




Incorporating Sesotho in teaching Grade 10 History through medium of English using a PALAR approach

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DECLARATION

I, Kabelo Elijah Noosi, declare that the dissertation “Incorporating Sesotho in teaching Grade 10 History through Medium of English using a PALAR approach” submitted for the qualification of Master of Education in Curriculum Studies at the North-West University is my own independent work. All the references that I have used have been acknowledged by means of a reference list. I further declare that his work has not been submitted by me at another university of faculty for purposes of obtaining a qualification.

DEDICATION

I dedicate this study to my late father, **Mathibedi Enoch Noosi**, who motivated me to pursue this qualification. This is a token of my appreciation to you, Motaung **(TAUMOHOLO)**.

PREFACE

This dissertation became a reality with the support of many individuals. I would like to extend my heartfelt gratitude to all of them.

Firstly, I want to thank God Almighty for the wisdom he gave me, the strength and the good health which enabled me to complete this study. Furthermore, I would like to thank my beloved wife for supporting me and understanding when I was unavailable due to this academic work.

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To all the school principals who allowed me to work with their educators and the educators who took part in this study, I want to say, thank you.

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To all my colleagues, friends and comrades, *Aluta Continua*

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- All the participants who contributed to making this research project possible.
- My colleagues, friends and comrades who, in different ways, assisted me in making this research project a reality.

ABSTRACT

This study explored relevant multilingual pedagogies in teaching History in Grade 10 that can assist History educators to incorporate Sesotho in the teaching of History through the medium of English. Furthermore, this study attempted to create awareness and capacitate History educators with multilingual pedagogies and the utilisation of these pedagogies in their own classrooms. Mezirow's transformational learning theory was adopted in this study, which seeks to explore solutions to identified problems in professional spaces through critical reflections. Participatory Action Learning and Action Research (PALAR) was adopted as a research methodology, which is rooted in the transformative paradigm aiming to promote social justice for the historically marginalised groups and foster emancipatory teaching and learning. Purposive sampling was used to recruit History educators who are Sesotho speakers in Botshabelo, Free State province, who participated and generated data in an action learning group. The findings of this study indicate that there is a need for creating awareness of the relevance of multilingual pedagogies among History educators and that the exploration and usage of multilingual pedagogies, such as translanguaging, code-switching and Ubuntu translanguaging, make teaching History more effective because these strategies tap into the linguistic repertoires of the learners and give them epistemic access to History knowledge.

Keywords: History in education, Sesotho, teaching and learning, multilingual pedagogies, Translanguaging, Language of Learning and Teaching (LoLT)

QOTSO

Boithuto bona bo hlahlobile dithuto tse amanang le dipuo tse ngata tsa ho ruta Histori ho Kereiti ya 10 tse ka thusang matijhere a Histori ho kenyelletsa Sesotho thutong ya Histori ka puo ya Senyesemane. Ho feta moo, phuputso ena e lekile ho etsa tlhokomediso le ho matlafatsa matijhere a Histori ka dithupelo tsa dipuo tse ngata le tshebediso ya dithupelo tsena diphaposing tsa bona tsa ho rutela. Moralo wa theori o amohetsweng ke thuto ya phetoho ya Mezirow e batlang ho fumana tharollo ya mathata a kgethilweng dibakeng tsa ditsebi ka ho nahanisisa ka botebo. Thuto ya Ketso e Kopanetsweng le Patlisiso ya Ketso (TKKPK) e ile ya amohelwa e le mokgwa wa ho etsa dipatlisiso o theilweng mohopolong wa phetoho o ikemiseditseng ho kgothaletsa toka ya setjhaba ho dihlopha tse neng di qheletswe ka thoko le ho kgothaletsa ho ruta le ho ithuta ka tokoloho. Sampole e nang le morero e ile ya sebediswa ho thaottha barupelli ba Histori ba buang Sesotho Botshabelo, porofenseng ya Foreisetata ba ileng ba kenya letsoho le ho hlahisa dintlha sehlopheng sa thuto ya diketso. Se fumaneng phuputso ena se supa hore ho na le tlhokahalo ya tlhokomediso mabapi le dithupelo tsa dipuo tse ngata ho barupelli ba Histori le hore boithuto le tshebediso ya dithuto tsa dipuo tse ngata tse kang Tsebo ya ditemengata, ho fetofetoha le Ubuntu tsebo ya ditemengata di etsa hore ho ruta ho be le katleho e kgolo hobane ho ama dipuo tse ngata tsa baithuti le ho fana ka phihlello e kgolo ho baithuti ho tsebo ya Histori.

Mantswe a bohlokwa: Histori thutong, Sesotho, ho ruta le ho ithuta, dithupelo tsa dipuo tse ngata, Tsebo ya Ditemengata, Puo ya ho lthuta le ho Ruta (PIR)

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CHAPTER 1 INTRODUCTION AND BACKGROUND

1.1 INTRODUCTION

South Africa is one country amongst other African countries that has experienced injustices in its history. Thompson (2008:154) states that the regimes that came into existence, such as the Union of South Africa (1910-1946) and Apartheid (1948-1994), were all driven by racism, excluding and discriminating against the majority of Black people who were the natives in South Africa. McKeever (2017:252) indicates that during the apartheid regime from 1948 to 1994, the state had a centrally designed policy of bilingualism where English and Afrikaans were the official and only recognised languages in South Africa. This had a significant impact on the teaching of school subjects and the lack of epistemic access of African language speakers to subjects such as History.

Therefore, in 1994, South Africa ushered in a new democratic dispensation that recognised all people as equal before the law, allowing for equal opportunities in terms of education. Part of these equal opportunities was equal education for those who were previously disadvantaged. It was also imperative for the government to embark on a national reconciliation project to promote a non-racial and non-sexist society (Moya, 2021:2). To do that, they had to work on the consciousness of the community members by teaching the society values of democracy that promote human rights and equality. Thus, in this transformation process, the construction of the new History curriculum was more focused on enhancing historical skills and accommodating diverse voices (Van Eeden, 2010:111). Van Eeden (2010) also indicates that pre-1994, the History curriculum was more focused on an exclusive history whereby the perspectives of Afrikaner nationalism were dominant and marginalised other historical narratives.

1.2 BACKGROUND AND RATIONALE OF THE PROBLEM

History education is of paramount importance to every country worldwide because it creates a sense of national identity (Carretero, Rodriguez-Moneo & Asensio, 2012:1). Arguably, it creates a sense of knowing where a nation comes from and where it is going,

and, as such, it is possible that it can instil a sense of patriotism (Carretero & Kriger, 2011:177). History education concerns learning how to think about the past and the present in a disciplined way. Furthermore, it involves a process of enquiry that enables one to ask questions of the past. More importantly, it critically considers the stories people tell about the past and what we tell ourselves (Department of Basic Education, 2012:8). History education aims to create an interest in and enjoyment of studying the past, knowledge, understanding, and appreciation of the past and the forces that shaped it, and the ability to undertake a historical inquiry process based on relevant skills (Department of Basic Education, 2012:8).

It is important to note that historical divisions were also based on language. As a result, there have been no studies on teaching content subjects such as History in Sesotho. This is because Sesotho, an African language spoken by a significant number of Black people, has not been developed as an academic language (Moeketsi, 2014:217). The Language in Education Policy *Section 2 (1)* of 1997 shows that in terms of the Constitution of the Republic of South Africa Act 106 of 1996, the government and the Department of Basic Education recognise cultural diversity and seek to promote multilingualism, respect for all languages commonly used in South Africa. However, the development and utilisation of all official African languages in South Africa have not happened in the implementation of the History curriculum.

Post-1994, several changes took place to shape the curriculum into an inclusive curriculum. Moreeng (2009:17) states that curriculum change does not happen in a vacuum or without valid reasons, and this change was primarily influenced by the political transformation of 1994. Maluleka (2021) indicates that post-1994, the first initiative of the democratic government was to put in place the first post-apartheid curriculum, which was called Curriculum 2005 (C2005). C2005 focused on an outcomes-based approach where the teacher is the facilitator of learning, and the learner is active. The new curriculum was a more integrated curriculum and less subject-dominated. Still, no changes were affected in History as a subject because the curriculum makers did not know which history was 'best' to be taught in a new South Africa (Maluleka, 2015).

Chisholm (2003:4) alludes that given the failures of C2005, the then Minister of Education, Professor Kader Asmal, established a review committee in 2000 to change the curriculum. The review committee proposed a curriculum that focused more on having a clear education structure that is understandable by educators and promotes the values of a democratic society, such as equality, social justice, and creativity development. Therefore, the new curriculum was called the Revised National Curriculum Statement (RNCS) of 2002. However, this curriculum did not focus on the subject matter or content of History because of the contestation of what history should be taught and which parts should be left out (Maluleka, 2015).

Post the RNCS, there was a National Curriculum Statement which was implemented in 2011 of which the main focus was to enhance 'secular humanism' which would inform the curriculum on interfaith religion, African cultural practices, and values (Chisholm, 2003:8). Coming to history as a subject, the review committee resolved that the History curriculum should move away from the content that required memorisation and instead focus on critical thinking, creativity, and problem-solving. These skills are closely related to a student's language proficiency because they promote better communication and break down problems into the most straightforward outcome through reasoning (Rezaei, Derakhshan & Bagherkazemi, 2011:771; Sibanda (2013:13). Lastly, the National Curriculum Statement was improved by the Curriculum and Assessment Policy Statement (CAPS).

CAPS focuses on enhancing historical enquiry skills such as critical thinking, creativity, and problem-solving in the current curriculum. However, there are differences in terms of the choice of topics and the focus on historical events. The difference with CAPS is that it acknowledges the local and African history and its values, unlike previous curricula that focused on international history rather than on African and South African history. The History CAPS Curriculum is equally committed to social transformation to ensure that the educational imbalances of the past are redressed, which, among others, include the language of teaching and learning and the role of African native languages in teaching and learning (Department of Basic Education, 2012:4). Currently, the History curriculum

does not directly indicate the role and guidelines of language in the curriculum. Still, it suggests that the curriculum aims at healing the divisions of the past by initiating fundamental human rights, social justice, and society-based democratic values (Department of Basic Education, 2012:1).

Sibanda (2013:13) describes language as an essential tool for learning and further indicates that learning can be facilitated by having an adequate background in the home language to better understand the content. Therefore, it is vital to tap into the repertoires of learners in a multilingual setting through various multilingual strategies, such as translanguaging, for a deeper and fuller understanding of the concepts taught in History subject matter (Mbirimi-Hungwe, 2020:254). Garcia and Wei (2014:63) indicate that the term translanguaging refers to a teaching practice of deliberately changing the language of input and output. Vogel and García (2017:2) add that translanguaging is a theoretical lens that gives different views on multilingualism and bilingualism. Translanguaging also advocates for an approach to language pedagogy that affirms and maximises students' access to dynamic language practices in teaching and learning (Vogel & García, 2017:2). Williams (2002) elaborates further by indicating that translanguaging in education refers to using one language to strengthen or reinforce another language to increase learners' understanding during a lesson. Translanguaging does not only promote a deeper understanding of a lesson or content, but it also develops the weaker language in relationship with the dominant language (Garcia & Wei, 2014:63). Historically, indigenous languages in South Africa were suppressed. Because of that, they were not allowed to be developed and used in scientific and academic areas. Translanguaging, therefore, gives historically suppressed languages a space to grow. This is explained by indicating that the usage of translanguaging in education has created interest because of additional languages, minoritised languages, and historically suppressed languages (Vogel & García, 2017:2). Thus, it is imperative that historically suppressed languages be developed to assist learners who speak African/indigenous languages to understand academic content better.

Cummins (2000:34) notes that the inability of learners to pass science and other learning areas of high conceptual thinking is because of a lack of fluency and understanding in the language of instruction. Therefore, it is essential to tap into the repertoires of learners to access a better understanding of conceptual thinking. Cummins (2000) and Xamlashe (2015:3) indicate that the cognitive development found in the home language lays the foundation for mastering the language of instruction, which is English in History classes. Therefore, the development of the language of learning and teaching (LoLT) for history as a subject depends on the learners' proficiency in their home language. The use of a home language allows learners to show the capacity to learn better and understand history, which is taught in English as LoLT and which is a second or third language to most learners (Xamlashe, 2015:4). Thus, translanguaging will assist the learners in understanding the content better than being subjected to one language, which is not their home language. This is emphasised by Mbirimi-Hungwe (2020:254) and Garcia and Wei (2014:63), indicating that when learners are allowed to read and discuss various topics in one language and write in another language, that enhances a more profound understanding of the subject matter.

Sibanda (2013:30) further indicates significant improvements in the science class in townships when the educators started tapping into the language repertoires of various learners in the class because they began to think about and understand the concepts more deeply through translanguaging and code-switching. Thus, Sibanda's (2013) study was relevant to this study because it sought to utilise translanguaging as an approach to incorporate IsiXhosa in Physical Science teaching through the medium of English by tapping into the language repertoires of AmaXhosa learners in a Physics class.

1.3 PROBLEM STATEMENT

Research has been done on the use of African languages in the teaching of various subjects. However, the work only focused on a few African languages, for instance, isiZulu and isiXhosa (languages from the Nguni Language group). Equally so, the focus was more on Natural Sciences and Mathematics related subjects, such as the study of Schaffer (2007) on the Concept of Literacy in Mathematics and Science and Young, Van der Vlugt and Qanya (2005) on understanding concepts in Mathematics and Science, focusing on English, isiXhosa, isiZulu and Afrikaans. Furthermore, Sibanda's (2013) study focussed on the use of English and IsiXhosa in teaching and learning Physical Science in four schools in Eastern cape. In Social Sciences, there is a study by Xamlashe (2015) titled "The use of History texts in *isiXhosa* for Grade 11 in developing academic writing skills across the curriculum". Thus, debatably, Research has been done on the use of African languages in the teaching of various subjects. However, the work only focused on a few African languages, for instance, isiZulu and isiXhosa (languages from the Nguni Language group). Equally so, the focus was more on Natural Sciences and Mathematics related subjects, such as the study of Schaffer (2007) on the Concept of Literacy in Mathematics and Science and Young, Van der Vlugt and Qanya (2005) on understanding concepts in Mathematics and Science, focusing on English, isiXhosa, isiZulu and Afrikaans. Furthermore, Sibanda's (2013) study focussed on the use of English and IsiXhosa in teaching and learning Physical Science in four schools in Eastern cape. In Social Sciences, there is a study by Xamlashe (2015) titled "The use of History texts in *isiXhosa* for Grade 11 in developing academic writing skills across the curriculum". Thus, debatably, in social science-related subjects, not much research has been done on the use of language from the Sotho group for teaching and learning. It is also important that teaching must be done in social science subjects in Sesotho, Setswana, and Sepedi (the Sotho Language group) to assist learners who are Sesotho, Setswana, and Sepedi speakers to understand the content better through their home language and to allow educators create epistemic access for Sesotho learners to subjects in the social sciences such as History. In social science-related subjects, not much research has been done on the use of language from the Sotho group for teaching and

learning. It is also important that teaching must be done in social science subjects in Sesotho, Setswana, and Sepedi (the Sotho Language group) to assist learners who are Sesotho, Setswana, and Sepedi speakers to understand the content better through their home language and to allow educators create epistemic access for Sesotho learners to subjects in the social sciences such as History.

History uses complex and dense language to describe its concepts and content. The complex use of English through difficult words and terminologies, such as scientific concepts from a historical perspective on political science and economics like Marxism, Capitalism, and Communism, makes it very difficult for learners who are not English mother-tongue speakers to understand the content and ultimately perform academically well. Schall-Leckrone and Mcquillan (2012:247) emphasise this by indicating that History as a content area challenges learners because historical concepts are typically abstract, cognitively demanding and are used in complex language structures such as those used in scientific areas such as political science and economics.

Furthermore, Howie and Plomp (2003: 3) indicate that one of the contributing factors that play a role in the poor academic performance of learners and lack of content understanding is poor proficiency in the language of instruction (English). This has also led to a pilot study that was started in 2016 in the Eastern Cape Province on mother-tongue based bilingual education with the use of isiXhosa in teaching Mathematics and Science (Mashige, Cekiso & Meyiwa, 2019:2).

In conclusion, I say that under correction, there are no studies that investigated the function of the Sesotho languages in promoting a better conceptual understanding of History. History has specific grammar and discourse that needs to be explicitly taught if learners were to reach the outcomes set out in the CAPS, and there is proof that both educators and learners are not proficient in English as the LoLT and they, therefore, need better scaffolding (Fawole and Pillay, 2019). The purpose of this study was to find possible ways to incorporate Sesotho in History teaching through English as a medium of instruction.

1.4 RESEARCH QUESTIONS

Primary research question

How can Sesotho be incorporated into the teaching of Grade 10 History through the medium of English?

Secondary research questions

1. What strategies are currently utilised by History educators to tap into Sesotho learners' language repertoires?
2. What multilingual pedagogies can be used by History educators to utilise language as a resource to provide multilingual learners with access to History knowledge?
3. What specific instructional strategies can be implemented to effectively incorporate Sesotho in History lessons taught in English?

1.5 RESEARCH AIM AND OBJECTIVES

The study's main aim was to explore how to incorporate Sesotho into teaching Grade 10 History through the medium of English. Therefore, the study had the following objectives:

1. Identify the multilingual pedagogies utilized by History educators to engage Sesotho learners' language repertoires.
2. Explore relevant multilingual pedagogies that History educators can employ to enhance access to History knowledge for multilingual learners.
3. Examine effective teaching and learning strategies that History educators can use to incorporate Sesotho in History lessons taught in English.

1.6 THEORETICAL FRAMEWORK

Mezirow's transformative learning theory

Mezirow's transformative learning theory underpinned this study. Mezirow's transformative learning theory is centred around making meaning from the experiences through critical reflections (Dirkx, 1998:4). Dirkx (1998:4) adds that critical reflections should identify, assess and reformulate assumptions in which perspectives are

constructed. Mezirow (1995) notes that the process of learning in the transformative learning theory is mediated through the process of reflecting rationally and critically on the assumptions and beliefs of participants. Furthermore, Christie *et al.* (2015:12) indicate that this theory emphasises the importance of the development of communicative skills so that external and internal conflicts, which are a result of different perspectives, can be resolved through rational discourse and not by force. Therefore, this theory related to this study in such a way that critical reflections were done through communication among History educators, which looked at various perspectives for purposes of rational discourse, transformation and development.

1.7 RESEARCH PARADIGM AND METHODOLOGY

Kuhn (1970:231) notes that how human beings understand the world is primarily determined by what they already know or are exposed to. He further indicates that knowledge changes, which might eventually call for a paradigm shift through time. A paradigm shift typically occurs when new methods, practices, and knowledge are put into place or introduced. Therefore, because of the changing world, the shifting of a paradigm is based on past approaches to modern practices that promote liberty and equality instead of suppression and discrimination. Wood (2019:4) points out that Participatory Action Learning and Action Research (PALAR) is grounded within the transformative paradigm because of its elements of paradigm-shifting or change for the better. This research paradigm related to this study because it sought to transform the pedagogical practices of History educators for the better.

This study was qualitative, which focused on understanding human beings textured experiences and their reflections in relation to those experiences (Jackson, Drummond & Camara, 2007:22). This study thus relied on the participants to offer in-depth responses and reflections about what they had constructed and understood throughout the entire study, as suggested by Jackson, Drummond and Camara (2007:23). The study followed a qualitative approach characterised by its aims, which relate to a broad understanding of social dynamics and methods that focus on pursuing a logical outcome in words and

not numerical data analysis (Yin, 2004:28). This approach related to the study because this study sought to understand pedagogical practices and critical reflections of History educators in words, not numbers.

The research methodology that was used was Participatory Action Learning and Action Research (PALAR). Wood (2019:1) states that Participatory Action Learning and Action Research allow researchers and participants to co-create knowledge and practical outcomes beneficial to communities. PALAR focuses on resolving complex problems in professional spaces, organisations, and communities through a collaborative and transformative process (Wood, 2019:8). Zuber-Skerritt (2018:3) indicates that PALAR is a special kind of action research that amalgamates different concepts and processes, including collaborative action research, action leadership, and lifelong learning. This research methodology related to this study because this study sought to co-create knowledge and practical solutions that will benefit History educators and possibly learners.

The complexity of the PALAR process makes it a suitable conceptual framework for thinking about complex and multi-faceted societal problems in terms of psychological, social, economic, and, more importantly, historical adversity (Wood, 2019:3). Wood (2019:4) adds that PALAR is concerned with the relations between people and their environments. Therefore, it values local knowledge because it clearly reflects the issues experienced by society. This study attempted to find ways to incorporate African languages, Sesotho, in particular, in teaching History as a scientific subject by focusing on History educators and their experiences of teaching History to second or third-language learners. Rozgonyi (2021:24) indicates that PALAR is a research method that involves participants more actively, reflecting on their social problems and contributing to finding solutions while producing guidelines for effective practice.

Therefore, Wood (2019:4) indicates that PALAR is centred around relations between the people, social environment, values of the local knowledge, and languages centred around promoting critical consciousness and developing people's capabilities for the common

good. Wood (2019:5) adds that with PALAR, the formation of core research is essential and fundamental in enabling collaborations to solve real-life problems by participants, with the main aim of implementing change and doing away with historical injustices. Finally, Rozgonyi (2021:24) notes that out of various approaches, PALAR has provided an optimal educational, methodological and theoretical framework, which involves collaboration and partnership between educators and learners. This was relevant to this study because PALAR sought to capacitate educators collaboratively to improve their teaching practices, which will benefit the learners in terms of epistemic access to knowledge. Therefore, PALAR was used as an approach because the study attempted to incorporate Sesotho into teaching History through English as a medium of instruction.

1.8 RESEARCH DESIGN

A research design is a strategic framework for action as a bridge between research questions and the implementation of the research, It outlines what methodological approach one will employ and the methods to use in proceeding with the research (Blanche, Durrheim &Painter, 2006:34). The research design thus deals with a logical problem (Yin, 2014:28). Traditionally, researchers were viewed as experts and observers who, in most cases, used predominantly qualitative methods on a large scale to establish objective truth. However, in PALAR, the researcher collaborates with participants and works together in all phases or cycles of the research. The cycles are as follows:

1. Cycle 1 - In this cycle, relationships were established. History educators who wished to be part of the study were given an opportunity to participate. A group was established through WhatsApp and MS Teams. Then, the purpose of the study was discussed and clarified to all members of the group and a meet and greet session was held where all members got to know one another. Contributions of each group member to the group were discussed, and the group started a context analysis by establishing a common understanding of their teaching context and the purpose of the study.

2. Cycle 2 - the group members met twice a month with the purpose of identifying challenges, building research capacity and establishing objectives. Secondly, members of the group negotiated and determined the ethical principles of the study and the roles and responsibilities of each participant in the action learning group. Lastly, they planned, discussed and implemented different multilingual pedagogies and teaching and learning strategies in their classes to address the identified challenges.
3. Cycle 3 - The group collaborated on their findings and decided on a course of action for the dissemination of their findings. Lastly, group members critically reflected on the next steps and planned and discussed future actions.

Furthermore, as indicated earlier, PALAR aims to come up with solutions that will be of benefit to society, and instead of focusing on large numbers. It focuses on small numbers of people in the community so that objectivity, validity, and reliability of the research can be achieved (Kearney, Wood & Zuber-Skerritt, 2013:115).

1.9 POPULATION AND SAMPLING

Reid (2011) defines sampling as a sub-group of the population (a distinct group of individuals) in which the researcher is interested. In this study, purposive sampling was used, which is termed “judgement sampling” by Etikan, Musa and Alkassim (2016: 2), define it as an application of a specific choice made by the researcher to search for the participants. The inclusion criteria for the selection of action learning group members were that they were Grade 10 History educators; they should teach in one of the 13 schools in Motheo District in Botshabelo, where the majority of learners are speakers of Sesotho Home Language; all educators should have a Bachelor of Education or Postgraduate Certificate in Education degree and have majored in History and have been trained in History Methodology; all educators should be able to speak and understand Sesotho; they should also have at least three years experience of teaching History. Potentially, there were 13 schools and 21 History educators in these schools in Botshabelo who qualified, and only 6 educators agreed to participate in the study.

The selection of the schools was made purposefully to obtain data from relevant individuals. All schools are township schools in Botshabelo in Motheo District, Free State province. This district was selected because it is a Basotho-dominated area where Sesotho Home language is spoken by the majority of people, and it is taught in all schools.

1.10 DATA GENERATION (METHODS, STRATEGIES AND INSTRUMENTS)

Nieuwenhuis (2016:87) states that data generation includes methods of gathering data on a particular study.

The main data generation method used throughout all the cycles of the study was critical reflection, which is a problem-solving approach, as it is used to improve thinking, practice and behaviour for the better (Smith, 2011:212). Therefore, in this study, critical reflections of the participants during the action learning group meetings were recorded and transcribed and were utilised to document and capture the History educators' thoughts, perceptions, and views on the research questions of the study.

This study's data generation was guided by the cycles of PALAR, which were as follows:

Cycle 1 – What are the challenges and language barriers experienced by Sesotho Grade 10 teachers when teaching through the medium of English?

Wood and Zuber-Skerrit (2013:6) allude that PALAR encourages participants to have regular action learning group meetings and in this study these meetings enabled participants and the researcher to plan and reflect on their experiences of History teaching and their backgrounds as individuals. The aim of the meetings in the first cycle was to foster relationship building among group members and to come to a better understanding of the challenges experienced by Sesotho Grade 10 History teachers who are teaching through the medium of English. As previously mentioned, all discussions in the meetings were recorded and transcribed. Furthermore, group members also completed language portraits to portray and reflect on their own language repertoires. Coffey (2015:505) notes that language portraits are significant in displaying critical language awareness, which includes effectiveness in reflecting not only on language itself but also on language

learning and perceptions. Two meetings were held to complete these activities by the action learning group.

Cycle 2 – What multilingual pedagogies and teaching and learning strategies are currently utilised by History educators to tap into Sesotho learners' language repertoires?

The researcher conducted a literature review and discussed existing research with the group and group members, who then reflected on their own experiences and use of multilingual pedagogies and related teaching and learning strategies to assist their learners with a better understanding of concepts in the History class. These discussions and reflections were recorded and transcribed. Furthermore, the educators went back to their schools and observed and reflected on the teaching of other History educators. Cowie (2009:166) states that observation is a conscious noticing and examination of practice and behaviour in a naturalistic setting. He further indicates that observations can be done in a classroom, teacher's room or any environment where teaching and learning takes place. The group convened to discuss and reflect on their personal observations.

Cycle 3 – What multilingual pedagogies and teaching and learning strategies can be used by History educators to utilise language as a resource to provide multilingual learners with access to knowledge of History?

Educators in the action learning group implemented different multilingual pedagogies and teaching and learning strategies in their own classrooms. Then, they reflected on their effectiveness during the action learning groups, reflected on the next steps and planned and discussed their future actions. These discussions were recorded and transcribed.

1.11 DATA ANALYSIS

Zuber-Skerritt *et al.* (2015) note that in PALAR, the practitioners are fellow creators of knowledge through their concrete experiences, critical reflections on their experiences, and formulating an abstract generalisation. In this study, the participants were part of the data analysis process. The data analysis was based on the structure recommended by Kolb (1984:21), which is as follows:

1. Concrete experiences by the participants who are History educators.
2. Observations and critical reflections of the participants.
3. Formation of abstract concepts and generalisations.
4. Testing implications of the concepts in new situations.

This data analysis structure was relevant to the study because the study's data analysis sought to find possible methods and strategies on how History educators can incorporate Sesotho into teaching History lessons through the medium of English, which was discussed in a meeting of the action learning group.

Thematic analysis was used to analyse the data because it improves consistency between the purpose of the study. Thematic analysis is a descriptive presentation of qualitative data, as it indicates identified text that reflects experientially on the study (Anderson, 2007:1). Anderson (2007:1) adds that thematic analysis portrays thematic content of texts by identifying and classifying common themes in the texts provided for analysis. The experiences and observations of educators were utilised to gather data. Thematic analysis is descriptive, and it assisted the researcher and the action learning group in interpreting data with an emphasis on the context (Vaismoradi, Turunen & Bondas, 2013:399). Jackson, Drummond and Camara (2007:24) further indicate that in a qualitative study, thematic analysis includes interpreting and making sense of data by breaking it into segments that can be coded and categorised and then establishing a pattern that categorised the entire data set. The group discussion on experiences, literature reviews, observations and reflections, as well as the feedback from the language portraits, were analysed through thematic analysis.

1.12 TRUSTWORTHINESS AND ETHICAL CONSIDERATIONS

The PALAR research project aims to enhance trustworthiness and rigour by using appropriate methods, strategies, and criteria based on participants' backgrounds, knowledge, and skills. Validity criteria, dependability, credibility, confirmability, and

transferability are essential concepts to ensure the project's success. Process validity ensures quality research processes and collaboration among all action-learning group members, and dialogical validity ensures the sustainability of relationships. Outcome validity aims to achieve epistemological, emancipatory, and pragmatic goals, catalytic validity ensures understanding of group members' situations, and democratic validity ensures collaboration with all participants and stakeholders.

