A DECOLONIAL PERSPECTIVE ON ENGLISH LANGUAGE TEACHER EDUCATION

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TITLE

A decolonial perspective on English language teacher education

KEYWORDS/ KEY TERMS

- Curriculum
- Critical pedagogy
- Critical education
- Decolonisation
- English language
- Teacher education
- Transformative pedagogy

ABSTRACT

This study interrogates the English language teaching (ELT) curricula and explores the necessity for a decolonial imperative in teacher training. The study has been conceived with the aim of disrupting settled knowledges. It explores strategies by which to decolonise ELT curricula and to ascertain the relevancy of the curriculum within South African higher education institutions. In particular, there is a focus on emancipatory teaching approaches in language education.

Semi-structured in-depth interviews with English language lecturers and students in the Bachelor of Education (BEd) Programme inform the analysis of this study. By using document analysis to provide vigorous case description, the data for this qualitative research is systematically triangulated. The study draws on three theoretical perspectives: critical pedagogy, critical theory and decolonial theories. This theoretical framing allows for perspectives by which to rethink the language curriculum in teacher education institutions, and it provides strategies for a transformative teaching pedagogy.

The findings attest to the need in teacher training for language curricula that are guided by critical pedagogy. The findings also reveal that an alignment between the reality of the school context and teacher training is lacking. The study advocates the advancement of a decolonial approach in teacher education curricula by conscious agents of critical and radical education.

Recommendations include the need for teacher training institutions which promote discussion that addresses language curriculum practice. Such dialogue would best be underpinned by critical pedagogy and education. In promoting the acknowledgement, development and exposure of all knowledges critically, students may learn to balance the western and African voice in knowledge construction. Thus, reflective practice should form part of teacher training as this will encourage students to engage with their formative pedagogical knowledge and experience.

DECLARATION

I declare that *A decolonial perspective on English language teacher education* is my own work, and that it has not been submitted for any degree or examination at any other university. I further declare that it contains no section copied in whole or in part from any other source unless explicitly identified in quotation and acknowledged by complete referencing.

Full name: Molopetsane Naketsana Date: 1 August 2024

Signature

DEDICATION

To my children: Tadi, Tino and Tshepiso

PRESENTATIONS EMANATING FROM THIS RESEARCH

Title	Forum	Event	Place/Medium	Date
Decolonising Research	Panel discussion	Webinar arranged by Essex University on Decolonising Research	Cape Town based Webinar	16 December 2020
Diversity: Decoloniality	Presentation	Seminar on Decoloniality	Ghent University, Belgium	7 July 2022
A decolonial perspective on English language teacher education	Conference	9th Annual Conference South African Education Research Association (SAERA)	Cape Town	27 October 2022
Decolonial perspectives on language teaching	Conference	South African Association for language teaching (SAALT) Conference	Pretoria	20 July 2023

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ACRONYMS

CHE: Council on Higher Education
CLS: Critical Legal Studies
CRT: Critical Race Theory
CT: Critical Theory
DBE: Department of Basic Education
DHET: Department of Higher Education and Training
DOE: Department of Education
ELT: English Language Teaching
FAL: First Additional Language
FP: Foundation Phase
HEI: Higher Education Institution
HL: Home Language
ICT: Information and Communication Technology
IOP: Institutional Operating Plan
ITE: Initial Teacher Education
LCT: Legitimation Code Theory
LMS: Learning Management System
RSA: Republic of South Africa
SDL: Self-directed Learning
SPFET: Senior Phase and Further Education and Training
TA: Teaching Assistant

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CHAPTER 1: INTRODUCTION AND BACKGROUND

1.1 Challenges facing South African higher education institutions

Decolonisation is a complex concept generating various interpretations based on multiple dimensions and viewpoints of individuals (Behari-Leak & Chetty, 2021: 1). It is thus necessary to be critical of how the term is applied. Within the context of this study, decoloniality is conceptualised as a critical voice which balances western knowledge and African knowledge (Jansen, 2019: 9).

In relation to South African teacher education institutions, the challenge is to explore what education and decoloniality implies for them contextually. There is a need to explore the formulation of a decolonial turn that will address emancipatory goals (Maldonado-Torres, 2011: 1) in a decolonised education curriculum. This would involve investigating knowledge and power as elements embedded within the initial teacher education (ITE) curriculum. Decolonisation of education is essential for institutions if these are required to deliver a curriculum that is relevant to the needs of the country. In part, this relevance implies that the curriculum will have to address identity as central in the decolonisation process.

In short, decolonised curricula in education must include what has been marginalised and subjugated in relation to knowledge (Sayed, de Kock & Motala, 2019: 162). The decolonisation process implies a curriculum that would integrate the experiences and identities of the students into its epistemology.

The decolonisation of the initial teacher education curriculum may be seen as underwriting epistemic agency. In other words, the decolonised curriculum is crucial for students, as this process would entail a form of reflective practice that enables their experiences and voices to be present in the teaching and learning process. Behari-Leak and Chetty (2021: 2) maintain that there is a need to develop an inclusion of alternative knowledge frameworks. They argue that in order to democratise knowledge, efforts should be made to support epistemic plurality. Their interpretation of decoloniality in this context is that it may be activated once institutions critically review epistemological issues in teacher training.

The awareness that epistemologies undergird various perspectives on knowledge will help to expose the sources of injustice and domination (Jansen, 2019: 2). This implies there is a need for transformative teaching pedagogies that will evoke plural forms of emancipation for student teachers, and within public schooling.

Education and decoloniality for the language curriculum in particular, must acknowledge that the knowledge diversity of the world is infinite, and institutions must therefore engage in curricula that are relevant to the needs of the country in which they are located. A decolonial imperative in language education is thus necessary to acknowledge the importance of a space for re-imagining and reconstituting an epistemological framework (Mbembe, 2015: 15). Concerning teacher training and decolonisation of the curriculum, it then becomes imperative to shift our thinking as we pursue objectives that will realize an emancipatory teaching pedagogy.

Too often, English language teacher education overlooks the realities of race, class, disadvantage, experience, etcetera. It emphasizes a theory of pedagogy which foregrounds an idealistic perspective of language education (Quintero Polo, 2019: 28). This focus has resulted in student teachers being unprepared for the multilingual/multicultural classroom. The disjuncture is particularly obvious because the language curriculum pays attention to the technical aspects of what constitutes effective teaching. The technical part of this training, however, fails to take into consideration the actual context of where these student teachers were raised and educated, where they will be teaching, and whom they will teach.

This study seeks to explore how best to correct this imbalance, in particular, how the language curriculum might focus on a decolonial approach. Sayed, Motala and Hoffman (2017: 60) stress the point that the decolonisation of teacher education demands a curriculum that is relevant to the needs of Africa. The project, of decolonising the teacher education curriculum, however, is a multi-layered process (Fataar, 2018: 599). The process has to be a collective and reflective practice inclusive of all those involved in teacher education that is, policymakers, teachers and organisations.

Importantly, teacher education requires addressing educational access and African epistemology in language teacher education. Gaztambide-Fernadez (2012: 42) explains that

teacher education should address changes and intercept conditions that obstruct the process of colonisation. Language curricula, he argues, must disrupt the traditional, unreflective, and condescending teaching pedagogies that have become the substance of many teacher training programmes across the country.

Current teaching approaches comprise transmission pedagogies by which lecturers dominate the classes. They teach and talk in the male colonial mode of "his master's voice" as though they are the only ones who are in possession of knowledge. Such pedagogies have crept in, establishing themselves in too many institutions and must be removed in the training of teachers. Such systems of education should be emancipated, allowing student teachers to gain, and learn to know their own voice and agency in the programme.

Teacher education institutions must call for an education pedagogy which challenges the structure of the traditional canon, and propose an alternative teaching pedagogy which is transformative. Hence it becomes crucial for initial teacher education (ITE) institutions to develop a language teaching pedagogy that will equip the students with counter-hegemonic resistance – as individuals or as future teachers (the concept of counter-hegemonic will be explored at length in Chapter 3). This implies that ITE may serve as a space that practises a curriculum which disrupts knowledge forms, creates dialogue, and encourages the student voice (Ladson-Billing, 2013: 108). This conjures a teaching approach which views education as a practice of freedom (hooks, 2014: 14). In other words, the focus in the initial teacher education (ITE) language curriculum must be to facilitate students' acquisition of critical awareness and engagement in their development as teachers.

For this reason, this study engages with pedagogies critical to the teaching and learning process on the basis that training institutions should train English language students in critical pedagogy. Creating critical educators is vital if we are to re-imagine and pursue modes of relationality which encourage resistance and healing from the coloniality of the present inherited situation (Gaztambide-Fernadez, 2012: 42). With such pedagogies, the language curricula could be decolonised and emerge as anti-oppressive praxis (Gaztambide-Fernadez,2012: 42).

The decolonial prospect of language education must examine the methods of teaching and learning to ascertain whether they apply to all teaching contexts in South African classrooms. There is an urgent need to assess whether the current methods, pedagogies and approaches used in language teacher education curricula devalue the actual experiences and voices of pre-service teachers. The curriculum has to consider the students' own knowledge and interpretation of it, by acknowledging how knowledge could be conceptualised in teaching and learning within both resourced and under-resourced schools.

1.2 Problem statement

There is a serious and worrying disjuncture between teacher training and the classroom reality of largely under-resourced schools in South Africa, in which student teachers will teach. This disjunction in the preparation of English language teachers and the reality they will experience exposes a flaw: teacher training at present excludes the context of the learners.

A study by Sayed, Motala and Hoffman (2017: 62) indicates that outdated, inherited modes of teacher training are being sustained in higher education. Such outdated modes of instruction still shape how lecturers approach their methods of teaching. This blind assimilation upholding the pedagogy of the 1970s is still being repeated in language education. Sayed et al. (2017: 73) state that lecturers' curriculum approaches and understanding form their intellectual biographies. Lecturers mostly cast their identities in terms of particular theories. Academics often relate to themselves and their work based on theorists with whom they have been trained to identify.

In many cases, the instruction from one generation is passed down to the next and becomes entrenched as unquestioned truth, with little reference to developments in the global academic world. This entrenchment could be the result of South Africa's geographical isolation and the exclusive hierarchy of apartheid. It is evident that the dominance of an outdated and revered part of what was once considered knowledge in the western curriculum

still pervades South African institutions, and that conservative lecturers are not comfortable with the idea of challenging this revered tradition (Chisholm, Friedman & Sindoh, 2018: 75).

Chetty (2019: 8) notes that English language teachers in disadvantaged schools frequently identify gaps in their teacher training. Teachers are confronted with challenges relating to literacy in their classes. It appears that the teacher education curriculum has not provided teachers with the pedagogy to ensure success in under-resourced classrooms. Such predicaments may be addressed through transformative pedagogies as these reflect an activist pedagogy that embraces elements of constructivist and critical elements in education (Lotz-Sisitka, Wals, Kronlid & McGarry, 2015: 78). Students are acknowledged as agents in their own education, to be empowered; to look critically at their beliefs, values and knowledge with the sole purpose of developing a critical knowledge base. They are enabled to reflect on multiple perspectives with critical consciousness and an awareness of their agency (Lotz-Sisitika et al., 2015: 78). In fact, transformative pedagogy provides opportunities for a variety of voices to be presented.

This study proposes a re-conceptualization of the training of English language teachers from a decolonial perspective, and the development of programmes within critical educational studies where the teacher/students' voices are heard, and where they understand the complexity of teaching. To explore this trajectory, it is imperative to re-examine the current teaching pedagogies of teacher education to determine whether they are Eurocentric or curiously out of date (Chisholm et al., 2018: 75). This entails establishing whether the curriculum content and approaches create a space for teachers to be agents of change within education in disadvantaged schools.

1.3 The research context: teacher education institutions in South Africa

The South African teacher education context has been influenced by policies which have tried to repair the qualification imbalances that emanated from the apartheid and colonial period (Sayed, Badroondien, Salmon & McDonald, 2016: 58). The purpose of the new policies was to restructure the initial teacher education (ITE) programmes to effect essential transformation. The policies were designed to prepare teachers to be well-equipped to implement change in the curriculum, and to act as agents of change in their classrooms.

Subsequent to the National Policy Framework for Teacher Education of 2007, the Department of Higher Education and Training (DHET) introduced the Minimum Requirements for Teacher Education Qualification policy in 2011. The sole purpose of this was to ensure the development of academic skills and knowledge for students in the B.Ed. programmes. Sayed et al. (2016: 58) aver that the curriculum changes for Initial Teacher Education (ITE) did not prescribe or impose standards that institutions should observe when implementing the knowledge in their programmes. The intention here was for ITEs to collaborate and share practices in order to establish good teacher education practice.

1.4 Rationale of the study

The purpose of this study is to disrupt the current curriculum of English language teacher training by interrogating the curriculum through a decolonial approach which foregrounds the reality of disadvantaged and multilingual classrooms in South African schools.

1.4.1 Research aims and objectives

The main aim of the study is to provide strategies by which to decolonise the English language teacher education curriculum. The specific objectives are as follows:

(1) to investigate lecturers' practices and pedagogical knowledge in the English language teacher education curriculum;
(2) to investigate the views of students on practices in the English language teacher education curriculum;
(3) to ascertain whether curricula and teaching pedagogies in use are relevant to South African public schools; and
(4) to explore the nature of a decolonial English language teacher education curriculum.

1.4.1.1 Research questions

The research question that guided this study are listed in the section that follows.

Main Research Question: What are the challenges, the nature and the relevance of the English Language Teacher (ELT) education curriculum within South African higher education institutions?

The following Subsidiary Research Questions (Sub-RQs) were identified:

1. *Sub-RQ1:* What are the lecturers' practices in relation to English curriculum knowledge and pedagogies?
2. *Sub-RQ2:* What are students' practices in relation to the English language teacher education curriculum?
3. *Sub-RQ3:* How are the ELT curricula and teaching pedagogies relevant to South African public schools?
4. *Sub-RQ4:* How can English language teacher education be decolonised in teacher education curricula?

