other using verbal and non-verbal repertoire. This is indicated in the excerpts below.

ZA1: I agree with you that usually, I interpret suggestions raised in sign language, gestures and facial expressions to those who may not understand it and vice versa. At times, I realised that teachers use English language, indigenous languages and Sign language, gestures and facial expressions to complement each other in the same conversation. This means that non-verbal language is another variety that is commonly used. In some cases, they summarise or paraphrase the passage to aid learner conceptualisation.

ZA2: Like the previous speaker has said, teachers deploy all linguistic repertoire at their disposal including verbal and non-verbal. On top of the informal Sign language that teachers use, they also use facial expressions to help learners understand the tone and mood of discourses. Teachers maintain order and discipline through facial expressions and gestures, especially during lesson supervision.

SAA1: During supervision, I observed that teachers use different forms of translanguaging depending on the purpose and context at hand. In the infant grades, translation equivalences are sought, and interpretations are given to make learners link

what they experience in everyday interaction and what is learnt. At their level, the business is about naming things and describing actions. Again, translation and interpretation are important to add the target language vocabulary list to their linguistic repertoire.

SAA2: On top of the translation and interpretation that have been mentioned by the former speaker, intersentential, intrasentential and tags are also used in teaching sentence construction. The practices draw from the learners' linguistic repertoires so that, at least, the interaction has a home linguistic flair. In such cases, the home mastered languages form the basis of the target language learning. Such practice is based on the view that languages have the same underlying learning proficiency.

Teachers and administrators from the selected Zimbabwe and South African primary schools acknowledged that there are forms of translanguaging that are used during lesson delivery. Administrators confirmed that translation, interpretation, intersentential and intrasentential forms and tags are used in classroom spaces which help in giving schooling language a home 'flair', and the already mastered home languages form the basis for learning the target language. This is in line with a critical approach that views language and language use as shaped and reinforced by pervasive social, cultural, and political ideologies that result in inequitable power relations.⁶⁸ In this case, it means that the diversity in South African and Zimbabwean communities affects linguistic purity. Language communities therefore borrow from each other and create a hybrid language with translanguaging traits. Diko aptly describes code-mixing as mirroring the reality that South Africa is a so-called rainbow nation with many languages.⁶⁹ The code-mixing affirms the operationalisation of available linguistic semiotic assets in the concerned communities.

The Purpose of Translanguaging in Teaching and Learning the L2 English Language

When asked about the purposes of code-switching during lesson delivery, the teachers said:

ZT1: I translanguage to make sure that I relate learning activities to learners' day-to-day home experiences. I am aware that the cultures that may be represented in English language native discourse may be different from those that the Shona and Ndebele learners already know.

ZT2: I translanguage to simplify the learning of concepts, especially when concepts appear too abstract for learners. Code-switching helps bridge the linguistic gap. Sometimes I code-switch consciously when there is no equivalence in the target English language, for example, when using words like 'sadza' and 'nyevhe'. This is common in circumstances where the culture of the medium of instruction in the target language and home languages are not similar.

SAT1: I trans-language to make learners feel free and comfortable during the lesson. Also, I translanguage when learners seem to be struggling to understand the context in which some event happened. It is a teaching strategy that I employ in fostering a democratic learning space.

SAT2: I translanguage in order to motivate learners and encourage them to work very hard. In addition, I personally believe that there are other language competencies that can be acquired without necessarily following English language grammar and spell check which is communication.

⁶⁸ García and Wei, *Translanguaging*; Florian, Black-Hawkins, and Rouse, *Achievement and Inclusion in Schools*; Makoni and Pennycook, *Disinventing and Reconstituting Languages*.

⁶⁹ Diko, "Code-Switching as a Bilingual and Multilingual Linguistic Strategy in the Construction of *Amathaf'entandabuzo*."

The four teachers purposively sampled for this study acknowledged the importance of translanguaging as a pedagogical strategy that transformed the classroom learning environment from an English language-only space to a liberal and democratic one. Therefore, they were able to elucidate content words and phrases and relate learning to day-to-day experiences, thus bridging cultural experiences when there was no equivalence in the target language. The strategy was employed by sensitive teachers to make learners feel free and comfortable, help learners who may be struggling, motivate and encourage learners and at the same time foster a democratic learning space that is not linguistically restrained. Rather than traditional discreteness of linguistic forms and resources that divide languages into silos and compartmentalise them into standalone entities, the emphasis of translanguaging is on performativity, using the full range of semiotic repertoire of resources at one's disposal in communication with others to represent, interpret, and negotiate meaning.⁷⁰ In line with social reconstructionism, the scenarios confirm that change is inevitable, especially the language situation in multilingual and multicultural Zimbabwean and South African classrooms that demand translanguaging. In addition, school administrators elaborated on the purposes of translanguaging as follows:

ZA1: Usually, teachers translanguage to make learners live learnt concepts. It helps learners connect schooling with what they are living and experiencing at home and in their daily interactions with peers.