The researcher worked closely with participants to ensure dependability, ensuring the project provides useful results that address identified problems. The credibility of the study was maintained through data collection that reflected on reality and was managed by the researcher, who also re-evaluated research questions and objectives during small group meetings.

Transferability is crucial for the project, as it lays a foundation for future research projects and helps researchers address emerging or existing problems. Confirmability ensures the study's outcomes can be confirmed and corroborated by other researchers, achieved through audit trails and reflections. The researcher ensured confirmability by recording, transcribing, and analysing data, and sharing the research process with all participants.

This research project prioritised ethical considerations, including respect for persons, welfare, justice, and community. The researcher informed participants clearly about the risks and benefits of their participation, their rights, and autonomy. They prioritised vulnerability and confidentiality and ensured equal treatment for all participants. The research avoided exclusion based on gender, race, age, ethnicity, or disability. The researcher respected community traditions, customs, codes of conduct, and cultures. The researcher was trained and assessed by the North-West University Research Ethics Committee and applied for ethical clearance from the same university.

1.13 CHAPTER OUTLINE

Chapter 1

This chapter provides an introduction, background and rationale of the problem, problem statement, research questions and objectives. It captures a brief description of theoretical framework, research paradigm and methodology used in this study. Lastly, it includes a brief description of the research design, sampling and methods of data generation and analysis that were used in this study.

Chapter 2

Chapter 2 consists of the literature on History as a school subject, language orientations, multilingual pedagogies and teaching and learning strategies in multilingual contexts.

Chapter 3

Chapter 3 provides a detailed discussion of the theoretical framework, research paradigms and design used in this study. It further discusses sampling, data generation methods and analysis, trustworthiness and ethical considerations.

Chapter 4

Chapter 4 entails a synopsis of the schools, biographic data of the members of the action learning group, presentation of the data and analysis of the data.

Chapter 5

Chapter 5 provides a summary of findings, limitations of the study, recommendations and suggestions for further research.

1.14 CONCLUSION

This chapter provided an overview of the study, which includes an introduction and background. The rationale of the problem and the problem statement were also discussed in this chapter. Furthermore, research questions and aims were outlined, including the

research framework, research methodology and methods of data generation and analysis. The next chapter will focus on the literature review and theoretical framework.

CHAPTER 2 THEORETICAL FRAMEWORK: INCORPORATING SESO THO IN HISTORY INSTRUCTION

2.1 INTRODUCTION

The purpose of this chapter is to review the work done by various scholars on History teaching, multilingual pedagogies and translanguaging. Firstly, this chapter will examine the state of History in South African schools as a subject as well as language requirements, influence and the use of language in the development of the History curriculum. This chapter will further explore various multilingual pedagogies that are utilised in South African schools and beyond, and the role played by various multilingual pedagogies in the teaching of content subjects in South Africa, with a special focus on History as a school subject.

Secondly, this chapter will provide a theoretical underpinning on translanguaging and the various roles that translanguaging plays in teaching. The focus will be on translanguaging as a pedagogical practice and as a transformative resource in allowing educators to provide epistemic access to learners by facilitating a better understanding of History through language. Lastly, this chapter will discuss the teaching and learning strategies used to incorporate English and Sesotho into the teaching of content subject matters through a multilingual lens.

2.2 HISTORY AS A SCHOOL SUBJECT

History as a school subject is part and parcel of the social sciences group, alongside Geography and other humanities-related subjects, such as consumer studies. Moreeng (2009:12) defines History as a systematic study of the past based on the evidence and an arrangement of a selection of facts that are interpreted and explained. According to Black and MacRaid (1997:4), history is a continual interaction between historians and facts, as well as an ongoing connection between the past and the present. The Department of Basic Education (2012:8) adds that History is the study of change and human development; the study enables people to understand past human actions, their

impact on modern days and their influence on the future. Van Eeden (1999:1) expands on the definition of history as the study of known activities and decisions of individuals in their diverse cultures, actions and decisions that are significant to distinct societies.

Even though various definitions of History from various scholars have surfaced over the decades, they are not opposed to each other. The past (History) is a contested base that is seen differently by various competing groups and ideologies, and their interpretation of what History might differ from one group to the other (Moreeng, 2009:27). Moreover, History enables historical thinking which assists learners to distinguish historical significance from the trivial. History also allows learners to develop different ways of thinking historically (Seixas & Peck, 2004:110). Moreeng (2009:28) further asserts that History must not be seen as a stagnant or unchanging body of knowledge that learners are only expected to memorise, but it must be seen as a school subject which enables learners to explore reasons for people's actions and their material conditions at that time. Therefore, History as a school subject is about memorising historical facts to enable learners to interrogate the past by understanding social, economic, cultural, and political conditions and how they impact the present, as well as to predict how they might influence the future.

Therefore, there are various definitions from various scholars, and equally, there are different interpretations and understandings of history from different groups, ideologies and various forms of historical thinking, which do not only deal with historical narratives but methods and processes through which historical narratives are constructed (Thorp & Persson, 2020:892). However, the common denominator among all the definitions is that History is a discipline that deals with the creation of understanding of the past through interrogating the evidence from historical events (Moreeng, 2009:28). Equally, History as a school subject also serves the purpose of restoring suppressed voices, and the curriculum emphasizes oral history and recognition of indigenous knowledge systems (IKS) which brings the notion of inclusion of the marginalised voice, knowledge, and language to the subject matter (Lekgoathi, 2010:111). Thus, language can be used as a vehicle to create a voice for the marginalised using oral history as a tool.

2.2.1 THE IMPORTANCE OF LANGUAGE IN HISTORY AS A SUBJECT

As indicated in Chapter 1, South Africa has had a history of oppression since the arrival of the Dutch in 1652, the colonial era (Van Eeden & Warnich, 2018:13), to the establishment of apartheid in 1948. The aim of the 1910 - 1948 governments were to segregate people according to their race, meaning that those who were not white were regarded as inferior, and as a result, they were denied their basic human rights, such as proper housing, health care and education (Thompson, 2008:154). Furthermore, there was a continuous exclusion of African languages in major public domains, such as schools, courts and government facilities (Makalela, 2004:356). Thus, the history of South Africa has been a history of marginalisation and oppression.

The 1994 democratic dispensation had the aim of unifying the nation through a multiracial and multicultural society which is free from any discrimination. One of the elements that was used to foster the vision of the democratic dispensation was education, specifically History education, which should embrace diversity, multiculturalism, and inclusivity (Van Eeden & Warnich, 2018:47).

In building a new society free from any oppression and which subscribes to non-racialism and non-sexism, History and historical consciousness are important because they contribute to creating a historical understanding of injustices and building dignity into human ideals through understanding of the past and its legacy (Schoeman, 2003:218). Knowledge of the past is imperative in understanding the present. Thus, History can be used as a tool to conscientise the learners (youth) to work toward understanding and assessment of the past and the forces that shaped the past, as well as a better understanding of historical concepts, sources, and evidence (Department of Basic Education, 2012:8). Furthermore, languages that were previously disadvantaged were officialised and could be used in government facilities, courts and schools. However, African languages are not used as languages of teaching and learning in secondary schools in South Africa (Heugh, 2007:188).

Schoeman (2003:219) claims that, as a school subject, it is vital in a country like South Africa, which is consciously remaking its current history. This is supported by Moreeng (2009:29), who shares that if History is taught properly, it should challenge the minds, spark debates, enlighten people and touch the hearts of ordinary people. The proper teaching of concepts like apartheid (segregation), Xenophobia (Afrophobia) and holocaust can play a role in changing how learners acknowledge the historical and current injustices and provide alternatives on what can be done better. Van Eeden (1999:20) notes that without History, racial groups will suffer from what she calls collective amnesia because the ideology of conservatism will enhance stereotypes about other groups. Through History, learners (youth) can learn to co-exist with other racial, cultural, and religious groups. They can tolerate and embrace different ideologies, cultures, and beliefs in the promotion of human rights and values for South Africa, which are free for all.

History as a subject does not only deal with historical events and injustices, but it also provides learners with other skills such as having a multi-perspective approach, understanding cause and effect, change and continuity, and lastly, the importance of time and chronology (Van Eeden & Warnich, 2018:13). Therefore, there are language skills that are important and needed by learners to obtain history skills during the process of history teaching which are:

1. Listening and Speaking are two linguistic skills that promote effective communication for teaching and learning to take place in the classroom (Tavil, 2010:766). During history debates in class, these language skills are evident.

2. Reading and Viewing help in the constructing of meaning from written text, pictures, and drawings. Thus, the process of reading and viewing to construct meaning is largely influenced by text and sociocultural context (Frankel *et al.*, 2016:7). Moreeng (2009:31) argues that History develops critical thinking in such a way that learners are trained to identify bias, identify sources of information and be able to interpret, analyse, synthesise, criticise, and make an informed, logical decision. This language skill is required in a

History class when learners are given source-based questions on a photograph or cartoon to engage and answer.

3. Writing and presentation is the process of penning words, facts and ideas in a coherent and chronological manner with a specific reader in mind (Jacobs, 2002:60). Clark (2000:181) indicates the importance of acquiring the above-mentioned language skills in the History class as these promote communicative competence, and a better understanding of using a language. Furthermore, linguistic structure equally contributes to the development of learners' cognitive and social skills and activities (Clark, 2000:181). This language skill can be used in a History class when learners are tasked to write a history essay and present their position on a historical question.

4. Comparative analysis is defined as appreciating the complexity of similarities and differences and unravelling the historical conditions that produce different outcomes (Pickvance, 2001:12). Comparative analysis can be linked to a multi-perspective approach, as this skill allows learners to compare perspectives and sources. This skill is required in a History class when learners are asked to compare two or three historical sources to identify and critically reflect on differences or similarities.

5. Analytical reading is defined as a cognitive skill that stimulates thinking and refers to an ability to approach text critically, focusing on the objectives of the author and the chronological pattern of events in the text (Verhovtsova *et al*, 2022:133). Analytical reading skills can assist learners in understanding cause and effect, time, and chronology so that they can critically engage with a text and discuss relationships between historical events.

6. Vocabulary acquisition – plays a role in History as a discipline because it is highly verbal, and a grasp of its terminologies is a vital objective, which contributes to all aspects of the study (Coltham & Fines, 1971:21). This is supported by Moreeng (2009:31) and Coltham and Fines (1971:16-21), who report that vocabulary acquisition plays a major role in History as a school subject. Learners who are not English home language

speakers sometimes struggle to understand complex concepts such as Marxism, capitalism and communism. Thus, extensive vocabulary will assist in the acquisition and understanding of difficult terms and concepts.

This is supported by Sedita (2005:1), who notes that vocabulary knowledge provides access to background knowledge and assists in the expression of ideas and effective communication of new concepts. Furthermore, vocabulary is strongly linked to academic achievement because students with big vocabularies may absorb new ideas and concepts better than learners who have a limited vocabulary (Sedita, 2005:1).

These above-mentioned skills develop lateral thinking through a vivid understanding of historical concepts and their ontological impact on society (Tosh, 2000:28). According to Van Eeden (1999:20), History learners are in a better position to understand the present within a context of the past and develop a sense of understanding their own identity, cultural roots, and those of others. These skills can assist History learners in not accepting information or knowledge without using their language skills to interrogate their sense of truth and rationality.

However, content teachers often indicate that they are not language teachers, and a study by Liams, Shafer and Walker (2004) concludes that “well-structured professional development is essential to continuously support teachers and to help maintain positive beliefs and attitudes towards” accommodating English language learners in their classrooms. Therefore, for History learners to be able to have a better historical understanding, the History educator needs to possess good pedagogical content knowledge to transmit knowledge to learners professionally and comprehensively.

2.2.2 PEDAGOGICAL CONTENT KNOWLEDGE REQUIRED FOR HISTORY EDUCATORS

Anderson and Clark (2011:316) allude that Shulman (1986) first identified the nature of the knowledge required for teaching and initiated the domains of educator knowledge, which are both substantive and syntactic. Shulman (1986) alluded to the significance of content knowledge (CK), pedagogical content knowledge (PCK) and pedagogical knowledge (PK) for educator knowledge. Thus, in this study the focus was on (PCK), as it focuses on combining Content Knowledge (CK) of History and the Pedagogical Knowledge (PK) of language.

Pedagogical content knowledge differs from content knowledge and general pedagogical knowledge. Baxter and Shavelson (1994:148) indicate that content knowledge is held by a content expert, and general pedagogical knowledge is the knowledge of an experienced educator, which includes knowledge of how to manage learners during teaching and learning and how to organise a classroom. Therefore, Shulman (1987:15) defines "pedagogical content knowledge (PCK) as the capacity of an educator to transform the content knowledge into forms that are pedagogically strong and sound yet adaptive to the variations in ability and background presented by the learners". This includes using and adapting effective language teaching strategies to promote more effective learning in a specific subject.

Monte-Sano (2011:261) states that pedagogical content knowledge is the knowledge of teaching, which is significant for teaching subject matter. The most important aspect of PCK is the ability to comprehend learners' disciplinary thinking and the ability to teach learners to recognise, anticipate and respond to concepts in relation to the subject matter (History). Seixas (1994:91) specifies that having an understanding of how learners think about History and its relationship with the present enhances a better understanding of historical time and historical meaning. Thus, proper teaching of History assists educators in enhancing the uncovering of learner's epistemic beliefs.

Pedagogical content knowledge contains the understanding of how to transform subject matter into intelligible forms for the learners and how to narrow the gap between how learners have thought about History before and after the teaching and learning process (Monte-Sano, 2011:261). Monte-Sano and Budano (2013:172) further allude that educators' subject knowledge, views of learners and local school context influence the extent to which educators' lessons address the learners' needs to have a better understanding of a subject matter. Thus, for this process of addressing the learners' needs for a better understanding of the subject matter to materialise, language plays a major role as it is a tool to activate thought and communication (Wahlberg, 2006:17). One of these needs is gaining access to content through the use of a learner's home language which enhances better understanding of the subject matter of History. Valdez et al. (2005:127) advise that the content, which is the knowledge base, is of importance in enabling educators to teach effectively. However, effective teaching and learning, which is enabled by language with its different elements such as listening, speaking, writing, presenting and vocabulary, is equally important.

Therefore, there is a need for an exploration of language orientations and multilingual pedagogies which will seek to find ways to afford learners an opportunity to learn History vocabulary and concepts in their home language.

2.3 LANGUAGE ORIENTATIONS

Ruiz (1984:16) set forth fundamental orientations as a guide to critical analysis and reflection about the beliefs and attitudes of society (which includes both educators and learners). Language orientations or ideologies drive the establishment of language problems, policies, interpretation and implementation (Ruíz, 1984:16). Thus, due to historical injustices in South Africa, Sesotho and other African languages in South Africa faced language problems due to attitudes and ideologies that deemed them inferior, hindering their development. Ruíz (1984) proposed three language orientations in language planning: language as a problem, language as a right and language as a resource.

2.3.1 LANGUAGE AS A PROBLEM

De Jong *et al.* (2016:201) state that language as a problem focuses on instances in society where one language is given preference over other languages. In the South African context, the dominant languages are English and Afrikaans because of the historical advantages that these two languages have gained. These languages are not only dominant because of historical and political dominance but also because of the economic dominance they gained over African languages (Bamgbose, 2011:4). Language is, therefore, often viewed as a problem or a barrier to learning by educators, learners, and parents in South Africa (Kiramba, 2018:293).

De Jong (2013:101) notes that the main criticism directed at dominant languages is that the aim of dominant languages is to create a state of monolingualism to continue to dominate and marginalise other languages. Makalela (2016:187) further notes monolingualism became a derivative of the European enlightenment era, where the ideology of one nation, one language emerged and later was transferred to African countries through colonisation and marginalisation of African people and languages. There is a link between marginalisation and the orientation of language as a problem. Ruíz (1984:19) notes that social problems like poverty, low educational achievements and no social mobility are often associated with speakers of marginalised languages in societies, and this causes a deficit in view of the intellectual capital of those marginalised languages, which contributes to the demise of African languages.

As indicated, in South Africa, language as a problem is vivid because of the limited usage of African languages in content subjects like History. Wright (2002:8) argues that because of the legislation of the Apartheid regime, like the Bantu Education Act of 1953, African languages were only used for the first four years of education and then learners were subjected to either English or Afrikaans as the language of learning and teaching. This law (Bantu Education Act of 1953) sparked the student revolts in 1976 as a result of dissatisfaction with suppression and subjection to Afrikaans (Moore, 2015:37). Due to a

perpetual dominance of English and Afrikaans, African languages lacked development of being used as languages of learning and teaching (Madadzhe, 2019:206).

If educators choose to base their teaching on this orientation, some languages will remain dominant while others will not develop. African language learners and teachers will not be motivated to pursue other disciplines using their own languages. It is, therefore, vital to note that there is a need to have motivated educators and learners who will pursue various disciplines using their own languages. Lastly, attempts to disrupt the dominance of superior languages in South Africa, such as English and Afrikaans, are necessary (Khumalo, 2016). This can be done by incorporating Sesotho and other African languages in the teaching of History to ensure that social justice is realised and attempt to resolve language as a problem in the South African education system. In order to move away from a scenario where language is viewed a problem, there should be a deliberate move where language is viewed as a right which initiates an understanding that language is a human right fundamentally which seeks to promote liberty and equality amongst people (Macias, 1979).

2.3.2 LANGUAGE AS A RIGHT

According to Hult and Hornberger (2016:35), language as a right aims to alleviate linguistically related injustices and inequality through legal processes. Language as a right further focuses on one's ability to access chances and opportunities afforded by society in healthcare, employment, and education. In this case, learners should be able to receive an education using their own languages without any form of limitations (Hult & Hornberger, 2016:35). Macias (1979:89) emphasises that language as a right should directly speak to liberating and using their language in activities of communal life, free from any form of discrimination. Ruíz (1984:22) states that language as a right equally touches education in the sense that learners should be given an opportunity to learn in their own language. Therefore, depriving them of learning in their own language is tantamount to injustice and discrimination.

The South African democratically elected government in 1994 aimed to ensure that all historical injustices collapsed through the formulation of a new constitution in which the human rights of all South Africans were protected. Sections 6 (1) and (2) of the Constitution of the Republic of South Africa (1996) indicate all 12 official languages in South Africa and further state that it recognises the historically diminished use and status of the indigenous languages. Therefore, the officialization of other languages (African languages) was an effort of the 1994 government to eradicate language suppression and work towards the use and development of African languages. Section 29 (2) of the Constitution of the Republic of South Africa (1996) vividly states that "Everyone has the right to receive education in the official language or languages of their choice in public educational institutions where that education is reasonably practicable".

Hult and Hornberger (2016:33) allude that a challenge related to the aim of language as a right is the dual focus to attain proficiency in a dominant language, but also to establish, develop and maintaining marginalised languages. Therefore, the conundrum in South Africa is that there is a lack of development of African languages in terms of pedagogical practice and material on African languages (Granville, Janks, Mphahlele, Reed, Watson, Joseph & Ramani, 1998:261). Thus, work needs to be done to intellectualise African language teaching in terms of providing epistemic access to learners through effective teaching and promoting understanding (Granville et al., 1998:261). This intellectualization African language teaching will equally enable African languages to be a resource that can be used for communication, economic and education purposes (De Jong *et al.* 2016:201).

2.3.3 LANGUAGE AS A RESOURCE

Ruíz (1984) proposed language as a resource as a third point in his language planning framework. Wright and Boun (2016:4) note that Ruíz (1984) interrogated both language as a problem and language as right and then later proposed the orientation of language language as a resource, which he saw as a more suitable approach. De Jong *et al.* (2016:202) allude that language as a resource is complex; however, its multidimensionality has not been explored intensively. Wright (2002:2) declares that it is

imperative to acknowledge all three layers (attitudes) of language planning because they coexist in most societies and are rooted in various degrees of cogency in existing societies. De Jong *et al.* (2016:201) allude that language is a resource that must be managed, conserved, and developed for purposes of social activities such as communication, economic participation, and education.

Lo Bianco (2001:20) proposes a framework that can be utilised to operationalise language as an individual and social resource. Lo Bianco's (2001) framework indicates broadly conceptualised dimensions, which are (1) language as an intellectual resource that touches on human knowledge and cognitive benefits of bilingualism and possibly multilingualism, (2) language as a cultural resource, which mainly touches on cultural expressions, (3) language as an economic resource, which touches on the ability to access and participate in the markets, (4) language as a social resource which speaks to the ability to engage and interact with various groups of people, (5) language as a citizenship resource, which touches on the ability to participant in democratic processes, and lastly, (6) language as a right resource, which speaks to ensuring critical analysis on how persons and groups are structurally positioned in society in terms of race, ethnicity, gender, and other aspects such as education.

The notion of language as a resource played a significant role in this study because it sought to provide a sense of realisation that language can be used to promote bilingualism, multilingualism, and linguistic capacity to promote epistemic access. Therefore, all of the above-mentioned factors play a role in education, thus relevant to this study.

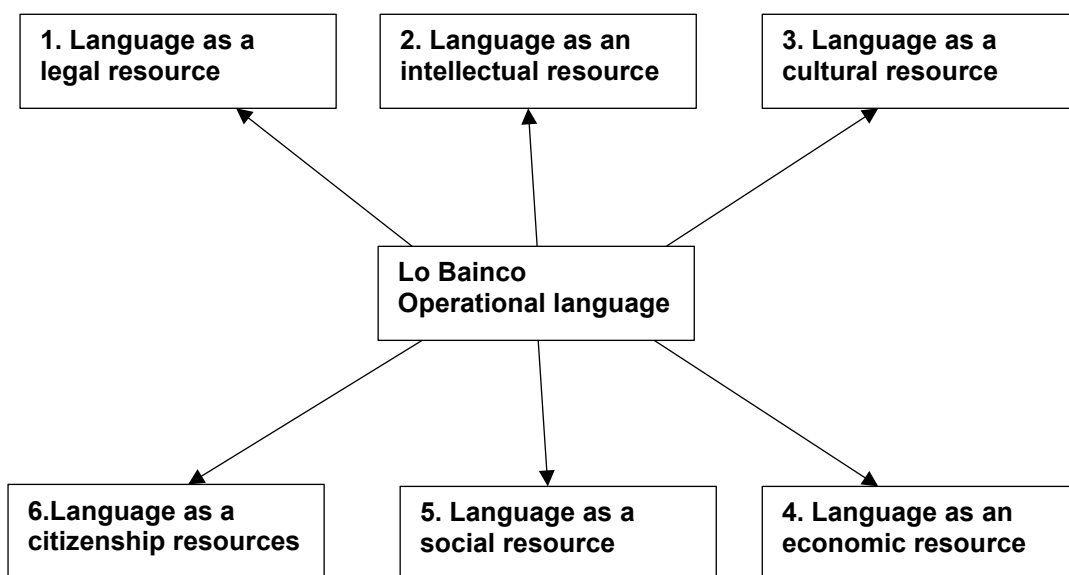


Figure 2.1 Lo Bainco's (2001:20) Operational language framework

Language as a resource in education can play a significant role in linguistic diversity in schools by moving from a subtractive or deficit-orientation to an additive or asset-based orientation (De Jong *et al.*, 2016:201). Lambert (1974) coined the notions of additive bilingualism and subtractive bilingualism. These two types of bilingualism are key to developing bilingual education in African countries because of their former linguistic positions. Additive bilingualism focuses on adding an additional language to a learner for the purposes of learning content subjects without threatening or devaluing another language (García & Sylvan, 2011:387). In contrast, May (2017:4) reveals that subtractive bilingualism occurs when the perpetual use of the home language is seen as harmful and disruptive to the successful usage and acquisition of the dominant language, which is supposed to be an additional language.

Granville *et al.* (1998:257) indicate that due to the hegemony of English in various aspects of society, such as education, media, and business (commerce), English has monopolised the space because of its national and global status, which disadvantages other languages. History, like any other school subjects, depends on the linguistic

capacity for it to be comprehended and epistemically accessed, and it is vital to tap into the benefits of bilingualism or multilingualism in order to utilise both English and Sesotho to teach History effectively.

2.4 BILINGUALISM

García and Sylvan (2011:386) state that the models and the pedagogies of second language education and bilingual education were developed in the 20th century because of the changing political, social, and economic landscapes as well as the reality of migrations across the world. Bilingual education involves instruction in two languages where subject content is taught in both the home language and the second language of the learner (May, 2017:3). However, in the South African context, the language of teaching and learning is English, and regional indigenous languages have been identified for the different provinces. It should, however, be noted that the majority of learners in those provinces might speak the identified languages, but those might not be the only languages represented in the classrooms of the different provinces. Therefore, Sesotho was used in this study to explore the Bilingual approach because Sesotho is dominant in Free State Province and the identified regional languages for the province in which this study was conducted.

Table 2-1 Official languages of South Africa and the regions

Language	Region
Afrikaans	Northern Cape and Western Cape and Xariep region of the Free state
English	Central Gauteng region
IsisNdebele	Western Mpumalanga region
isiXhosa	Eastern Cape
isiZulu	Kwa- Zulu Natal
Sesotho	Free State
Sesotho sa Leboa	Limpopo
Setswana	Northwest and Upper Northern cape region
siSwati	Eastern Mpumalanga region
Tshivenda	Northern Limpopo region
Xitsonga	Northern Limpopo region

Source: Alexander (2004)

Barker and Prys-Jones (1998:466) support this view by indicating that for a realisation of a successful bilingual approach, there should be a useful and practical demarcation where bilingual education will mainly focus on two languages without contestation of other languages.

As indicated earlier, the South African history curriculum only allows two languages (English and Afrikaans) as languages of teaching and learning. May (2017:3) emphasises the importance of elective bilingualism for educators and learners. This type of bilingualism is chosen based on its dominance in a region and its widespread use by learners and educators. It is primarily for social and educational advancement, as it allows learners to enhance their teaching and language skills (May, 2017:3).

García and Sylvan (2011:386) report that in the case of African countries where historically oppressed languages were subjected to foreign languages as official languages and languages of teaching and learning, there are now interventions that were proposed with the support of the United Nations Education, Scientific and Cultural

Organisation (UNESCO). These interventions involve the adoption of a model of transitional bilingual education in which the main purpose is to allow teaching and learning to take place in a foreign language and an African language as per its dominance in a particular region. Therefore, there is a need to utilise an additive and asset-based approach to using more than one language while teaching.

In the South African context, the majority of learners enter the school system with a repertoire of one or more African languages, and English is first added as an additional language in the Foundation Phase (Grades R-3) and as a language of learning and teaching from Grade 4 onwards. This arrangement does not give a learner an opportunity to access knowledge in their first language for most of their school career (Grades 4-12). However, suppose the learner can learn both languages to a level, which García and Sylvan (2011) call “ultimate attainment”. In that case, it will be beneficial for the learner to have epistemic access to both the African language and English.

García (2009a) highlights an imperative additional view of what she termed dynamic bilingualism. Dynamic bilingualism focuses on the complexity and the evolving language use of bilinguals in the 21st century globalised world (May 2017:4). García (2009a:19) asserts that because of the evolving and advancing world, bilingual learners are conceived in terms of a bilingual continuum, which is from emerging bilinguals to highly proficient bilinguals. Previously, researchers looked at bilingualism alone before acknowledging the depth of linguistic diversity around the world and later discovered and acknowledged multilingualism. Brock-Utne and Garbo (2009:164) share that multilingualism is a relational term that goes beyond two languages or amalgamates numerous binary clusters of different languages in contact with the same community or social space, especially within the context of multilingual societies such as South Africa.

2.4.1 MULTILINGUALISM

Multilingualism is an element found in humankind that is formed through the emergence of diversity. It can be individualistic and manifested within a social group (Brock-Utne

&Garbo, 2009:164). Li (2008:4) alludes that a multilingual individual is anyone who can communicate in more than two languages. Pattanayak (2003:57) indicates that the understanding of multilingualism depends much on the type of linguistic diversity of the society. These include:

1. Language families refer to the grouping of languages that have a common ancestor (Whalen & Simon, 2012:157). For example, in the South African context, we have: **Nguni language family**, which includes isiZulu, isiXhosa, Siswati and IsiNdebele, **Sotho language family**, which includes Sesotho, Setswana and Sepedi **and Minority languages**, which are Tshivenda and Xitsonga (Spaull, Pretorius & Mohohlwane, 2020:3).
2. Dialects are regional variations of a language, and they normally differ in grammar, pronunciation, and vocabulary (Trudgill, 2010:299). For example, in the South African context, there are dialects like Sekwena, Setlokwa and Sefokeng, which are Sesotho dialects (Lemeko, 2018).
3. Sociolects refer to variations of a language which is linked to a particular social group; these variations are based on occupations, age, social status, and gender (Danziger, 1999:25). For example, in the South African context, there is Tsotsitaal which is spoken by majority of Black youth (Molamu, 1995:139).
4. Creole and pidgin languages are simplified forms of communication which can emerge over time, and they emerge when various native languages meet, and there is a need for communication (Mufwene, 2015:133). For example, in South Africa, there is Fanakalo, which is spoken by mine workers who come from different linguistic backgrounds (Mesthrie, 2019:13).
5. Lingua franca is a globalised dominant language like English, which is spoken all over the world and has a major role in various sectors of the world (Seidlhofer, 2005:339). For example, in South Africa, English is a

dominant globalised language used in education and professional spaces
(Badwan, 2021).