1.5 Research design and methodology

The overall objective of this study is to gain a deeper understanding of decolonised language curricula and teaching pedagogies. It aims to find out how these are managed in initial teacher education (ITE) to allow for a curriculum that is relevant to the schooling context. This enquiry is embedded in qualitative research, a method Creswell (2009: 39) sees as important for understanding silenced or marginalised voices. The study focuses on student teachers' perspectives and their reflection of their experiences of the language training curriculum. It probes how the latter informs their pedagogical application at school level.

The study adopts an interpretivist paradigm, which allows participants to use their experiences to construct and interpret their realities and to form a collaborative approach to knowledge generation. A qualitative interpretivist stance also facilitates the airing of participants' reflections, enabling exploration of their positionality. The collection of data through this approach meant that multiple perspectives could be heard, thereby contributing to a greater understanding of the phenomena.

Through an in-depth analysis of how the initial teacher education (ITE) language curriculum is managed at this particular institution (a university in the Western Cape Province, South Africa), this study employed case study research using a single case study, multiple sources

of data and purposive sampling as a sampling strategy. An analysis of documents and interviews as the two main sources of information ensure that this study might reports an in-depth, complex case based on major issues and themes emerging from the data.

Semi-structured in-depth interviews were conducted with participants: language lecturers and their students from a variety of different backgrounds. Participants were from both the Foundation Phase and the Senior/Further Education and Training Phase. They represent a multitude of lived realities in students who are taking English language as a module. Their participation illuminates their experience of the extent to which the training was relevant to the schooling context. The significance of the focus is linked to the intended contribution it is hoped this study will make.

1.6 Definitions of key terms

(a) Critical pedagogy: The concept is described as emancipatory consciousness. Shor (2014: 3) regards critical pedagogy as an approach that permits students to question and challenge the domination and practice which influences their learning.

(b) Critical education: This is an education through which students rely on their own views or experience to be critical, self-reflective and unconstrained by power relations and the existing social order (Apple, 2017: 899).

(c) Curriculum: The term represents what is perceived as valid knowledge. Pinar (2012: 16) defines it in relation to how students are able to use their academic knowledge to reflect on their own development within society and the world.

(d) Decoloniality: This term refers to efforts involved in achieving a set of relations to rehumanise the world and challenge persistent residual after-effects of coloniality (Mignolo, 2011: 46). The term is used in relation to the notion of delinking.

(e) Transformative pedagogy: It entails pedagogy that embraces elements of constructivist and critical pedagogy (Lotz-Sisitka et al., 2015: 78). The concept is used to relate to aspects of reflective practice and critical knowledge.

1.7 Significance of the study

The significance of this study is twofold. Firstly, by focusing on a teacher education institution, the study contributes to the development of a decolonised curriculum. I assert that

language curricula, including the teaching pedagogies and approaches deployed, should be guided by critical pedagogy and critical education. As such, the study offers insights into decolonial practice in teacher education. Therefore, the study should be crucial for higher education institutions and other stakeholders in education. Secondly, the most significant part of the study is the call for a transformative teaching approach in order to allow teacher education to be relevant to schools and this may interest all South African scholars who focus on educational studies and issues of decolonisation of the curriculum.

1.8 Thesis structure

This thesis consists of seven chapters. The content of each chapter is summarised in the overview that follows.

Chapter 1 provides a brief overview of the study, with particular reference to education and decoloniality. The chapter attempts to bridge the gap between pedagogy and reflective practice in teaching. Following a presentation of the problem statement, research question and sub-questions, the research aims and objectives are identified. Chapter 1 explains the significance of the study, and concludes with definitions of key terms.

Chapter 2 focuses on the conceptual framework. It outlines critical pedagogy as an overarching frame for the study, and expounds on critical theory and decolonial theories as its principal theories. These theories have been used to develop the conceptual framework for exploring the need for a decolonial perspective on language teacher education.

Chapter 3 comprises a detailed literature review that focuses on curriculum and teacher education. The chapter explores concepts of curriculum transformation, curriculum theory, critical education, pedagogy in education and transformative teaching pedagogy.

In detail Chapter 4 focuses on research methodology used in the study. The chapter provides the rationale for the design of the study within a qualitative research paradigm. It establishes the relevance of this research paradigm, as a case study was employed to collect the qualitative data used to investigate the research questions.

Chapter 5 presents the findings of the study derived from the data obtained through in-depth one-to-one interviews and document analysis. The data collected was categorised into themes which the chapter expounds on to give a clear analysis of each identified theme or concept.
Chapter 6 focuses on the discussion and interpretation of the data. This chapter has been divided into six sections of which each represents a key concept relating to the findings. The findings report on the role of critical education and pedagogy in a language teacher education curriculum within a broader transformative approach for a decolonised language curriculum. The focus here is specifically on transformative pedagogies which may serve to justify further initiatives for decolonising language education pedagogy through relevant school curricula.

Chapter 7 concludes this thesis by offering final reflections and conclusions emanating from the study, on the need for teacher education training institutions to develop a decolonial perspective on the language education curriculum. This includes implications for curricula and practice in relation to the particular institution as well as to other teacher training institutions in the higher education sector and beyond. Linked to a discussion of the limitations of this study, suggestions for future research are made.

Finally, the thesis ends with an epilogue as a chapter which provides a reflection on what the researcher has learned through this study.

1.9 Chapter summary

This introductory chapter is intended to provide a comprehensive background to the study by discussing a teacher education language curriculum in relation to a decolonial approach. The chapter advocates a decolonial perspective in the language curriculum that will create a bridge towards a more transformative language education curriculum. In addition to explaining why the study was undertaken, I spell out its key concepts. Regarding methodology, I describe this work as a case study in the framework of qualitative, interpretivist research, which generates data mainly from interviews and documents. Finally, I provide a brief overview of what the reader can expect in the chapters that follow by giving an indication of how the thesis is structured.

The next chapter presents the conceptual framework that informs the study.

CHAPTER 2: CONCEPTUAL FRAMEWORK

2.1 Introduction

This chapter discusses the conceptual framework that has influenced this study. Maxwell (2008: 222) explains that a *conceptual framework* in research is a system of concepts, assumptions, explanations, beliefs and theories that supports and informs research. In an effort to integrate Maxwell's views, the study draws on multiple theories to develop a conceptual framework. While critical pedagogy forms an overarching key concept in this research, I draw on decolonisation and critical theory as two fundamentally important related concepts.

The research seeks to find transformative decolonial teaching pedagogies in language teacher education. And because the selected concepts all allude to emancipatory teaching, they assist in the close exploration of experience that enables access to what this might entail. Hence, in integrating the three concepts, I explore a theme that springs from the call made by South African higher education institutions, that is, to decolonise the curriculum.

The enquiry thus probes how to move towards a decolonised language curriculum, and seeks innovative teaching pedagogies which would be better aligned with real classrooms in public schools. The three concepts serve as lenses through which to understand the process of building a framework for the study. They show how different bodies of knowledge overlap, for a better understanding of what a transformative language teacher education curriculum might be.

A conceptual framework arranges important factors and variables by developing relations between them, and this creates a way to explore, understand and explain the experiences to be explored (Miles & Huberman, 1994: 440). It also provides an opportunity to engage with ontological, epistemological and methodological assumptions (Guba & Lincoln, 1994: 108).

In brief, an ontological assumption relates to knowledge in terms of the way things are or the nature of reality. An epistemological assumption concerns how things really work in an assumed reality and finally, a methodological assumption focuses on the process of creating a

conceptual framework and assessing what it can inform us of about the real world (Guba & Lincoln, 1994: 108). These three assumptions are crucial to my investigation of a teacher education curriculum that is transformative, innovative, decolonial and relevant to the country.

The following main research question provided guidance in developing the conceptual framework for this study:

> What are the challenges, the nature and the relevance of the English language teacher education curriculum in South African higher education institutions?

The diagram that follows on page 14 is a conceptual map which represents my thinking process, and functions as part of the conceptual framework for this study. The chapter itself is divided into sections to discuss the concepts as reflected in the outline featured next.

Section 2.2 discusses the importance of a conceptual framework which is constructed and interpreted by using various sources. In this case, different perspectives intersect to structure the conceptual framework. These expound on the rationale for a conceptual framework as a vital component in any research. They emanate from three theories, namely critical pedagogy, critical theory and decolonial theories.

In section 2.3, the focus is on critical pedagogy as an overarching concept in this study.
Section 2.4 focuses on decolonisation, in particular on its epistemology in an African higher education institution. Here the concepts of Afrocentrism and Afropolitanism are investigated for their association with decolonisation and its application.

In section 2.5, the focus is on critical theory. Attention is given to the educational relevance of critical theory.
Section 2.6 concludes with a visual presentation that places this study within a clear and well-constructed framework. This conceptualisation of the study draws on different theories in order to construct what could become a decolonised teacher education curriculum.

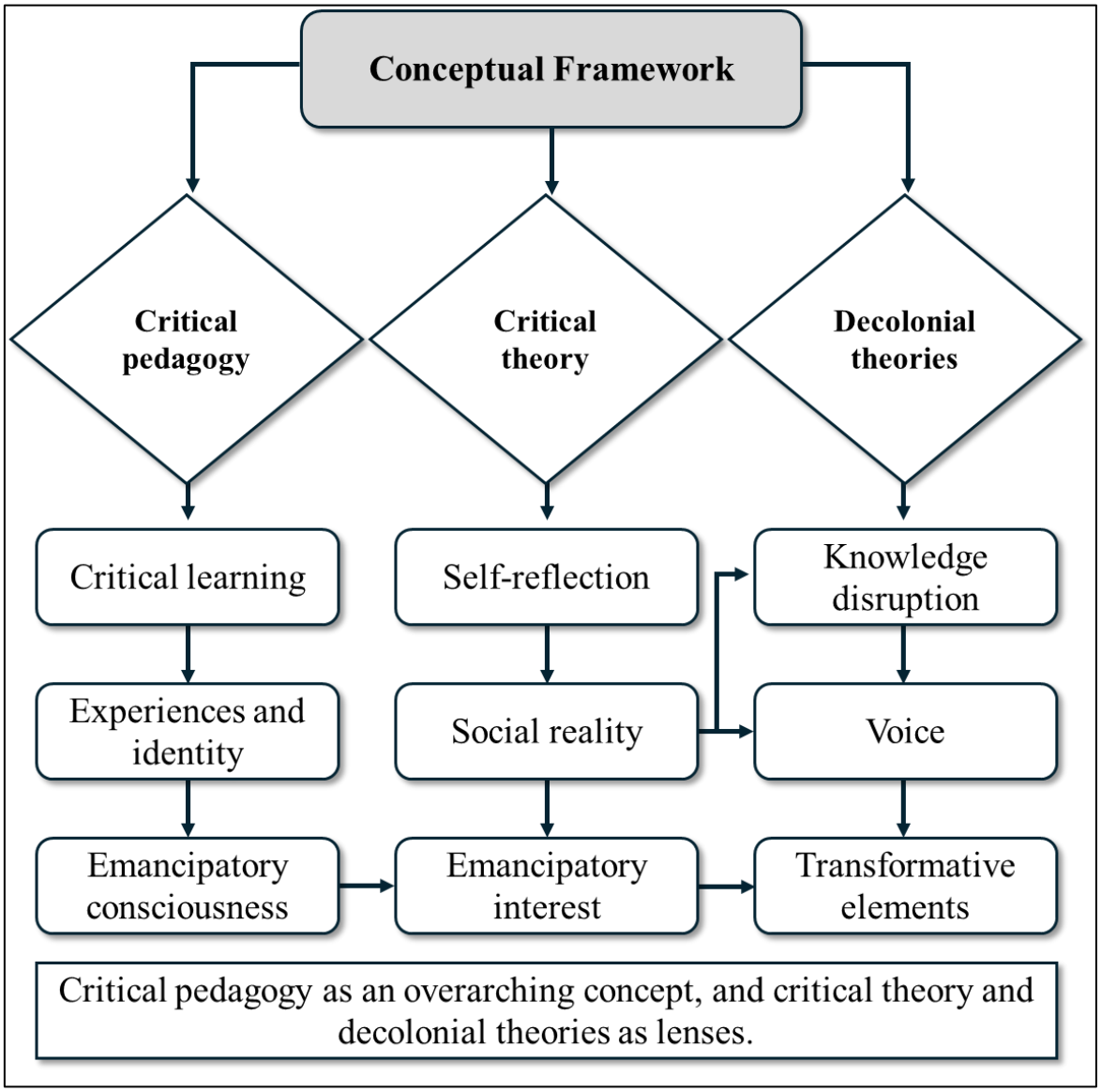


Figure 1: Conceptual map

2.2 Significance of a conceptual framework

A conceptual framework is significant in research as it permits the researcher to scrutinise the problem deeply and to question the world as one starts to reconstruct the world and create meaning based on the research. Cohen, Marion and Morrison (2007: 13) note that concepts enable us to enact some form of meaning of the world. This implies that through concepts we are able to construct our sense of reality, to develop order and focus, and to come to terms with our experience. The significance of a conceptual framework in research is to afford the

researcher a chance to gain a good understanding of the phenomenon under scrutiny and to be able to explore the study from multiple perspectives.

Within a qualitative research paradigm, I have considered the following characteristics of a conceptual framework as relevant guide-lines for this study:

- A conceptual framework must link the concepts used in the study to construct a foundation upon which to better understand the phenomena;
- A conceptual framework is not merely a collection of concepts, but rather a construct in which each concept has an integral role;
- In qualitative research a conceptual framework provides an interpretative approach to social reality rather than a causal or analytical setting;
- Similarly, rather than offering a theoretical explanation, as a quantitative model does, a conceptual framework provides understanding;
- Such a conceptual framework is not deterministic in nature and therefore does not allow us to predict an outcome;
- It is developed and constructed through a process of qualitative analysis;
- It gives the researcher the ability to construct knowledge by remaining subjective.

In this study, I reflect on my positionality and refrain from influencing or manipulating the study's outcome. In other words, for the duration of the study, as the researcher I have made the data speak for itself without being objective or biased. In support of this, Miles and Huberman (1994: 441) warn that a conceptual framework can be limiting at times, and the researchers should be aware that not all data analysed fits within the framework. This may have a limiting effect on the results of the study. In light of this, I remained open to new possibilities and embraced any unexpected developments in the data and research investigation; my reliance on the conceptual framework was based on using it as a guiding tool for the study. The concepts of critical pedagogy, critical theory and decolonial theories were used as a means to understand and explain the phenomena of the language teacher education curricula. The framework influenced the literature selected for review, the methods used, the approach to the study and the analysis of data.