ZA2: Teachers translanguage when they run short of vocabulary from the medium of instruction which is the English language. Yaa! Some teachers are struggling and pretend to be helping learners. So, translanguaging could be a compensatory technique for linguistic weakness. I always warn such teachers that their weaknesses may spill over to the learners.

There are divergent views on translanguaging between the two Zimbabwean administrators. One administrator acknowledged that teachers help learners to 'live' content, which is a pragmatic approach. On the other hand, the other administrator viewed translanguaging as evidence of linguistic deficiency when teachers run short of vocabulary or struggle to make themselves understood in the target language and thus pretend to be assisting learners. The administrator who regarded translanguaging this way was a purist in approach and viewed translanguaging as language pollution that contaminates language and allows that weakness to spill over to learners.

The remarks of the Zimbabwean administrators are far different from their South African colleagues who narrated the purposes for translanguaging in the comments below:

SAA1: Translanguaging is a game changer in pedagogical teaching and learning strategies that recognise individual differences in learners. The strategy prioritises the acquisition of communicative skills rather than making a linguistic barrier and denying some learner access to skills acquisition. In so doing, learning spaces become democratic and inclusive rather than excluding other learners on the basis of language.

SAA2: The purpose of code-switching and translanguaging is in line with the constitution that education is a human right. In this case, none should be prejudiced based on whatever difference, be it language. Also, it is in line with the recognition of South Africa's eleven (11) and Zimbabwean's sixteen (16) national indigenous languages as official languages. So, through translanguaging, the education systems promoted the development and use of the official languages.

The above excerpts celebrate translanguaging as a positive teaching and learning strategy. One administrator commended it as a game-changer strategy in that it recognises individual differences, prioritises communicative skills acquisition and makes the teaching and learning environments democratic and inclusive regardless of linguistic and cultural diversity. The recreated classroom, where

⁷⁰ Wei, "Translanguaging as a Practical Theory of Language."

translanguaging is practised, recognises and upholds linguistic rights where no one is prejudiced based on linguistic difference.

The scenarios in this subsection contradict the purist approach to language learning, which excludes all other linguistic semiotic resources that do not subscribe to the policy of the medium of instruction. The purist approach denies the learners the opportunity to rely on the ethnolinguistic assets they may have acquired and mastered at home and in the community, which militates against cultural capital theory. On the other hand, pragmatists prioritise communicative skills acquisition. The purposes for which interviewed teachers use translanguaging resonates with Baker's view that translanguaging is "the process of making meaning, shaping experiences, gaining understanding and knowledge through the use of two or more languages".⁷¹ The pragmatic approach acknowledges the tangible and intangible heritage assets that learners bring from home in contrast with the purists who exclude all languages other than the one stipulated by language policy in education.

Contexts of Translanguaging in Teaching and Learning of L2 English Language

Teacher participants described the contexts in which they employ translanguaging as follows.

ZT1: I usually translanguage when introducing new concepts. I did this to make sure that learners understood new vocabulary and, especially when new vocabulary relates to western culture that is way different from Zimbabwean culture.

ZT2: I use translanguaging when summarising comprehension passages. This is usually the case when there are complex relationships that are not the same as those in the Zimbabwean context.

SAT1: Sometimes I unconsciously translanguage when teaching comprehension skills like giving meanings of words and phrases as they are used in the context of the passages. Also, when I realise that learners are simply giving literal meanings that they have known before that are out of context, that may need to be referred to in the passage.

SAT2: I code-switch and translanguage sometimes when teaching pronunciation of certain English language sounds that may be different from native language sounds. I find something closer to their native sounds and relate to that.