Pattanayak (2003:57) further builds on this notion by noting that multilingualism extends from the language of intimacy through the language of proximity to the languages regionally, nationally, and internationally. Cenoz (2013:4) alludes that globalisation has played a major role in increasing the value of multilingualism, as speaking different languages adds value to one's ability to interact with other people for the purposes of building relationships and trade. Given its significant growth in modern society, multilingualism has equally increased the attention of applied linguists who are making a vital academic contribution to the importance of multilingualism in the modern globalised world (Cenoz, 2013:4). Furthermore, Heugh *et al.* (2017:201) highlight that an attempt to implement borrowed pedagogies that are designed for learners in North America and Europe may not materialise in a setting like South Africa where most learners and educators are familiar with a number of local languages.

Due to the linguistic dynamics of the global south, Heugh *et al.* (2017:201) note that there are two dimensions of practice which are:

1. **Horizontal multilingual practice** is inclusive of translanguaging and code-switching. In horizontal multilingual practice, educators and learners can navigate the curriculum through an explicit language of learning and identify an informal language that is not correct for learning. Thus, both educators and learners can understand the language of learning (Heugh *et al.*, 2017:202).

2. **The vertical multilingual practice** in language education aligns with policy demands for learners to transition from local to international languages, focusing on direct communicative approaches and avoiding translations and code-switching between local languages and international languages (Heugh, 2015:281). This study focused on vertical multilingual practice, utilising the original form of Sesotho for direct communication. Both horizontal and vertical multilingual approaches are valuable for ensuring epistemic access during learning and teaching, safeguarding effective multilingual practice.

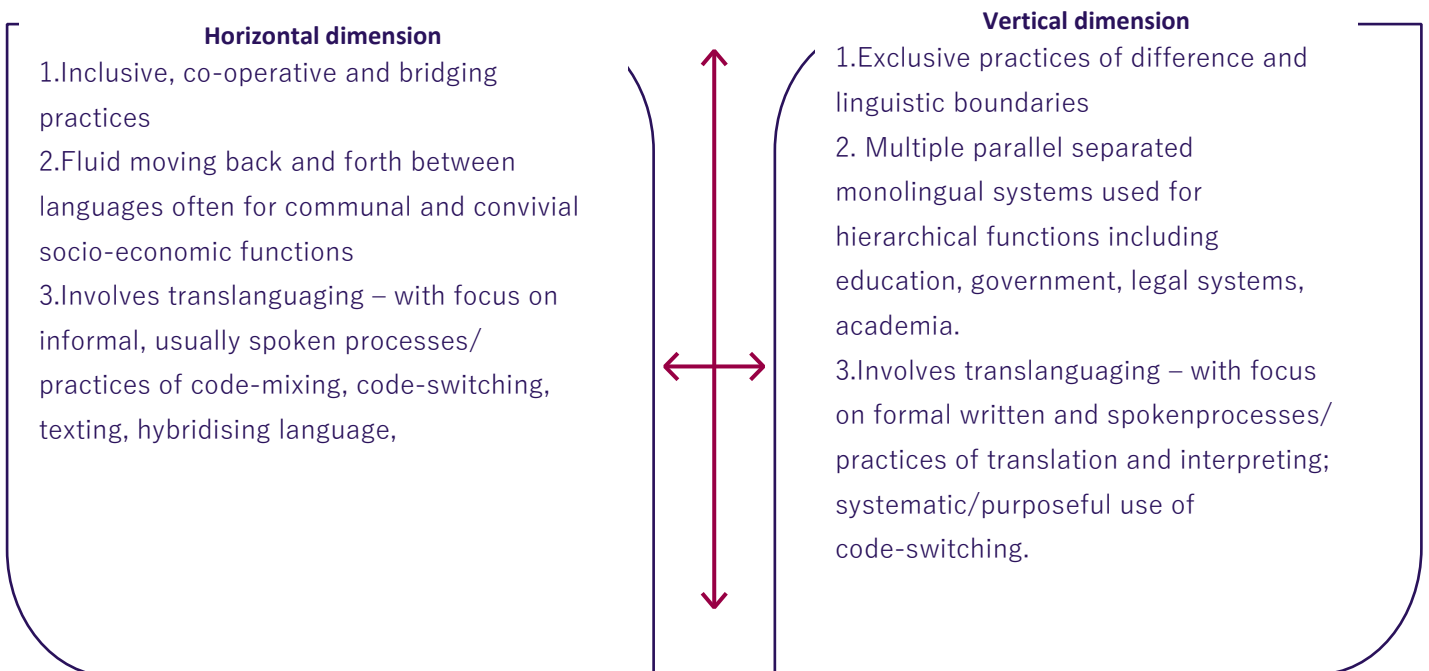


Figure 2.2 A framework for understanding multilingualism and translinguaging in education (Heugh, 2018:360).

Desai (2001:325) mentions that in South Africa, the language policy (language in education policy of 1997) promotes multilingualism, which is aimed at recognising the eleven official languages in South Africa post-1994, which is a vivid indication of vertical multilingualism because languages align with policy demands. In education, Desai (2001:325) advances that the term “multilingualism” is interpreted differently and used differently in different contexts. Furthermore, he notes that learning an additional language voluntarily with the aim of expanding the linguistic repertoire differs from being forced to learn an additional language to have epistemological access and participate in wider society (Desai, 2001:325), as is currently the case in South Africa. The inclusion of additional languages for epistemic access and practice is an example of horizontal multilingualism, as explained in the diagram above. This inclusion will assist both

educators and learners to be at liberty to utilise the language of their choice as a language of teaching and learning for epistemic access, which involves the effective use of multilingual pedagogies.

2.4.2 MULTILINGUAL PEDAGOGIES

García (2012:232) specifies that multilingual pedagogies are central in education that includes learners meaningfully, and education should not be done to learners, but it should be learner-centred. French (2019:24) reports that research and practice have established multilingual pedagogies with the aim to address engaged participation during teaching and learning in such a way that language should not be a barrier to learning but language should be used as a tool that seeks to accommodate speakers of different languages in one classroom during teaching and learning. Alby and Leglise (2018) indicate that, through utilisation of their first language, learners can manage classroom activities and solve problems. However, to enable this, educators need to be cognisant of the type of learners that they have and equally, they need to be cognisant of multilingual pedagogies themselves to service their learners who are speakers of different languages. This is emphasised by Haukås (2015:2), stressing that multilingual pedagogy should not be regarded as a unified methodology but as a set of principles that are utilised at various levels in different approaches focusing on the teaching context, the type of learners and the curriculum.

As indicated earlier, for multilingual education to take place, educators need to play an important role in ensuring that they are capable of understanding multilingualism, its significance, and various approaches that can be explored during teaching and learning in a multilingual classroom. Haukås (2015:3) highlights that educators significantly influence their pedagogical decisions on teaching methods and timing, yet they are also resistant to change and explore new teaching methods to strengthen their teaching. Therefore, Otwinowska (2014:97) proposes that for multilingual education and pedagogies to take place, educators need to have the following characteristics:

- They should be cognisant of multilingual pedagogies themselves and serve as models to learners.
- They should have a high level of awareness and knowledge in terms of their ability to reflect, apply linguistic features and understand aspects of language variations.
- They should know how to foster multilingualism during teaching and learning.
- They should be willing to collaborate with other languages and educators to enhance multilingualism.
- They should be sensitive to learners' cognitive and affective differences, especially regarding learners who are from minority historically marginalised groups.

Therefore, educators need to explore multilingual pedagogies to create epistemic access and ontological awareness in their learners. Exploring multilingual pedagogies may assist educators in teaching and explaining challenging concepts to learners and, in the process, contribute to the vocabulary development of the learners. The comprehension of challenging History concepts in the first language of the learners may be helpful in their academic journey and performance. This can be achieved by using social justice education as a pedagogy that seeks to give social justice linguistically to learners who are subjected to learning in their second language by means of using their own languages and vocabulary to have a better learning experience.

2.4.2.1 SOCIAL JUSTICE EDUCATION AS A PEDAGOGY

Hytten and Bettez (2011:8) allude that social justice for education is both a process and a goal of equality across all members of society to be treated with fairness and be given equal opportunities. As was alluded to earlier, the fundamental predicament of South African inequality is the history, which is arguably perpetual in this modern day. The focus

area of this study is on language and how it creates epistemic access through linguistic fairness in the education system in South Africa.

Hackman (2005:103) states that when educators use social justice education, it encourages learners to play a significant role in the process of teaching and learning because the approach will make them feel more comfortable and empowered. Part of making learners comfortable and empowered during the process of teaching and learning is when educators use language as a resource for epistemic access and expression (Ruíz, 1984).

Social justice education includes a disposition towards identifying and acknowledging historical injustices and eradicating all forms of oppression rooted in policy and practice (Murrell, 2006:81). As indicated earlier, the Curriculum and Assessment Policy Statement CAPS for History does not give any guidelines on the use of African languages and languages of teaching and learning but only focuses on the use of Afrikaans and English as language of teaching and learning.

Young (1990:41), in her talks about structural, systematic, and hegemonic oppression, opines that oppression is constructed on policies, procedures, and institutions. She adds that it is perpetuated by embedded unquestioned norms, habits, and assumptions. Granville *et al.* (1998) note that there are oppressive assumptions that African languages, as languages that were historically marginalised, are slowly dying because of the global hegemony of English and the lack of development opportunities for African languages in education. These assumptions are perpetuated by systemic and hegemonic oppression found in the gaps between policy and practice in South Africa. Hytten and Bettez (2011:13), therefore, reiterate that there is a need for educators to utilise social justice education as a pedagogy in enhancing multilingualism during teaching and learning. This will assist educators in understanding the need to assist learners in accessing knowledge through their first language. Also, this will help manifest the transformative paradigm because the primary aim of the transformative paradigm is to change from oppression to liberation and in this instance, it will be linguistic liberation in the classroom.

Van Eeden and Warnich (2018:154) indicate that History as a subject does not only involve variations in learners' ability to master content or give an analysis of documents, but it also engages emotions that may arise from the learners' pre-existing world. History may make learners feel that their families are implicated in historical events, which could cause feelings of inferiority or superiority (Van Eeden & Warnich, 2018:154). For example, in South Africa, White learners may feel superior because the apartheid system favoured their families, and Black learners may feel inferior because the apartheid system oppressed their families. Given the History of South Africa, it is imperative to consider and utilise this approach, particularly in a History class, to show the learners a need for social justice for the purposes of recognising and eradicating all forms of historical oppression towards an equal and just society by being objective and using historical thinking during teaching and learning (Murrell, 2006:81). Social justice education as pedagogy will assist educators in being conscious of linguistic injustice in the classroom and equally, social justice education will assist them to see the need to incorporate African languages during learning and teaching for purposes of epistemic access.

2.4.2.2 INTEGRATED DIDACTIC APPROACHES AND INTERCOMPREHENSION APPROACHES

Kirsch and Duarte (2020:4) indicate that Integrated didactic techniques include numerous languages into the process of instruction on the idea that learners and educators possess various linguistic resources that can be recognized for learning purposes. Therefore, the integrated didactic approach allows learners to draw their home language to learn the first additional language and ultimately use the knowledge acquired in both languages to further learn content-based subjects (Kirsch & Duarte, 2020:4).

In the intercomprehension approach, learners learn several languages in the same language family parallel with a special focus on receptive skills that aim at enhancing understanding of various languages within a particular language family (Kirsch & Duarte, 2020:4). For instance, learners can learn Sesotho and Setswana at the same time for purposes of learning content and not struggle when encountered by Sesotho or Setswana

because these languages fall under one language family. Therefore, this approach can work in areas where more than one language is spoken or used. This advancement of bilinguals is what García (2009a:19) termed translanguaging, which focuses on the multiple and complex discourse practices in which bilinguals engage daily with the aim of facilitating communication with others in order to sustain and comprehend their bilingual spaces (May, 2017:4). There is a related multilingual pedagogy that is also used which is called code-switching.

2.4.2.3 CODE-SWITCHING

Code-switching is a phenomenon that exists in bilingual and multilingual societies around the world, and people have the liberty to use and communicate in more languages (Heredia & Altarriba, 2001:164). It is imperative to note that code-switching or alternating two languages in a single sentence is a process that is complex and equally, it is governed by rules of the use of language for purposes of logic and coherence (Algarin-Ruiz, 2014:27). Therefore, in a classroom setting, for learners to code-switch effectively, they need to have a strong understanding of two languages and cultural backgrounds, as well as the fundamental components of the two relevant language systems (Algarin-Ruiz, 2014:28). Butzkamm (1998: 82) claims that during a History lesson, code-switching strategy involves key statements in English and followed by clarifications and explanations of concepts, then the teaching of switches to the native language for learners to have a vivid understanding of the lesson.

Hughes *et al.* (2006) hint that code-switching can surface in various ways, such as borrowing, calque, and intersentential. These three types of code-switching are explained in the table below.

Table 2-2 Types of Code-Switching (Adopted from Hughes *et al.*, 2006)

<p>1. Borrowing</p>	<p>This refers to the utilisation of a single word which is in a different language from the first language. This is done when the word used is not available in a target language. E.g. The concept of: Capitalism does not have one word in Sesotho; thus, for it to be used in a History Lesson conducted in Sesotho it must be borrowed. (Adapted from Hughes, <i>et.al</i>, 2006)</p>
<p>2. Calque</p>	<p>There is translation of an expression from another language omitting the usage of appropriate syntax. E.g. "Bothata ba Capitalism ke hore hae kgathalle boleng ba Bophelo ba batho feela ba shebane le di Profits" which translates 'The problem of Capitalism is that it doesnot value the lives of the people but focuses on profits. (Adapted from Hughes, <i>et.al</i>, 2006)</p>
<p>3. Intersentential</p>	<p>There is an interjection of a whole sentence from one language into the target language. This may assist to emphasize a particular point made in another language. E.g. When teaching colonialism, The educator can utter that: <i>Ke ha Lefatshe le nkuwa ka mahahapa. (It is when your land is taken by force)</i> That expression will make learners understand the concept of colonialism better. (Adapted from Hughes, <i>et.al</i>, 2006)</p>

Goodman and Tastanbek (2021:29) indicate that there have been debates about the meaning and applicability of the terms code-switching and translanguaging

in classrooms. Heredia and Altarriba (2001:164) believe that code-switching exists in bilingual and multilingual societies, and translanguaging also exists in bilingual and multilingual societies. Goodman and Tastanbek (2021:33) argue that the difference between code-switching and translanguaging is that code-switching overlaps translanguaging in the sense that code-switching began in society, while translanguaging began in the classroom.

2.4.2.4 TRANSLANGUAGING

Lin (2018:7) reveals that the term translanguaging was first coined in 1994 by Cen Williams, referring to a pedagogical practice where learners in bilingual classrooms alternate languages for purposes of reception and production. Translanguaging, in its original sense, focuses on purposeful pedagogical spoken and written skills (Hornberger & Link, 2012:262). Baker (2011:288) maintains that translanguaging is the process of making meaning, moulding experiences, and gaining knowledge and understanding through the process of utilising two languages. Lewis, Jones, and Baker (2012:655) allude that in the classroom context, translanguaging attempts to use all the linguistic resources of the learners to maximise understanding and achievement. One of the notable advantages of translanguaging is that it moves between various linguistic structures and systems, including different modalities such as writing, speaking, listening, reading, remembering, and signing (Lewis *et al.*, 2012:656). Therefore, translanguaging can be an effective pedagogical tool in educational contexts (Wei & Lin, 2019:211).

In the classroom context, translanguaging focuses on linguistically empowering the learner and the educator to make meaning, develop educator-learner identity, and enhance learning experience (Li, 2018:9). It is important to note that translanguaging as a pedagogy does not emphasise that learners should not use an official language of teaching and learning or switch and mix languages as they wish, but they should use the language in their repertoires and incorporate them with the languages of teaching and learning for purposes of understanding and academic achievement or epistemic access

(Wei & Lin, 2019:211). It is, therefore, imperative that educators understand translanguaging as a pedagogy so that it may not be misused by learners.

García and Lin (2018:77) contend that translanguaging alone cannot solve the historical and perpetual issues of classism, racism, colonialism and unequal power relations that influence and stigmatise learners' communicative repertoires, but it can be used as a tool to disrupt the domination of languages by other languages. Wei and Lin (2019:212) make a very critical observation on the South African context that translanguaging challenges the monoglossic and other post-colonial practices that highlight the imbalances and inequalities of the apartheid education that have remained in the education systems (Wei & Lin, 2019:212).

Therefore, translanguaging attempts to transform educator and learner attitudes towards creating a conducive learning environment linguistically and enable educators and learners to have full participation in creating an inclusive teaching and learning environment. The monoglossic orientation to education, which originated from the apartheid era, has remained (Plüddemann, 2013:2). Therefore, it is significant that translanguaging be used as a pedagogy in the classroom to disrupt the perpetual monoglossic orientation in education and establish a linguistically inclusive approach (Wei & Lin, 2019:211).

2.4.2.5 UBUNTU TRANSLANGUAGING

Murove (2012:37) declares that Ubuntu means humanness, which simply means treating other people with compassion, respect, kindness and care. Ubuntu is normally used in a phrase saying *Umuntu ngomuntu ngabantu* (isiZulu) and *Motho ke Motho ka Batho* (Sesotho), a person is a person because of other people (Murove, 2012:37). Therefore, the usage of multilingualism and translanguaging are interpreted within the scope of the African value system of Ubuntu, which means I am because you are (Makalela, 2019:237). This African value of Ubuntu is part and parcel of the cultural competency of African people; thus, linguistically, the interdependence of one by another is seen through multilingualism and translanguaging (Makalela, 2019:237).

Makalela (2019:238) advances that because of colonialism and apartheid in South Africa, the emphasis was on monolingualism by a politically and economically dominant group, which emphasised that education should take place in one language. The education programmes pre-1924 were monolingual in favour of English because of the domination of the British, and post-1948, the educational programmes were in favour of the Afrikaners through Afrikaans. Therefore, monolingualism reflected epistemic bias, which favoured certain learners who were English and Afrikaans speaking and disadvantaged majority of learners who were speakers of African languages (Makalela, 2019:238).

In the post-Apartheid era in South Africa, there was a population movement from one place to another, people seeking for better opportunities in terms of education, business, and employment (Møller, 1998:59). This movement of people also reflects the movement of languages from one place to another, meaning that there is a process of cross-language (Hornberger & Link, 2012). Thus, Garcia (2011:5) indicates that because of these movements, there is a rapid way in which people from various language backgrounds communicate without boundaries and in the process, there is a potential to disrupt colonial boundaries and language power dynamics, which promotes monolingualism then move towards promoting multilingualism and translanguaging for successful educational programmes. Makalela (2019:240) alludes that monolingualism

has not assisted African learners in gaining epistemic access, but multilingualism has always assisted them. Makalela (2019:239) suggests that African multilingual speakers who grew up speaking up to six languages use input-output alternation to obtain epistemic access and improve their sense of self in education. Ubuntu translanguaging moves the emphasis from linguistic divisions to multidimensional repertoires that are fluid in their everyday meaning and interactions (Makalela, 2016:191). Ubuntu translanguaging can be used in a History classroom in such a way that it will bring a more simplified explanation of complex concepts by making use of day-to-day language that the learners and the educator use.

Therefore, the concept of Ubuntu translanguaging describes these complex African multilingual practices. As indicated earlier, Ubuntu is African humanism focusing on cultural patterns and cross-linguistic patterns with an ethic of care and kindness and, more importantly, the interdependence between people. The same interdependence of the people is seen in the interdependence of languages for purposes of epistemic access of the learners (Makalela, 2019:240).

2.4.2.6 MULTI-LITERACIES PEDAGOGY

Cazden *et al.* (1996:60) share that before the concept of multi-literacy pedagogy was coined, there was literacy pedagogy that was used for years. Literacy pedagogy has traditionally meant that the process of teaching and learning is to read and write in page-bound and standard forms of the national language. In other words, literacy pedagogy had been restricted to formalisation, monolingualism and monoculturalism (Cazden *et al.*, 1996:61). As indicated earlier, because of the rapid ways in which there is migration around the world, monolingualism and monoculturalism are becoming irrelevant because they do not bring comfort, liberty, and tolerance to a diverse world (Bennani, 2016:46).

Therefore, in terms of education in South Africa, there is a need to move away from literacy pedagogies, which perpetuate monolingualism and monoculturalism and disrupt the continuation of the effects of colonialism and apartheid within the education system

in South Africa. Multi-literacy pedagogies are possible answers to the problems of monolingualism and monoculturalism because multi-literacy pedagogies focus on modes of representation much broader than just language alone but focus on aspects such as culture, context, social effects, and cognitive effects of monoculturalism (Cazden *et al.*, 1996:64). Multi-literacy pedagogy demonstrates a powerful redefinition of text and practice, focusing on migrating from traditional literacy to new literacies through acknowledging various ways of communication and making meaning, including modes such as audio, visual, gestural, and behavioural (Cazden *et al.*, 1996:64).

Leander and Boldt (2012:23) allude that moving towards multiple-literacy pedagogy complements the usage of resources of multiple modalities as dynamic representational materials and tools for critically designing and redesigning identities and opportunities for diverse societies in terms of culture and language. The design and redesign should be applied to texts, identities of individuals (culturally and linguistically) and their future in a diverse society in such a way that creativity, freedom, and identity will be vivid in the process of teaching and learning (Leander & Boldt, 2012:31). Cazden *et al.* (1996:73) report that multi-literacy pedagogies are tied closely to the notion of the usage of multiple grammars while making meaning and sense. It is worth noting that multi-literacy pedagogies' aim is to design and redesign notions of social reproduction and transformation through the new articulation of norms and conventions (Cazden *et al.*, 1996:75). Lastly, multi-literacy pedagogy aims to assist educators to achieve and master the pedagogical practice, which promotes change towards solutions on inequality and alienation that are framed as being produced through literate practices in and out of school (Leander & Boldt, 2012:33).

Therefore, multi-literacy pedagogies are an approach that seeks to make use of various resources designed to accommodate different cultures and languages in terms of the text used during teaching and learning. Multi-literacy pedagogies seek to promote creativity and give cultural and linguistic freedom during teaching and learning. Thus, in the context of a history classroom, educators may opt to use text and sources that emphasise historical narratives that are more local and considerate of the cultural and linguistic

importance for learners to relate. During teaching and learning, the educator can use both the language of instruction and the local language of the learners when explaining and clarifying complex and abstract concepts in the text.

2.5 TEACHING AND LEARNING STRATEGIES RELEVANT TO MULTILINGUAL CONTEXTS

In education, the processes of teaching and learning are fundamental because the outcome of teaching is when learning takes place. This is supported by Noddings (2003:242), who advances that teaching is an activity that finds its outcomes in a learner, not an educator; therefore, where there is no need for the learner, equally, there is no need for teaching. However, Maddux and Donnett (2015:640), who worked on Dewey's (1933) work, argue that teaching must not always aim at producing the outcome of learning, but there must be a build-up of perceived need for learning. Therefore, teaching is conceptually and practically dependent on learning (Noddings, 2003:242). Säljö (1979:446) alleges that learning is the transfer of discrete units of knowledge and skills to the learner. Colaizzi (1973) adds that learning is the abstraction of meaning from learning material rather than the reproduction of materials, meanings, and presentation of what is learnt, both conceptually and practically. Therefore, teaching and learning strategies are various approaches and strategies that are used to ensure that teaching and learning takes place.

Garcia and Sylvan (2011:396) indicate that the **creation of learner-centred classrooms or learning settings for effective learner linguistic and content output is significant**. This teaching and learning strategy take the educator away from the front of the classroom. It enables educators to assist individual learners who are struggling and also to leverage their home language practice for learners to learn. Garcia and Sylvan (2011:396) proclaim that many second language and bilingual programmes around the world (including South Africa) are educator-centred, where the language spoken by the educator is the main language of teaching and learning, depending on what curriculum

stipulations. Therefore, educators should allow learners to use their languages to decode abstract concepts and understand them in their own languages.

Secondly, the teaching and learning strategy suggested by Garcia and Sylvan (2011:396) is a **content-based language development strategy**. It asserts that language use is an outgrowth of content; that is, by acquiring and experiencing new occurrences and ideas, learners extend their linguistic foundation and background to promote maximal knowledge. Educators should pay attention to language capacity and provide systematic support to learners who are developing their additional language and are experiencing challenges in understanding content (Garcia & Sylvan, 2011:396). Met (1998:25) insists that for a content-based language development strategy to be successful, there should be a monitor model which ensures that learners are provided with comprehensible input to promote better understanding. Higgs and Krashen (1983), cited by Met (1998:25), further allude that it is vital for the educator to decrease learner anxiety by providing interesting texts as well as meaningful activities which are easily understood by learners.

Thirdly, another teaching and learning strategy that can be explored by educators in a bilingual and multilingual setting is the **experimental learning strategy**. Hawtrey (2007:144) defines experimental learning strategy as the incorporation of active learning opportunities in a particular subject matter. Experimental learning takes place when the learner is roused from the role of being a passive listener to an active respondent during the process of teaching and learning. Experimental learning strategy requires learners to engage first-hand in a proactive manner, and they should be able to express their opinions, use inductive reasoning and work in a team (Hawtrey, 2007:144). Central to the use of this strategy is language; when learners express their opinions and give reasons, it is through language. Thus, there is a need to tap into their home languages so that they can express their views with proper understanding. An experimental learning strategy can also be used alongside Project-based learning.

Kokotsaki, Menzies and Wiggins (2016:267) state that **project-based learning strategy** is a learner-centred form of instruction, which is rooted in three constructivist approaches,

which are learning is context-specific, learners are actively involved in the learning process and achievement of goals through sharing of knowledge and social interactions. As it is indicated that the project-based learning strategy is central to a specific context, it is important that learners participating in the project respond directly to the challenges that are specific to the content while guided by an educator (Kokotsaki *et al.*, 2016:267).

Walsh and Dalton (2021:362) bring the language importance of language to project-based learning by indicating that enriching project-based learning with language and literacy can assist by valuing multilingual literacies which learners bring into class. Educators can thus create a setting that grants learners from multilingual backgrounds the opportunity to bring their linguistic capital and own interests and experiences into class during teaching and learning. This exercise can assist in fostering a translanguaging space, which appreciates and values different languages for purposes of teaching and learning; therefore, encouraging translanguaging indicates respect for who learners are and their various cultural and linguistic backgrounds, while fostering richer understanding and communication (Walsh & Dalton, 2021:364).

Lastly, an **enquiry-based learning strategy** is another teaching and learning strategy relevant to enhancing multilingual pedagogies during the teaching and learning of a subject matter like History. Enquiry-based learning strategy is a strategy where learners are active in constructing their own knowledge through the lens of problem solving and discovering new knowledge and information (Padaste *et al.* 2015:47). Enquiry-based learning strategy differs from the normal teaching practices carried out in the development of History awareness because it requires learners not to consume knowledge from an educator but find knowledge themselves through engaging historical material such documentaries and text (Tirado-Olivares *et al.* 2021:62). Memory, Yoder, Bolinger and Warren (2004:147) hint that among the enquiry-based strategies mostly used in the History classroom are the case studies that are written texts/sources. Gómez and Miralles (2016:132) add that in the enquiry-based learning strategy, learners also learn procedures on how to engage historical text by interpreting and applying logical and critical analysis. These exercises are done using language, whether by written text or oral

engagement, and are facilitated by an educator. However, what is more important is for learners to be able to tap into their home languages for purposes of comprehension of a complex activity they will be faced with (Walsh and Dalton, 2021:364).

2.6 CONCLUSION

In conclusion, the focus of this chapter was on presenting a detailed study of what History is, the importance of history in South Africa and the pedagogical content knowledge on History. This chapter further presented how bilingualism, multilingualism, language orientations and relevant multilingual pedagogies can be explored by History educators in ensuring that learners with Sesotho linguistic backgrounds are also accommodated during teaching and learning. Lastly, this chapter presented a study on relevant teaching and learning strategies that can be utilised to incorporate both the content (History) and language (Sesotho) from a multilingual lens. Tellingly, there is a need for educators to incorporate multilingual pedagogies for purposes of teaching and learning to ensure that learners are not marginalised during teaching and learning and guarantee that there is social justice, which will assist in undoing perpetual historical injustices and bring about freedom of learning without a barrier.