The conceptual framework thus assisted me in situating the study within a particular context, and in achieving rigour and credibility.

2.3 Critical pedagogy

While critical pedagogy is rooted firmly in the work of Paulo Freire (1972), its origins can be traced further back to the Frankfurt School of the 1920s. The Frankfurt School was concerned with the extent to which ideology constituted the main challenge to achieving human liberation. McDaniel (2006: 9) argues that contemporary educational environments do not encourage or tolerate overt questioning and criticism. This relates to the fact that the majority of higher education institutions around the world have not changed as they still represent white, middle-class, male and heterosexual voices (McDaniel, 2006: 9). These insights showed there was a need to develop a practice that would model critical literacy for students, which would allow them to question themselves and their worlds (hooks, 2009: 136). Further, they indicated that the educational environment should afford an education which would offer students the opportunity to examine their own beliefs and the ability to observe reality through multiple perspectives (hooks, 2009: 137).

Critical pedagogy thus enables students to become critical in their learning. Shor (2014: 3) defines *critical pedagogy* as an approach that grants students space in which to question and challenge domination, and other practices which affect their learning. This conceptualisation of critical pedagogy is associated with Kincheloe, McLaren and Steinberg's (2011: 164) argument of empowerment, one which is largely examined within a context of injustice in a social or public sphere. The impetus behind this pedagogy is that it should contribute to the struggle for a better world.

According to Kincheloe et al. (2011: 164), critical pedagogy seeks to cultivate the empowerment of individuals. It is transformative as it allows for emancipatory consciousness, which is a central tenet of this approach to education. Critical pedagogy thus constructs a rationale for appreciating teachers as transformative individuals whose intellectual practice relates to the issues, concerns and experiences that link classroom life to the daily concerns of communities (Giroux, 1989: 138). The emancipatory aspect of critical pedagogy is clearly relevant to transformation in teacher education because a progressive society requires educators who perceive themselves as individuals willing to change their pedagogies in the classroom to the point where social transformation will occur.

Pedagogy could be used as a critical reform of curricula which would give voice to the student teachers or teachers. Giroux (1989: 142) makes a compelling argument about the difference between 'a pedagogy of difference, and pedagogy for difference'. A 'pedagogy of difference' addresses significant questions that explore the representations and practices of difference that are actively learned, internalised, challenged or transformed (Giroux, 1989: 142). By observing this distinction, teachers may understand the need to develop a 'pedagogy for difference', one that is characterised by a demand to search for something new, and thus to rewrite the cultural narratives and to define the terms of another perspective (Giroux, 1989: 142).

Giroux's (1989: 142) two concepts advance this study's intention to develop a decolonial perspective on English language teacher education that requires critical interrogation to incorporate the voices of student teachers. Transformative pedagogy through the lenses of critical pedagogy capacitates teacher training institutions to develop a curriculum that interrogates the purpose and meaning of what schools *should* be. According to Giroux, teacher education institutions ought to integrate their programmes in order to provide students with knowledge, skills and leadership; or essentially, to find their own voices (Giroux, 1989: 131). This suggests the necessity to link public education to imperatives of democracy rather than the demands of the marketplace (Giroux, 1989: 131).

Critical pedagogy in education should focus on transformation of consciousness, recognizing that experience and identity are central to the shift of the historical condition of globality (Darder, Torres & Baltodano, 2017: 10). This is why it is necessary to scrutinize precisely how flexible and innovative pedagogies are if we are to respond to the demands of teacher education curricula. Such processes should run concurrently with opening up the country's comprehension of the global landscape of which we aim to be part. This is relevant especially now with the call for decolonisation of curricula in South African higher education institutions (HEIs) (Le Grange, 2019: 31).

The next sections (2.3.1 and 2.3.2) discuss critical pedagogy in education. Section 2.3.2 provides a critique of critical pedagogy.

2.3.1 Critical pedagogy and education

There is a need for teacher education to be founded on the principles of critical pedagogy in the conceptualisation of curricula. This argument is supported by McLaren's (1989: 187) assertion that it is imperative to have both teachers and students recognise their own epistemological claims – it is central to achieving an understanding of classroom pedagogy. Such awareness has the potential to lead to a deeper understanding of how what is understood to be 'knowledge' might serve to inform both schools and communities. This level of awareness could lead to pedagogical transformation.

Critical pedagogy, however, concerns not only transformative pedagogy or emancipatory teaching, but also examines the situation and evident needs of classroom reality. For McLaren (1989: 201), critical pedagogy should consider the reality of a classroom which encompasses the multiplicity of social relations and social structures. This aspect of the reality of a classroom is imperative given the social context of most South African classrooms. There is a crucial requirement here for a pedagogy that considers the reality and focuses on the relevance of teacher education curricula. Indeed, it is necessary if higher education institutions (HEIs) offering teacher training intend to re-examine the teaching pedagogies extended to its students to fit the reality of classrooms.

As part of a transformative approach in teacher education, language curricula must be guided by a teaching pedagogy that does not deny the voices, experiences, and histories of students. This approach within a pedagogy that evokes the student voice will usher in a transformation in this era of decolonisation.

Critical pedagogy focuses upon more than the learning of a few pedagogical techniques and the knowledge required by a logocentric curriculum (Kincheloe, 2008: 8). An effective pedagogy encourages students to reflect on the form of knowledge presented and to relate it to their own contexts. This establishes a form of solidarity in the teaching and learning relationship that could be perceived as transformative.

This pedagogy permits teachers and students to reconstruct their work and thereby, to gain empowerment in the teaching and learning process. Critical pedagogy, claiming an inter-

relatedness between education and society, can bring about change in education and society to ensure greater social justice (Kincheloe, 2008: 10). It is crucial to relate this thought to identity and critical agency within critical pedagogy in education if we are to achieve social justice and develop a transformative language education curriculum. Agency as part of critical pedagogy, implies that the curriculum address the "self-conscious" aspect of students. This can further be examined by advocating teaching for social justice, and engaging students to identify the challenges which inhibit their ability to find their full humanity and freedom. Therefore, as a transformative approach, the priority of critical education is to deliver a language curriculum which is grounded on practices through which students' lives are validated.

To support the foregoing claims and principles, I draw on one of the major protagonists of critical pedagogy, Paulo Freire (1985: 175), a Brazilian educator involved in challenging the struggles connected to emancipatory efforts, who conceptualised critical pedagogy as a form of teaching which encompasses a strong agenda for change, and regards students as active and engaged citizens. To attempt to understand the issues of teaching and learning, I draw attention to two key terms used by Freire in his work: praxis and conscientisation.

Freire's conceptualisation of education focused on education that could liberate individuals. The term *Conscientisation* thus refers to learning that perceives social, political and economic contradictions, and acts against oppressive elements of reality. In other words, conscientisation is linked to cultural formation, knowledge creation and linguistic practices that should be central to social change (Freire, 1970: 449).

As one follows Freire's ideas on the practice of freedom in education, it becomes evident that there is a strong interconnection between knowledge and Freire's phrase, 'authentic praxis'. *Praxis* implies an approach to learning that should include a mix of action and reflection in the world in the effort to transform it (Freire, 1970: 31).

Within this ideological frame, it is important to examine praxis if one intends to teach towards social change and advocate for agency in teacher education. There is a strong link between praxis and reflection if a curriculum is to be shaped by critical pedagogy and teaching for social justice. To concur with Shor (1993: 31), the idea of reflection allows for a

particular epistemological relationship with reality. These two key concepts are important as they indicate the necessity for curricula to encourage the practice of freedom and critical education.

The development of curricula underpinned by critical pedagogy as a form of transformative action is essential to counter-hegemonic discourses. Affirming this point, Giroux (1997: 2) emphasises that critical pedagogy counters hegemonic forms of knowledge. Because an awareness of the relation between knowledge and power is a crucial component in critical pedagogy, teachers should naturalise the concepts hegemony and ideology as these are often subtly deployed as a means of exclusion in education. For instance, the dominant forms of knowledge or the geopolitics of knowledge are not commonly being questioned in teaching and learning processes.

However, by incorporating critical pedagogy, both lecturers and students can collaborate and create new knowledge – knowledge which is a true reflection of the experience of students. The implications of critical pedagogy for higher education are that it requires curricula design to focus on learning as process rather than as a set of outcomes (Kincheloe, 2008: 9). This means that critical pedagogy allows space for creativity and innovation and for curricula to be relevant to students.

Hence, according to Darder, Baltodano and Torres (2009: 139), the goal of critical pedagogy is to critique and transform classroom conditions that are tied to a hegemonic process which perpetuates the economic and cultural marginalisation of subordinated groups. These views may be linked with decoloniality, and anti-oppressive and counter-hegemonic pedagogy. Critical pedagogy in education allows for the exploration of ideology and pedagogy as students get to critique ways in which they are entangled, in higher education (Zembylas, 2013: 1). The curriculum should therefore offer students the opportunity to challenge hegemonic conditions and prepare strategic counter-hegemonic responses to their training as future teachers (Zembylas, 2013: 4).

Critical pedagogy is imperative to the process of decolonising teacher education curricula. Giroux (2003: 6) argues that different historical conditions pose different problems and demand a range of diverse solutions. Postcolonial South Africa ought to promote its own

knowledge that is, indigenous knowledge, pedagogies and perspectives in institutional spaces to meet the demands of curricula in the education of its people (Ndlovu-Gatsheni, 2015: 492). Africa *needs* an indigenous pedagogy that confronts inherited discourses which have been legitimated over time, and remain legitimated, to the detriment of the reality of education and real classrooms.

2.3.2 Critiques of critical pedagogy

In this study, critical pedagogy is seen to incorporate or intersect with issues relating to entangled pedagogy and counter-hegemonic perspectives in the development of teacher education. These intellectual initiatives are each concerned with what may bring about social justice and transformative approaches in education. However, there have been critiques of critical pedagogy in education. According to Darder, Baltodano and Torres (2011: 9), critical pedagogy engages in critique and dialogue in the classroom without focusing much on the "how and what" aspect. This analysis might be understood to imply that critical pedagogy focuses primarily on the content and issues of counter-hegemonic ideas at the expense of praxis.

One of the critiques of critical pedagogy is that its use of jargon is exclusionary (Buckingham, 1996: 635). Critics claim that the language of critical pedagogy may not be understood by average teachers, which leads them to question whether the discourse of critical pedagogy is actually intended for education or educators (Buckingham, 1996: 635). This implies that in some way the language used does not support, sufficiently explain or adhere to its basic premise, which is to disrupt oppression, hegemony, and ideology. The criticism concerning dense language highlights the challenge that teachers might not understand it well enough to implement its principles. Mainly academics in higher education and those who practice critical pedagogy will be able to follow the language used. The implication is that students too may be unable to critique such pedagogy since its language dis-empowers them.

Another criticism of critical pedagogy is that many scholars who write or speak for the oppressed do not themselves come from the working or oppressed class but from middle-class institutions or teaching positions (Burbules & Berk, 1999: 16). A further discomfort

they have with critical pedagogy is that they see it as theoretically visionary but lacking in the practical tools which should accompany such idealism (Burbules & Berk, 1999: 16). They feel there is an unwillingness to address practice. The criticism is levelled at critical pedagogues whom it claims fail to address the power relationships that play out in its own discourse. These critics aver that this "failure" might extend to include power relationships between academics and teachers in schools (Buckingham, 1996: 636).

Nonetheless, the work of critical pedagogy has been particularly significant in challenging forms of hegemony, subordination and alienation by positing an emancipatory education. I acknowledge the limitations of critical pedagogy and recognise a range of holistic perspectives in critical education for the development of language curricula.

Hence I draw on additional theories to develop my conceptual framework to advocate emancipatory approaches in understanding what transformative pedagogy might entail within a curriculum guided by critical education.

2.4 Decolonisation

This section begins with a brief delineation of the distinctions between colonisation, coloniality and decoloniality. Colonisation may be understood as the suppression of one country by another, often leading to enforced conduct in the domains of language, and cultural values (Quijano, 1993: 141).

The term coloniality may be linked to colonialism. However, it refers to a logic, metaphysics, ontology and matrix of power that continues to exist after a country has gained formal independence (Maldonado-Torres, 2016: 10). Decoloniality refers to a vigilant consciousness accompanied by efforts to rehumanise the world by confronting hierarchies of difference. It represents counter-knowledges and counter-practices that seek to disrupt coloniality, to enable an exploration of multiple other forms of being in the world (Maldonado-Torres, 2016: 10).

Colonisation as a global power structure is underpinned by four pillars: control of an economy, control of authority, control of gender and sexuality and control of knowledge

subjectivity (Quijano & Ennis, 2000: 535). The control of an economy entails land appropriation, exploitation of labour and control of natural resources (Quijano & Ennis, 2000: 535). The control of authority entails control of institutions and the army (Quijano & Ennis, 2000: 535). Control of gender and sexuality includes family and education practices (Quijano & Ennis, 2000: 536). The last pillar involves control of knowledge and subjectivity, a pillar which concerns epistemology, education and the formation of subjectivity (Quijano & Ennis, 2000: 537).

The concept of decoloniality captures the sum of efforts to interrogate three 'opposite' concepts/practices namely, coloniality of power, coloniality of being and coloniality of knowledge (Quijano, 1993: 145). With these formulations, Mignolo and others have developed their definition of decoloniality. Mignolo (2011: 46) defines *decoloniality* as an ongoing struggle to challenge the persistent residual after-effects of coloniality which linger in the minds, habits, assumptions and ethical foundations of many educational institutions. Concurring with this critique, Ndlovu-Gatsheni (2015: 485) asserts that decoloniality calls upon intellectuals from imperialist countries to take a stand in re-examining their own histories to establish how these histories have caused extensive damage in the world – financially, socially, culturally, intellectually, and psychologically.

Coloniality of knowledge is relevant because it deals with epistemological issues and the politics of knowledge. Ndlovu-Gatsheni (2015: 490) underscores the importance of a 'coloniality of knowledge' stating that it allows us to ask questions about what kind of knowledge is being generated, and what purpose this knowledge serves. In fact, the idea of a 'coloniality of knowledge' raises an important question for the 'relevance' of 'knowledge', or for what is used to link 'relevance' to 'knowledge'.