As noted in the above excerpts, teachers translanguage when introducing new concepts, to assist learners in understanding new vocabulary and when the vocabulary relates to Western culture that needs mediation through the indigenous languages. They also translanguage when summarising comprehension passages, explaining complex relationships given in the comprehension passage and assisting with the pronunciation of certain English language sounds. Therefore, in agreement with Mawela and Mahlambi, what makes it possible for South African speakers to communicate using more than one language is the diversity of the community.⁷² Magqashela's characters in the drama discussed by Diko use translanguaging, echoing the linguistic diversity in South Africa.⁷³ In multilingual contexts such as South Africa, code-switching is not only a common phenomenon, but it is arguably the most natural pattern of speech (spoken or written) in which articulate bilingual and multilingual speakers conduct informal conversations.⁷⁴ The situation is not different from Zimbabwe. Taking a leaf from Dewey, the school should shape the linguistic experiences of the young so that instead of reproducing current habits, they should improve the future language in education policy.⁷⁵ The quest is to answer social questions and create a better and just heterogeneous and culturally diverse education system and society.

⁷¹ R. S. Brown, "Sampling," in *International Encyclopedia of Education*, ed. P. Peterson, E. Baker, and B. McGaw, Third Edit (Oxford: Elsevier, 2010), 142–46, <https://doi.org/10.1016/B978-0-08-044894-7.00294-3>. p. Baker's (2011, p. 288

⁷² Mawela and Mahlambi, "Exploring Teachers' Views on Code-Switching as a Communicative Technique to Enhance the Teaching of Mathematics in Grade 4."

⁷³ Diko, "Code-Switching as a Bilingual and Multilingual Linguistic Strategy in the Construction of *Amathaf'entandabuzo*."

⁷⁴ Ron Simango, "When English Meets IsiXhosa in the Clause: An Exploration into the Grammar of Code-Switching 1."

⁷⁵ Dewey, *Democracy and Education*.

In agreement, school administrators echoed the same sentiments as noted by teachers that translanguaging is a pedagogical strategy that scaffolds learners as indicated in the following scenarios:

ZA1: Teachers translanguaging when teaching about naming objects or concepts. They may want learners to name given objects in their home languages so that they relate learning to experiences beyond the classroom. Teachers usually structure question-and-answer sessions when teaching about object naming at infants and junior levels in English and make translations to the indigenous languages. This is meant to ensure that learners understand the objects as they are known in their homes.

ZA2: Translanguaging is especially used when learners remain quiet after a question is asked. The teacher is left with no choice except to code-switch into an indigenous language that learners understand better.

While Zimbabwean administrators demonstrate that translanguaging is limited to verbal options from one language or language variety to another, the South African administrators went a step further and included verbal to non-verbal translanguaging and vice versa. This is illustrated below:

SAA1: Teachers sometimes code-switch to gestures when teaching verbs. Thus, hand signals and facial expressions are used to assist learners in the actions they may need to take. Code-switching and translanguaging to unofficial sign language complement the L2 English language that infant and junior learners may not have mastered.

SAA2: Teachers translanguaging when delivering a lesson in an inclusive class where learners are from diverse backgrounds. They address some learners verbally, while others are addressed through their different languages, including sign language. The ideal way could be to have technological advancement so that each one of the learners access the lesson in languages and accessible formats of their choice. The purpose is to democratise learning spaces and open learning access to all.

Considering the above, the linguistic repertoire includes both the verbal and the non-verbal in which translanguaging practice is employed in its entirety. In this case, hand signals and facial expressions complement verbal communication. The participants even suggested that technology can be used in this regard in learning spaces where learners access lessons through various accessible formats that benefit individual differences. To South African administrators, translanguaging was a game changer that 'flipped' the classroom situation and completed the cycle of inclusivity that allowed the teacher to handle learners with different learning needs.

Implications of Translanguaging in Teaching and Learning of L2 English Language

As highlighted by the teachers interviewed, translanguaging plays a very crucial role if it is well planned and implemented with skill. This is illustrated by the comments made by both teachers and administrators below.

ZT1: Translanguaging celebrates diversity and promotes multilingual and multicultural environment. It supports the use of natural language in diverse social contexts and facilitates the precise expression of thoughts and ideas. However, there may be challenges like the possibility of fragmentation and hybridisation of languages which may result in loss, barriers in communication with monolinguals and demands for extra cognitive effort by learners and readers.

ZT2: Translanguaging relates classroom discourses to everyday interaction in multilingual contexts. It allows learners to make connections, knowledge transfer and live the learnt material, hence learning and living become one. The phenomenon creates a democratic learning space that recognises learners' cultural capital assets.