CHAPTER 3 : RESEARCH METHODOLOGY

3.1 INTRODUCTION

The purpose of this chapter is to discuss the theoretical framework, research methodology, research design and population and sampling. This chapter will further discuss the processes of data generation and data analysis.

3.2 THEORETICAL FRAMEWORK

Kivunja (2018:46) states that a theoretical framework is made up of the theories put forth by subject-matter specialists within the area one intends to study. He adds that a theoretical framework is a structure that enumerates hypotheses and concepts that are developed from information that has been published and tested in the past (Kivunja, 2018:46). Swanson (2013) reveals that a theoretical framework is a structure that may support a study's theory by synthesising the opinions and ideas of subject-matter experts in relation to the research study. A theoretical framework, according to Simon and Goes (2011:13), gives a researcher a reason to carry out the investigation. It helps the reader comprehend many points of view and reassures them that the study suggested and conducted is informed by empirical facts and theory obtained from previous studies (Simon & Goes, 2011:13). Neuman (1997) alludes that utilising a theoretical framework in a research project is essential, as it gives the researcher a scholarly foundation for understanding the data that is gathered and the data analysis that is done. Additionally, a theoretical framework in a research study helps the researcher give depth to the data analysis supporting the work of giants in the area and substantiate argumentation via contextualised data gathered and data analysis (Kivunja, 2018:48). Consequently, Mezirow's transformational learning theory served as a theoretical foundation for this investigation.

3.2.1 MEZIROW'S TRANSFORMATIVE LEARNING THEORY

This study was grounded in Mezirow's transformative learning theory. Mezirow's transformative learning theory, according to Dirkx (1998:4), is centred on using critical

reflections and critical self-reflection to make sense of experiences. Mezirow's transformative learning theory is a model that highlights the importance of reflections, critical reflections, and the role that experience plays in shaping personal viewpoints and beliefs (Kitchenham, 2008:104). This learning theory promotes the idea that people undergo transformative learning when they encounter a particular dilemma that calls into question their presumptions and beliefs, resulting in a process of critical reflection and a change in perspective (Kitchenham, 2008:105).

According to Merriam (2004:1), Mezirow's transformative learning theory posits that learning can result in growth and development through critical reflection, experiences, and reflection. Additionally, she contends that a change in viewpoint can lead to a more independent and mature level of thinking; hence, demonstrating a certain degree of cognitive development is required when participating in transformative learning (Merriam, 2004:2). Transformative learning, according to Mezirow (2004:1), is a type of rationality that defines the general process of learning; in other words, cognitive levels can be demonstrated by critically reflecting on and questioning presumptions and beliefs in order to generate fresh viewpoints and different ways of thinking. According to Mezirow (1997:9), the foundation of transformative learning theory is how human beings relate to each other, and it is a common learning experience with important personal transformation.

Mezirow's transformative learning theory may help the participants (educators) in this study engage with the study and their critical reflections and experiences in an effort to find answers related to the problem they confront. This can be accomplished when people question their presumptions and beliefs and participate in transformative learning, which may eventually help the participants recognise new problems, try to solve them and alter their perspectives. Mezirow (2008:91) declares that instrumental learning and communicative learning are the two types of transformative learning. While communicative learning focuses on understanding to verify communication and meaning for purposes of making the best decisions led by intellectual and empathetic orientation. Instrumental learning focuses on cars, diagnosing diseases, and building bridges

(Mezirow, 2008:91). By sharing pertinent experiences and points of view, communicative learning aims to find common ground (Mezirow, 2008:9). By applying experiences and interpretations to new interpretations and practices, these pertinent experiences and points of view support the transformative learning process (Fleming, 2018:122). Additionally, to improve practice, transformational learning highlights the value of experience, perspective, critical reflection, and reasoned communication with others (Calleja, 2014:119). Thus, in this study, communicative learning was employed through the action learning group meetings of History teachers under the direction of the research methodology (PALAR). To guarantee that Mezirow's transformative learning theory materialised, the study methodology was crucial.

3.2.2 RESEARCH PARADIGM

Mackenzie and Knipe (2006:193) define a research paradigm as a set of rational assumptions, concepts, and propositions that guide thought and research. Kuhn (1970:231) states that human beings' understanding of the world is determined by what they already know or are exposed to. Since knowledge changes over time, Kuhn (1970:231) describes the process of changing knowledge as a paradigm shift. Koschmann (1996:1) maintains that a research paradigm gives practitioners tools, methodologies, and premises; therefore, it becomes an object of further specifications and articulation under new material conditions. In this study, the researcher adopted the Participatory Action Learning and Action Research (PALAR), which is grounded within the transformative paradigm because of its elements of paradigm shifting or change for the better (Wood, 2019:4). Mertens (2007:212) adds that transformative paradigm provides an approach for analyzing assumptions about equity in society, authority, and cultural complexities in research.

PALAR was the research methodology used in this study. Rozgonyi (2021:24) describes PALAR as a research methodology that encourages participants to actively reflect on their societal problems and help identify answers while creating standards for best practices, lends credence to this. PALAR fundamentally allows researchers and

participants to co-create knowledge and initiate practical outcomes to benefit the community (Wood, 2019:1). Zuber-Skerritt (2018:3) insists that PALAR is a special kind of action research that combines various concepts and processes, which include action leadership, lifelong learning, and collaborative action research. Wood (2020:1) advises that PALAR is a transformative collaborative and democratic method to do research in education.

Therefore, PALAR is rooted in the transformative paradigm, which promotes democratic values and iterative processes and, more importantly, brings the realisation of social justice (Wood, 2020:7). Furthermore, PALAR as an approach seeks to foster practical and emancipatory learning outcomes and produce authentic knowledge which is relevant to contextual factors (Wood, 2020:2).

Wood (2019:193) argues that the world is rapidly changing, which includes how we communicate, relate with each other, understand health and well-being and participate in the economy. However, what is not rapidly changing is schooling and higher education. She further reasons that researchers are still engaging and using education research systems and models that were developed in the 19th century by industrialised societies to perpetuate and sustain the capitalist economy (Wood, 2019:193). Thus, PALAR emerges as an alternative in educational research, and it employs new approaches and processes of conducting research. In social science, economics, psychology, education, and, most importantly, historical adversity, the PALAR processes provide a useful conceptual framework for considering intricate, multifaceted societal problems (Wood, 2019:3). Rozgonyi (2021:24) declares that PALAR is a research methodology that encourages participants to actively reflect on and identify societal problems as well as explore and find answers, and this process generates ideas and new ways for sustainable practice.

PALAR is centred around relations between the society (people), values and local knowledge. The languages hinge on the promotion of critical consciousness, and the development of people's capabilities for the better (Wood & Zuber-Skerritt, 2013:4). The promotion of people's languages, local epistemology, critical consciousness, and

people's capability for the better is underpinned by the need to decolonise and democratise knowledge. Wood (2020:5) notes that PALAR as a research approach facilitates the decolonisation and democratisation of knowledge by relying on the experiences and viewpoints of participants who are at the heart of the learning, rather than textbook knowledge provided by individuals who are unable to relate to the local environment or material conditions.

This research approach was relevant to the study because it values the importance of local knowledge, the promotion of people's language, which is Sesotho and the promotion of people's capabilities (educators and learners) for the better. The study gathered data through the experiences and perspectives of educators to find solutions to the challenges that emerged in relation to the study.

An ideal theoretical, methodological, and instructional framework that encourages cooperation and partnership between teachers and students has been made available by PALAR (Rozgonyi, 2021:24). Thus, PALAR was a pertinent research methodology for this study. The following section discusses PALAR procedures and methodologies.

3.2.3 RESEARCH DESIGN

This study was qualitative in which data generation is not in a numerical form. Qualitative approaches to research have been developed since the 19th century and are often more suited for social research (Gelo, Braakmann & Benetka, 2008:270). Qualitative studies focus on understanding human beings textured experiences and their reflections in relation to those experiences (Jackson, Drummond & Camara, 2007:22). A research design is paramount to the study, as it serves as an outline to the study.

Wood (2020:100) opines that "the research design of any project is the blueprint for the action taken". Blanche *et al.* (2006:34) further note that a research design is a strategic framework for action as a bridge between the research questions of the project and the implementation of the research, and it outlines research methods that will be employed in the research project. Traditionally, researchers were seen as experts in their various

disciplines, and they predominantly used traditional and qualitative methods to establish the truth. However, PALAR integrates the core principles of building relationships, experiences, reflections, and acknowledgement of participants throughout the entire process, which includes suggestions for relevant methods of data generation and analysis (Wood. 2020:100). The following process indicates the inclusive unfolding of the PALAR processes through its cycles:

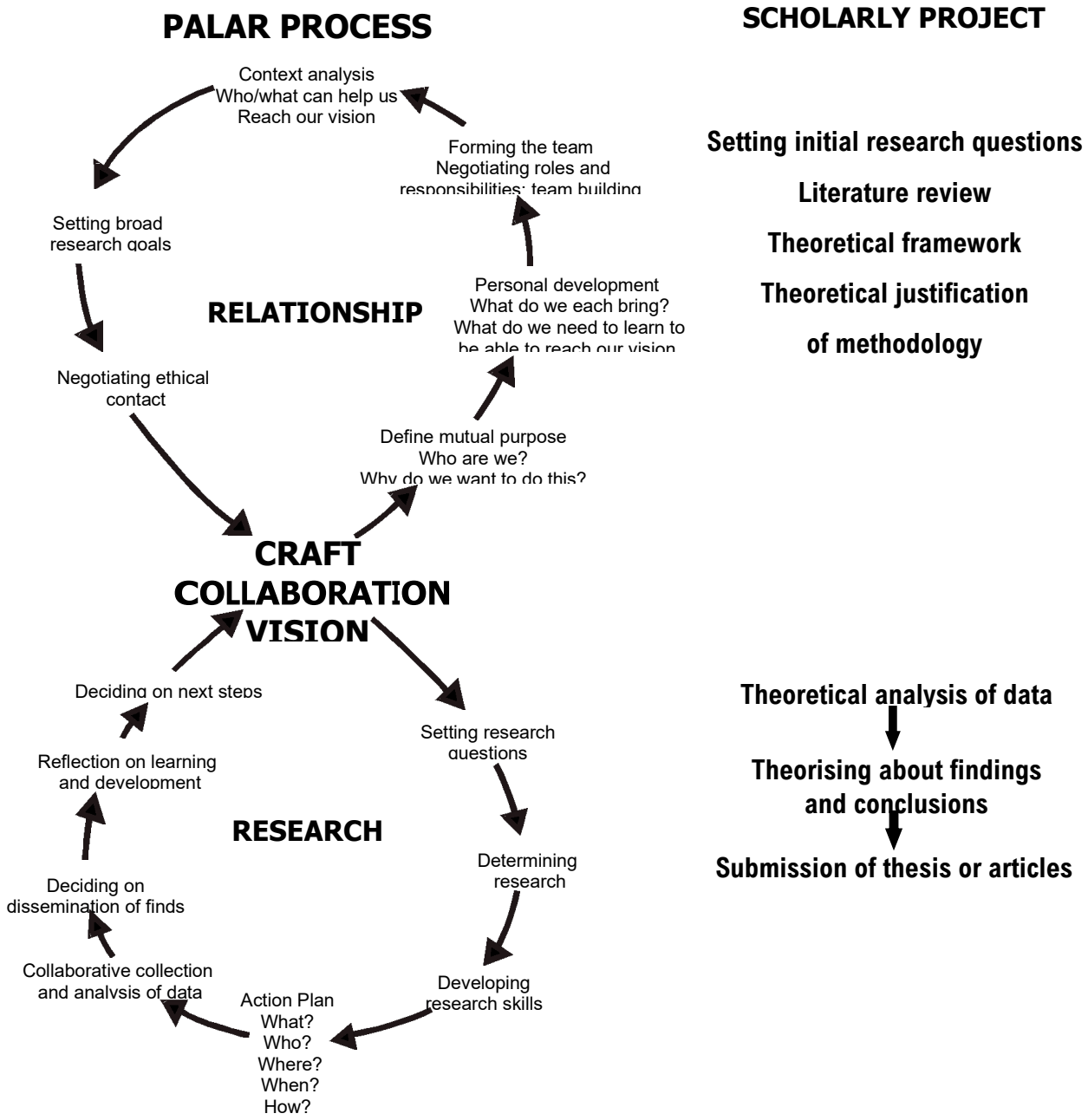


Figure 3.1 F8 proposed by Wood (2020:106).

As mentioned previously, in this study, the researcher collaborated with participants and worked together in different research cycles. These cycles are as follows:

1. Cycle 1 - relationships were established, and the purpose of the study was discussed. The action-learning group members shared the attributes and contributions that they brought to the group, and they shared their experiences and teaching contexts as they related to the study. They also identified and discussed possible ways in which to address the challenges that they shared as part of their contexts. Two meetings were held to complete this cycle.

2. Cycle 2 - the group members collaboratively identified challenges and built research capacity by negotiating and determining the ethical principles of the study and the roles and responsibilities of each participant in the action learning group. Furthermore, they planned and implemented different multilingual pedagogies and teaching and learning strategies in their classes to create epistemic access for their History learners by utilising Sesotho. Five meetings were held to complete this cycle.

3. Cycle 3 - The group collaborated collectively on their findings and decided on a course of action for the dissemination of their findings. They also critically reflected on the next steps and planned and discussed future actions. One meeting was held to complete this process.

As indicated above, PALAR aims to find solutions that will benefit society and solutions that are sustainable. Thus, in this study, the group members implemented different multilingual pedagogies and teaching and learning strategies to incorporate Sesotho into the teaching of History through the medium of English.

3.3 POPULATION AND SAMPLING

According to Reid (2011), sampling is the process of selecting a subset of the population (a particular set of people) that the researcher is interested in. The fundamental purpose of sampling is the selection of suitable and relevant populations so that the focus of the research project can be appropriately researched (Lopez & Whitehead, 2013:124).

Etikan, Musa and Alkassim (2016:2) define purposive sampling as an application of a specific choice made by the researcher to search and recruit the participants. Purposive sampling was utilised as a sampling strategy, and participants were recruited according to pre-selected criteria relevant to the research questions (Lopez & Whitehead, 2013:125). Nyimbili and Nyimbili (2024:90) further states that purposive sampling assist in ensuring that there is location of quality sample without any subjectivity so that it may increase reliability and rigour of the findings. The inclusion criteria was used to ensure that the recruitment of participants are individuals that possess qualities and expertise of what the study focused on (Akkaş and Meydan, 2024:39).

Therefore, the inclusion criteria that were used to select members of the action learning group were as follows: group members should be educators of Grade 10 History; they should work at one of the 13 schools in Botshabelo in Motheo District in Free State Province; educators should possess a Bachelor of Education degree or a Bachelor of Arts degree with a Postgraduate Certificate in Education, majoring in History, and have had training in History Methodology; and Educators should be proficient in Sesotho, though they do not need to be Sesotho home language speakers. Of the 21 possible History educators who qualified, only 6 agreed to take part in the study.

The schools were specifically chosen to generate data from relevant individuals. These were township schools in Motheo District in Free State Province, Botshabelo. This district was chosen because Botshabelo is primarily a Basotho community where most people speak Sesotho as Home language and is taught in all schools.

3.4 DATA GENERATION (METHODS, STRATEGIES AND INSTRUMENTS)

Nieuwenhuis (2016:87) alludes that data generation methods include ways to generate data for specific research. PALAR enables participants to generate data by utilising methods that are designed to change the way participants think, and view identified problems (Wood, 2020:111). She adds that what is good about PALAR is that data generation tools are a method to introduce change by means of documenting data (Wood, 2020:111).

This study's data generation was guided by the cycles of PALAR, which are as follows:

Cycle 1 – What are the challenges and language barriers experienced by Sesotho Grade 10 History teachers when teaching through the medium of English?

In this cycle, the action learning group had two meetings to reflect on their experiences of History teaching and their language backgrounds. The meetings in the first cycle aimed to foster relationship building among group members and to come to a better understanding of the challenges experienced by Sesotho Grade 10 History teachers who are teaching through the medium of English. The problems emerged through the conversation that took place in the action learning group meeting. As mentioned in Chapter 1, all meeting discussions were recorded and transcribed. Additionally, group members also completed language portraits to create awareness of language repertoires and the functions they serve in learning.

Cycle 2 – What multilingual pedagogies and teaching and learning strategies are utilised by History educators to tap into Sesotho learners' language repertoires?

The researcher shared findings from the literature review of this study with the group members, who then reflected on their own experience and use of multilingual pedagogies and related teaching and learning strategies to assist their learners with a better understanding of concepts in the History class. These discussions and reflections were recorded and transcribed. Furthermore, in between meetings, the teachers observed History lessons at their schools.

Cycle 3 - What multilingual pedagogies and teaching and learning strategies can be used by History educators to utilise language as a resource to provide multilingual learners with access to History knowledge?

Educators in the action learning group implemented different multilingual pedagogies and teaching and learning strategies in their own classrooms. Then, they reflected on their effectiveness during the action learning groups, reflected on the next steps, and planned

and discussed their future actions. The action learning group also discussed possible ways in which the outcomes of the study could be disseminated, noting the new insights they gained from the study and how these could lead to new ideas and opportunities (Wood, 2020:114). These discussions were recorded and transcribed.

3.5 DATA ANALYSIS

According to Zuber-Skerritt et al. (2015), PALAR practitioners work together to build knowledge by drawing on their personal experiences, critically analysing them, and generating an abstract generalisation. Participants in this study participated in data analysis. Thus, the framework given by Kolb (1984:21) served as the basis for data analysis. It appears like this:

1. Concrete experiences by the participants who are History educators.
2. Observations and critical reflections of the participants.
3. Formation of abstract concepts and generalisations.
4. Testing implications of the concept in new situations.

This data analysis approach was relevant to the study because it sought to uncover potential methods and strategies that History educators might employ to incorporate Sesotho into History teaching in English. These methods and strategies were deliberated on during the action learning group meeting.

Data was analysed using thematic analysis because it enhances coherence between the study's objectives. Additionally, Anderson (2007:1) points out that by locating and categorising recurring themes in the texts that are being analysed, thematic analysis illustrates the thematic content of texts. Thematic analysis is descriptive. It helps the action learning group, and the researcher analyse data by focusing on the context (Vaismoradi, Turunen & Bondas, 2013:399). Jackson, Drummond and Camara (2007:24) that thematic analysis in a qualitative study entails decomposing data into segments that

can be coded and categorised to analyse and make sense of it and then identifying a pattern that will categorise the full set of data. Therefore, data analysis was carried out using the following PALAR cycles:

Cycle 1 on Relationship building – Action learning group meetings were recorded and transcribed. Thus, there was intense reading of the transcriptions on the relationship building process where the action learning group introduced themselves, defined the mutual purpose, defined the vision and personal development goals, negotiated roles and responsibilities, did a context analysis, goal setting was done and negotiated ethical contracts. Furthermore, the ice-breaker activity, which was the language portrait activity to establish languages of action learning group members, was equally subjected to intense reading. Then, in terms of thematic analysis, coding was done to categorise similarities and sub-themes that emerged, and these sub-themes were consolidated into themes using different colours that represented a particular theme.

Cycle 2 on Research – Action learning group meetings were recorded and transcribed. The transcriptions were on the action learning group meetings on research questions, and they critically reflected on the research questions and the tasks they engaged in. Then, they came and discussed and reflected on the implementation of multilingual pedagogies and teaching and learning strategies that can be used to incorporate Sesotho into the teaching of History through the medium of English. Thematic analysis was used. The coding process used different colours to identify emerging sub-themes, and sub-themes were consolidated into themes that emerged from the transcriptions. These themes were categorised in different colours.

Cycle 3 on Research – Action learning group meetings were recorded and transcribed. An intense reading was conducted on the implementation of relevant teaching and learning strategies that can be used by History educators to teach History in a multilingual classroom while tapping into multilingual pedagogies. Thematic analysis was used to categorise themes that emerged. These themes were categorised with different colours, which represented different themes.

3.6 TRUSTWORTHY

In order to ensure the trustworthiness and integrity of the PALAR, methods, strategies, and criteria must be appropriate for the background knowledge, and skills of the participants, only then can they be trusted to be truthful and provide accurate and correct data for the research (Lennie, 2006:30). Lennie (2000:30) adds that to preserve consistency, objectivity, and trustworthiness with both the participants and the researcher, rigour is integrated into every stage of the study. To increase trustworthiness and rigour, it is crucial also to examine ideas like validity criteria, dependability, credibility, confirmability, and transferability in this study (Baskerville, 2014:380).

In this study, the following validity criteria were used in every cycle.

1. Process validity is an objective that seeks to guarantee the quality of the research procedures and the process that is resolved in cooperation with every member of the action learning group (Wood, 2020:126). All members of the action learning group took part in every meeting in every cycle, and as can be seen in the transcriptions of the meeting and the collective designed ethical agreement, group decisions were collective after consensus had been reached
2. Dialogical validity guarantees that all participants are involved and add value to the research (Wood, 2020:126). Ensuring the sustainability of relationships, communication, and collaboration among group members is the primary goal of dialogical validity. All action learning group members were allowed to raise their views and thoughts, and, as stated in the ethical agreement, each contribution was treated with respect and kindness.
3. Outcome validity, which attempts to guarantee that the study's pragmatic, emancipatory, and epistemological objectives are met (Wood, 2020:126). The community should benefit from the study's objectives by gaining knowledge, freedom, and long-lasting change in terms of incorporating Sesotho into the teaching of History through the medium of English. The incorporation of Sesotho brings a component of epistemological

access, liberty of teaching and learning in a desired language and pragmatism in problem solving in terms of the usage of Sesotho as a resource.

4. Wood (2020:126) alludes that catalytic validity guarantees that the participants in the action learning group comprehend their circumstances, the underlying issues, and the opportunities for growth and resolution by creating a shared objective, teaching the action learning group about the value of learning, and bringing about a genuine and long-lasting change in their lives and community. During the action learning group meetings, members identified problems that they were facing and implemented interventions to resolve them. They collectively reflected on the effectiveness of these interventions. This helped action-learning group members to learn from each other and improve their situations through exploring and implementing solutions.

5. Democratic validity guarantees cooperation between all parties involved and interested parties (Wood, 2020:126). Ensuring that no one in the group is dominating the group and that power relations are equal and balanced is the main goal. During the process of data generation and analysis, all contributions were received respect, and as per the ethical agreement, group members treated each other with fairness and equality and acknowledged the agreed-upon roles of each member.

To guarantee dependability and findings that are helpful in guaranteeing a change in identified problems, the researcher collaborated as a member of the action learning group (Zuber-Skerritt *et al.*, 2015:17). Furthermore, Baskerville (2014:690) emphasises that a research project involving the community should have long-term objectives and outcomes. The educators who were members of the action learning group were equipped with awareness, knowledge and skills to continue to adapt and fine-tune interventions to address the language barriers in their classrooms even after this study had been completed.

Secondly, it is critical to ensure that the study is credible. By generating data that accurately depicted the reality of the members of the group, the researcher ensured that

the study's credibility was upheld throughout (Baskerville, 2014:690). Reassessing the research questions and reorganising the research objectives during action learning group meetings preserved the study's credibility.

Thirdly, the research project's transferability is predicated on its credibility (Baskerville, 2014: 690). As a result, this study provided a framework for future research projects that may be pertinent to it, as well as helping future researchers by providing the foundation for previous studies. As a result, the information gathered for this study will be useful in addressing related problems and challenges in the field in the future.

Lastly, confirmability is the extent to which the findings of the study can be verified and validated by other investigators (Baxter & Eyles, 1997:505). Bowen (2009:307) reports that an audit trail and reflections are the best ways to ensure the study's confirmability because they provide observable proof of the procedure and the findings. The study's confirmability guarantees that its integrity will be upheld while also guaranteeing that the data gathered for the study is authentic. As part of the study, a literature review was conducted, and the findings were discussed by comparing them with similar findings from relevant studies.

Ensuring the credibility, fairness, and trustworthiness of all data generation and analysis work requires a thorough discussion of validity and trustworthiness principles. To guarantee that democratic practice occurs in the action learning group where everyone is treated equally, the power dynamics were considered. This is being done to make sure that the study satisfies validity and reliability requirements.

3.7 ETHICAL CONSIDERATIONS

PALAR enables people to learn how to learn so that there can be improvement and development in terms of their capabilities in their professions and organisations (Wood, 2020:84). Thus, there is a need to protect the dignity of all members of the action-learning group and ensure that no form of exploitation and oppression takes place. Wood (2020:87) adds that PALAR is an emergent process; therefore, risks may increase or

decrease depending on the change of circumstances, and there is a need to make participants aware of their potential and rights. The following ethical considerations were taken into account.

- **Respect for Persons**

In modern days, it is essential to give ethical considerations priority when conducting research. Ethics can be defined as a system of values and guidelines that help decide what constitutes appropriate behaviour during a research project (Manzo & Brightbill 2007:33). In this study, the researcher respected human dignity by providing participants with accurate information through clear and concise language. In addition, the advantages and disadvantages of their involvement were made clear, as was the intended use of the data, and finally, the participants' rights were respected.

- **Concern for Welfare**

Participants' privacy and issues of confidentiality were of utmost importance and were clarified during the consent procedure and when the ethical agreement was drawn up collaboratively in the group. Action learning group member's privacy was acknowledged and protected, and they indicated that they were comfortable with the use of pseudonyms in reporting the findings to protect their identities. Furthermore, the risks and benefits of the study were discussed in the action learning group during cycle 1 of the PALAR process.

- **Concern for Justice**

All members of the action learning group were treated equally, and the views and opinions of all members were valued and respected.

- **Respect for community**

The researcher aimed to comprehend pertinent geographic, community, and research interests. Respect for cultural norms, traditions, and codes of conduct was upheld during

action learning group meetings. Cooperative and courteous relationships were established. The permission to conduct research was granted by the Free State Department of Education.

3.8 CONCLUSION

This chapter discussed the research design and methodology used in this study. The theoretical framework relevant to this study, Mezirow's transformative learning theory, was equally discussed. Methods and process of data generation and analysis were also explained, and lastly, the trustworthiness and significance of ethical considerations and measures were discussed.

CHAPTER 4 DATA GENERATION, ANALYSIS, AND INTERPRETATION

4.1 INTRODUCTION

The previous chapter dealt with the methodology and research instruments used in this study. The current study investigated the possibility of incorporating Sesotho in the teaching of History with a specific focus on how Sesotho can be incorporated into the teaching of History through the medium of English to the Basotho learners.

This chapter presents data generation, analysis and interpretation of the research findings obtained from the action learning group. Data was generated through transcriptions of action learning group meetings, language portraits, and reflections done by members of the action learning group on their teaching in schools in Botshabelo, Free State Province.

Participants preferred to remain anonymous in the sharing of data and findings; thus, pseudonyms were used for members of the action learning group.

Table 4-1 Pseudonyms for educators

Schools	Educators
School A	Mam Tsani
School B	Mr Thobi
School C	Mr Zee
School D	Mr Mayor
School E	Mam Tlhaku
School F	Mr Guma

The following research questions guided the data generation:

Primary research question

How can Sesotho be incorporated into the teaching of Grade 10 History through the medium of English?

Secondary research questions

1. What strategies are currently utilised by History educators to tap into Sesotho learners' language repertoires?
2. What multilingual pedagogies can be used by History educators to utilise language as a resource to provide multilingual learners with access to History knowledge?
3. What specific instructional strategies can be implemented to effectively incorporate Sesotho in History lessons taught in English?

This chapter is structured as follows:

- a. Synopsis of the schools where the study was conducted.
- b. Biographical data of action learning group members.
- c. Presentation and analysis of data generated through action learning group meetings.
- d. Conclusion.

4.2 SYNOPSIS OF THE SCHOOLS

Six schools were involved in this study. All schools are township schools in Botshabelo in Motheo District in Free State province, and the schools involved in this study are high schools in which History is taught from Grades 8 to 12. Most learners in all these schools are Sesotho speakers.

4.3 BIOGRAPHICAL DATA OF THE ACTION LEARNING GROUP MEMBERS

All educators have Sesotho as a home language, and even though they use English as a language of learning and teaching, they specifically use English, Sesotho and Setswana in teaching History. Their experiences ranged between 3 to 8 years, and all of the participants had formal teaching qualifications.