Anibal Quijano observes how modernity and identity are entangled. Modernity introduced a space where it was perceived as pure intelligence, self-closed, incommunicado, and almost incommunicable (Quijano, 1993: 144). This critique indicates that higher education institutions and schools saw their role to be producers of a society effectively opposed to critical thinking. The implications of such acculturation demonstrate that teacher education institutions and schools follow order and authority as socially desirable forms of expression.

While one may question the rhetoric of modernity, decolonisation has created a large constituency questioning knowledge, power and being, which would include a presence at universities (Maldonado-Torres, 2011: 1). Indeed, the principles of decolonisation draw on identity and liberation as a form of struggle which demands to be addressed. Furthermore, to question the rhetoric of modernity also comprises epistemic decolonisation and epistemic justice. In other words, the canon of decolonisation alludes to shifting the geography of reason (Maldonado-Torres, 2011: 4). If we are to allude for a discussion and dialogue around building the epistemological level that centres different knowledge perspectives.

The idea of calling for epistemological questions through decolonisation must be understood as essential to developing transformative pedagogies. This view would find support in Mignolo's (2007: 71) notion of border thinking, which is an epistemology from a subaltern perspective. The idea here is to locate experience and practices that progressively develop consciousness in individuals and agency (Gramsci, 1999 [1971]: 204). Border thinking is critical as it alludes to delinking and the call for a pluriversal view (Mignolo, 2007: 72).

Decolonisation argues for the transformation of knowledge and human reality (Maldonado-Torres, 2016: 9). For Maldonado-Torres (2016: 10), decoloniality involves re-humanising the world by breaking down the hierarchies of difference which dehumanise subjects and communities and destroy nature. In short, it is about developing counter-knowledge. Maldonado-Torres argues that decolonisation has to involve a decolonial epistemic turn whereby the damne`s emerges such as critical thinkers, questioners, communicators, and writers etcetera (Maldonado-Torres, 2016: 24). Decolonial pedagogy advocates a clear focus on the disruption of hierarchies beyond teacher/lecturer/learner/student binaries. This thinking demonstrates a realistic approach and suggests a reflexive learning process through which students/learners are able to experience personal growth.

In *The Wretched of the Earth*, Fanon writes about decolonisation as an imperative to call into question the colonial situation (1963: 33). In this way his critique encompasses issues like deprivatisation and the re-arrangement of spatial relations. Hence, decolonisation may be viewed as entailing two key initiatives, namely, challenging the world order (Fanon, 1963: 35), and igniting an historical process, one that is radical in form and content (Fanon, 1963: 35). For Fanon (1963: 35), decolonisation is a meeting of two forces opposed to each other by

their very nature. Given this sort of substantification, their originality is derived from, and is nourished by the situation in the colonies.

Zinn, Proteus and Keet (2009: 111) acknowledge humanising pedagogy as the kind that is grounded in a critique of material, social relations and practices associated with contemporary 'capitalist' formation. This suggests that humanising pedagogy enables teaching and learning based on a conscious activation of agency, empowerment, histories and experiences of students and teachers (Zinn *et al. 2*009: 111). Decolonisation is thus expressed in pedagogy as a humanising radical approach rooted in the cultural, spiritual and linguistic aspects of everyday life (Zinn *et al. 2*009: 111). One could argue that humanising pedagogy finds its foundation in Fanon's assertion that 'systemic violence and structural inequalities' have to be addressed for human liberation to occur. The radical views of humanising pedagogies have to be applied if we intend to usher in a decolonised curriculum.

According to Ndlovu-Gatsheni (2015: 488), decoloniality constitutes an environment which enables the individual educator or scholar to challenge and ultimately to dismantle the power relations and conceptions of knowledge that have led to the reproduction of racial, gender and geopolitical hierarchies. It is a movement designed to sweep across divisions that have survived political liberation only to emerge in new and more powerful forms of expression in the modern postcolonial world. Decoloniality involves reimagining and retelling the world's history from perspectives not previously made known. It recognises and considers the experiences and reflections of African people. Scholars such as Ndlovu-Gatsheni (2015: 485) regard decoloniality as an epistemological and political movement that is vital as a 'language' for the future of Africa.

Decolonisation is about the situated acts/scripts critiquing the Eurocentrism that has been present in the post-colonial era (Mignolo & Walsh, 2018: 3). Decoloniality as epistemology must therefore be embedded in teacher education in order to disrupt settled knowledges and deliver teaching pedagogy that is transformative.

Jansen provides a refreshing insight on how decolonisation could be viewed in relation to the curriculum: decolonisation should be about interrogation of what counts as knowledge in the institutional curriculum (Jansen, 2019: 4). The institutional curriculum is offered as universal

to all programmes in the institution, and an academic curriculum is developed to engage students' knowledge and skills in the process of a particular programme. The decolonisation of the curriculum, in particular, should be about the politics of knowledge. Jansen (2019: 9) claims that to speak of *decolonisation,* we need to give attention to critical voices that strike a balance between Western knowledge and African knowledge. Taking this into account allows for inclusivity and human understanding. Jansen's (2019: 52) view on decolonisation concerns itself with the epistemological legacies of colonial rule.

2.4.1 Decolonisation and epistemology in higher education

Decoloniality should be considered as a disrupter of practice and praxis. This means it has a substantial effect on the transformation of epistemic, pedagogic, and subjective standpoints against colonial modernity (Mignolo & Walsh, 2018: 6). To link decolonisation and epistemology in higher education one would have to grasp three key concepts related to knowledge and decolonialisation of knowledge that is, public intelligence, relevance and excellence. Mamdani (2019: 18) makes a compelling argument about the distinction between public intelligence and excellence. Excellence, as part of public intellectual conversations, focuses on aspects of universality which are measured without regard to context (Mamdani, 2019: 18). Public intellectual relevance, however, is necessarily contextual and place-specific (Mamdani, 2019: 18).

This study resonates with the relevance of public intellectualism as a part of decolonisation, especially when it involves curriculum knowledge. There is a need for relevance as part of public intellectual life. The importance of these two concepts in relation to decolonisation is that they consider the dialectical approach to knowledge, as knowledge should be viewed from different perspectives. This is also in line with epistemology, plurality and pluriversality. Essentially, pluriversality concerns processes that recognize the particularity of specific world views, which one may allude for delinking (Mignolo, 2013: 7).

Mamdani (2019: 25) argues that to begin the process of decolonising, we must start with language, not geopolitics. This argument alludes to the notion of language inclusivity, implying that institutions should provide not only Westernised education in multiple languages but the resources to nurture and develop non-Western intellectual traditions

(Mamdani, 2019: 25). This, he contends, would lead to sustainable education that has true value to sustain public and scholarly discourse. In other words, it is imperative to transform societies in their own image, where we begin by developing resources that are pertinent to the present needs and context of the country. As Mamdani aptly argues, the teacher education institutions in South Africa must theorise their own reality (2019: 26). This is critically important, especially if we are to achieve a decolonial perspective in teacher education.

In a similar vein, Le Grange (2019: 31) explores decolonisation as a process of transformation, requiring teacher education institutions to reconsider the politics of knowledge in delivering a curriculum that is relevant to the needs of public schools. Le Grange stresses that the decolonisation of curricula in teacher education institutions must address the challenges that face the contemporary world (Le Grange, 2019: 31). This means that there is a need for a decolonial conviviality where academics, teachers and students come together and engage in discussion that allows them to explore their views on how to step away from the singularity and linearity of knowledge construction.

In the context of this study, decolonisation is viewed as placing African knowledge at the centre of teaching and learning in the South African education system. In order to develop a strong argument for the need for a decolonial pedagogy in teacher curricula I draw on conceptualising decolonisation by linking the insights of Afrocentrism and Afropolitanism.

2.4.2 Decolonisation, Afrocentrism and Afropolitanism

According to Sesanti (2019: 431), colonialism and colonisation dismembered Africans through land dispossession and forcible relocation into slavery. He declares the cultural and physical enslavement of Africans was entrenched and sustained through Eurocentric education (Sesanti, 2019: 431). This is why the link between decolonisation and Afrocentrism resides in the notion of an African Renaissance: both allude to restoration, African voice and cultural freedom.

Furthermore, decolonisation and Afrocentrism may be perceived as a conceptual partnership that could develop a meaningful African Renaissance. In his work, Asante (2017: 231) coined the term *Afrocentricity* to convey the profound need for African people to be relocated

historically, economically, socially and philosophically. Afrocentrism is thus a paradigm that acknowledges African people as subjects, agents of human history, rather than as objects in the Western project of domination (Asante, 2017: 231). Afrocentrism is a concept set out to change the old narrative to one in which African voices are at the centre of knowledge and information.

As a philosophy, Afrocentrism has implications for curricula as it signifies reconstruction that will accommodate the ethics and ethos of inclusivity, indigenous knowledge and disengagement from the indignity of linguistic and social injustice (Sesanti, 2018: 2). Sesanti's projection is that Afrocentrism means the education curriculum has relevance for Africans as it aims to be connected with the purpose of society (Sesanti, 2016: 36). Therefore it becomes important for teacher education to train teachers who will have the agency to change classrooms. Sesanti (2019: 436) emphasises the critical role of higher education institutions in moving towards a more culture-specific or culturally relevant curriculum.

Implicit in this proposal is that Afrocentrism in teacher education could involve a transformative teaching approach with a perspective that is decolonial in nature. Sesanti (2019: 437) contends that Afrocentric scholarship advocates the prerequisites of African cultures, myths, history and philosophy in order that Africans may be remembered and remember who they were (and are) so as to reclaim their space in the world as equal and valued members of the human race. Afrocentrism is important as it links with evolving views on decolonisation. Both philosophies require teacher education institutions to remember that classrooms are not abstract, but exist with teachers, students and lecturers who could all collectively contribute to knowledge development.

The second concept to be linked with education towards decolonisation is *Afropolitanism.* Afropolitanism has its roots in the work of Taiye Selasi (2005) and Achille Mbembe (2007). The concept of Afropolitanism is important as it embodies views which focus on rethinking or revising a transnational framework. It incorporates realities signalled in current discourse about Diaspora, cosmopolitanism and Pan-Africanism (Mbembe, 2007: 26). Afropolitanism concerns the renaming and reinterpretation of African experience which prompts us to ponder African identities, and to connect to knowable African communities, languages and states (Gikandi, 2010: 9).

Education within an Afropolitan frame may be seen as critical consciousness – forming an interesting link with Freire's (1970: 455) contention that students be empowered to relate their personal experiences to the social context. Afropolitanism is a term used to describe a new form of transnational African modernity. The new African modernity is based on the premise of letting go of an essential *Africanness*, to dissolve Africa into the world (Mbembe, 2007: 26). This implies that Africa must be able to share its knowledge and identity with the world.

Sardonically Mbembe (2015: 6) notes that in South African institutions, it is necessary to decommission what passes for knowledge. The idea of reimagining and reinventing future knowledge could be reconfigured as creating 'classrooms without walls', whereby students and lecturers are co-learners (Mbembe, 2015: 6). This suggests that we need institutions which serve as a place of convergence or site of redistribution for generating a variety of perspectives and forms of knowledge (Mbembe, 2015: 6).

2.4.3 Application of decolonial views

The study will apply three specific views on decolonial discourse. The first are the views of Ndlovu-Gatsheni (2016: 3) as he calls for rethinking, and shifting the geography and biography of knowledge and learning to unlearn and to relearn. The primary reason for invoking this view is because I am interested in pursuing new and creative teaching pedagogies that are germane to the needs of South African classrooms. On this point, Walsh's (2020: 1) thoughts too are pertinent as they affirm that experiences play an integral part in learning, unlearning and relearning.

The second view is based on Mbembe's (2015: 15) call for decolonisation, as a way to close the gap between image and essence. His insights refer to the positioning and practices that interrupt the colonial matrix of power, and provide possibilities for understanding decoloniality and emancipatory pedagogies. Mbembe's concept is linked with that of Walsh (2020: 3) as she contends that restitution constitutes an ongoing process of reflection to encourage the act of theorising from practice into the act of practising theory. Yates (2020: 3) further argues that it is imperative to examine the challenges of decoloniality in context, by

focusing on interculturality, co-existence and re-existence. These points concur with the ideas of Mignolo and Walsh at they too emphasise re-existence and epistemic reconstitution.

The third view is based on Mignolo's (2013: 3) call for pluriversalist approaches that challenge the Western episteme. Decolonial theorists believe that the situatedness of knowledge should be recognised and the geopolitics and body politics of knowledge of the Western episteme should be interrogated (Mignolo, 2011: 60). Knowledge must not be perceived solely from the angle of the Western world but from the different worlds of knowledge which have arisen in the 21st century. In other words, to engage with knowledge is to draw attention to plural voices and a disruption of the notion of a singular narrative.

Mignolo's ideas concerning epistemic disobedience and delinking are critical in this study.

Epistemic disobedience relates to shifting oneself away from the associations between rationality/modernity and coloniality and the influence of all forms of power which undermine free will expressed by free people (Mignolo, 2011: 45).

Delinking implies epistemic disobedience rather than the search for newness (Mignolo, 2011: 45). The delinking process of decolonisation would imply that people process knowledge from different perspectives, and that they are able to question the rhetoric of modernity (Mignolo, 2011: 48). Delinking also implies drawing a line between hegemonic and dominant forms of knowledge. It may be argued that decolonial thinking is the pluriversal epistemology which advocates delinking from the control of abstract universalism (Mignolo, 2007: 159).

2.5 Critical theory

2.5.1 Critical theory: background

Critical theory is associated with the Institute for Social Research (Frankfurt School) in Germany in 1923, founded by Max Horkheimer, Herbert Marcuse, Theodor W. Adorno and Walter Benjamin. Horkheimer, Adorno and Marcuse reconstructed critical theory because they wanted to expound on why the socialist revolution forecast by Marx in the mid-19th century did not take place as expected (Agger, 1991: 107). In their reconstruction of critical

theory it seems the Frankfurt scholars were following in the steps of Georg Lukacs (1971) who emphasised 'reification'. Lukacs was a member of the Hungarian and German Communist who called into question the dominant Marxist orthodoxies (Held, 1980: 20). Reification may be understood as a process whereby social phenomenon take on the appearance of things (Held, 1980: 21). For Lukacs reification was a problem of capitalist society as it related to the dominance of commodity form (Held, 1980: 22).