SAT1: Translanguaging is skilfully blending the linguistic repertoire and semiotic assets that learners may have to aid in understanding the concepts learnt. Translanguaging does scaffold elementary learners well through the use of gestures to graphically represent the concepts that may be too abstract to complement oral language that they may have not mastered well. Also, demonstrations and pictorial illustrations assist learners in visualising the concepts.

SAT2: Translanguaging pedagogical strategy flipped the traditional classroom practice that was rigid into a flexible one in which learners' talents are nurtured even if they may not be talented in the language of instruction. It diffuses the rigid and highly formal classroom spaces that existed in the colonial era. Through translanguaging, teachers gamify learning spaces, weaken home-schooling linguistic boundaries, and allow home-schooling fluidity.

The teachers highlighted how the translanguaging strategy transformed the L2 English language learning spaces in the selected research sites. Translanguaging created value-added learning spaces by relating classroom discourses to everyday interaction in multilingual contexts, allowed learners to make connections, transferred knowledge and merged the learning, living and playing spaces, democratised learning spaces, made use of learners' home assets and even manipulated non-verbal linguistic repertoire to represent concepts graphically. In so doing, translanguaging becomes a transformative strategy that can alter traditional classroom practices and diffuse the rigid and highly formal classroom spaces that originated in the colonial era to a place where teachers gamify and naturalise language practice and allow home-school fluidity of communication.

In addition to what teachers noted as implications of translanguaging in the L2 English language classes, administrators highlighted the following.

ZA1: Translanguaging strategy allows learners to gradually transition from their native home language to the first additional L2 English language. It simplifies learning as learners will be moving from the known indigenous language to the new language of teaching, learning and examination, which is the English language.

ZA2: Code-switching and translanguaging are ways of easing the transition from the native language to the target language so that it is not abrupt that it distracts learners' mental processes. It leverages learning processes by allowing learners to make use of their entire linguistic communicative repertoire toolkit. It prioritises the learning of concepts rather than the learning of foreign languages.

SAA1: Translanguaging is a form of decolonising language teaching and learning processes. In the colonial era, languages were equated to clothing in which there was language for school that learners and teachers wore when going to school, and language for the home that learners put on after schooling. Through translanguaging, native languages get intellectualised, as they cease to be community languages spoken in home interactions.

SAA2: Translanguaging opened the avenue for home linguistic resources to support the academic development of learners. The practice may also lead to heritage-based education that is mediated through our own native languages. The practice liberates language systems in southern Africa that have been held hostage by having intended beneficiaries transact in borrowed languages in the pedagogical enterprise. Luckily, the languages survived linguistic genocide and continued to be spoken.

From the above narratives, school administrators have shown translanguaging as a pedagogical strategy that has widened the sphere of language usage and has officially acknowledged the use of national indigenous languages. Participants affirmed that translanguaging serves as a way to ease the transition from home language to the school's medium of instruction. It allows learners to make use of

their entire toolkit for linguistic communicative repertoire and decolonised language teaching and learning processes. The linguistic phenomenon pushed out the boundaries of vernacularised indigenous languages and intellectualise them. Therefore, translanguaging is an important part of developing and enabling of indigenous languages as avenues for home linguistic resources to support the academic development of learners and liberating language systems across southern Africa. It also constitutes a departure from making learners transact in borrowed languages in the pedagogical process.

RECOMMENDATIONS

Based on the findings, the study recommends:

- ✓ An empirical study on how translanguaging is used in the L2 English language classrooms in other contexts;
- ✓ Encouraging education stakeholders to rethink code-switching and translanguaging from a pragmatic perspective based on the communicative purpose of English language learning,

CONCLUSION

The translanguaging phenomenon is used in the teaching of L2 English language in classrooms despite misgivings among policymakers in Zimbabwe. It remains a pedagogical tool that both teachers and students can rely on to enhance conceptualisation of complex and abstract ideas. Despite language purists castigating translanguaging as language pollution that may lead to language fragmentation and hybridisation, the pragmatists celebrate it as a game changer that democratises traditionally restrictive linguistic L2 English language teaching and learning space in both Zimbabwe and South Africa. Translanguaging is, therefore, a positive attempt at decoloniality, which is geared to intellectualise national indigenous languages in formerly colonised nations.

Conflict of Interest Statement

The author has no competing interests to declare.

Statement of authorship

The author has a responsibility for the conception and design of the study. The author has approved the final article.

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