Table 4-2 Biographical data of the participants (educators)

Educators	Qualifications	Gender	Teaching experience	Subjects majored in
Mam Tsani	Bachelor of Arts in Political Transformation + PGCE	F	5 Years	History and Sesotho
Mr Thobi	Bachelor of Education	M	6 Years	History and Social Sciences
Mr Zee	Bachelor of Social Science + PGCE	M	6 years	History and Life Orientation
Mr Mayor	Bachelor of Education	M	6 Years	History and Geography
Mam Tlhaku	Bachelor of Education	F	8 Years	History and English
Mr Guma	Bachelor of Education	M	3 Years	History and Geography

4.4 DATA GENERATION

This study was qualitative, as Gelo et al. (2008:270) note that qualitative studies involve data generation that is not in a numerical form but focuses on understanding textured experiences and reflections of human beings. Firstly, transcriptions were used as data

generation tools. Transcription is the process of transferring spoken language from video recordings or audio recordings to written language (Muller et al., 2005:3). Participants mostly spoke English, but Sesotho was also used. In these cases, the transcripts were translated into English. Another data generation tool used in this study was the language portrait, which was used to identify and understand the linguistic repertoires of action-learning group members. Similarly, Coetzee-Van Rooy (2021:104) advise that a language portrait is a drawing that is created by participants who are required to choose colours and place them on a human body to represent their languages. Action learning group members reflected on their own teaching methods, employing various strategies and reflecting on their effectiveness and challenges. This method was used by the action learning group to understand the effectiveness of various multilingual pedagogies during teaching and learning. Three PALAR cycles were used as a guide to generate data (Wood, 2020:106).

4.4.1 DATA ANALYSIS

Kolb's experiential learning model is one of the well-established models that is widely used by researchers, and this model alludes that learning is conceived as a four-stage cycle (Loo, 1999:213). This cycle focuses on concrete experience, which informs the base for observations and reflections. Observations are linked to concepts and generalisations about experiences that formulate new experiences and worldviews (Loo, 1999:213). Therefore, Kolb's experiential learning model has the following dimensions:

- Concrete experiences
- Observations and critical reflections
- Abstract concepts and generalisations
- Active experimentation or learning through applying

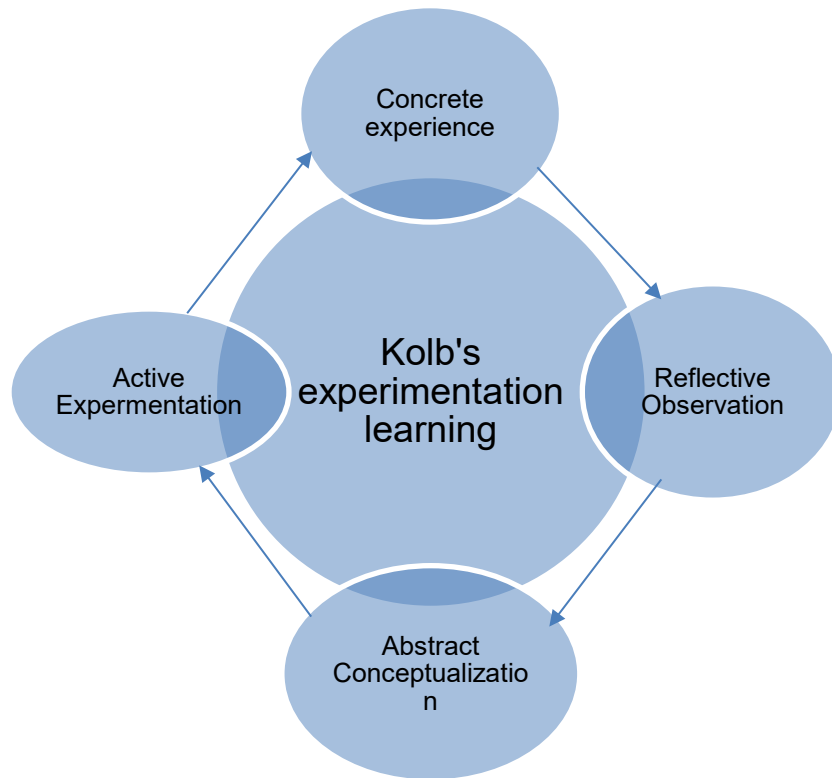


Figure 4.1 Dimensions of Kolb's experimentation learning model (Raschick, Maypole & Day, 1998:32)

Data analysis of this study was based on the structure by Kolb (1984:21), which is as follows: 1. Concrete experiences by the participants who are History educators. 2. Observations and critical reflections of the participants. 3. Formation of abstract concepts and generalisations. 4. Testing implications of the concepts in new situations. This study utilised a model that relied on the experiences and reflections of History educators to generate data, formulate concepts, and test the effectiveness of multilingual pedagogies and teaching strategies. Thematic analysis was used to identify and explore emerging themes in the data generated. Furthermore, Anderson (2007:1) highlights that thematic analysis portrays texts by identifying and classifying common themes in them.

4.4.2 PRESENTATION AND ANALYSIS OF THE DATA

The discussion of data was be done in terms of the different cycles of this study.

Cycle 1 – focused on relationship building and defining a mutual purpose for the action learning group, understanding and describing the teaching context of each member, setting goals, and negotiating an ethical contract with the members of the action learning group (Wood, 2020:69). In this cycle, the introduction and the purpose of the study was articulated to the action-learning group members. There was a discussion on the contributions and roles of all action-learning group members, and ethical agreements were drawn up in this cycle. The meetings in this cycle were recorded and transcribed, and during the first meeting, members completed language portraits as an icebreaker. As a tool to create awareness of the purpose of the role of the different languages in the language repertoires of the participants, these activities were done over two action-learning group meetings. Muller (2022:783) defines a language portrait as a body shape structure that is filled with various colours to represent different languages spoken by an individual user.



Figure 4.2 Language portrait (Peters & Coetzee-Van Rooy, 2020:579)

Language portraits are used to list and explain which languages educators know and value and the reasons they value those languages. Peters and Coetzee-Van Rooy (2020:579) declare that language portraits are often used to determine the linguistic perception of people, and they help the researchers to analyse underlying views that people show when thinking about their linguistic repertoires. Apart from creating awareness of and sharing the roles and functions of the languages in their repertoires, the completion of language portraits was also used to build relationships among the action-learning group members.

A. RELATIONSHIP BUILDING AND CREATING AWARENESS OF THE ROLE OF LANGUAGE REPERTOIRES.

Responses from educators on what their home languages are and the languages they use for teaching

Educators indicated that they use English as a language of learning and teaching. They specified that they use English primarily because it is what the policy and the curriculum

require them to do. They further designated that their home language is Sesotho, which they understand better than any other language due to their cultural association with the Basotho people. One of the educators, Mr Thobi, stated that, "*The language of learning and teaching that I use at school is English, primarily English, and Sesotho. My home language is actually Sesotho, Ke Mosotho, Ke bua Sesotho. (I am a Mosotho, and I speak Sesotho)*". Another educator, Mr Zee, indicated that, "*I'm a Sotho person, Ke bua Sesotho (I speak Sesotho), and usually in class, I tend to use both English and Sesotho in order to accommodate the learners.*".

Responses of educators to their language portraits on which languages are of value to them

Educators emphasised the significance of Sesotho, describing it as the language that holds importance to them. In the context of a language portrait, they symbolically likened Sesotho to the heart, an essential organ for human life. They expressed that Sesotho embodies their identity completely, allowing them to articulate their feelings and thoughts freely. They affirmed that Sesotho is their first language, having been deeply ingrained in their lives from an early age, and one they hold dear. Additionally, they highlighted that Sesotho plays a pivotal role in restoring the dignity of Black people and creating new opportunities for them. This is an example of what one of the educators, Mr Tsani, indicated about the language portrait, "*The heart I have coloured, the coloured red and I have coloured the colour red and then I have chosen the language Sesotho, and I have placed it in the heart. I have chosen this colour because Sesotho is close to my heart; it's my mother tongue, and it's the first language that I knew before I knew any other language. That is the language that I can express myself in totality; if I have to express myself, I have to express myself in Sesotho so that someone can understand me better.*".

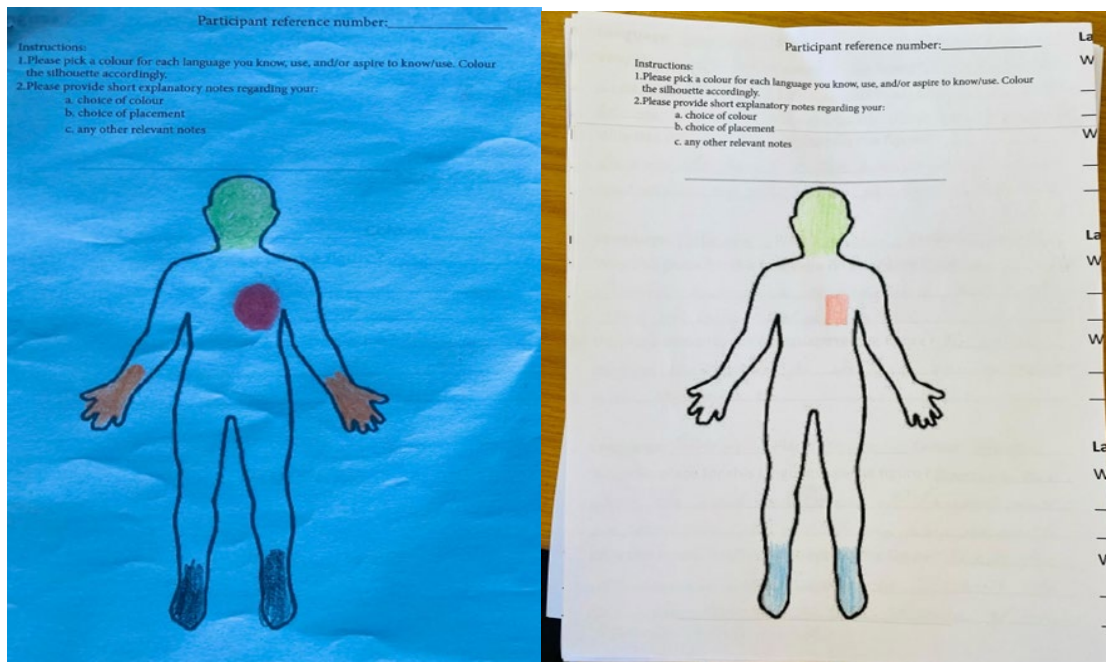


Image (1) Language silhouette (Mam Tsani) Image(2) Language silhouette (Mr Thobi)

Secondly, English is highly valued by educators. They believe that English is important because it is the primary language of teaching and learning, as well as the predominant language in professional settings. Proficiency in English is often seen as a sign of stability and competence (De Klerk & Gough, 2002:371). Educators emphasise that English is essential for effective communication and interaction among people who speak different native languages. Below it is the language portrait of one of the educators, Mr Thobi, who stated that, *“I chose English for the simple reason that it is a language of communication that is used mostly in South Africa, and the colour that you used there is green. The reason why it is green, for me, it symbolises growth because we know that in spring now, everything changes. It becomes green, and then everything becomes prosperous.”*

Thirdly, Afrikaans emerged as a significant language in the language portraits of educators. They noted that Afrikaans is a valuable tool for opening new opportunities in terms of employment and economic participation. Afrikaans has economic power due to its historical development and continues to be functional in the business sector in South Africa (Swaan, 2023:2). One educator (Mr Zee) indicated that Afrikaans is and can be an

advantage by stating that, “Afrikaans was taken as a serious language, and Black people were suppressed in order to know Afrikaans by force. So, now, I want to know it, or I aspire to know it. That’s why I chose it. The lime green.”

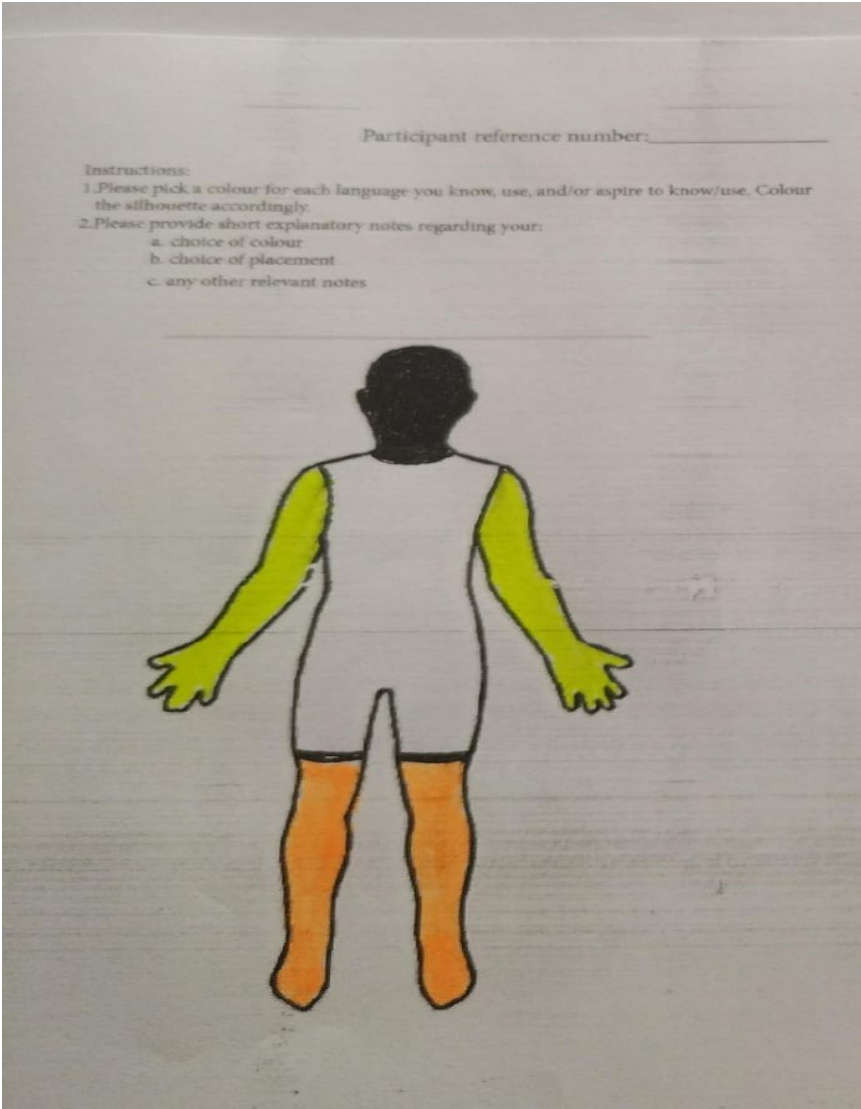


Image (3) Language portrait (Mr Zee)

However, there is a contrasting perspective that Afrikaans, due to its historical association with the oppression of Black people, might be an ideal language for some. It serves as a reminder of the country's dark history and the legacy of oppression (Alim, Williams, Haupt & Jansen, 2021:200). One educator did not see Afrikaans as a language that brings opportunities but a language that brings bad memories of apartheid where Black people and their languages were marginalised. This is what Mam Tsani detailed, *“It was used to oppress the Black people; this language is of the oppressor for me, and then this colour is associated with the dark colour of my country. This Afrikaans, I have placed it in my feet.”*

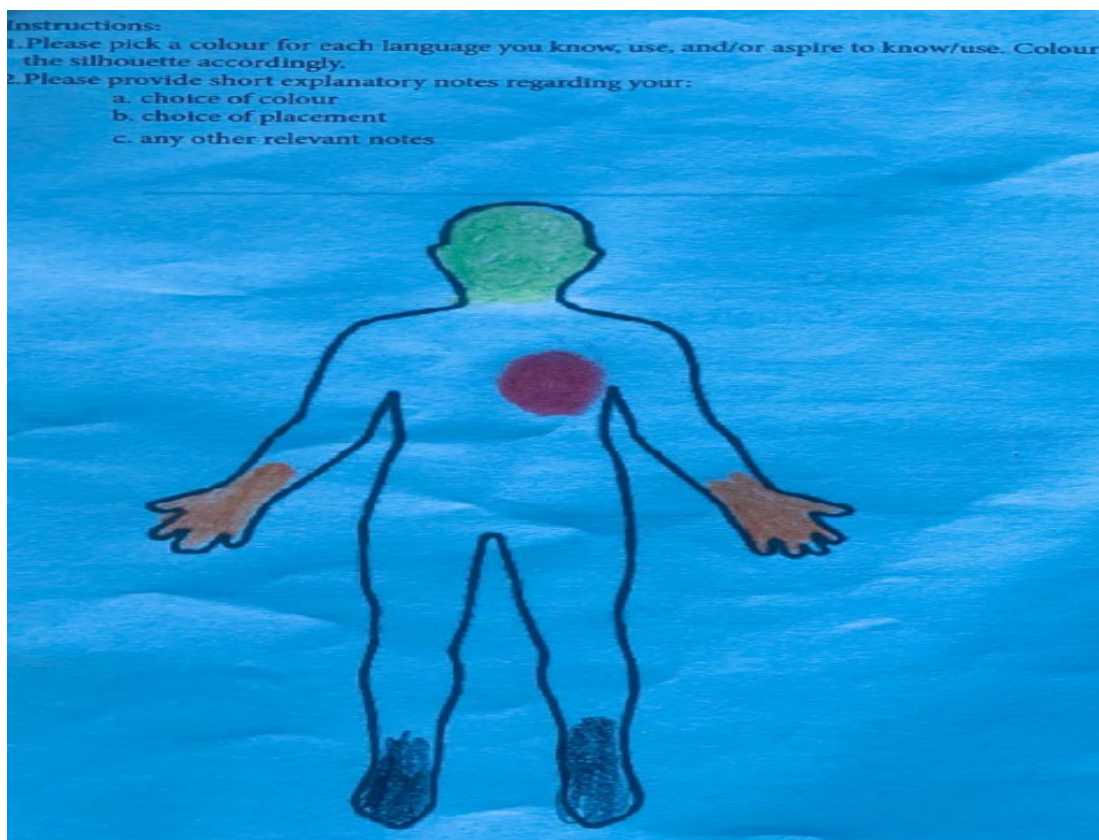


Image (4) Language portrait (Mam Tsani).

Lastly, educators directed that while languages like Setswana, Swahili, and isiZulu are not their primary focus, they recognise their importance in promoting multilingualism. They emphasised that these languages, particularly isiZulu and Swahili, are widely

spoken in South Africa and across the African continent. These languages were placed in the feet and the hands because the feet can assist one to move around and build interpersonal relations with others, while with the hands, African languages can be used as tools for interpersonal relations and tolerance of others.

The participants believed it is essential to learn these languages to facilitate better interaction in multilingual contexts; thus, one educator, Mr Guma, stated, *“isiZulu is a language that is passed from generation to generation. Green represents vegetation and the land, thus, the culture we are applying for. We must go back to our roots and participate more in agricultural activities.”*

Sesotho emerged as a language that is of value to educators because it is their first language. This is a relationship between identity and language; Language has the power to tap into the identity of a person, which brings value (Rovira, 2008:66). English emerged as the second valued language because it is a language of teaching and learning, and it is mostly used in professional spaces and various sectors. This is because English has been developed to be a specialised language which is used in professional space to communicate and transmit knowledge and information (Ruiz-Garrido, Palmer-Silveira & Fortanet-Gomez, 2010:1).

Afrikaans was valued by one educator, and others did not value it. Some educators felt that Afrikaans represents oppression because of how it was used during apartheid. Another educator viewed Afrikaans as a resource for better opportunities because of its intellectual and economic capital. Lastly, African languages such as Setswana, isiZulu and Swahili also emerged as valued languages because of their African heritage and the interconnectedness between African people and their languages.

B. ETHICAL AGREEMENT

Action learning group members showed positivity and indicated their willingness to participate in the research project after the purpose and aims of the study were articulated to them. They specified that this research project will enable both learners and educators

to use their native languages for teaching and learning, making the process easier for educators. Educators declared that it is important that the knowledge and skills learnt in this research project be implemented and tested in schools for purposes of success. Mam Tsani stated that, *"I'm thinking that when we are done with this project, I'm looking forward for this project to do whatever we are searching that History be taught in Sesotho. Township schools' History should be delivered in Sesotho, and the question papers should be set in Sesotho, which is their mother tongue"*.

The above statement is aligned with current research initiatives in the Eastern Cape Province on mother-tongue based education (Mashige, Cekiso & Meyiwa, 2019:2). Members of the action-learning group hinted that learners who are learning in Afrikaans as a medium of instruction are doing well in their studies because they are learning in their native home language. Moreover, Paxton (2009:346) alludes that Afrikaans and English learners do well in their academics because of the availability of academic material and appropriate academic registers in these languages. It is equally important that township learners also be allowed to learn in their native languages so that they can succeed in their academics.

Furthermore, Mr Mayor supported the statement by indicating that, *"I think what is key and most important here is that if the research is complete, its ideas need to be implemented"*. These responses relate to the study in such a way that they agree with what the study intends to do, which is to investigate tools and methods for how Sesotho can be incorporated into History teaching.

There was a commitment and agreement by members of the action-learning group that they would ensure that they attended all the sessions and guarantee that they reflected on the tasks they did. The participants' recognition of the benefits of using native languages in teaching and learning underscores the significance of this research. This highlights the potential for positive educational outcomes and enhanced teaching experiences. Derakhshan *et al.* (2020:2) maintain that there are two qualities that are indicators that an educator is on the right career path, which is an inclination towards

education-based research (EBR) and continuing professional development (CPD) that assists an educator to tap into relevant pedagogies in their respective subjects.

The concerns that emerged were about its pilot project for incorporating Sesotho into the teaching of History, as well as the drawbacks in terms of bureaucracy and delayed government processes. Another concern was the further implementation of the study and whether the study could be implemented as a policy of the Department of Education. However, the group members agreed that the findings of this study should be shared with the Department of Education for consideration in policy formulation. The ethics agreement is attached to the addendum.

Furthermore, in terms of the contextual analysis, the action-learning group directed that most of the schools in the area lack resources, and most of the learners come from disadvantaged backgrounds. They claimed that their learners struggle to understand English, but they understand Sesotho better. One of the contributing factors to the poor academic performance of learners is poor English proficiency because the language of teaching and learning is English, which is not their home language (Cummins, 2000:34; Sibanda, 2013:11), undermining their efforts to access knowledge.

Therefore, the themes that are identified in cycle 1 are as follows:

Cycle 1 – Relationship building and ethical agreement.

Theme 1: Views on the role of language in education by multilingual educators

History educators understand the importance of language in teaching and learning and historical subject matter. The language that emerged as most significant was Sesotho, as most of the educators are Basotho. Therefore, there is a special relation to Sesotho because it represents their own identities and sense of being (Parkinson & Crouch, 2011:88). In the language portrait, Sesotho was placed in the heart by all educators, which represents its significance. Mr Zee further indicated during the action-learning group that, *“I’m a Sotho person, Ke bua Sesotho (I speak Sesotho)”*. Most of the

educators shared this sentiment, meaning that Sesotho is the most important language to educators.

The second language of significance was English. All educators specified that English is the second most important language because of its universal hegemony, and it is the language that is used for purposes of teaching and learning, and professional communication, and it connects people who speak different languages. All educators noted that they need English in their lives and for professional continuation. However, there is a notion that English remains a colonial language that was used as a tool to marginalise African languages and to oppress Black people in general. Mr Zee stated that, "*English was introduced to us by the white people in the name of excluding Black people*". English in a post-colonial world remains a dominant language used in world politics, education, economics and aggressive capitalism, which suppresses the languages of those who were colonised to be used in the same spaces (Phillipson, 2001:187). This notion was influenced by historical discourse, which is possessed by History educators.

Afrikaans also emerged during the first action learning meeting. Some action-learning group members highlighted that there is a need to learn and speak Afrikaans in South Africa because Afrikaans still has relevance. After all, it is a language that can open doors for people. Most people who speak Afrikaans are economically in a better position to get employment opportunities than non-Afrikaans speakers. Since Afrikaans was developed to be an academic and economic language during the apartheid regime, it has worked to its advantage in remaining relevant in the post-apartheid era. Therefore, this view relates to instrumental motivation, which is having more valid reasons to use a language with the purpose of getting a job, a promotion or to pass examinations (Samad, Etemadzadeh & Far, 2012:433). Mr Zee's statement supported this view by stating that, "*The language that I aspire to know is Afrikaans, and then I wanted to use the odd colour name, so I chose a lime green name. It is in my arms. After all, it is my effort that I must put in order to know it very well because it tends to open doors.*"

However, another sentiment that emerged was Afrikaans is a language that represents pain and oppression towards Black people in South Africa, and it remains a language that systematically marginalises people who are not speakers of Afrikaans. This sentiment is further noted by Moore (2015:37), who maintains that the student revolts of 1976 were a result of a forced language (Afrikaans) to be used as a language of teaching and learning to Black students. Thus, History educators shared the same sentiment, which was more instigated by their understanding of historical materialism. Mam Tsani supported this view by stating that, *“Afrikaans was used to oppress the Black people; thus, this language is the language of the oppressor for me; therefore, this colour is associated with the dark colour of my country.”*

Other African languages, such as isiZulu, Setswana, isiXhosa, and Swahili, emerged as significant languages for members of the action learning group. The reason is that it is important for people in South Africa to know other African languages so that they can use them to communicate with other people. Mr Thobi stated that, *“I chose Swahili, and I chose my feet, and I chose the colour blue. The reason why I chose Swahili is because of it is one of the t languages that is most spoken in Africa”*. There is a need to embrace African languages and treat them as important. These languages bring a component of multilingualism in such a way that they embrace linguistic diversity that can be manifested within a social group in the classroom (Brock-Utne & Garbo, 2009:164). Moreover, the emergence of these languages enables the use of language as a learning resource, which puts learners in a better position to learn effectively.

Educators need to value and use different languages because it enables them to learn new languages, which will assist them in tapping into the linguistic repertoires of learners. It promotes multilingualism, especially in a country like South Africa, which has diverse languages.

Theme 2: Taking ownership of professional development and educator's role as agent of change

The ethical agreement was agreed to by members of the action-learning group during session two. The objectives of the study were vividly articulated, as well as the roles of each member of the action learning group. However, there were concerns about the study, such as the implementation of the study findings upon its completion. There is a need for the study to take a decolonial stance or use decolonial theories as a study framework. The concerns were clarified, and ultimately, all members of the action learning group agreed on the direction of the study and the roles each member would play. Furthermore, participatory action learning and action research (PALAR) guided the process of ethical consideration on what should be taken into consideration during the research. This includes respect for persons, concern for welfare, concern for justice, and respect for the community, which were taken into account during the study. This process of ethical agreements influenced and assisted the action learning group in upholding ethical considerations, which were to respect every participant, avoid any form of oppression and enable maximum participation in the study by action-group members.

Educators took ownership of the study because of the realisation that this study was seeking to capacitate them to be respectable educators who can tap into the linguistic repertoires of learners to ensure that learners have access to knowledge of History without waiting for policy to indicate so. Mr Zee indicated that, *"I think we can also contribute to the group by studying further on how teaching in the mother tongue is helping other schools"*. This indicated the dedication of the participants to this study.

This cycle focused on relationship building and understanding of educators' linguistic repertoires and how they relate to languages that are indicated in the language portrait, which was done as a form of an ice-breaker activity. Moreover, educators showed positivity in relation to this study, as seen through the responses that educators gave during the ethical agreement session. The transcriptions assisted in organising the data and furthering proper comprehension and presentation of the data. Furthermore, the data

presented in this cycle provided comprehensive information about the linguistic repertoires of the group members. Cycle 2 follows with a focus on research Questions 1 and 2 and the teams that were identified.

Cycle 2

In this cycle, the focus was on setting research goals, determining research methods, developing research skills, determining action plans, collaborating on the generation and analysis of data, and disseminating findings and reflections. Transcriptions of the group meetings and reflections from educators were used as data generation tools. Action-learning meetings were recorded and transcribed. These responses were informed by the research questions of this study.

The action-learning group engaged in the following research questions:

1. What strategies are currently utilised by History educators to tap into Sesotho learners' language repertoires?
2. What multilingual pedagogies can be used by History educators to utilise language as a resource to provide multilingual learners with access to History knowledge?

Responses to Research Question 1 on the multilingual pedagogies that are utilised by History educators to tap into Sesotho learners' language repertoires

Action-learning group members were unaware of the concept of multilingual pedagogies, thus, another question that was posed to the action-learning group pertained to the languages used during teaching and learning. All action-learning group members showed that they use English as a language of teaching and learning and then incorporate Sesotho when learners do not understand a difficult term or concept. Mam Tsani designated that she uses the learner-centred approach. During this process, the language of teaching becomes Sesotho, and then the educator will resort to English to complete the explanation. This helps learners express themselves in the language they understand better and show their understanding in their language, and this is done because learners are not competent in English; hence, they cannot express themselves

effectively. Mam Tsani stated that, *“They explain it to me in Sesotho, and then, they understand it. They understand it better when they explain it in their language before they can explain it in English. But because when I explain it to them in English, they tend not to understand more. Majority of them don't understand, but then when I explain to them in Sesotho, they get it fast, and then I continue teaching in Sesotho”*.

Two of the action-learning group members indicated that they would use both English and Sesotho at the same time. They indicated that this practice helps learners understand the content and difficult History concepts while the language of teaching and learning is English. However, Sesotho plays a role in ensuring that comprehension is enhanced through Sesotho. Mam Tlhaku stated that, *“I use English and Sesotho, especially when I have to explain concepts that are very deep to them that I think they don't understand, but in most cases, you will interpret the concept to them first in Sesotho and English and then both of them in order for them to understand”*.