Critical theory is a school of thought whose adherents maintain that ideology is the principal challenge to human liberation. According to its chief protagonists, Adorno and Horkheimer (2002 [1947]: 244), there is a contradiction between ideology and reality, which allows the elite to portray and sustain a false ideal and reality. Scholars of critical theory assert that social problems are created and influenced more by social structures and cultural assumptions, than by individuals and psychological factors (Adorno & Horkheimer, 2002 [1947]: 242).

Nonetheless, critical theorists investigate relations between individual, social and cultural developments (Adorno & Horkheimer, 2002 [1947]: 245). This suggests that critical theory would resonate with schools of thought and disciplines in a socio-cultural analysis such as this one. In this research study I integrate key elements of critical theory to develop a framework for understanding the research problem.

2.5.2 Habermas and emancipatory knowledge

Critical theory is primarily about how the social system promotes a complex power dynamic across cultural institutions and affects the expression of identity (Habermas, 1972: 67). Jürgen Habermas is one of the proponents of critical theory who endeavoured to rebuild the original idea associated with it, to project it as an emancipatory programme. In his assessment of critical theory, Habermas (1972) contends that the concept of praxis should be reformulated. He views knowledge in the domain of the technical, the practical and the emancipatory (Habermas 1987: 374). These frames, he argues, distinguish what may be used to determine whether knowledge claims are warranted.

Habermas' 1987 theory of knowledge-constitutive interest has been applied in the social sciences for exploring knowledge. The technical interest has been observed by using scientific methods that focus on the prediction and control of behaviour. The hermeneutic or practical interest allows understanding and interpretation to emerge. (Habermas, 1987: 377). The emancipatory interest, which pursues change and social justice, involves processes by which to identify imbalances in power structures (Habermas, 1987: 397). While these aspects may appear to be quite different from one another, they are, however, interrelated within a learning context.

In this research, the rationale for using critical theory is to develop a better understanding of how critical education and pedagogy may be developed further and become increasingly relevant to society.

According to Morrow and Torres (2002: 46), emancipatory guiding-knowledge refers to notions of power. In fact, power domination is a central concern for critical theorists. The main concern of emancipatory guiding-knowledge is to challenge power as domination (Morrow & Torres, 2002: 46). Habermas (1987: 399) contends that emancipatory guiding-knowledge, which attempts to emancipate social beings from reified forces, emancipates people by giving them radical forms of knowledge that are both practical and transformative. Emancipatory guiding-knowledge sanctions individuals' practice of 'self-reflection'. This aspect of critical theory invites individuals to be reflective about society. The focus should be directed at the social reality – to identify social pathologies within it (Habermas, 1987: 399).

A central concern for critical theorists is power and domination. Habermas (1987: 399) observes that this aspect of critical theory invites individuals to be reflective about society, where the focus should be directed at the social reality – to identify social pathologies within it. Moreover, Habermas (1987: 399) contends that emancipatory guiding-knowledge, which attempts to emancipate social beings from reified forces, emancipates people by giving them radical forms of knowledge that are both practical and transformative. Emancipatory guiding-knowledge sanctions individuals' practice of 'self-reflection'. According to Morrow and Torres (2002: 46) too, the main concern of emancipatory guiding-knowledge is to challenge power as domination (Morrow & Torres, 2002: 46).

Such awareness – of the importance of observing how knowledge is influenced by social and ideological forces – would help curricula developers to create teaching pedagogies that make room for self-reflection, self-representation and self-consciousness (Habermas, 1994: 65). Thus while this study draws on different concepts to frame its analysis, critical pedagogy remains central. Its link to critical theory, in particular to Habermas's theory of constitutive interest, is the principle of transformative learning. The views of Habermas on emancipatory knowledge in this chapter align with the requirement to develop innovative teaching pedagogies.

2.5.3 Educational relevance of critical theory

Critical theory draws on a Marxian critique which stresses the critique of ideology and situating the analysis of a topic such as education within the dominant social relations and systems of political economy. Critical theory focuses on a radical examination of existing ideologies and practices that require pedagogical and social transformation, especially in terms of education (Maldonado-Torres, 2007: 241). The relevance of critical theory in our education context is to advocate a student teacher curriculum that is relevant rather than symbolic. A symbolic curriculum in this South African context implies that the post-1994 changes made in curriculum development have had little effect on the relevance of curricula to the country's demands.

To have a curriculum guided by critical theory might demonstrate a transformative approach to teacher education, but this might not be achieved fully as there may be resistance to it. Giroux (2003: 6) notes that any critical theory defined by the problems posed by the context it attempts to address, shows that critical theory confronts the dominant views, in this case, of education. Such confrontation involves an examination of social change, critical learning experiences and an acknowledgment of schools as sites of resistance, contestation and opportunity. Critical theory encourages teacher education institutions to consider pedagogies that promote social transformation and student voices in their training if they truly value the relevance of their programmes or curricula.

As critical theorists are concerned with human emancipation from dominant ideologies, it appears that their views resemble those of Freire (1972: 72). Freire terms the traditional

pedagogy of education as a banking model of education, wherein students are treated as empty vessels who ought to be filled with knowledge. His critique of this concept of knowledge is that it is seen as a gift from only those who 'possess knowledge', to be received by those 'lacking knowledge' (Freire, 1972: 72). For instance, in the education setting, teachers present themselves to the students as the only persons who have knowledge, while disregarding the real experience, knowledge and cultural capital of the student. Freire holds that this type of education is not liberating because students cannot discover that they too can contribute to learning, alongside the teacher (Freire, 1972: 72).

Indeed, Freire (1972: 72) condemns this pedagogy and insists that the student must be treated as a co-creator of knowledge. According to Freire (1972: 75), real education must start with a collaborative exchange in teacher-student interaction. Such reconciliation begins with the idea that both teacher and student are involved in a unique learning process. It runs contrary to the banking education system, characterised in the list of notions that follows (Freire, 1972: 73).

(a) The teacher teaches and the students are taught.
(b) The teacher knows everything, and the students know nothing.
(c) The teacher thinks and the students are thought about.
(d) The teacher talks and the students listen – meekly.
(e) The teacher disciplines and the students are disciplined.
(f) The teacher chooses and enforces their choice, and the students comply.
(g) The teacher acts; the students have illusions of acting through the action of the teacher.
(h) The teacher chooses the programme context, and the students (not consulted) adapt.
(i) The teacher confuses authority of knowledge with professional authority.
(j) The teacher sets their authority in opposition to the freedom of students.
(k) The teacher is the subject of the learning process, while the students are mere objects.

To confront these embedded beliefs about teaching and learning, Freire (1972: 83) proposes a problem-posing education. Its aim would be to encourage individuals to develop the power to perceive critically the way they exist in the world in which they find themselves. Adopting this approach provides individuals with the opportunity to consider learning as a process.

Additionally, Freire's (1972: 83) problem-posing education involves dialogue – as indispensable to the act of cognition which unveils reality.

2.6 Conceptual framework for this study

The framework I developed provides a suitable expanded conceptual paradigm in which to explore the decolonial perspective on the language teacher education curriculum in South Africa. The framework comprises principles from critical pedagogy, decolonisation and critical theory, that contribute to this study are therefore spelt out in more detail in the sub-sections that follow.

Principles guiding critical pedagogy:

1. Curricula for language teacher education require elements of emancipatory consciousness if they are to become relevant in the schools. The curriculum must demonstrate emancipatory education which addresses the challenges in the classrooms.
2. The language teacher education curriculum affects multiple perspectives of knowledge construction; it encompasses the positionality of students.
3. The language curriculum influences critical reform in pedagogy.
4. The extent to which conscientisation and praxis are integrated in the curriculum will determine the success rate of change in language teaching pedagogies.
5. Critical pedagogy in language education may be linked with scholar activism and epistemic decolonisation.

Principles guiding decolonisation:

1. Epistemology and the politics of knowledge should be used to reconstruct reality and to strive for a language curriculum orientated towards achieving epistemic justice or epistemological access.
2. Afrocentrism, identity and African voice are important reference points as they influence issues relating to liberation. They could bring fresh transformation in language teacher education, and become part of transformative teaching approaches.
3. Critical dialogue and knowledge engagement is crucial to creating strong links as well as a counter-balance between Western and African knowledge.

4. Humanising pedagogy values the true context and could become part of a transformative approach in teacher education.
5. Practice and praxis will be challenged and innovative approaches encouraged.

Principles guiding critical theory:

1. Reification and rationalisation are relational, and interact to produce a transformative curriculum.
2. Emancipatory knowledge, self-reflection and reflective practice produce a curriculum directed at establishing agency and social change.
3. Constitutive knowledge is part of transformative learning, as it will influence social transformation and positionality of the student teachers (student voice).

The justification for using these three concepts (critical pedagogy, decolonisation, and critical theories) in the conceptual framework is to address aspects of what a decolonised language teacher education curriculum might entail. I seek to fill this gap by contributing empirical research involving students and lecturers. The process entails examining and understanding why, how and what kind of language teacher curriculum might develop a decolonial perspective and become relevant to South African schools. The gaps, clarity in understanding, and the views around decolonisation of the teacher education curriculum form the focus of this study's conceptual framework. The framework has taken a holistic approach to explore the phenomena well.

The study follows the approach of Cohen et al. (2007: 13), which assisted in providing a structure for developing a conceptual framework. This framework allows the researcher to draw strong links between the concepts and to reveal related relationships within this study. In addition, the conceptual framework forms an analytical and theoretical space in which to explore and answer the research questions of this study.

This study's conceptual framework acknowledges that a decolonised language teacher education curriculum should entail critical pedagogy as its teaching pedagogy in order to reformulate critical reform and emancipatory consciousness. Such a curriculum would have implications for a decolonial perspective as humanising pedagogies would be used to develop

more transformative approaches. The latter would enhance the student voice, and produce a curriculum that is more relevant to the country's public schools.

The application of a radical approach to bring critical education into teacher education institutions would mean developing a sustainable curriculum. It would entail putting knowledge, student voice and reflective practice on a transformative and decolonial path. Such a process would prepare student teachers who are willing to take on a decolonial approach in their teaching once they arrive at their schools for practice.

In short, the conceptual framework which I developed assisted me in understanding what a decolonial approach to language education curriculum would mean, or should entail.

Figure 2 that follows, graphically represents the conceptual framework and depicts the approach which could be used to construct a more comprehensive take on decolonial language teacher education curricula which embrace critical pedagogy, a decolonial *approach,* the institutional particularities of context, and a transformative teaching pedagogy for individual students.

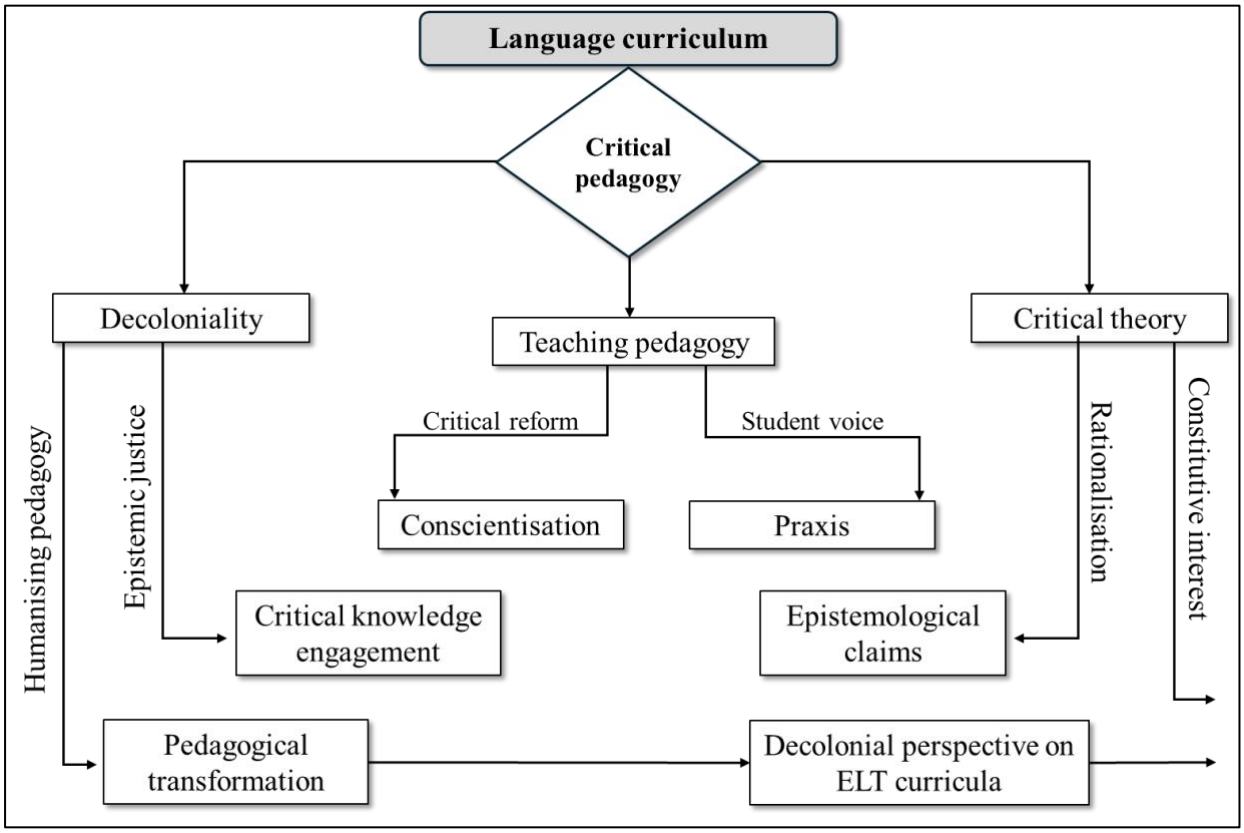


Figure 2.
A conceptual framework to explore a decolonial language teacher education curriculum

Critical education requires radical teaching that will disrupt hegemonic views, and bring in a more transformative and reflective practice that will invite the voices of student. This conceptual framework is intended to explore the epistemic duties and responsibilities of the teacher education system.