Mr Thobi further stated that, *“I have had some cases where learners tend not to explain the concept, but they translated the concept from English into the Sesotho word, then they understand the word better. Therefore, I have a duty as a teacher to make them translate into English so that they can be able to use it in the context subject for purposes of writing assessments”*.

Mr Guma further proclaimed that he allows learners who do not speak Sesotho to express themselves in their home languages, whether isiZulu or isiXhosa. Mr Guma asserted, *“I even allow other learner to use their home languages, and if they are not Basotho, it can be isiZulu or isiXhosa to explain their views in these languages”*.

After sharing their practices in terms of languages of teaching and learning, the action-learning group read the literature, which engaged them individually on what multilingual pedagogies and different multilingual pedagogies are relevant to History. This was done by sharing a literature review of this study and articles on multilingual pedagogies on the WhatsApp group of action-learning group.

After engaging in literature, most of the action-learning group members argued that they use translanguaging as a multilingual pedagogy during their teaching. It was raised that during teaching and learning, learners cannot express themselves fluently in English; thus, they use both English and Sesotho to express their understanding of the content and make meaning. They use this type of multilingual pedagogy to ensure that they use both English and Sesotho to deliver content in a meaningful manner so that learners may comprehend. Mr Guma expressed that *“I use translanguaging; I think this is a day-to-day strategy that I use even outside the premises, and even when I'm at home Why? Because it is utilising two languages to make sure that we impart knowledge and make sure that our kids understand so, I will be using Sesotho for those who are having difficulties understanding English.”*

Mr Guma further added that, *“in Grade 12, the Cold War has two different ideologies, USA for capitalism and the USSR for communism. So, I once had a debate with them. I divided them into two groups: the ones who will support capitalism and the other ones who will support communism. One will say Ntate re equal ha re ba le mosebetsi re ba le mesebetsi kaofela (we all get the job opportunity) even when it comes to race differences”*. This is an indication of what the study attempted to achieve, which is the incorporation of Sesotho into the teaching of History through exploring various multilingual pedagogies for epistemic access. Kerfoot and Bello-Nonjengele (2023:463) support this statement by indicating that when educators tap into multilingual pedagogies, learners are able to access epistemic justice.

They further indicated that translanguaging is not only used in the classroom or during teaching and learning but also at home, where two languages are used to clarify meaning. It was expressed that when the educator only uses English as a language of teaching and learning, learners do not understand, but once two languages are used, they understand the content better. Therefore, they indicated that translanguaging is what they use, and it is very effective in their teaching. Mam Tsani affirmed that, *“I use Translanguaging, which is the ability to move with fluidity between 2 languages. I was moving between Sesotho and English with my learners. So translanguaging helps in a*

way that allows us to interact with the learners in class. It was nice to interact with them because most of the time, they did not understand most of the terms, most of the new concepts because we know all the Grade 10 are coming from Grade 9, So, terms such as revolution were hard for them”.

Mam Tsani shared that, *“when we are teaching French Revolution, when we were talking about the tyranny; we are telling them how Louis the 16th a tyrant was and then explained that a tyrant is a cruel and oppressive government. I would say Tyranny ke government ya kgatello ya Morena Louis (oppressive rule of Louis)”*. This indicates how Mam Tsani taps into Sesotho to explain difficult terms to learners so that learners can understand these terms.

Two members of the action-learning group indicated that another form of multilingual pedagogy that is working in their teaching is code-switching. Code-switching is normally used from time to time, and two main forms of code-switching are borrowing and inter-sentential (Mabule, 2015:340). This is done when the educator explains a concept in Sesotho and borrows an English word that is not in Sesotho so that the learner can comprehend what is being taught. Another way is to teach in English and then borrow a Sesotho word to make learners understand what is being taught. This is what Mam Tlhaku said, *“I would use English and then borrow from Sesotho and explain to them from the perspectives of Sesotho by saying I know this is a slave and a slave in your own language what is it (ke lekgoba).”* Mr Thobi alluded that, *“I just use Sesotho then borrow a certain sentence or words and explain it in their own language; they understand better what is lekgoba (slave)”*.

This is how borrowing takes place during code-switching. Another form of code-switching used is inter-sentential, which involves interjecting a whole sentence from one language to the target language. Therefore, it is used to switch the whole sentence, which will be from English into the target language, which will be Sesotho or *vice versa*. Mr Zee stated that, *“The other one is the inter-sentential whereby I will be explaining a particular point that has already been explained, especially now as we are dealing with the French Revolution in Grade 10 like, for instance, the divine rights of the King, I will explain to*

them that the divine rights of the King is whereby Louise was using his power in order to suppress those who were opposing him, and he would put them into prison without any fair trial, and I will explain what is meant by the divine rights of the King using Sesotho". In explaining this historical event, Mr Zee uses inter-sentential code-switching by using and switching both English and Sesotho sentences to explain and for learners to have an understanding of what he is explaining.

Another multilingual pedagogy that is used by History educators is Ubuntu translanguaging. One action-learning group member indicated that there are instances where there are new learners who do not have a Sesotho/Basotho background, and they cannot relatively speak and understand Sesotho. It is imperative that they are accommodated in class. Accommodating them is done by accepting their cultures and allowing them to express themselves in their languages, and their languages should be a resource that contributes to their academic performance. Action-learning group members showed that Ubuntu translanguaging is another multilingual pedagogy that they normally use during teaching and learning because Botshabelo area is growing. Thus, people with various cultural and linguistic backgrounds are part of the community and schooling system in Botshabelo. Mr Guma stated that, *"I allowed them to express themselves in Sesotho so that they may give the essence of their answer. I do not suppress them from expressing themselves only in English; the main purpose is to assess whether they understand the content. I even allow other learners to use their home languages, which can be isiZulu or isiXhosa, to explain their views in their languages"*. This practice is done because few learners do not speak Sesotho, and these learners also learn Sesotho because it is the only African language offered at the school.

Therefore, History educators in the action-learning group utilise various multilingual pedagogies, including translanguaging, code-switching, and Ubuntu translanguaging. These strategies help bridge language barriers, enhance comprehension, and support inclusive education. French (2019:24) supports this notion by indicating that multilingual pedagogies aim to assist the process of teaching and learning in such a way that

language should not be a barrier to the process of teaching and learning but an enabler of teaching and learning.

Theme 1: Language of teaching and learning of action learning group

This theme emerged in the action learning group meeting, which discussed the languages used by History educators during teaching and learning meetings. The discussion was initiated in preparation for answering the first secondary research question. Most of the action-learning group members use English as a language of teaching and learning and then incorporate Sesotho into their teaching. English is mainly used because that is what the CAPS document states, and the Sesotho is incorporated in instances where learners are challenged to understand the content or a particular word or concept. Mam Tsani indicated that she normally uses English and incorporates Sesotho where there are challenges, she indicated that: *“I usually use the topic that we are doing now, and they should differentiate between a colony, colonialism, and a colonial power. So, I always tell them that a colony is a country that is conquered, so they will just tell me that the colony is a country taken over by colonial power and this country is being colonised. That is where we explain colony as colonisation in all those ways. But then they explain it to me entirely in Sesotho, and then they understand it. They understand it better when they explain it in their language before they can explain it in English. But because when I explain it to them in English, they tend not to understand more.”*

Therefore, for learners to understand the content and concepts better, Sesotho should be incorporated. This sentiment was shared by most of the action-learning group members. Ntshangase and Bosch (2020:318) allude that the interdependence between first/home language and additional language of the learners should exist and equally be supported by educators through using multilingual pedagogies.

However, Mr Thobi indicated that sometimes he uses Sesotho to teach and then incorporate English. This is done because there is a challenge of some learners who fail to understand the content in English. Sometimes, it gets very frustrating for learners, thus, Mr Thobi uses Sesotho to teach and translates into English, thus, *“I explain it in their*

language, which is Sesotho; then as a teacher, I have a responsibility to translate it into English, then give it a proper context in the medium of instruction, which is English". This indicates that learners learn better in their first or home language than when they are subjected to learning in English, which is not their first/home language. Hlongwa *et al.* (2014:169) note that the use of an African language (isiZulu) as a language of teaching and learning enables learners to comprehend knowledge better, which makes learners not to struggle when the content is delivered in English. Thus, Mr Thobi added that, *"as a teacher, make sure that you find relevant examples to make them understand and explain it in their language so that they can understand it"*.

Mam Tlhaku uses both English and Sesotho. This is done when complex or abstract concepts are done. In most cases, learners do not understand concepts, so both English and Sesotho are used to explain the concepts for learners to understand. Mam Tlhaku expressed that, *"In most cases, you will interpret the concept to them first in English and Sesotho and then both for them to understand"*. Ntshangase and Bosch (2020:318) acknowledge this multilingual practice as translanguaging, where languages are used with fluidity with the purpose of conveying meaning. Therefore, the use of both languages assists in effective teaching. It is noteworthy that Sesotho plays a major role in bringing epistemic access to the content because, in cases where Sesotho is not used, learners cannot comprehend the content.

Mr Guma directed that English and Sesotho are the main languages that are spoken in the class. He allows learners who are not Basotho to express themselves in their own languages, which is an important component of the consideration of multilingualism in the class. Mr Guma that, *"I even allow other learners to use their home languages, it can be isiZulu or isiXhosa, to explain their views with their languages"*. Makalela (2016:191) notes that African languages that are brought into the classroom are an indication of interconnectedness and a reflection of 'I am because we are'. The use of isiZulu and isiXhosa in a classroom is an indication that language can be used as a resource that enables learning. This multilingual pedagogy is Ubuntu translanguaging, which allows educators to discover the interdependence of language systems with their fluid for

meaning purposes (Makalela, 2016:194). This is an indicator that when learners bring their languages in class, they serve as a resource for learning regardless of whether teaching is done in English or not, but their languages are equally imperative.

Theme 2: Multilingual pedagogies that were already used by History teachers

After the action learning group had explored the available literature review, they realised that educators had been using multilingual pedagogies, but they were unaware of them. Most of the action learning group members indicated that they have been using translanguaging in their teaching. Mr Guma indicated that he uses translanguaging during teaching and learning, even at home, which is his daily practice. The utilisation of two languages with fluidity makes one point that the used multilingual pedagogy is used in translanguaging. This is done during the process of teaching and learning and during class activities such as debates. This multilingual pedagogy assists learners to express themselves clearly and demonstrating their understanding of the content through translanguaging. Mr Guma further added that if he teaches only in English and dictates that learners should only express themselves in English, they tend not to understand the content, and therefore, teaching and learning is ineffective. Makalela (2016:187) notes that the usage of monolingualism perpetuates colonial ideology, whose aim was to build one nation with one language. Therefore, in a South African context, the perpetuation of one language is tantamount to the marginalisation of other languages. Other languages must be incorporated into the process of teaching and learning for effective learning.

Mam Tsani indicated that she uses translanguaging; however, her preferred multilingual pedagogy is code-switching, and the type of code-switching she normally uses is borrowing. Because the language of teaching and learning at the school is English, she teaches using English and then borrows words from Sesotho in cases where learners are struggling to understand a particular word in English.

She indicated that, *"I usually omit some other words and use their language that they are used to, the language that they understand because if I use a difficult language, they tend not to understand what I'm saying. Then they will not consider me. If they don't understand*

that word or if they don't understand something and its meaning, they will not even try to go further and learn more about what I was saying in class.

Thus, the usage of English alone does not help assist effective teaching and learning. Kiramba (2018:293) expresses those educators and learners in South Africa often view English as a barrier. The incorporation of Sesotho words during teaching and learning seemed to be helpful to Mam Tsani. She indicated that, *"If I am teaching about a slave, I would say to my kids, if you had lekgoba (slave) - someone you possess and do not consider a person"*. I would use English and then borrow from Sesotho and explain to them from the perspective of Sesotho by saying I know this is a slave, and a slave in your own language what is it (ke lekgoba). This indicates that this multilingual pedagogy is effective in the process of teaching and learning, as it taps the linguistic repertoires of learners.

Mr Thobi advanced that he still uses code-switching with inter-sentential as a type. This type of code-switching is when there is an interjection of a whole sentence from one language into the target language. Mr Thobi indicated he explains a particular concept in Sesotho and ensures that learners understand it. Later, he explains the same concept using the same sentence in English. This is done to ensure that knowledge is established before switching to the language of teaching and learning (English). Furthermore, this is done to ensure that language does not become a barrier to epistemic access. The notion of language as a right is being taken into consideration in such a way that linguistic injustices and inequalities are dismantled using the language that learners understand better. This is supported by Hult and Hornberger (2016:35), who indicate that language as a right seeks to address linguistically based injustices and inequalities.

Mr Mayor designated that as much as he uses translanguaging as a day-to-day multilingual pedagogy, he also takes into consideration learners who are not Basotho or understand Sesotho and that they equally bring their cultural and linguistic backgrounds into the classroom. He shared that, *"It is important that we incorporate all of them because of the background, environment, the language, culture, heritage, and everything that contribute to teaching and learning. Without considering those other aspects, then we are*

going to fail them". This notion seeks to promote diversity, inclusivity, multilingualism, and, more significantly, the ethic of care in the process of teaching and learning. This multilingual pedagogy used by Mr Mayor is what Makalela (2016:191) calls Ubuntu translanguaging, which is a shift from language divisions to complex repertoires that are fluid in day-to-day meaning. This multilingual pedagogy equally assists learners in having epistemic access through the integration of languages that are fluid for the purposes of establishing meaning.

Therefore, multilingual pedagogies that are used by History educators are as follows: 1, Translanguaging, which all educators use, 2, Code-switching, which is used by some educators, and 3, Ubuntu translanguaging, which is used by one educator. This observation explored multilingual pedagogies that are used by educators. This was reflected the experiences of History educators.

Responses to multilingual pedagogies that History educators can use to provide multilingual learners with access to History knowledge

The action-learning group indicated that the most effective multilingual pedagogy is translanguaging because of its ability to access and use two languages at the same time with fluidity for the purposes of conveying and making meaning (Baker, 2011:288).

Another multilingual pedagogy that was explored, which can be used by History educators to make use of learners' language as a resource for access to History knowledge is Ubuntu translanguaging. As indicated in the literature review, Ubuntu translanguaging focuses on cultural patterns and cross-language patterns with an ethic of care, kindness and interdependence amongst Africa languages (Makalela, 2016:187). Action-learning group members directed that Ubuntu translanguaging can be used as a multilingual pedagogy that accommodates learners who are not from dominant culture and language. It helps learners bring their linguistic repertoires into the classroom and uses their languages as a resource for learning. Furthermore, Ubuntu translanguaging promotes a notion of coexistence in the classroom in such a way that learners can interdepend and use each other's linguistic repertoires for epistemic access to History knowledge.

Therefore, the action-learning group indicated that Ubuntu translanguaging can be used by History educators as a resource to provide epistemic access to multilingual learners. Mr Zee argued that *“There is a Xhosa learner in my class, so I was trying to make her explain some things in Xhosa. However, it was a bit challenging for her because most things were written in English. So, I translated some of the things into Sesotho, and she translated into Xhosa. So, what I did was to ask the learners whether, besides Basotho learners, we had other tribes in class. Then, I found that a certain proportion in my class are Xhosa-speaking learners, so I decided to include isiXhosa to accommodate the Xhosa-speaking learners, and she was assisting with that, and she was willing to do so”*. Sefotho (2022:12) supports this view by indicating that when educators tap into their learners’ linguistic repertoires, there is better participation in the classroom and that practice can be associated with Ubuntu translanguaging.

Another multilingual pedagogy that History educators can use is code-switching. The action learning group indicated that History educators can use code-switching to cater to multilingual learners. One of the types of code-switching that History educators mostly use is borrowing when no word explains a particular concept or word in Sesotho or English. Therefore, one can use the word ‘slave’ and then borrow from Sesotho, which is *Lekgoba*, and in isiZulu, is *Isigqila*. This can be done to cater to multilingual learners during teaching and learning so that they may have access to historical knowledge. Mam Tlhaku supported this by stating that, *“I just borrow words here and there because some of the words it is a bit difficult to explain them in Sesotho, but I just borrow words here and there to make them understand which works for me perfectly”*. Sayfullaqizi and Muradovna (2024:530) note that the use of borrowing during teaching and learning enriches the lexical repertoire of learners and contributes to the development of linguistic versatility for purposes of epistemic access.

Another form of code-switching that can be effective in the History class is inter-sentential code-switching, which is an interjection of a whole sentence from one language to the target language. This can be done by formulating a sentence in English and then switching it to Sesotho or isiZulu for learners to understand what is being said. This

equally assists in providing multilingual learners with access to History knowledge. Therefore, code-switching is another multilingual pedagogy that can be used to provide multilingual learners with access to knowledge. Mr Zee stated that, *“Code switching was very effective in class because I gave learners the freedom to answer in Sesotho. Then after, I let them try to translate what they said in Sesotho into English”*. This is done by using sentences in both Sesotho and English to make meaning. Speakers can use inter-sentential code-switching for communication purposes, with the aim of organising and enhancing their speech and meaning by switching sentences between two languages (Kashi, 2018:163).

Theme 3: Multilingual pedagogies that were explored by teachers during the study

The action-learning group explored new relevant multilingual pedagogies to improve their practices and ensure that their teaching becomes more effective. After the reflection of Mr mayor on Ubuntu translanguaging, most educators felt that it is imperative to explore Ubuntu translanguaging. One educator who explored this multilingual pedagogy was Mr Zee, who aimed to incorporate learners who are not Basotho to bring their linguistic repertoires into the classroom and use their languages as a resource for learning. Mr Zee indicated that, *“There are others such as Ubuntu Translanguaging, as you indicated in order to accommodate other languages such as IsiXhosa”*.

This is an indication of an explored multilingual pedagogy, which resulted in effectiveness in terms of inclusivity, ethics of care, and the use of language as a resource for effective teaching. It is noteworthy that Mr Zee explored Ubuntu translanguaging after the reflection of Mr Mayor, who reflected on Ubuntu translanguaging during the action-learning group meetings. This was equally influenced by the research methodology used in this study, which was Participatory Action Learning and Action Research (PALAR). This research methodology allows action-learning group members to co-create knowledge, strategies, and practical results to benefit a target community. Wood (2019:8) supports this notion by remarking that PALAR focuses on resolving complex problems in professional spaces and communities through a collaborative and transformative process.

The action-learning group also explored multiliteracies pedagogy, which focuses on migrating from old traditional literacy to new literacies by acknowledging various ways of communication and making meaning (Cazden *et al.*, 1996:64). This was done by translating written sources from English into Sesotho to improve learners' understanding. However, challenges arose, such as the lack of History terminology in English but not in Sesotho. For example, the French Revolution terms letters de cachet, Tyranny, and Extravagant were difficult to translate. Additionally, finding word lists originating from History texts in Sesotho was challenging because there are no textbooks written in Sesotho. This led educators to explain terms rather than provide an equivalent in Sesotho. Using multiliteracies pedagogy is also challenging as history texts are written in English, not in Sesotho.

Mr Zee shared that, *I tried applying multiliteracies pedagogy, and the thing is I had to change a source written in English to Sesotho. Some of the challenges were that there are some concepts, for example, ltyrant and the letters de cachet .So, I was working with someone who deals with language, so he was helping me in terms of translating words from English in to Sesotho, for instance, letters De cachet, he said we can say its "lengolo la taelo" (letter of instruction) and in that way we are doing a shortcut because there are some concepts that appear in English but they are not there in Sesotho".* This is an indicator that the utilisation of multiliteracy pedagogy is challenging when it comes to Sesotho because there are no equivalents of some historical concepts in Sesotho. Rather, one will have to explain the concept. Therefore, there is a need to develop and use available terminologies in Sesotho to tap into this multiliteracy pedagogy.

Desai (2001:328) points out that African languages can have more currency if they are used during the process of teaching and learning on a daily basis. Thus, for this notion to take place, educators must explore multilingual pedagogies and use them for epistemic access. The school's language policy must equally promote the use of an African language for purposes of teaching and learning, which might contribute to increasing awareness of multilingual pedagogies (Desai, 2001:326). Van der Walt and Ruiters (2011: 88) reveal that multilingual education should be emphasised in the teacher training

programmes in institutions of higher learning in South Africa, given the diverse languages in South Africa that may assist in making awareness of multilingual pedagogies and the need for educators to explore and use them in various disciplines. Therefore, more multilingual pedagogies can be explored and used during teaching and learning.

The exploration of multilingual pedagogies will equally assist in responding to the social justice issues where, currently, learners are subjected to English as a language of teaching and learning in terms of the policy. Social justice education as a pedagogy was viewed as an umbrella approach because it seeks to bring linguistic liberty to speakers of African languages. Historically, their languages were marginalised, and equally, they were not used as languages of teaching and learning or as languages that can be used as languages of teaching and learning. Therefore, the action-learning group indicated that multilingual pedagogies that can be used to teach History in a multilingual context to multilingual learners are translanguaging, Ubuntu translanguaging, and code-switching. These strategies leverage learners' linguistic resources to provide equitable access to knowledge of History.

Cycle 3

The purpose of Cycle 3 is to respond to Research Question 3 about teaching and learning strategies that History educators can use to incorporate Sesotho into teaching History through the medium of English. This research question is related to this study because it investigated relevant teaching and learning strategies that can be aligned or incorporated with relevant multilingual pedagogies for effective teaching and learning. In this cycle, there were two action-learning group meetings where educators reflected on their teaching as part of data generation. The meetings were transcribed, and data was presented and analysed in this cycle.

Responses to additional and learning strategies that History educators can use to incorporate Sesotho into teaching History through the medium of English

The action-learning group discussed the teaching and learning strategies that they normally use during teaching and learning. It was done to understand teaching and

learning strategies used by History educators before exploring teaching and learning strategies that History educators can use to incorporate Sesotho in the teaching of History through the medium of English. Most of the action-learning group members mainly use a teacher-centred approach/direct instruction. Another strategy that they use is group-learning strategy, where they group learners according to their academic abilities. Then, the language that learners use is mainly Sesotho during their discussion or group work, and then English is incorporated. Mam Tlhaku stated that, *“I prefer grouping my learners according to the levels. Basically, to work in groups according to their academic performance so that I can work with the ones on the borderline. Then, I know the strong learners will push themselves”*. Padaste et al. (2015:47) specified that the normal way of teaching is the teacher-centred strategy or direct instruction, but the group learning approach helps with peer learning.

One of the action-learning group members indicated that she uses role-play. She uses this strategy to give learners an experience of the context and condition of the topic she taught (French Revolution). The language that learners use during role-play is English; however, she keeps explaining to learners in Sesotho what is being said where learners do not understand. Mam Tsani opined that, *“I usually do role-play. For example, with this topic, I'll say this is the community of France. These are the rich people. These are the people who are in the middle, and then these are the people who are in the majority who do not have money but then they must pay tax. Then, with role playing, they strictly use their own language so that other learners who don't understand the content can understand the content, and then afterwards, we will apply, or I'll try to explain everything in English”*.

Another strategy that is used by most History educators is debated. It is indicated that debates assist learners in grasping the essence of the content and enriching their knowledge so that they may understand the content better. Zare and Othman (2015:160) support this notion by indicating that debates can and should be used in classrooms because they assist learners to comprehend the subject matter and develop critical thinking skills and the ability to analyse and synthesize information. Therefore, the

languages used during debates are English and Sesotho. Sesotho is incorporated because most learners are not able to articulate their points vividly or clearly in English; as such, they are allowed to put their points or arguments across in Sesotho. The topics that are normally used for debates are the French Revolution and the Transformation of Southern Africa (African Kingdoms). Mam Tlhaku stated, *“We are doing different cultures in terms of Moshoeshoe, the Basotho etc.”* Also, Mam Tsani directed that, *“French Revolution were talking about taxation and division of society”*.

Lastly, another strategy used by one of the action-learning group members is teaching through videos. This educator plays English documentaries, and then the educator will pause the video and explain a particular point made in Sesotho for learners' better understanding. Brame (2015) alludes that the use of videos during teaching and learning has gradually become important in addressing the needs of learners. However, videos that are mainly in English might be a problem for learners who are not first/home language speakers of English (Alabsi, 2020:1191). Therefore, there is a need to cater for these learners by adding or using subtitles. Park and Jung (2016:81) note that most learners who are not first/home language speakers of English prefer to watch videos with subtitles because it supports understanding of the content and develops their vocabulary. The use of videos with subtitles develops learners' listening comprehension and supports them in learning their own language or learning a new language (Alabsi, 2020:1193). There is a need to develop and use subtitles in Sesotho to accommodate Basotho learners for epistemic access. This can be done by using the YouTube App for subtitles and other related subtitle Apps. Hefer (2011:223) supports this notion by indicating that Sesotho L1 speakers understand Sesotho subtitles better than English subtitles, which makes them understand the content better.

Those are teaching and learning strategies that History educators use to incorporate Sesotho in their teaching through the medium of English. Therefore, they identified teaching and learning strategies that History educators can use to incorporate Sesotho in the teaching of History through the medium of English. These teaching and learning

strategies were identified through the literature review and further explored by the History educators.

The action-learning group explored the **content-based language development strategy**, and all of them agreed that they use the content-based language development strategy daily. Schleppegrell, Achugar and Oteíza (2004:67) argue that content-based language development attempts to combine the use of language with content learning, suggesting that educators can construct learners' knowledge of concepts in subject matter while developing language competency. Thus, in the case of this study, educators need to incorporate the use of Sesotho into their teaching to develop an understanding of the content while tapping into the linguistic repertoires of Basotho learners and developing their language competency.

Educators indicated that while they teach content (History), they equally work on language aspects such as sentence construction and learning new words and concepts, which contributes to vocabulary development and comprehension. One educator highlighted that this is mostly done during class debates and normal teaching and learning through direct instruction. Furthermore, another educator indicated that a content-based language development strategy also assists in breaking down the content and later consolidating the content so that learners may understand the content better. Mr Guma revealed that, *"I use content based, I think. This is what we use. I think we engaged in content-based approaches because we always check on the language, both English and Sesotho, that they use. We always check on the sentence construction. We check on if they have debates."* The incorporation of Sesotho during debates and direct instruction teaching plays a major role in assisting learners with epistemic access to History knowledge. Therefore, the exploration of Sesotho terminologies is significant in using teaching and learning strategies because it seeks to develop Sesotho vocabulary and language competency of learners, which will attempt to make them understand the content better.

Another teaching and learning strategy that was explored and mostly used by History educators is the **enquiry-based learning strategy**. Enquiry-based learning strategy is suitable to be used in cases where learners need to learn from each other, while they have the liberty to use their own linguistic repertoires (Walsh & Dalton, 2021:364). The action-learning group specified that all of them use this strategy because of the nature of the subject (History) and the fact that there is an enquiry-based assessment that they must give learners in terms of the History CAPS and the annual assessment plan.

One member of the action-learning group revealed that this learning strategy requires learners to find knowledge and information themselves without any assistance from the educator. Thus, part of the process of finding knowledge and information is the language part, which requires learners to collect knowledge from various sources, such as written and oral sources, which require some level of competence from learners. Mr Guma acknowledged that, *“an enquiry-based learning strategy, and now with this one, for example, in Grades 10, 11 and 12 Term Two, this is where we hand out research assignments. Learners need to find their own knowledge without the actual or prior knowledge from the educator. Now, this strategy is very difficult for learners because they have to self-study. They have to research. They must find the information; this helps them enhance their research skills.* Rone (2008:237) alludes that the enquiry-based learning suggests that learning takes place in the form of seeking information through questioning the past in a case. History allows investigations and critical analysis of the past. Pellegrino and Kilday (2013:3) point out that the following dimensions should make inquiry-based learning strategy in History:

1. Planning and development of questions
2. Application of content-based concepts and tools
3. Collection and evaluation of available evidence and,
4. Collaboration and communication amongst learners.

Therefore, it is imperative that learners communicate and investigate in the language that they understand for purposes of better comprehension. Sometimes, they interview elders who are not proficient in English and only speak Sesotho. It is then the responsibility of learners to collect the knowledge and information in Sesotho and present it in English. The action-learning group indicated that the enquiry-based learning strategy is very effective in incorporating Sesotho into the teaching of History.

Furthermore, it was indicated in the action-learning group that **project-based learning strategy** is similar to enquiry-based learning strategy given the nature of the subject (History). The action-learning group noted that the project-based learning strategy can be done the same way the enquiry-based learning strategy is executed because projects in History are mostly enquiry-based. Mr Guma confirmed that, *“I have also used a project-based learning strategy. It is quite similar to an enquiry-based learning strategy; just that in project-based learning, educators will give learners a certain knowledge, maybe Soweto uprising. We will be giving them prior knowledge about the Soweto uprising and then the rest. It is their job to find more information about what really happened or what really led to the Soweto uprising”*. Therefore, what is more important about the learner-centred approach is that it can be done individually or as a group. By so doing, it will give learners the liberty to conduct the project using their languages as they collect information and knowledge relating to their project.

Lim, Jawawi, Jaidin and Roslan (2023:73) suggest that a project-based learning strategy is a good teaching and learning strategy that makes learning fun and equally improves and develops 21st century skills of learners in a History classroom. Moreover, it is noted that History learners find difficulties with expressing their writing and understanding some History topics; thus, a project-based learning strategy assists these learners in finding liberty in learning and understanding History through investigations conducted using their own languages (Lim et al., 2023:73). Even though their project must be written in English, the process of collecting knowledge and information is done through Sesotho for them to understand what they are doing while they learn in the process.

Moreover, the action-learning group members were unable to explore the **experimental learning strategy**. This strategy relates to the experimental learning strategy where learners are aroused from being passive listeners to active respondents during debates (Hawtrey, 2007:144). Some members did not understand it, and others thought that this teaching and learning strategy was only applicable to natural science-related subjects, not History. However, one member of the activity learning group explored this strategy and was advised that it is also helpful in teaching history. He first drew from the literature review, which indicates that experimental learning takes place when the learner is roused from the role of being a passive listener to an active respondent during the process of teaching and learning (Hawtrey, 2007:144). Therefore, teaching and learning depends on the language in the form of verbal or text. When learners are given an opportunity to tap into their linguistic repertoires, it is easier for them to construct historical meaning and access knowledge of History (Achugar, 2009:43). Furthermore, for effective teaching and learning to take place, learners need to move from being passive listener to active respondents.

Mr Guma claimed that *“I did use experimental learning strategy, without being aware that I was using it until now, whereby I classified afternoon studies into two groups. The first group was for those who supported the communism, and the second group was for those who supported capitalism. I asked them which ideology is more valuable when it comes to the economy of the state or which ideology can be beneficial to the people if they were to use it now. This is when these learners actually had to engage themselves in the learning experience, and they had to take roles, and at that moment, I was just a facilitator”*.

This strategy works when learners are very passive, and it helps make learners active respondents during class debates and discussions on the content. During the process of being active respondents, learners use their home language (Sesotho) and blend it with English during class discussions and debates. Thus, when the learners are active respondents, the educator can assess whether they understand the content or where there are challenges that the educator must focus on. Most of the action-learning group

members then became aware of what the experimental learning strategy was all about and learned from their fellow action-learning group members.

The discussion of the action-learning group has always indicated that the overall teaching and learning strategy that should be used more often is the **creation of learner-centred classrooms or learning settings for effective learner linguistic and content output significance**. This strategy focuses on enabling educators to assist struggling learners and leverage their home language (Sesotho) so that learners can access new knowledge through verbal and written language. All members of the action learning group use this strategy; they incorporate Sesotho in their teaching in cases where learners are unable to understand the content in English. This is done by standing in front of the class and explaining a challenging aspect of the content in Sesotho or employing attending learners individually to explain a challenging aspect of the content in Sesotho for purposes of epistemic access to History content. The inclusion of Sesotho History terminology and concepts will be of assistance when implementing this strategy.

Theme 1: Relevant Teaching and Learning Strategies to Incorporate Sesotho in the Teaching of History

Relevant teaching and learning strategies have been explored and used by history educators. These teaching and learning strategies include a **content-based language development learning strategy**, which all the action-learning group members use. This strategy focuses more on the learning of new phenomena and concepts to ensure that learners understand the content better (Garcia & Sylvan, 2011:396). It is noted that the languages that are used in History are more abstract and difficult to understand; hence, all action learning group members opt to use this strategy on a day-to-day basis.

Mr Guma indicated that, *“I use content based. This is what we use. I think we engaged in a content-based language development strategy because we always check on the language that they use. We always check on the sentence construction”*. Therefore, in addressing the identified problem, which is the challenging language in History, this

strategy does assist in ensuring that Educators can give linguistic support to learners to enable access to History knowledge.

Another explored teaching and learning strategy that History educators can use to incorporate Sesotho through the medium of English is the **enquiry-based learning** strategy, which is where learners are active in the construction of their episteme with the aim of problem-solving and exploring new knowledge (Padaste *et al.*, 2015:47). History educators use this strategy because there are assignments done to develop a skill of enquiry and research as learners are given this activity to construct and explore new knowledge. During this process, learners are allowed to use their languages when enquiring and exploring new knowledge through interviews with the elderly and other important people in their communities. However, the challenge will be to present their enquiry or research in English while they collect the knowledge in Sesotho. One educator indicated that the use of Sesotho becomes a challenge because learners gather knowledge in Sesotho and are expected to present the knowledge in English; thus, some omissions occur because of that.

Mr Mayor showed that, *“I still find it very difficult to include Sesotho and everything because normally with this topic, it requires that if learners go back to the community, it needs those adults who can help them with the information. That is where they get help from people in townships, and manily it happens if the information has an interview that requires a learner to ask questions as to what happened in 1976, what happened in the 1970s and the 1960s. How come that in South Africa, all these other political parties were banned? And that Steve Biko managed to bring that consciousness movement and everything. So, it goes back to their own language because, in the location, people who understand the History of that time during the 1970s are now grannies or maybe people who are in their late 50s or 60s. At that time, majority of them were not educated. When a learner goes to them for research, it becomes difficult for the old person to help the learner. So, it requires that whatever question we have let us translate them to Sesotho so that it will be easier to get help from the older people or if a learner is struggling in class that what we will do as well”*.

This view indicates that it is equally important that learners are given the liberty to express and present their work in their language because the process of translating might require more work from the educator and the learners. However, if there were a possibility that learners could present their work in their language, that would be a true reflection of their work, which will not be distorted due to language.

The action-learning group felt that the enquiry-based learning strategy and project-based strategy are the same' in the case of History. **A project-based learning strategy** is a constructivist approach that is learner-centred' where learners are actively involved in the creation of discovering and sharing of new knowledge and social interactions amongst learners (Kokotsaki *et al.*, 2016:267).

Mr Guma shared that, *“I have also used a project-based learning strategy. It is quite similar to an enquiry-based learning strategy; just that in project-based learning, educators will give learners a certain knowledge, maybe Soweto uprising. We will be giving them prior knowledge about the Soweto uprising and then the rest. It is their job to find more information about what really happened or what really led to the Soweto uprising. Now in a project-based assignment, you as the educator, your job is just to guide them. For example, I will also use the project again; they'll be handing out the project, maybe I give them a few a month and two weeks when they will be busy with their project. Each week they have to come back and reflect, but want to say Sir I've read so far and what do you think? Is it still, ok? Are my findings relevant to the key questions? I have used these two strategies”*.

Therefore, even in this strategy, learners are permitted to use their languages to work and collaborate on the project. However, the presentation of their work is in English, which still excludes their language (Sesotho).

The last teaching and learning strategy that is used to incorporate Sesotho in the teaching of History through English medium is the Experimental-based learning strategy. Most of the action-learning group members did not explore this teaching and learning strategy because they could not understand. Others lacked interest in it. However, one educator

explored this strategy and realised that it was working for him. **Experimental learning strategy** is the incorporation of active learning opportunities into the subject matter, and it takes learners from passive to active learning. It also allows learners to express their views and opinions on the topic or subject matter (Hawtrey, 2007:144).

Mr Guma indicated that, *“I once practised experimental learning strategy until I had to look into it because it also says or it can also be used alongside a project-based Learning I Term1, the origins of the Cold War, whereby we were talking about capitalism as ideological communism. I did use experimental learning without being aware that I was using it until now, whereby I did afternoon studies and classified them into two groups. The first group was for those who supported the ideology of communism, and the second group was for those who supported the ideology of capitalism. I asked them which ideology is more valuable when it comes to the economy of the state or which ideology can be beneficial to the people if they were to use it now. This is when these learners actually had to engage themselves in the learning experience, and they had to take roles, and at that moment, I was just a facilitator”*.

This strategy allows learners to move from passive to active respondents during teaching and learning; learners are able to express their views in their own languages and give a position that they think is ideal and that takes place in the language that they understand better.

Mr Guma further asserted that, *“They are always translanguaging. They always use their own language because, at some point, our learners will always use their own language, because at first, they are shy because English is not their mother tongue. So, they will always say, Sir, can we try it in Sesotho and then when you say okay, go ahead in Sesotho, then we will translate it later to English, or maybe when they answer in Sesotho, then I say try to translate it into English”*.

This indicates that English is problematic to learners because they are not comfortable expressing themselves in English. Otherwise, they become passive, which is not good for learning. However, if they are allowed to use their own language, it becomes easier

for them to be active and participate in class activities. After the presentation of this view and strategy, other educators started to see and learn how this strategy works and acknowledged that they also need to explore it.

Mr Mayor indicated that, *“Yes, Meneer, I think experimental is good. With the information that Mr Guma has just presented now, it became an eye-opener. I think experimental can still be used effectively. So, I think, with that information, Mr Guma, I'm going to try and use it and see how far I can go with this journey of teaching History”*.

The sharing of this strategy contributed to the learning of action-learning group members to capacitate themselves so that they can improve their instruction strategies with the incorporation of Sesotho in their teaching of History. Furthermore, this was an indicator of one of the objectives of the research methodology that was used in this study, which sought to resolve complex problems in professional spaces and communities through a collaborative and transformation process (PALAR) (Wood, 2019:8).

These multilingual pedagogies seek to **create learner-centred classrooms or learning settings to increase learner access to linguistic and content knowledge**. Such a classroom enables learners' linguistic repertoire to be used as learning resources during teaching and learning. Equally, learners who are struggling linguistically are given leverage to capitalise on their home languages to learn (Garcia & Sylvan, 2011:396).

4.5 CONCLUSION

In this chapter, data was generated, presented, analysis and interpreted. Data generated specify that action-learning group members have considered the language matter in their teaching and measured the fact that language is a barrier to effective learning. They engaged in the use of different languages and multilingual pedagogies. However, they were unaware of multilingual pedagogies and teaching and learning strategies that can be used to incorporate Sesotho into their teaching of History. This chapter further revealed that there is a need for the development of History texts in Sesotho, which will assist educators and learners in incorporating Sesotho into the teaching of History through the English medium. These challenges suggest that there is an urgent need to

develop and support African languages in education. The study further identified and explored relevant multilingual pedagogies and teaching and learning strategies that can be used to incorporate Sesotho into the teaching of History through the medium of English.

CHAPTER 5 SUMMARY OF THE FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION AND RESEARCH QUESTIONS

The previous two chapters have outlined the study methodology, data generation and analysis. This chapter provides a summary of the entire study, which attempts to outline some conclusions and recommendations in identified areas which need attention and intervention. Furthermore, this chapter attempts to indicate possible future research areas. The purpose of this chapter is to give a summary of the results of the study.

The problem that instigated the need for this study was the use of complex and dense language used in History, which made it difficult for learners to comprehend the content and for educators to teach History effectively. Moreover, due to the historical marginalisation of African languages, there is a need to equally use and incorporate African languages (Sesotho) in the teaching of academic subject matters. Therefore, this study looked at incorporating Sesotho into the teaching of History through the medium of English.

The study adopted Mezirow's transformational learning theory, as it is a theoretical framework that seeks to make meaning through experiences and critical reflections with the purpose of improving practices. PALAR was used as a research methodology; knowledge was generated through three cycles. PALAR focuses on the collaboration of members of an action-learning group to resolve problems in professional spaces and in the community. The primary research question is: How can Sesotho be incorporated into the teaching of Grade 10 History through the medium of English? The secondary research questions are:

1. What strategies are currently utilised by History educators to tap into Sesotho learners' language repertoires?

2. What multilingual pedagogies can be used by History educators to utilise language as a resource to provide multilingual learners with access to History knowledge?
3. What specific instructional strategies can be implemented to effectively incorporate Sesotho in History lessons taught in English?

CYCLE 1

Theme 1: Views on the role of language in education by multilingual educators

During Cycle 1, language portraits were used to determine the linguistic repertoires of educators and to create awareness among the action group members of the functions and purposes of multiple languages in learning. All educators in this study understand Sesotho and use Sesotho on a daily basis to communicate with learners and promote better teaching and learning. Equally, all the educators acknowledged that English is imperative in teaching and learning but that the sole use of English becomes a barrier to learning. Other African languages, such as Setswana, isiZulu, and isiXhosa, are used minimally by educators because they are not the first speakers of these languages, and they teach in a Sesotho-dominated area. Afrikaans, which has international origin, is a language that some educators are willing to learn, and others see it as a tool that was used by an oppressive apartheid regime. This finding relates to the research question in such a way that it seeks to find languages that action-learning group members speak. It was done by using language portraits as a tool to indicate their languages and the value that comes with those languages. Busch (2018:1) argues that language portraits display linguistic repertoire using a body silhouette; this method has been utilised as a research tool for over 30 years for purposes of multilingualism awareness. Moreover, this activity tapped into Mezirow's (1997; 2008) Transformative Learning Theory by assisting educators to critically reflect on how they relate with the languages and how these languages influence their communication and teaching.

Theme 2: Taking ownership of professional development and teachers' roles as agents of change

During session two, the action-learning group agreed on the study's objectives and roles. However, concerns about implementation and the need for a decolonial stance were clarified. The group agreed on the study's direction and each member's role. The study's decolonial stance was also discussed, and the group agreed to use decolonial theories as a framework. The study's decolonial stance was emphasised. Participatory action learning and action research (PALAR) guided the ethical considerations during the study, including respect for persons, welfare, justice, and community (Wood, 2019). This process influenced the action-learning group to uphold ethical considerations, ensuring respect for all participants, avoiding oppression, and maximising participation by the group members. This process influenced the study's ethical approach. The study aims to empower educators to effectively utilise learners' linguistic repertoires and provide access to history knowledge, recognising that they take ownership of this process rather than waiting for policy changes.

5.1.1 CYCLE 2

Theme 1: Language of teaching and learning of action learning group

The action-learning group discussed the languages used by History educators during teaching and learning meetings. Most of them use English, as per the CAPS document, and incorporate Sesotho when learners struggle to understand content or concepts. Therefore, an action-learning group supports the inclusion of Sesotho in learning content, emphasising the interdependence between learners' first and additional languages and the use of multilingual pedagogies. This is aligned with Ntshangase and Bosch (2020:318) who suggest that educators should promote the interdependence between learners' first and additional languages through multilingual pedagogies.

Theme 2: Multilingual pedagogies that were already used by History teachers.

The research cycle focused on understanding multilingual pedagogies used by History educators to understand Sesotho learners' language repertoires. Most educators were unaware of these pedagogies, but a discussion of the literature review, together with critical reflections of their own experiences helped them explore relevant strategies. This is aligned with Mezirow's Transformative Learning Theory which emphasises the importance of critical reflections and experience to improve learning and practice in a professional space (Calleja, 2014:119).

The most common multilingual pedagogies used were translanguaging, Ubuntu translanguaging, and code-switching (intersentential and borrowing). These pedagogies are used because most educators use both English and Sesotho for instruction. The study aimed to help educators explore and use these pedagogies effectively. The use of Sesotho in History teaching enhances learners' understanding by utilising their linguistic repertoires for epistemic access. This research question highlights the importance of multilingual pedagogies in providing learners with access to knowledge of History. Achugar and Carpenter (2012) emphasise the need for educators to recognise and acknowledge cultural backgrounds and languages brought by learners in the classroom. They suggest that utilising various multilingual pedagogies can improve knowledge production and epistemic access for learners.

Theme 3: Multilingual pedagogies that were explored by teachers during the study.

The research question explores multilingual pedagogies for History educators to use language as a resource for multilingual learners. The action-learning group found translanguaging, Ubuntu translanguaging, and code-switching to be effective methods. They found that these pedagogies are more effective when incorporating Sesotho for epistemic access, as per their observations and reflections. These pedagogies can be used effectively in teaching History. The action-learning group did not explore multilingual pedagogy, such as integrated didactic and inter-comprehension approaches, due to

difficulty in understanding them. Multi-literacy pedagogy was equally explored and implemented, but there were no history textbooks, written sources, or materials written in African languages, particularly Sesotho. This presents a challenge for educators to use multi-literacy pedagogies. Some educators attempted to use multi-literacy by translating English-language sources into Sesotho but faced difficulties due to the lack of terminologies in Sesotho.

However, educators believe that if terminologies are made available in African languages to define concepts like *letters de cachet*, it may be possible to utilise multi-literacy pedagogy in teaching History. There was a general view that social justice education as a pedagogy should be an umbrella pedagogy in terms of incorporation of Sesotho into the teaching of History to give epistemic access to learners and move away from a subjective view that learning can only take place through English or Afrikaans. These multilingual pedagogies are implemented through teaching and learning strategies that are used and adopted by educators.

The research explores multilingual pedagogies for History educators to enhance learning efficiency. Educators identified various pedagogies and challenges they faced while exploring them. The main goal of multilingual pedagogies is to provide multilingual learners with access to knowledge of History. Proper exploration and implementation of these pedagogies are crucial for effective teaching and learning, as they can increase efficiency in teaching and learning (Haukås, 2015:13). This phase of the study shows the relevance and significance of Mezirow's Transformational Learning Theory (Mezirow, 1997:9) as educators tapped into transformative learning by exploring multilingual pedagogies that are working and not working for the teaching of History through experience and critical reflection. This transformative learning assisted educators to find answers to the problems they faced in their own classrooms.

Moreover, Mavuru and Ramnarain (2020:2489) suggest that educators who limited African language vocabulary can hinder teaching and learning processes, potentially

leading to misunderstandings. They emphasise the importance of exploring multilingual pedagogies for epistemic access, but these should be properly implemented.

The study reveals that educators have explored and implemented some multilingual pedagogies, but some have been excluded due to a lack of interest. Ineffective implementation could lead to inefficiency in teaching and learning. Additionally, the lack of vocabulary in African languages is a significant issue, emphasising the need for educators to develop their vocabulary to help learners tap into their linguistic repertoires.

5.1.2 CYCLE 3

Theme 1: Relevant Teaching and Learning Strategies to Incorporate Sesotho in the Teaching of History.

The third research question explores teaching and learning strategies for History educators to incorporate Sesotho into English-medium teaching. The teachers use a teacher-centred approach, incorporating both English and Sesotho languages. Multilingual pedagogies are employed, including group work, to facilitate learning in both languages. This approach helps learners who do not understand English to understand the content. Multilingual pedagogies like translanguaging and code-switching are also employed. There is the use of role plays, which can be done in Sesotho and English, and documentaries that are mainly in English, and the educator explains them in Sesotho for learners to understand.

The content-based language development strategy is a widely used teaching and learning strategy in History and is aimed at improving learners' language skills and vocabulary. This strategy is used daily due to the complexity of History and is particularly useful for teaching Sesotho, a language spoken by many who are not proficient in English. Enquiry-based learning, on the other hand, involves learners making enquiries about a specific historical event, often conducted in Sesotho, allowing for discussions in both Sesotho and English. The project-based learning strategy involves collaboration among learners and educator assistance in both Sesotho and English languages. This learner-

centred approach allows students to engage in language use, often using translanguaging and code-switching (Kokotsaki, Menzies & Wiggins, 2016:267). This approach is similar to project-based learning, allowing students to actively participate in language learning and enhance their language skills.

The experimental learning strategy can enhance the active participation of learners in teaching and learning, especially in the context of History content. This approach allows learners to use their home languages to express their views, making them more active respondents to the content. This strategy aids educators in being more effective in teaching and incorporating multilingual pedagogies.

Multilingual pedagogies are effective when used in learner-centred classrooms, allowing for effective linguistic and content output. History educators often use this strategy to enable linguistic repertoire during teaching and learning. However, the History CAPS document only uses English and Afrikaans as official languages. This research question aims to address how multilingual pedagogies are integrated into teaching and learning strategies to provide learners with access to knowledge of History. This approach addresses the research question by addressing the need for effective multilingual pedagogy implementation. Achugar (2009:50) emphasises the importance of identifying relevant multilingual pedagogies in education to establish a relationship with learners, respond to linguistic and cultural differences, and achieve learning opportunities. Therefore, incorporating multilingual pedagogies in teaching strategies is crucial for learners' epistemic access.

5.2 SUMMARY OF FINDINGS

The findings during the action-learning group meetings with History educators are:

- History educators acknowledge the fact that History as a discipline uses very complex and dense English, which makes it difficult for learners to understand.
- Educators were unaware of the term, multilingual pedagogies, but they have been using some of the multilingual pedagogies. However, some pedagogies

were new to them, and they had to take responsibility and ownership of the study for their professional development in this area of teaching.

- The action-learning group meetings in this study allowed space for educators to explore multilingual pedagogies and, use them, and reflect on their effectiveness in their own classes. Translanguaging, code-switching and Ubuntu translanguaging were multilingual pedagogies that were explored, preferred and used by History educators.
- In their exploration of different pedagogies and approaches, History indicated challenges in implementing and effectively utilising certain approaches, such as integrated didactic approaches and inter-comprehension approaches. Educators struggled with these multilingual approaches because they were difficult for educators to understand, and their application in the History classroom was unclear. Another approach that was problematic was multi-literacies pedagogy, which was easy to define but difficult to apply in the History classroom because there are no written History texts related to the curriculum written in Sesotho. Equally, it is even difficult to translate written texts or sources into Sesotho because of the lack of terminologies that are relevant to the subject matter or context. Sibeko (2023:128) notes that SADiLaR (South Africa Centre for Digital Language Resources) uses gold standard corpora to develop Sesotho terminologies and digitalise those terminologies. This is done to develop Sesotho linguistic resources. Therefore, with this progress, the situation might change in the future.
- The teaching and learning strategies that are explored, preferred and used by History educators are content-based language development learning strategies, enquiry-based learning and project-based learning strategy. Most of the educators did not understand the experimental learning strategy; it was only understood and used by one educator who also assisted others in understanding it. Educators, therefore, learnt from one another by reflecting on and collaborating in this project (Mezirow, 1997:9)

- The incorporation of Sesotho into History teaching through the utilisation of multilingual pedagogies and relevant teaching and learning strategies assists educators to teach more effectively and ensures that there is epistemic access to learners who are not first or home language speakers of English.

5.3 LIMITATIONS OF THE STUDY

This section highlights the challenges that we experienced during the study. There were only 6 participants in the study, so the findings are limited to a small group of History educators in a specific region in South Africa. These findings can, therefore, not be generalised. Data generation throughout the cycles was done in 10 sessions, which provided limited time for educators to apply and assess different pedagogies and approaches. There were some action-learning group sessions where a member was absent and that might have limited the study because their contributions to that session could not be incorporated into the study. The action-learning group was male-dominated because there are fewer females who teach History in Botshabelo, which might have limited the study in such a way that one gender dominates and there is no balance. Akane, Ademuson and Shittu (2020:100) note that researchers sometimes have difficulties arranging interviews or action learning sessions, and other participants are unavailable. Researchers need to report these difficulties to safeguard the credibility of the research because these difficulties are not their fault.

5.4 RECOMMENDATIONS

The suggested recommendations are based on the findings of this study.

- Noting that English as a language of teaching and learning is problematic in such a way that it becomes a barrier to epistemic access. Educators must be allowed by school language policies to use Sesotho to teach to ensure that learners comprehend the content.
- History educators should be trained and exposed to multilingual pedagogies and the importance of using these multilingual pedagogies during teaching and learning. This can be done by using PALAR as a methodology to

capacitate educators because it is essential to allow participants to work together to solve real-life problems, with the primary goal of bringing about change (Wood, 2019:5).

- Translanguaging, Code-switching and Ubuntu translanguaging should be recognised as primary resources that may promote effective teaching with the aim of bringing learners' linguistic repertoires for epistemic access.
- There should be development, exploration and implementation of other relevant multilingual pedagogies that may assist educators in teaching effectively.
- Written history material in African languages (Sesotho) should be developed in order for both educators and learners to access and use it during teaching and learning. This may assist in clarifying difficult or unfamiliar History concepts that are challenging and provide examples for better understanding.
- The development of Sesotho terminologies for History is also important because it will assist educators and learners in having Sesotho-History terms and equally develop the vocabulary of History terms in Sesotho.
- History CAPS document should promote the usage of multilingual pedagogies and the usage of Sesotho and African languages as languages of teaching and learning. This may assist in giving educators confidence and comfort in tapping into the linguistic repertoires of learners for epistemic access purposes.

Incorporating Sesotho to teach **HISTORY**



Figure 5.1 Infographic on relevant multilingual pedagogies to teach History

5.5 SUGGESTIONS FOR FURTHER RESEARCH

This study only used six History educators who were part of the action-learning group, and all educators came from six different schools in Botshabelo, Free State Province. A larger data sample would assist in getting more ideas on the exploration of incorporating Sesotho into History teaching using English as a medium of instruction. The scope should be extended to all areas where Sesotho is spoken as a first/home language and taught in schools. These areas are Free State Province, South of Gauteng, West of Kwa Zulu-natal, North of Eastern Cape and South of North-West. This may give a more prolonged, detailed and comprehensive view of how Sesotho can be incorporated into History

teaching by using English as a medium. Therefore, PALAR will be a good research methodology to be used because it focuses on the relationships between individuals, social environment, local knowledge values, and languages, with the goal of increasing critical consciousness and enhancing people's capabilities for the common good (Wood, 2019:4).

Furthermore, Mother Tongue Based Bilingual Education (MTbBE) was first implemented in 2025 in the formal school when this study was finalised. The findings of this study can inform the implementation of this policy in Sesotho schools and similar participatory research can be done with teachers from other school subjects.

5.6 CONCLUSION

The language of teaching and learning is important in the process of teaching content-based subjects like History because History uses English, which is very complex for people (learners) who are not first/home language speakers of English. The incorporation of African languages (Sesotho) is of paramount importance in ensuring that there is effective teaching that aims to enable epistemic access for learners through the usage of their home language.

It is significant for educators to tap into the linguistic repertoires of learners to ensure that teaching and learning is effective. This study attempted to show that the utilisation of multilingual pedagogies is important in unlocking effective teaching and learning by incorporating the first/home language of learners during teaching and learning. It is important that schools align their language policies with the learners' needs because most schools are only subjected to English as a language of teaching and learning, and that might disadvantage effective teaching and learning.

This study attempted to show that Sesotho and English can be used in teaching subject matters like History, and that makes teaching and learning easier for both educators and learners. The use of multilingual pedagogies like translanguaging, Ubuntu translanguaging, and code-switching is relevant to teaching History effectively. The usage

of these multilingual pedagogies should also be aligned with teaching and learning strategies that complement the incorporation of multilingual pedagogies for effective teaching. Although there are some multilingual pedagogies like the multi-literacies' pedagogy, which can be used in History teaching, that cannot be achieved because of a lack of materials in African languages on History and terminology.

It is indicated in the above that educators were unaware of multilingual pedagogies. It is clear that more needs to be done to ensure that there is awareness in terms of multilingual pedagogies and how one may use these multilingual pedagogies. Equally so, these multilingual pedagogies should be aligned with relevant teaching and learning strategies. Thus, there should be interventions on how History educators can be capacitated to be able to incorporate Sesotho and African languages by making use of multilingual pedagogies in an attempt to ensure that language does not become a barrier to epistemic access.

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ADDENDA

Addendum A: Ethics approval: North-West University



Private Bag X1290, Potchefstroom
South Africa 2520

Tel: 018 299-1111/2222
Fax: 018 299-4910
Web: <http://www.nwu.ac.za>

Senate Committee for Research Ethics
Tel: 016 103 4440
Email: Feztwe.Mseleni@nwu.ac.za

ETHICS APPROVAL LETTER OF STUDY

Based on approval by the Education Sciences Research Ethics Committee (EduREC) on 24 November 2022, the Education Sciences Research Ethics Committee hereby approves your study as indicated below. This implies that the North-West University Senate Committee for Research Ethics (NWU-SCRE) grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: Incorporating Sesotho in teaching Grade 10 History through Medium of English using a PALAR approach																
Study Leader/Supervisor (Principal Investigator)/Researcher: Prof K Kaiser																
Student / Team: KE Noosi (MEd student – 36454435), Dr FDG Dlavane, Mr D Olivier																
Ethics number:	N	W	U	-	0	0	3	1	5	-	2	2	-	A	2	
	Institution				Study Number						Year			Status		
	<i>Status:</i> S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation															
Application Type:	Single study															
Commencement date:	24/11/2022							Risk:	Low							
Expiry date:	24/11/2023															
Approval of the study is initially provided for a year, after which continuation of the study is dependent on receipt and review of the annual (or as otherwise stipulated) monitoring report and the concomitant issuing of a letter of continuation.																