2.7 Summary

The concepts explored in this chapter have provided the framework upon which the study is based, and which allowed the research to explore what emancipatory teaching should be, and how this knowledge could lead to a decolonial language teacher education curriculum which embraces transformative teaching pedagogies. The intersection of the concepts of emancipatory teaching, decolonial curricula and transformative teaching pedagogies, has helped in structuring a conceptual framework. This process has enabled me to understand how teacher education institutions could, and should, develop language education curricula that are relevant, suitable and important.

As stated earlier, the application of critical pedagogy and critical theory have permitted me to examine the politics of knowledge in a holistic manner, and to observe the positionality of the participants in the process.

While decolonial theories certainly encourage self-emancipation from dominant views, it is nonetheless evident that it will be a challenge to decolonise universities, curricula or state policies, as the authoritarian politics of knowledge is still at play in many institutions. However, the necessity for investigative research work probing the possibilities of decolonialising the curricula remains crucial in the development of one's discipline. There is motivation to be found in the fact that the context of teaching and learning must cater for a newer and more equal balance between Western and African epistemologies if South Africa is to be competitive at a global level. The next chapter will present the review of literature.

CHAPTER 3: LITERATURE REVIEW

3.1 Introduction

This chapter offers a review of literature on English language teacher education, pedagogy, curriculum and transformation. The chapter begins with a discussion of ideology in language education and hegemonic views of language. Thereafter, the chapter provides a review of how these concepts have influenced the curriculum in teacher education institutions, particularly English language curricula. The chapter focuses on the vision of curriculum transformation in South African higher education institutions (HEIs). It involves an exploration of the relevance of current English language teacher education curricula, to ascertain whether teacher education institutions have considered the real context of South African public schools. The chapter, underpinned by critical pedagogy, seeks to make a compelling argument for innovative pedagogies that address the real needs of schools.

'Decoloniality' as a term is broad, and in practical expression necessitates a disruption of the relations of power and beliefs regarding knowledge. These beliefs have been part of the reproduction of race, gender, and the geopolitical hierarchies that came into being as an expression of the modern/colonial worlds (Maldonado-Torres, 2011: 2). Decoloniality has become a matter of such importance for South African HEIs that a call has arisen to challenge the dominant epistemology.

A second significant term referenced in this chapter is 'transformation'. Transformation has become an important concept for South African higher education institutions (HEIs) and other entities, because it has been used to project ideas about overcoming the legacies of colonialism and apartheid.

Transformation is vital as it is an ongoing process used to challenge the status quo. However, the White Paper for Post School Education and Training (DHET, 2013) applies this term mainly to address issues concerning access and equity as well as the elimination of all forms of discriminatory acts based on race, gender and disability. Since the term transformation is broad, this study focuses on the content of the word which pertains to what constitutes

knowledge. Thus, transformation as a concept is used to question power relations in the production of knowledge (Du Preez, Verhoef & Simmonds, 2016: 3).

3.2 Language ideologies and hegemonic views

The term 'hegemony' has been used to refer to the predominance of one nation over others (Ives, 2004: 1). However, the Italian Marxist, Antonio Gramsci, redefined this concept to make an interesting linguistic entrance point in political and cultural theory. Gramsci's contribution is important as it has made language a central topic within political, social, and cultural theory (Ives, 2004: 1). Gramsci's redefinition of hegemony involves the formation and organisation of consent. 'Hegemony' in *The Prison Notebooks* by Gramsci, is defined as the intellectual, moral and ideological leadership that the state or dominant class exercises over civil society (Gramsci, 1999 [1971]: 712).

Gramsci's views on hegemony have provided insight into the cultural politics, institutions, and power operations in democratic regimes (Ives, 2004: 2). Gramsci's perspective and focus on hegemony in the singular as a large-scale national phenomenon provokes discussion around postmodernism and critical and decolonial theory (Liebowitz, 2000: 516). In other words, the singular necessity is to address power, class, race and the politics of knowledge in relation to hegemony. *The Prison Notebooks* explores hegemony by addressing its manifestation in language matters as a political problem, for instance, in government language policies, educational curricula and everyday language practice (Herman, 2007: 10).

Furthermore, Gramsci's reference to language as a metaphor has enabled him to develop the rich concept of hegemony that confronts constraint or suppression by historical conditions (Gramsci, 1999 [1971]: 814). From this perspective, Gramsci articulates the capacity of people to mobilise and thus to change the world.

In South African higher education, students and academics have made calls for a decolonial perspective on the curriculum. It could be argued that Gramsci's views on language open a door to addressing the subjectivity of South African higher education institutions (HEIs), which have been constituted by forces that are external to their subjectivity (Gramsci, 1999 [1971]: 816).

The teacher education institutions should not look for any general philosophy underlying the philosophy of praxis, but should understand how language may be used to reproduce materialist or idealist philosophy (Gramsci, 1999 [1971]: 833). According to Ives (2004: 130), language is an important factor in hegemonic views as it addresses questions relating to epistemology, agency, political change, social consciousness and the technological and economic developments of the 'information age'. Consequently, language is used to structure the identity and reality of the world in various ways depending on intentions governing its use or application. In other words, language is not stable but can always be deconstructed based on the intention and experience of individuals. This point is especially important in language teacher education, as contexts vary and the reality of classrooms requires teaching pedagogies which assimilate the experiences and voices of learners.

Indeed, this view aligns with Freire's (1970) discourse on meaning construction. In other words, the teacher should be trained to allow learners in the language classroom to discover meaning and to interpret texts. This is an important aspect as it facilitates critical education. Horton and Freire (1990: 88) insist that knowledge is acquired through experience. This suggests that student experiences and relationships are crucial in the development of their capacity to construct real knowledge. Here, one would assume that the true meaning of knowledge construction requires students to give expression to their 'voice', to share their views and to reflect on their world.

Alexander concurs with Gramsci when he states that language may be used as a tool to grant power to individuals or groups (Alexander, 2013: 94), but, he warns, language can also be used to disempower individuals or groups. Alexander points out that the English language has become a transmission mechanism for culture. It is also a prestige language through its use on the internet and social media. It thus plays a major role in the formation of individuals and societies (Alexander, 2013: 96).

Alexander explains that the hegemonic role of English in South Africa post-1994, can be investigated using Bourdieu's notion of 'the evolution of the linguistic market.' According to Bourdieu (1979: 647), the evolution of the market is marked by hierarchical relations between different variations of a language, and it reflects the historically evolved relations between hierarchies and the subjugation between relevant speakers of languages.

The history of colonialism in South Africa legitimised English and Afrikaans as official languages at different times in its history. The connection is now frequently made in education at the secondary and tertiary levels between proficiency in English and cultural sophistication, and even civilisation. Both English and Afrikaans became dominant and entrenched, and both then reinforced their hegemony (Alexander, 2013: 95). As a result, post-1994 English has been institutionalised and given hegemonic status. Consequently, "people are increasingly regarding English as the lingua franca and the road to prosperity" (Alexander, 2013: 97).

Makoe and McKinny agree language ideologies are beliefs, values, and cultural frames that determine which language should be presented and conceptualised as having more status and power than any other (Makoe & McKinney, 2014: 659). Their reference to language ideology gives credence to the positive point that language also has the potential to affect learners' linguistic repertoires which could be used for resourceful learning. This can be seen clearly in the sphere of education, where language ideologies influence policy and teaching practices in the classroom (Makoe & McKinney, 2014: 659).

On the basis of the study, one could argue that there is a need to generate awareness of the strong links between language, values, and identity. The teaching of language must grant access to the target language and the opportunities it affords. Chetty and Mwepu (2008: 335), for example, argue that there must be a better way to ensure that students are afforded a chance to acquire Standard English, given the intricate relationships that exist between language, schooling and economic empowerment. It is therefore important to train *teachers* who will develop *learners* who will become as proficient in their first additional language (FAL) as they are in as their home language (HL).

McKinney (2016: 79) explains that language and literacy pedagogies must reposition learners who come from non-dominant backgrounds, and recognize them as resourceful and legitimate participants in their own education. There is a need for transformative pedagogies that disrupt the older pedagogies used previously in the training of English language teachers. Funk et al. attest to these views, stating that transformative pedagogies may enable students to become critical thinkers and knowledge reflectors (Funk, Kellner, & Share, 2016: 2). Moreover, students should be able to question hierarchies of power, social norms and

injustices, and thereby transform themselves into agents of change. In short, critical thinking is integral to the decolonial perspective on language teaching.

However, the critical part of this discussion rests on the assumption that there is a need for language education to be radical and critical. Teacher education for the English language must be informed by critical education that will emancipate students and teachers. In their study, Chetty and Mwepu (2008: 330) highlight the need for the development of critical education, which must convey the understanding that language learning is political and espouses an ideology that underlies the curriculum. According to Chetty and Mwepu (2008: 330), the core function of critical education is to shed light on debates about why some forms of knowledge are prioritised over others, and to engage critically with working-class knowledge.

According to Foucault (1972: 6), the history of thought, knowledge, philosophy and literature seeks and discovers more and more discontinuities, whereas history itself appears to be abandoning the irruptions of events in favour of stable structures. The work of Foucault (1972: 5) is crucial to matters of transformation. Indeed, it now serves as a new foundation for education. His insights provide critical perspectives on radical education which are pertinent to adjustments in how English language teacher education may be conceptualized. Foucault's analyses support this study's perspective on the need for a relevant English language curriculum to disrupt teacher training as it stands. This is because the training of English language teachers requires teaching pedagogies that will develop and evolve with time and provide critical education.

Critical education in the English language must facilitate a discussion that will make prominent the language of 'voice' as opposed to a language of 'silence'. Given the hegemonic status of English in South Africa, we need teacher training in higher education institutions (HEIs) to (re)consider the future of the English language in schools, construct an appropriate learning context and make English a language of access and empowerment (Gough, 1996: 6).

3.3 Pedagogy in education

According to Murphy and Hall (2008: ix), pedagogy involves understanding ways of participating in a practice. This requires one to examine people's opportunities and lack of opportunities to participate, as these opportunities position and signal how they emerge in new ways of being in the world (Murphy & Hall, 2008: ix).

In the discipline of education, *pedagogy* is narrowly focused on techniques and strategies pertaining to a domain of knowledge (Murphy & Hall, 2008: ix). Pedagogy has become salient to people as they engage in activity and develop competence in the practice in question. Murphy and Hall (2008: ix) note that pedagogy in education must be observed using two dynamic relationships: the social order as reflected in policy along with its associated cultural beliefs and assumptions, and the experienced world as reflected in both the enactment and experience of policy, including beliefs underlying the approaches used in the enactment of policy (Murphy & Hall, 2008: ix). These dynamics are crucial in this study as it examines how the applied pedagogies in teacher education institutions allow students to enact decolonial training to prepare themselves for the reality of the public schools in which they will serve as teachers in the future.

Alexander (2008: 3) suggests that pedagogy encompasses the performance of teaching together with the theories, beliefs, policies and controversies that inform and shape it. This implies that pedagogy allows for an integration of the self-contained act of teaching with culture, structure and mechanisms of social control. This study aims to highlight *why* it is essential to engage with critical pedagogy in teacher education if one attempts to address the issues of decoloniality and critical education. The applied pedagogy in teacher education institutions must be responsive and relevant to students' contexts (Campbell, 2018: 15). In other words, teacher education training in language must reflect deeply the experiences of the students, and permit the future teachers to reflect on them. This approach would lead to emancipatory teaching and learning.

Furthermore, Campbell (2018: 16) argues that there is a need for students to develop an understanding of the South African socio-political context. This is important for language teacher education curricula, as student teachers must understand that in the real world, not all

schools or children are able to access resources to support the learning of their first additional language (FAL). These are the real conditions that student teachers must recognise, acknowledge and be able to adapt and adjust to if they are to provide language education that is critical and emancipatory.

The argument concerning educational pedagogy (language, in this case) is based on the premise that pedagogy is not a linear process, but is fluid (Campbell, 2018: 17). Thus, the language teacher education curriculum in institutions must also address changes that occur over time and space. This is imperative if we are to affirm the relevancy of the English language curricula to ascertain how the curriculum addresses the needs of the public schools. In addition to this, I would argue that pedagogy in language education contributes to social justice. This would be in relation to meaningful learning and teaching, which are vital in any classroom. Moreover, this is relevant if we are to decolonise the curriculum.

Teacher education institutions' language curricula ought to embrace a pedagogy that includes the voices of the students, as they are the ones who reflect the real context of the South African classroom. In her study, Campbell (2018: 21) reminds us of the need to incorporate the experiences, reflections and voices of the student teachers to link course content to school contexts. The curriculum should be designed in a manner that incorporates a dialogue between the student teachers and the training institution if it is to address the contexts/ in which the student teachers will teach.

The discussion that follows focuses on how transformative pedagogy might advance emancipatory education.

3.3.1 Transformative pedagogy

Transformative pedagogies are activist pedagogies that embrace elements of constructivist and critical pedagogy (Lotz-Sisitka, Wals, Kronlid, & McGarry, 2015: 78). The approach affords students a space in which to be reflective and absorb critical knowledge, which creates agency in learning and teaching as the students are empowered. I argue that transformative pedagogy is imperative in the development of the language teacher education curriculum as it includes the voices of students.

Furthermore, according to Lotz-Sisitka *et al.* (2015: 73), it is necessary for the transformation of higher education to respond to concerns about sustainability. For higher education institutions (HEIs), sustainability includes curricula which address the paradigm shift and transition towards doing things differently. This implies the need for transformative pedagogies to ensure that the curriculum remains sustainably relevant to societal needs.

Lotz-Sisitka *et al.* (2015: 75) give substance to the requirement for transformative pedagogies which would involve co-engaged forms of knowledge production and pedagogy. This is relevant to this study as it explores transformative pedagogies within the multilingual classrooms of disadvantaged schools, and how initial teacher education (ITE) can and should decolonise the English language curriculum.