Special in process conditions of the research for approval (if applicable):

<p>General conditions:</p> <p>While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply:</p> <ul style="list-style-type: none">• The study leader/supervisor (principle investigator)/researcher must report in the prescribed format to the ES-REC:<ul style="list-style-type: none">- annually (or as otherwise requested) on the monitoring of the study, whereby a letter of continuation will be provided, and upon completion of the study; and- without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.• The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the study leader/researcher must apply for approval of these amendments at the ES-REC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.• Annually a number of studies may be randomly selected for an external audit.• The date of approval indicates the first date that the study may be started.• In the interest of ethical responsibility, the NWU-SCRE and ES-REC reserves the right to:<ul style="list-style-type: none">- request access to any information or data at any time during the course or after completion of the study;
--

- to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process;
- withdraw or postpone approval if:
 - any unethical principles or practices of the study are revealed or suspected;
 - it becomes apparent that any relevant information was withheld from the ES-REC or that information has been false or misrepresented;
 - submission of the annual (or otherwise stipulated) monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and / or
 - new institutional rules, national legislation or international conventions deem it necessary.

The ES-REC would like to remain at your service as scientist and researcher, and wishes you well with your study. Please do not hesitate to contact the ES-REC or the NWU-SCRE for any further enquiries or requests for assistance.

Yours sincerely



Prof CP van der Vyver
Chairperson NWU Education Sciences Research Ethics Committee

Original details: (22351930) C:\Users\Q22351930\Desktop\ETHICS APPROVAL LETTER OF STUDY.docm
8 November 2018

Current details: (22351930) M:\DS-S19533\Monitoring and Reporting Cluster\Ethics\Certificates\Templates\Research Ethics Approval Letters\9.1.5.4.1 ES-REC Ethical Approval Letter.docm
5 December 2018

File reference: 9.1.5.4.2

Addendum B: Formal letter requesting permission of the Department of Basic Education Free State.



Private Bag X6001, Potchefstroom
South Africa 2520

Tel: 018299-1111/2222

Web: <http://www.nwu.ac.za>

Faculty of Education

(COMBER)

Tel: 0182994656

Email:

erna.greying@nwu.ac.za

(Researcher's details)

Cell: 0835110620

Email: Kabelo.Noosi@nwu.ac.za

Date: 10 August 2023

Free State Department of Education

Private Bag X20565

Bloemfontein

9300

Attention: Head of Department, Free State Department of Education.

Dear Sir

Request for permission to conduct research in some schools in Free State Province.

As the subject above refers, I would like to ask for your permission to conduct a research project amongst the teachers in the selected/sampled secondary schools across the province. This is in relation with my **Masters in Curriculum Studies research project**, entitled **“Incorporating Sesotho in teaching Grade 10 History through Medium of English using a PALAR approach.”**

The study's main aim is to incorporate Sesotho in teaching Grade 10 History through the medium of English. The study aims to unlock linguistic freedoms of learners and educators by exposing them to multilingual pedagogies to teach History in Sesotho ultimately.

Objectives outline the steps taken by researcher to achieve research aims. The following steps will be undertaken to achieve the research aims:

1. Identify and describe the multilingual pedagogies that are currently utilised by History educators to tap into Sesotho learner's language repertoires.
2. Identify and explore relevant multilingual pedagogies that can be used by History educators to utilise language as a resource to provide multilingual learners with access to History knowledge.
3. Identify and explore relevant teaching and learning strategies that can be used by History educators to incorporate Sesotho in the teaching of History through the medium of English.

Potentially, there are 21 History educators in these schools in Botshabelo but the study will be guided by the number of educators who will agree or want to participate in the study from the respective 13 schools. The selection of the schools was made purposefully to obtain data from relevant individuals. All schools are township schools located in Botshabelo in Motheo district Free State province. This district was selected because Botshabelo is a Basotho-dominated area where Sesotho Home language is spoken by most people, and it is taught in all schools.

History educators who wish to be part of the study will be given an opportunity to participate in the study and there is an establishment of the group through whatsapp, email or Google Meet. the group members will thus have to meet twice a month with the purpose of building research capacity and establishing objectives and the visions of the study. The group will also collaborate collectively on the gathering and analysing of data then decide on a course of action and the dissemination of the findings and lastly, the group will take the disseminated findings of the research project, apply and implement the findings in their respective schools. The main aim is to determine whether the findings are improving the situation and what challenges might emerge. After the data have been analysed, you will receive a copy of the executive summary. If

you would be interested in greater detail, an electronic copy of the entire thesis can be made available to you. If you agree, you may kindly sign below acknowledging your consent and permission for me to conduct this research study in your schools. Your approval to conduct this study will be greatly appreciated. Thank you in advance for your interest and assistance with this research.

Approved by:

Printed name and title.

Signature

Date

Addendum C: Ethical approval from the Department of Basic Education, Free State

Enquiries: M.Z. Thango
Ref: Research Permission: K. E. Noosi
Tel. 051 404 8808
Email: MZ.Thango@fseducation.gov.za



1 Bella View Complex
27 Gerrit Maritz street, Dassierand
Potchefstroom
2531

Dear Mr. K. E. Noosi

PERMISSION TO CONDUCT RESEARCH IN THE FREE STATE DEPARTMENT OF EDUCATION: MOTHEO DISTRICT

This letter serves to inform you that you have been granted permission to conduct research in the Free State Department of Education within the Motheo Education District. The details in relation to your research project with the North-West University are as follows:

Topic: Incorporating Sesotho in teaching Grade 10 History through Medium of English using a PALAR approach.

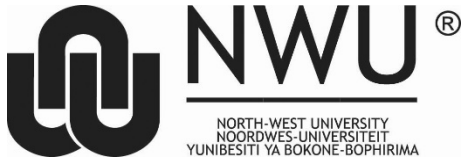
- 1. List of schools involved:** Khauho S.S, Lefikeng S.S, Leratong S.S, Ntediseng S.S, Ntemoseng S.S, Ntumediseng S.S, Seemahale S.S, Senakangwedi S.S, Setjhaba Se Maketse C.S and Thato S.S.
- 2. Target Population:** Eleven educators teaching History in grade 10 at the selected schools.
- 3. Period of research:** From the second week of February 2024 until 30 September 2024. Please note that the department does not allow any research to be conducted during the fourth term (quarter) of the academic year. Should you fall behind your schedule by three months to complete your research project in the approved period, you will need to apply for an extension. The researcher is expected to request permission from the school principals to conduct research at schools.
- 4. The approval is subject to the following conditions:**
 - 4.1** The collection of data should not interfere with the normal tuition time or teaching process.
 - 4.2** A bound copy of the research document should be submitted to the Free State Department of Education, Room 101, 1st Floor, Thuto House, St. Andrew Street, Bloemfontein or can be emailed to the above-mentioned email address.
 - 4.3** You will be expected, on completion of your research study to make a presentation to the relevant stakeholders in the Department.
 - 4.4** The ethics documents must be adhered to in the discourse of your study in our department.
- 5. Please note that costs relating to all the conditions mentioned above are your own responsibility.**

Yours Sincerely,

Mr. MZAMO W. JACOBS
DIRECTOR: QUALITY ASSURANCE, M&E AND STRATEGIC PLANNING

DATE: 16/08/2023

Addendum D: Formal letter requesting permission to conduct research to school Principals/ SGB's



Private Bag X6001, Potchefstroom
South Africa 2520

Tel: 018 299-1111/2222

Web: <http://www.nwu.ac.za>

Faculty of Education

(COMBER)

Cell: 0835110620

Email: Kabelo.Noosi@nwu.ac.za

Date: 13/11/2023

PERMISSION LETTER: SCHOOL PRINCIPAL/CHAIR OF THE SGB/OTHER RELEVANT PERSON

PARTICIPANT INFORMATION AND CONSENT FORM

I herewith wish to request your permission for [Grade 10 History Teacher] to participate in this research, which involves [History teaching and pedagogies]. Prior to granting permission, please acquaint yourself with the information below.

The details of the research are as follows:

Title of the Research Project: {Incorporating Sesotho in teaching Grade 10 History through Medium of English using a PALAR approach.}

Ethics application number: NWU-00309-22-A2

Project Supervisor : Prof Kotie Kaiser

Co-Supervisor : Dr Dolly Dlavane

Address : NWU Potchefstroom Campus C6 G34

Contact Number : 0835110620

Faculty Of Education Research Ethics Committee

Contact person: Ms Erna Greyling, E-mail: Erna.Greyling@nwu.ac.za, Tel. (018) 299 4656

This study has been approved by the Research Ethics Committee of the Faculty of Education of the North-West University and will be conducted according to the ethical guidelines of this committee. Permission was also obtained from the Provincial Department of Basic Education.

What is this research about?

(Research aim)

The aim of this study is to explore multilingual pedagogies in the teaching of history and assist learning to learn in their first and home languages for better understanding of the content.

(Research objectives)

The study's main aim is to incorporate Sesotho in teaching Grade 10 History through the medium of English. Therefore, the study has the following objectives:

- (1) Identify and describe the multilingual pedagogies that are currently utilised by History educators to tap into Sesotho learner's language repertoires.
- (2) Identify and explore relevant multilingual pedagogies that can be used by History educators to utilise language as a resource to provide multilingual learners with access to History knowledge.
- (3) Identify and explore relevant teaching and learning strategies that can be used by History educators to incorporate Sesotho in the teaching of History through the medium of English.

Participants

- One (1) Grade 10 History Teacher

What is expected of the participants?

Making contribution is the action learning groups. The contributions are on a form of reflections, observations and exploring.

Benefits to the participants

Improving their teaching methods and contributing to the advancement of teaching History towards a decolonial teaching.

Risks involved for participants

No risks Involved

Confidentiality and protection of identity

Confidentiality of participants will be protected as required by NWU Research Ethics Guidelines.

Dissemination of findings

Findings will be disseminated by means of hard copies and electronic on NWU Repository System. Finding will also be shared with Free State Department of Basic Education

If you have any enquiries regarding your participation in this research, please contact the researcher for more information.

DECLARATION BY SGB CHAIRPERSON/RELEVANT RESPONSIBLE PERSON:

By signing below, I _____ agree to give permission for the research to take place with the identified participants in the study entitled:

{Incorporating Sesotho in teaching Grade 10 History through Medium of English using a PALAR approach.}

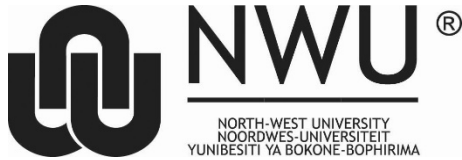
I declare that:

- I have read this information and consent form and understand what is expected of the participants in the research.
- I have had a chance to ask questions to the researcher and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and participants will not be pressurised to take part.
- Participants may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- Participants may be asked to leave the research process before it is completed, if the researcher feels it is in their best interests, or if they do not follow the research procedures, as agreed to.

Signed at (place) _____ on (date) ____/____/20____

Signature of SGB Chairperson/Relevant responsible person

Addendum E: Formal letter requesting permission to conduct research to the participants.



Private Bag X6001, Potchefstroom
South Africa 2520

Tel: 018 299-1111/2222

Web: <http://www.nwu.ac.za>

Faculty of Education

(COMBER)

Cell: 0835110620

Email: Kabelo.Noosi@nwu.ac.za

Date: 13 November 2023

PARTICIPANT INFORMATION AND CONSENT FORM

I herewith wish to request your permission for [Grade 10 History Teacher] to participate in this research, which involves [History teaching and pedagogies]. Prior to granting permission, please acquaint yourself with the information below.

The details of the research are as follows:

Title of the Research Project:{Incorporating Sesotho in teaching Grade 10 History through Medium of English using a PALAR approach.}

Ethics application number: NWU-00309-22-A2

Project Supervisor : Prof Kotie Kaiser

Co-Supervisor : Dr Dolly Dlavane

Address : NWU Potchefstroom Campus C6 G34

Contact Number : 0835110620

Faculty Of Education Research Ethics Committee

Contact person: Ms Erna Greyling, E-mail: Erna.Greyling@nwu.ac.za, Tel. (018) 299 4656

This study has been approved by the Research Ethics Committee of the Faculty of Education of the North-West University and will be conducted according to the ethical guidelines of this committee. Permission was also obtained from the Provincial Department of Basic Education.

What is this research about?

(Research aim)

The aim of this study is to explore multilingual pedagogies in the teaching of history and assist learning to learn in their first and home languages for better understanding of the content.

(Research objectives)

The study's main aim is to incorporate Sesotho in teaching Grade 10 History through the medium of English. Therefore, the study has the following objectives:

- (1) Identify and describe the multilingual pedagogies that are currently utilised by History educators to tap into Sesotho learner's language repertoires.
- (2) Identify and explore relevant multilingual pedagogies that can be used by History educators to utilise language as a resource to provide multilingual learners with access to History knowledge.
- (3) Identify and explore relevant teaching and learning strategies that can be used by History educators to incorporate Sesotho in the teaching of History through the medium of English.

Participants

- One (1) Grade 10 History Teacher

What is expected of the participants?

Making contribution is the action learning groups. The contributions are on a form of reflections, observations and exploring.

Benefits to the participants

Improving their teaching methods and contributing to the advancement of teaching History towards a decolonial teaching.

Risks involved for participants

No risks Involved

Confidentiality and protection of identity

Confidentiality of participants will be protected as required by NWU Research Ethics Guidelines.

Dissemination of findings

Findings will be disseminated by means of hard copies and electronic on NWU Repository System. Finding will also be shared with Free State Department of Basic Education

If you have any enquiries regarding your participation in this research, please contact the researcher for more information.

DECLARATION BY SGB CHAIRPERSON/RELEVANT RESPONSIBLE PERSON:

By signing below, I _____ agree to give permission for the research to take place with the identified participants in the study entitled:

{Incorporating Sesotho in teaching Grade 10 History through Medium of English using a PALAR approach.}

I declare that:

- I have read this information and consent form and understand what is expected of the participants in the research.
- I have had a chance to ask questions to the researcher and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and participants will not be pressurised to take part.
- Participants may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- Participants may be asked to leave the research process before it is completed, if the researcher feels it is in their best interests, or if they do not follow the research procedures, as agreed to.

Signed at (place) _____ on (date) ____/____/20____

Signature of Participant

Researcher

Addendum F Ethical agreement between the researcher and the action learning group members

Incorporating Sesotho in teaching Grade 10 History through Medium of English using a PALAR approach.

Ethics Agreement

between

- **Kabelo Noosi (Researcher)NWU**
- **TEACHERS**, represented: Mr T Nthoba, Ms M Khumalo, Ms Modukanele, Mr T Miya, Mr J Gamede, Mr M Motsoane

With the focus of the project to:

Partner with different stakeholders involved in teaching History in the Further Education and Training phase (Grade 10) in a Participatory Action Learning and Action Research project to address Incorporating Sesotho in teaching Grade 10 History through the medium of English.

Stakeholders volunteered to be a part of this project, because:

Because they are willing to attempt to find ways on how Sesotho can be incorporated in the teaching of History in Grade 10.

NWU Researcher (Kabelo Noosi)

Teachers: Mr T Nthoba, Ms M Khumalo, Ms Modukanele, Mr T Miya, Mr J Gamede, Mr M Motsoane

The project has the specific goal(s) of:

- (1) Identify and describe the multilingual pedagogies that are currently utilised by History educators to tap into Sesotho learner's language repertoires.
- (2) Identify and explore relevant multilingual pedagogies that can be used by History educators to utilise language as a resource to provide multilingual learners with access to History knowledge.
- (3) Identify and explore relevant teaching and learning strategies that can be used by History educators to incorporate Sesotho in the teaching of History through the medium of English.

The project aims to produce the following outcomes for:

- (1) Identify and describe the multilingual pedagogies that are currently utilised by History educators to tap into Sesotho learner's language repertoires.
- (2) Identify and explore relevant multilingual pedagogies that can be used by History educators to utilise language as a resource to provide multilingual learners with access to History knowledge.
- (3) Identify and explore relevant teaching and learning strategies that can be used by History educators to incorporate Sesotho in the teaching of History through the medium of English.

NWU Researcher: Kabelo Noosi

Teachers: Mr T Nthoba, Ms M Khumalo, Ms Modukanele, Mr T Miya, Mr J Gamede, Mr M Motsoane

The group agrees on the following ownership outputs for stakeholders:

NWU Researcher: Kabelo Noosi

Teachers: Mr T Nthoba, Ms M Khumalo, Ms Modukanele, Mr T Miya, Mr J Gamede, Mr M Motsoane

The roles/responsibilities for each stakeholder are:

NWU Researcher: Kabelo Noosi- ensure that Action Group meetings are held on agreed dates. Generate Literature review. Participate in the action learning group discussions. Do the Action learning group transcriptions and analysis.

Teachers: Attend all Action Learning Group meetings. Participate in Action learning group discussions, Generate data through observation, reflections and critical reflections.

Stakeholders wish to protect themselves and one another from harm by:

Adhering to Ethical Considerations as discussed in the Action Learning Group Session 2. Respect for Persons, Concern for welfare, Concern for justice and respect for community.

Stakeholders agree to work with another by following the principles/values/morals:

Respect for other people views.

Listen to each other.

Show the ethic of care.

Address contradictions respectfully.

Be Kind to one another.

Accountability.

Stakeholders agree to the following meetings dates:

07/03/24

11/03/24

14/03/24

18/03/24

21/03/24

25/03/24

28/03/24

01/04/24

04/04/24

08/04/24

11/04/24

15/04/24

This ethical agreement will be monitored by:

Kabelo Noosi (NWU Researcher)

And Mr T Nthoba and Mr T Miya

By signing this agreement, we confirm that the research will be conducted in an ethical way.

K Noosi

T Nthoba

T Miya

NWU researcher:

Name and surname	Date
Kabelo Noosi	11/03/24

Teacher(s)

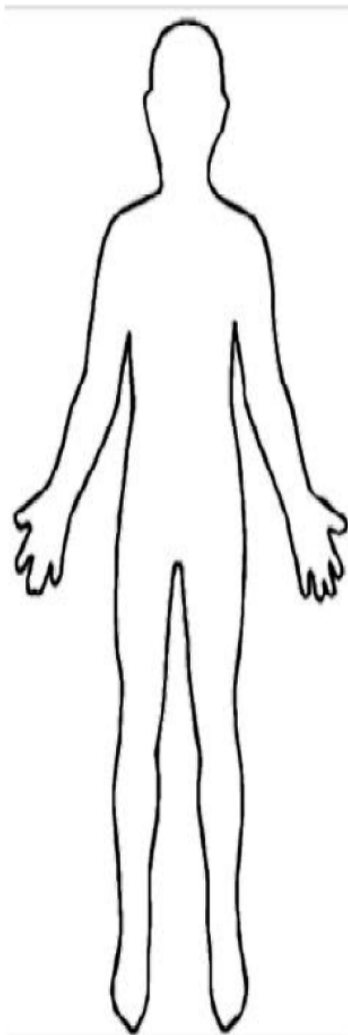
Name and surname	Date
T Nthoba	11/03/24
T Miya	11/03/24

Addendum G Language portrait and responses of participants.

Participant reference number: _____

Instructions:

1. Please pick a colour for each language you know, use, and/or aspire to know/use. Colour the silhouette accordingly.
2. Please provide short explanatory notes regarding your:
 - a. choice of colour
 - b. choice of placement
 - c. any other relevant notes



Language: _____ **Place:** _____ **Colour:** _____

Why this place for this language on the figure? _____

Why this colour for this language on the figure? _____

Language: _____ **Place:** _____ **Colour:** _____

Why this place for this language on the figure? _____

Why this colour for this language on the figure? _____

Language: _____ **Place:** _____ **Colour:** _____


Why this place for this language on the figure? _____

Why this colour for this language on the figure? _____

RESPONSES

Participant reference number: _____

Instructions:
 1. Please pick a colour for each language you know, use, and/or aspire to know/use. Colour the silhouette accordingly.
 2. Please provide short explanatory notes regarding your:
 a. choice of colour
 b. choice of placement
 c. any other relevant notes



Language: ENGLISH Place: HEAD Colour: GREEN

Why this place for this language on the figure? Green
Symbolises growth in life and mentally (head)
With this language we interact with others ^{easily} to grow

Why this colour for this language on the figure? _____
Shows that we grow while interacting
with others using common language

Language: SESOTHO Place: HEART Colour: RED

Why this place for this language on the figure? HEART
It is close to my heart as it is the mother
language and ~~with this~~ ^{It is the} most language comfortable ^{with}

Why this colour for this language on the figure? Red
Symbolise love and to express my self
Holistically I use my home language

Language: ISIZULU Place: HANDS Colour: ORANGE

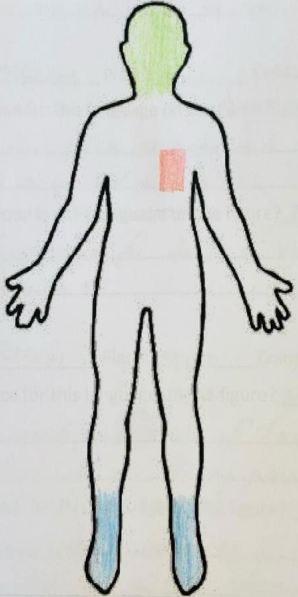
Why this place for this language on the figure? _____
I can be able to handle the language
as it is mostly spoken language in SA

Why this colour for this language on the figure? _____
Orange can symbolise tolerance
of something

IMAGE (1) LANGUAGE PORTRAIT

Participant reference number: _____

Instructions:
 1. Please pick a colour for each language you know, use, and/or aspire to know/use. Colour the silhouette accordingly.
 2. Please provide short explanatory notes regarding your:
 a. choice of colour
 b. choice of placement
 c. any other relevant notes



Language: SESOOTHO Place: HEART Colour: RED
 Why this place for this language on the figure? Red symbolizes love and is how much I love my language sesotho
We can also associate it with blood to indicate it is in the blood
 Why this colour for this language on the figure?
Because the heart is the most sensitive organ and where we feel love as human beings.


Language: ENGLISH Place: MIND Colour: GREEN
 Why this place for this language on the figure? We use the mind to think and work as professionals that is the reason for using head for English.
 Why this colour for this language on the figure? For greener pastures and green for me is a sign of growth and aspiration

Language: SWAHILI Place: FEET Colour: BLUE
 Why this place for this language on the figure? Because our feet are made and tools of transport and we use them to get to any place we want.
 Why this colour for this language on the figure? Blue is for new horizons and prosperity I want to open new horizons in the diaspora of the African continent.

IMAGE (2) LANGUAGE PORTRAIT

Participant reference number: _____

Instructions:
 1. Please pick a colour for each language you know, use, and/or aspire to know/use. Colour the silhouette accordingly.
 2. Please provide short explanatory notes regarding your:
 a. choice of colour
 b. choice of placement
 c. any other relevant notes



Language: Sesotho Place: Head Colour: Black
 Why this place for this language on the figure? Because it is my mother tongue. I know it by head.
 Why this colour for this language on the figure? Because Sesotho is an African language, spoken by Black people.

Language: English Place: legs Colour: Orange
 Why this place for this language on the figure? Because anywhere I go, it tends to be a universal language that connects people.
 Why this colour for this language on the figure? Because Orange symbolizes white people, who introduced it to us.

Language: Afrikaans Place: Arms Colour: Lime green
 Why this place for this language on the figure? Because it depends on the effort I put in order to master it.
 Why this colour for this language on the figure? Because it tends to be odd for a Black person to be interested in Afrikaans in 20th Century.

IMAGE (3) LANGUAGE PORTRAIT

Participant reference number: _____

- Instructions:
Please pick a colour for each language you know, use, and/or aspire to know/use. Colour the silhouette accordingly.
Please provide short explanatory notes regarding your:
a. choice of colour
b. choice of placement
c. any other relevant notes



Language: ENGLISH Place: HEAD Colour: GREEN

Why this place for this language on the figure? Green

Symbolises growth in life and mental growth
With this language we interact with others ^{easily} to grow

Why this colour for this language on the figure? _____

Shows that we grow while interacting
with others using common language

Language: SESOTHO Place: HEART Colour: RED

Why this place for this language on the figure? HEART

It is close to my heart as it is the mother
language and ~~with this~~ ^{It is the} most language comfortable ^{with}

Why this colour for this language on the figure? Red

Symbolise love and to express my self
Holistically I use my home language

Language: ISIZULU Place: HANDS Colour: ORANGE

Why this place for this language on the figure? _____

I can be able to handle the language
as it is mostly spoken language in SA

Why this colour for this language on the figure? _____

Orange can symbolise tolerance
of something

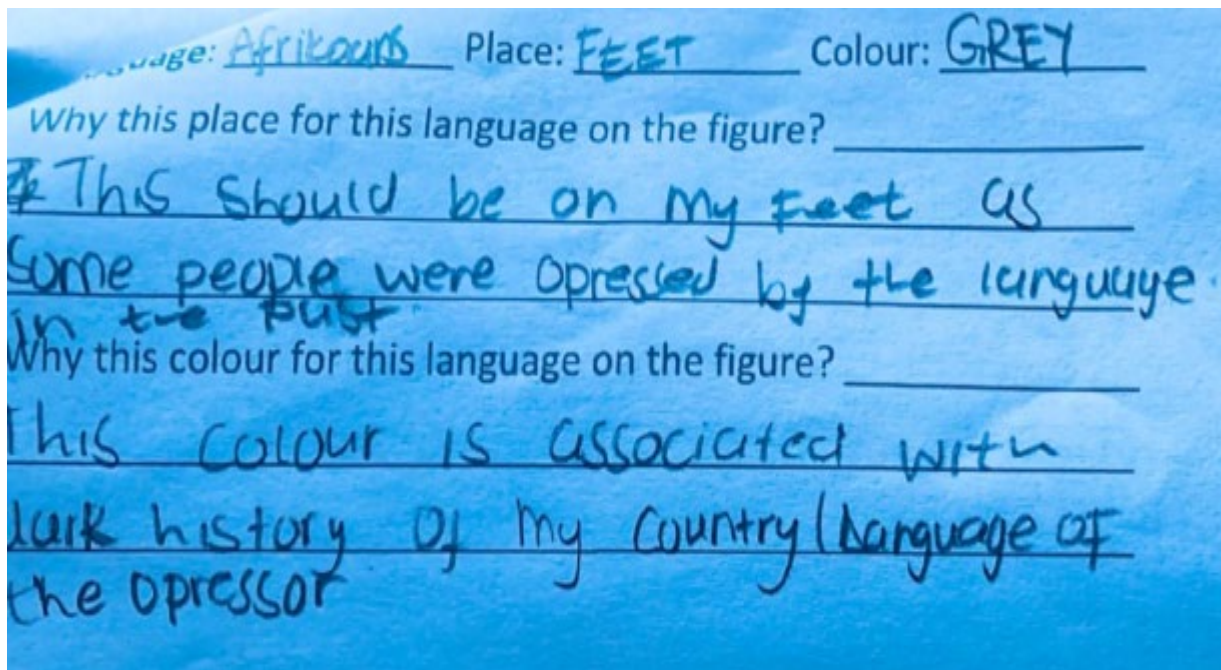



IMAGE (4) LANGUAGE PORTRAIT

Addendum H LANGUAGE EDITING CERTIFICATE

<i>Independent Editor</i>	kufazano@gmail.com +27631434276
	
SATI SOUTH AFRICAN TRANSLATORS' INSTITUTE	
CERTIFICATE OF EDITING	
<p>This confirms that I edited substantively the document below, including a Reference list. The document was returned to the author with various tracked changes to correct errors and clarify meaning.</p>	
<p>TITLE: Incorporating Sesotho in teaching Grade 10 History through Medium of English using a PALAR approach</p>	
<p>AUTHOR : Kabelo Elijah Noosi</p> <p>Student number: 36454435</p>	
<p>Note: The edited work described here may not be identical to that submitted. The authors, at their sole discretion, have the prerogative to accept, delete, or change amendments made by the editor before submission.</p>	
<p>DATE: 29 October 2024</p>	
EDITOR'S COMMENT	
<p>The author was advised to effect suggested corrections regarding subject-verb agreement, punctuation and overall academic writing style, to name a few.</p>	
 Signature	
<p><small>Dr Kufakunesu Zano, PhD in English. A member of the South African Translators' Institute, Ref 163760817, South Africa 2024</small></p>	

Addendum I Turnitin report

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20 November 2024

TO WHOM IT MAY CONCERN

EXPLANATION OF HIGH PERCENTAGE OF SIMILARITY TO ONE SOURCE IN DISSERTATION OF MR K. NOOSI (36454435)

As the supervisor of Mr Noosi, I would just like to comment on the high similarity index of 25% indicated on the Turnitin report of his dissertation. The report indicates a 12% similarity to a document that was submitted to the North-West University. This document is his proposal for this study that was accidentally submitted to the repository of Turnitin in 2022 and that is why there is such a high similarity rate. You will see that it is mostly indicated in chapter 1 of his study. We apologise for the inconvenience and believe that this error in submission to Turnitin will not influence the outcome of his examination negatively.

Yours sincerely

A handwritten signature in black ink, appearing to read 'Kotie Kaiser'.

Prof Kotie Kaiser
Supervisor