Mezirow's (1981) exploration of transformative learning in education is concerned with a person's cognitive transformation. This implies an engaging perspective that will include student teacher voices and develop decolonial forms of teaching pedagogies in the curriculum. Lotz-Sisitka *et al.* (2015: 75) allude to the idea of developing transformative learning, in other words, reconceptualising learning and pedagogical development within higher education institutions. These views are imperative for this study as they focus on education that is clearly intended to serve and be relevant to contemporary students and communities at large.

This is why transformative pedagogy in language curricula must be viewed as a means of establishing decolonisation, collaboration and reflective teaching pedagogies. Quintero Polo (2019: 30) insists on the need to search for educational alternatives that move away from the comfort zone of institutions, and instead usher in transformative aspects of language education. The transformative pedagogy and learning within language curricula must take into account experiences of race and culture and the voices of the student teachers as crucial theoretical material, and a pedagogical starting point (Fujino, Gomez, Lezra, Lipsitz, Mitchell, & Fonseca, 2018: 72). Doing so will render the programme relevant to the needs of schools. To support this, Kim and Slapac (2015: 18) note that transformative pedagogy encourages students to develop the skills and knowledge necessary for becoming reflective and critical thinkers.

3.3.2 Radical pedagogy

Radical pedagogy in education addresses the deeply politicised aspects of educational institutions, policies, and practices that can lead to radical social change (Sweet, 1998: 100). As a paradigm, radical pedagogy emphasises intellectual rigour, which places it within a broader initiative towards students' intellectual development. It facilitates an approach to learning and teaching through a critical understanding of how the past has influenced their present. In short, it raises students' political consciousness, thereby empowering them to liberate themselves from dominant ideologies (Gramsci, 1999 [1971]: 179). In the educational space, radical pedagogy involves learning which starts with the experience of the student and moves towards self-knowledge, self-mastery and ultimately freedom (Gramsci, 1999 [1971]: 179).

According to Sweet (1998: 100), radical pedagogy requires adopting alternative grading practices, cultivating classroom dialogue, relegating considerable power to students, and promoting social activism as part of class expectations. These elements of radical pedagogy are relevant to this study for their emphasis on agency, reality, interaction and lived experience – all important stimulants in the processes of finding meaning and experiencing transformation. Clearly, radical pedagogy in education serves a definite purpose: it emphasises the importance of understanding that learning skills are not universal and must be centred on the context of the teacher and students, who all collaborate in the construction of knowledge (Gramsci, 1991 [1971]: 187).

Giroux and McLaren (1991: 152) explain that critical educational theorists are united in their attempts to empower the powerless and transform social inequalities. The initial teacher education (ITE) institutions must embed a radical pedagogy which will support transformation and develop language curricula that will no longer promote a culture of silence. In other words, the application of radical pedagogy must involve developing strong relations between schools and societies, which will promote critical thinking.

According to Giroux and McLaren (1991: 155), radical pedagogy offers categories crucial to interrogating the production of student experiences, texts, teacher ideologies. It also provides a scaffold of critique for aspects of school policy that conservative and liberal analyses tend

to leave untouched. This could have implications for how initial teacher education institutions adopt their language curriculum and embrace teaching pedagogies that are transformative of students' experiences. The use of radical pedagogy must create learning and teaching opportunities in initial teacher education (ITE) which have at their core a dedication to employing teaching methods that facilitate self-empowerment and social transformation (Giroux & McLaren, 1991: 155).

I argue that initial teacher education should indeed produce students who are critical educators, and should allow for a teaching pedagogy that is relevant and strongly context-based. In other words, being critical as educators means that students are aware of the fact that in learning and teaching language, knowledge must be interrogated and made meaningful that is, critical and transformative.

Au (2012: 19) suggests that the relative autonomy both within schools and within self-consciousness creates the space for the curriculum to issue a more critical directive, and to act as a conceptual tool in the praxis of working for social justice. If radical pedagogy, as a form of progressive pedagogy in teacher education, develops critical student teachers then one could argue there would be no shortfall in the number of teachers who become agents of change prepared to embrace decoloniality.

Thus, the critical component of radical pedagogy in teacher education must allow for critical reflection as its central orientation, as this inspires individuals to be aware of their context. Critical reflection avails time for establishing how external relations impinge on thinking and impact on praxis (Au, 2012: 24). Language teacher education curricula must therefore embrace teaching approaches that allow student teachers to critically question existing social relations and contribute to transformative pedagogies that will render social justice and amplify voices in the classroom.

3.3.3 Pedagogy of discomfort

Boler and Zembylas (2003: 108) maintain that the pedagogy of discomfort recognises and problematises the deeply emotional aspects that frame and shape daily habits, routines, and unconscious complicity with hegemony. In other words, the pedagogy does not focus on the

cognitive aspect alone but also considers the emotional part. According to Boler and Zembylas (2003: 108), a pedagogy of discomfort is observed as an educational approach by which to understand the production of norms and difference.

To appreciate the pedagogy of discomfort in the actual event of teaching and learning, would imply being conscious of teaching in a way that acknowledges the identity of lecturers and students. It implies the recognition that their role includes interrogating experience as part of reflective practice. A pedagogy of discomfort may thus be regarded as an approach that develops critical inquiry. It is transformative as it generates the idea that those active in an educational project will interrogate the ideals of difference, which one could see as being counter-hegemonic (Boler & Zembylas, 2003: 109).

In other words, pedagogy should enable students to reflect on and re-examine the curriculum, observing its relevance, and whose interests it serves. The application of this pedagogy affords the opportunity for students to be vulnerable and to voice their experience in the teaching and learning space. Students become empowered to critically observe various forms of knowledge and to resist those that they do not agree with.

Boler and Zembylas (2003: 125) note that a pedagogy of discomfort urges students as well as educators to move outside their comfort zones. The approach allows for flexibility where transformation and progress are required in order to develop a curriculum that is relatable and relevant to the needs of the country. The moment both the teacher and student step out of their comfortable space, they learn to critically engage with questions that challenge the world around them as they continue to find their voices (Zembylas, 2010: 704). The engagement of a pedagogy of discomfort promotes the critical aspect which leads to passion, critical thinking, and self-discovery in the classroom (Zembylas, 2010: 704). As hooks (1994: 15) argues, it is important to consider teacher training institutions that promote progressive and transformative approaches to enable the self-actualisation of students.

Foucault (1994: 443) examines the ethics of discomfort and writes about the importance of the transformative potential of discomfort. Foucault's ideas could be viewed as a constructive approach to dealing with uncomfortable issues in teacher pedagogy.

The pedagogy of discomfort is a progressive teaching approach for language teachers as it takes the experiences, voices, and positionality of students into account. Initial teacher education (ITE) must disrupt the entrenched order in teacher training and enable teachers to develop a space in which to support and collaborate, to bring in innovative and progressive teaching pedagogies for language curricula that are deeply rooted in critical consciousness (Zembylas, 2010: 705). There is a need for a language education curriculum which employs a pedagogy that will support meaningful and transformative learning experiences in the classroom. This study views a pedagogy of discomfort as emancipatory and relevant for language classrooms, especially as we strive to decolonise the curriculum.

The link between discomfort and decolonisation lies in the idea of exploring identity, reflection and emancipatory aspects.

A pedagogy of discomfort could be used constructively in the initial teacher education (ITE) institutions to promote ideals and practices grounded in social justice education (Zembylas, 2010: 706). This implies that teacher education curricula should aim to develop 'teaching pedagogies' that are both personalised for students and transformative of society (Zembylas, 2010: 106). A pedagogy of discomfort in teacher education should be aligned with a curriculum that embraces reflective practice in teaching. This pedagogy would address the concerns of marginalised voices in language classrooms. It would also have implications for developing transformative and decolonial teaching approaches that are required in the country.

3.3.4 Critical race theory

According to the scholar Cole, Critical Race Theory (CRT) derives from two opposing perspectives on ideological and intellectual formation (2017: 15). At its foundation, critical race theory (CRT) was developed as a reaction to Critical Legal Studies (CLS), which was criticised for its undue emphasis on class and economic structure. In their critique of CLS, activists insisted that 'race' constitutes a more critical identity (Lynn, Yosso, Solorzana & Parker, 2002: 4). Crenshaw, Gotanda, and Phillips coined the term 'critical race theory' to explain that their work was located at the intersection of race and racism (Cole, 2017: 18).

Over the past few decades, scholars of critical race theory in education have explored the theoretical and methodological importance of CRT and its role in educational practice (Lynn & Jennings, 2009: 174). One could argue that the integration of CRT in education should enable students to seek an inclusive approach to different social groups and experiences. The application of critical race theory (CRT) in teacher education – like the concept of "a pedagogy of discomfort" – would entail an approach that allows marginalised voices in classrooms to become audible and present. CRT is relevant to language education as it frames discussions about social justice and democracy and the role of education in reproducing or interrupting current practices (Ladson-Billing, 1998: 9). Critical race theory (CRT) affords scholars, students and educationists the space in which to question the role of language education and how teacher education institutions might participate in changing the classroom narrative in disadvantaged schools.

The critical race theory (CRT) lens should be used to develop a set of narratives that challenge the dominant ideologies in teacher education (Lynn & Jennings, 2009: 173). If language teacher education incorporates CRT, this should be accompanied by a nuanced understanding of the experience of students. It would also mean that the approach has considered their social context, which should make the language curriculum more relatable and relevant to students and the country at large.

To give voice to marginalised individuals is to assert and acknowledge that their personal and community experiences are important and should be used as sources of knowledge (Delgado, 2008: 1510). Such an approach should bring in the voices and experiences of all stakeholders within the education system (for example, teachers, parents, students, administrators, and community members), who all contribute to the development of a language pedagogy that is truly transformative and progressive. If these authentic voices and experiences are left behind or neglected in the education arena then the intended curriculum will not have any relevance or significance to the needs of the country (Ladson-Billing & Tate, 1995: 60).

One of the most important factors emerging from critical race theory (CRT) is its impact on the decolonial turn in education. CRT has played an important role in education by reflecting on intellectual issues as well as serving as a social tool for deconstruction, reconstruction, and construction. Ladson-Billing (1998: 9) argues that CRT explores issues relating to the

deconstruction of oppressive structures and discourses, the reconstruction of human agency, and the construction of equitable and socially just relations of power.

The exploration of CRT in these roles allows for a much more innovative, progressive and transformative education, as it accounts for disruptions to practices that do not accommodate the marginalised voices in the classrooms. To support this, I draw on Gramsci's view of hegemony which describes the continued legacy of oppressive structures in societies. Gramsci's (1999 [1971]: 814) work on hegemony addresses how oppressive structures continue to fail. It also examines issues of race and class. Critical race theory (CRT) aims to disrupt this culture of oppression, to expose the race issue as a concept that needs to be addressed.

As critical race theory (CRT) in education influences the integration of experiential knowledge, it may be linked to decoloniality as both schools of thought allude to voice (Ladson-Billing & Tate, 1995: 57). CRT empowers marginalised individuals to reconstruct their own reality and relationship to the world in order to validate their voices. It is against this backdrop that one could find a strong link with the decolonial turn as critical race theory (CRT) concerns efforts to reconstruct a society crumbling under the burden of hegemony (Ladson-Billing & Tate, 1995: 57).

There are three important views relating to CRT which reveal links with decoloniality. The first is that reality has to be socially constructed (Ladson-Billing & Tate 1995: 57). The second concerns the reasons for foregrounding individual reality. Like decolonial initiatives, CRT emphasises the importance of voice, which enables individuals to practise psychological self-preservation (Ladson-Billing & Tate 1995: 58). The third area of overlap is that CRT invites the articulation of own-reality, which implies that ethnocentrism has to be overcome, as does the unconscious drive to view the world in one way only (Ladson-Billing,1998: 11).

Individuals can share a holistic understanding of their own experience by using critical race theory (CRT) to find resonance in one another's voices and experience of realities. In teacher education, CRT would address marginalised and silenced voices that need to be empowered. Curricula would be expected to draw on the relationship between CRT and education as a factor in the decolonial turn in education. For instance, CRT maintains that public education

is structured in a manner which serves a particular purpose to reproduce or achieve certain goals (Ladson-Billing, 1998: 18). The school curriculum could be viewed as a culturally specific artefact designed to keep a White supremacist master script in place (Ladson-Billing, 1998: 18).

The relevance of this view lies in the necessity to decolonise the curriculum so that it becomes pertinent to the needs of disadvantaged schools. Current curriculum structure is set up in such a way that it silences voices and legitimises dominant views – those of white, upper-middle class males – as the standard knowledge students are to acquire (Ladson-Billing,1998: 18). This critique intersects with the decolonial turn in education, as critical race theory (CRT) calls for emancipatory education that will empower, be reflective, and give voice to multiple perspectives of reality.

CRT could be established as a factor for transformation in education using the lenses of Du Bois' notion of double consciousness. Du Bois reflected on being an American and a Negro in his work *Double consciousness*, which addresses the idea of being two-sided. The purpose of drawing on Du Bois's concept of double consciousness is that race is considered to be a provocative and unanticipated issue (Bruce,1992: 299). The significance of Du Bois's work lies in the premise that race is the key to understanding inequality (Bruce, 1992: 299).

In his work, Du Bois raises three key issues related to double consciousness. The first is his observation that the white stereotypes against black life and thought have developed real power (Bruce, 1992: 301). The second is that the practical racism that excludes black people from the mainstream of society has created a double consciousness as individuals develop internal conflict when they reflect on their lives (Bruce,1992: 301). For Du Bois, the third aspect of double consciousness is a figurative background that has the essence of distinctive African consciousness, which was a spirituality based in Africa but found in African American folklore and history (Bruce, 1992: 31).

Du Bois's idea of double consciousness is significant in the decolonial context because it encourages one to understand the importance of self-emancipation. Double consciousness could be linked to decoloniality in analyses of how to address inequality and to disrupt inferiority in marginalised societies. I argue that double consciousness could be realised as a

transformative perspective that enhances the dialogue addressing the ideas of Africanism and decoloniality.

There is also a correlation between self-emancipatory education, the double consciousness of Du Bois', and critical education. These paradigms all project the educational value whereby an individual must merge their double self into a better and truer self (Bruce, 1992: 306). Such maturation can be achieved only if their reality is constructed upon their own voice and experience.

However, the reality of individuals is socially constructed, and we would need to consider the positionality of the individual as opposed to the rule of universalism.

3.4 The Post-1994 teacher education policy context

According to Sayed, Badroodien, Salmon, and McDonald (2016: 58), as part of a major transformation initiative the South African post-apartheid government had to develop plans for both governance and the curriculum of teacher education. In the case of education they decided to shift qualification structures and requirements for the Council on Higher Education (CHE). These changes were necessary to address issues such as equity, efficiency, and quality within teacher education.

It could be argued that transformation within the initial teacher education (ITE) programme policies have to some extent, established the accepted curricula, which have covered *some* knowledge and practice. However, the generic approaches deployed in ITE appear not to have been framed by a critical pedagogical approach (Sayed *et al.*, 2016: 59). This would have been important, as the need persists for curricula that are relevant to the needs of South African public schools.

Sayed *et al*. (2016: 59) further emphasise the importance of student teachers having access to teaching pedagogy that is a representative of school realities and contexts. This will be achieved only if initial teacher education (ITE) employs critical teaching pedagogies that grant student teachers the intellectual space to reflect on their experiences and histories, in a

collective effort to usher in change and critical education. It is essential that student teachers understand the socio-economic context in which they will be working once they leave the institution.

The higher education institutions must demonstrate that teachers are vital if we are to achieve voice, agency, and transformation within the education curriculum. In fact, I argue that initial teacher education (ITE) must strive to emphasise the major importance of exercising agency and voice, if there is to be any chance of transformation of the kind that leads to critical teaching and education.

Botman argues that this can only be accomplished if institutions fulfil the country's multilingual ethos within various contexts. Student teachers must be provided with the necessary tools to create and recreate language teaching practices that are based on continuous reflection on daily practices (Botman, 2016: 50). Teacher education policy, Botman advises, must address requirements for initial teacher education (ITE) programmes which have the power and authority to re-orient school through curricula (Botman, 2016: 50) that are relevant to the students.

Badat and Sayed (2014: 128) reflect that South Africa's then-new democratic government committed itself in 1994 to transform education as well as the inherited apartheid social structures by institutionalising a new social order. This promise was intended to redress issues of social injustice within the education system and steer the country onto the right path of quality education. Consequently, the post-1994 period saw a new policy for teacher education in South Africa, gazetted in February 2000 as the *Norms and Standards for Educators* (National Education Policy Act, 1996).

It was required that teacher education programmes be designed in adherence to this policy. For example, according to Chetty and Lubben (2010: 815), the new policy of the *Higher Education Quality Framework* changed the standards of a teaching degree from the National Qualification Framework (NQF) Level 6 to Level 7. Robinson (2003: 19) claims that one of the key elements of the policy was to provide an outline of the knowledge, skills and values regarded as hallmarks of a professional and competent educator.

The post-1994 educational policy thus ushered in changes in teacher education in South Africa. One key change was to confer university status to certain tertiary institutions, such as the technikons, colleges of education or agriculture which were then merged to form universities (Chetty & Lubben, 2010: 813). This came into effect after 1998 when all teacher education colleges were closed.

The closing down of teacher education colleges was ostensibly effected in order to address the educational inequalities established in the apartheid era (Badat & Sayed, 2014: 131). The intention behind the reconstruction of South African tertiary institutions was to strike a balance between what some saw as teaching-oriented institutions versus research-oriented institutions (Chetty & Lubben, 2010: 813). The 2001 *National Plan for Higher Education* institution mergers could be perceived as political recognition of the need to eradicate the legacies of colonialism and apartheid (Department of Education, DoE, 2001).

In assessing the key policy changes in the wake of 1994, one could argue that they were designed to facilitate democratic transformation in the interests of the people of South Africa (Badat & Sayed, 2014: 131). Similarly, today one could argue that the reconstruction of transformative teacher education policy programmes must ensure that reflection and action are actually realized (Botman, 2016: 51). This is important because at present South Africa is confronting matters involving decolonial restructuring. Arguably, the activation of critical pedagogy in English language teaching will allow for knowledge co-construction and the gradual decolonisation of curricula, paving the way for teaching relevant material in processes demonstrative of the innovative pedagogies guiding them.

3.4.1 Language teacher education

The training of pre-service teachers of English has to be responsive to the basic socio-cultural needs of South Africa. At the moment this is not the case, Quintero Polo's (2019: 28) study indicates that institutions often rely on an idealistic perspective of language education, which does not reflect the true context of where pre-service teachers will work. Giving substance to Polo's point, Walton and Rusznyak (2014: 17) state that pre-service teachers must be adequately equipped to meet the needs of diverse students. In a similar vein, Lange (2019)

frames this by stating that it becomes imperative to revisit the forms of knowledge that institutions currently use, given that we must place African knowledge at the centre and decolonise the language curriculum (Lange, 2019: 86).

Benegas's (2020: 3) study sheds light on the fact that English language teacher education should encourage reflection as part of its curriculum. The reflective aspect of the curriculum implies that pre-service teachers should review their content knowledge and examine the appropriateness of their knowledge in the place where they are doing their practice or teaching (Benegas, 2020: 4).

This level of reflection is important because it involves a process of interpreting the experiences and voices of – in this case – pre-service teachers. Their reflection should thus be considered as an interpretation that directs training institutions to reflect on methodologies, pedagogies and approaches they employ and teach, to assess their relevance to the society in which teachers grow up and often teach. This vital form of self-assessment will allow educators to transform the education system into one that is inclusive. As Benegas confirms, the emergence of reflective teaching and critical pedagogy is imperative therefore, if we are to achieve a decolonised language education (Benegas, 2020: 4).

The need for transformation and reflection on methodologies in language teacher education is not only a South African issue, but also an international problem. A study conducted by Nguyen (2017: 47) in Malaysia identifies a gap between theory and practice in pre-service teacher training. Pre-service teachers find difficulty in applying in the classroom what they learn in universities. This difficulty might be a result of training that neglects to take into account the context of the classrooms. Asik, Köse, Yangın Ekşi, Seferoğlu, Pereira, and Ekiert (2020: 2) agree that language teacher education programmes are not aligned with the required skills and strategies for preparing pre-service teachers effectively. The study by Asik et al. (2020: 2), was conducted in three different countries—Poland, Turkey, and Portugal—and in three contexts. It centred on the use of Information and Communication Technology (ICT) integration in language teacher education.

Phung (2018: 26) states that despite research into quality assurance in education and competency frameworks, English language teacher education programmes continue to focus

on teaching methodologies founded mainly on theoretical knowledge. These methods do not focus on the accompanying practical application of critical scrutiny in the processes of language teaching.

Critical inquiry in language teaching finds solutions for engaging students and teachers in constructing interpretations of knowledge from within their own communities (Chun & Morgan, 2019: 3). These critical inquiries into language teaching raise questions about agency and transformation in curricula (Chun & Morgan, 2019: 4). Abednia and Crookes (2018: 4) explain that critical inquiry in the curriculum prepares students to resist the dominant views that inhibit self-reflection and the ability to secure their personal identity and become themselves.

Rusznyak (2018: 2) argues that South Africa needs teachers who can navigate their way through teaching challenges in a rapidly changing, increasingly inequitable and underperforming education system. Initial teacher education (ITE) curricula should hone in on change in the education system by preparing teachers to be agents of change. The impetus in this method may be linked to the work of Freire (1970: 455), which emphasises that students ought to make connections between their individual problems and their experiences within the social context in which they live. Freire's philosophy on education asserts that in realising their 'conscientisation' students would be taking the first step in praxis, allowing themselves to break from oppression and pursue an education that liberates them.

In their study on the unpreparedness of pre-service teachers to teach English grammar, Merisi and Pillay (2020: 6) found that teacher education programmes did not prepare students well as classes focused on pedagogical knowledge rather than content knowledge (Merisi & Pillay, 2020: 6). Although the study investigates English grammar, it does show an evident gap between 'taught' and 'thought' knowledge. Similarly, Rusznyak (2018: 5) agrees that the preparedness of teachers when contrasted with 'skills-based approaches,' reveals that new teachers were like technicians who were able to perform in a context similar to the one in which they had received training, but were challenged when the context changed. Pre-service teachers may have a sound theoretical understanding of methodologies, pedagogies and approaches to teaching while they are training, but once they arrive in a school in disadvantaged classrooms, they are unprepared to teach with practicality.

Mukeredzi (2016: 89), whose study is a reflection on the experiences of English language student teachers, insists that South African teacher education institutions must re-imagine the teacher education curriculum. Her findings reveal students felt they were not well equipped to teach in under-resourced classrooms. She believes that measures should be included in the initial teacher programme that will prepare students by equipping them with the skills and knowledge for coping with these realities. Furthermore, teacher education institutions must re-imagine alternative approaches that foster the development of teachers for disadvantaged schools (Mukeredzi, 2016: 90).

According to Gan (2013: 93) too, initial teacher training programmes must raise student teachers' awareness of the realities of the real teaching contexts they are about to enter. The curricula for teacher education should expose students to real-world contexts rather than idealised classrooms. Gan (2013: 102) maintains that English language student teachers find it difficult to appropriate the methods, approaches and pedagogies they have learned in their method courses to the classroom. These students require a radical change if they are to face classroom realities effectively and adapt to the vastly disparate settings they will encounter. Faced with challenges in teaching practice, students are compelled to imitate their mentors and former teachers, which is not in line with their training (Gan, 2013: 102).

3.5 English language teacher education curricula

To facilitate a discussion concerning the English language teacher education curriculum, this study has explored the term 'curriculum.' 'Curriculum' has to be explored and approached from the viewpoint of students as the recipients of teaching and learning. This will help to determine how the curriculum designers have conceptualised the positionality of the students and their influence on the curricula.

For curriculum theorist Pinar (2012: 16), the curriculum testifies to the growing insistence that education has value for society and the 'self', and that it should therefore engage and expand the interests of the students (intellectually, psychologically, and socially). This means that curriculum theory is based on the premise that the teaching of students must enable them to use their academic knowledge to reflect on their own development within society and the world (Pinar, 2012: 16). I argue that there is a need for a curriculum that enables students to

position themselves and construct their self-formation in the learning process. Au (2012: 98) concurs that a curriculum has to be developed in such a way that students are able to reflect critically on their own subjectivity and collective experience.

Basil Bernstein's work (1977: 85) on curriculum has had a significant influence on the way people think about school curricula in the South African higher education context. His definition of *curriculum* – as what counts as valid knowledge – has led me to seek the voices of student teachers when scrutinising a curriculum for teacher education. Given that a curriculum revolves around knowledge, as well as what appears to be valid knowledge, it is important to explore the recent application of what 'valid knowledge' is.

If we are to place knowledge at the centre of the curriculum, it is important to explore the recent application of what is 'valid knowledge' using Maton's 2013 Legitimation Code Theory (LCT). Maton's view of knowledge is that it should not be treated as if it is identical, homogenous, and neutral (Maton, 2014: 2). This is important if we are to discuss English language curricula, as it would assist us in understanding the basis of how knowledge has been created and enacted, and how the curriculum could allow for a more decolonial perspective.

According to Legitimation Code Theory (LCT), knowledge may be everything to society and also mean nothing if it does not assist in social change. An investigation into LCT, demonstrates what Maton refers to as the knowledge paradox, which he explicitly advises should be explored in education (Maton, 2014: 3). This will allow us to examine the subjectivist doxa which has reduced the conceptualisation of knowledge to power (Maton, 2014: 4). It will admit the idea the knowledge should comprise a state of mind, consciousness, or a dispositional act (Maton, 2014: 4). The implication here is that knowledge should be constructed on the basis of individuals' own experiences. Hence, it is important for language teacher education to develop a curriculum in which various knowledge practices are not reduced to a simplistic logic of learning (Maton, 2014: 4).

Curriculum studies raise issues that are pertinent to transformation in that they allow students to grapple with a new understanding of reality rather than an illusion that romanticises the struggle within education (Grumet, 2009: 226). This kind of "grappl(ing)" leads to teaching

and learning that focuses on the discovery and articulation of oneself and others, especially within the contexts of ever-changing language classroom dynamics (Pinar, 2012: 16).

Curriculum theory is integral to this study because it presents a link between education and democracy. Pinar (2012: 17) suggests that educational experience provides the bridge between 'self and society, between self-realisation and democratisation'. Significantly, curriculum theory has played an important role in connecting what occurs in schools and what occurs in the world (Grumet, 2009: 225). Curriculum theory focuses on the relevance of the curriculum to the needs of the community, which is a key element in this study. This 'curricula-community' approach, I argue, would be one of the progressive pedagogies in language teacher education curricula that seek to create a link between students and their own lived experiences of curriculum (Grumet, 2009: 231).

In the light of this, knowledge in education involves a sensitive but insufficiently explored debate. A 'blind spot' about knowledge or learning spaces may be perceived as an implicit unwillingness to realise the challenges student teachers may experience as they engage new forms of knowledge. Students may risk losing sight of the opportunity to harness decolonial perspectives and critical theories which would otherwise enable the exploration of knowledge and the debate over how knowledge should be used to empower individuals. Knowledge may be perceived as being either decontextualised value-free and certain, or as socially constructed within cultural and historical conditions that reflect vested social interests (Maton, 2014: 6).

Based on the foregoing discussion, it becomes clear that the concept of 'the curriculum' is complicated by how the politics of knowledge is brought to bear on it. Therefore, it is important to understand curriculum as a multifaceted process that includes not only the official policy, prescribed books and standardised examinations but also the complicated conversations of the participants (Pinar, 2012: 19). Here, curriculum theory has become useful as it has political implications in relation to the reconfiguration of knowledge (Grumet, 2009: 223).

It is thus imperative to understand knowledge holistically as this affords a chance to allow knowledge to be interrogated. Maton (2014: 2) argues that knowledge is one of the most

discussed things, but is not debated sufficiently in academic spaces. For knowledge to be thoroughly discussed in academia, spaces should be afforded for discourse on multiple views of what is meant by knowledge. This resonates with Freire's advocacy of interpretation which encourages and releases a variety of meanings (Freire & Macedo,1987: 50).

I believe that the teacher education institutions could debate forms of knowledge and link this to their efforts to decolonise their programmes. Legitimation Code Theory (LCT) allows for analyses of knowledge that is conceptualised, explored and practised within context. For teacher education institutions, Legitimation Code Theory focuses on practises that are key points and central foci of decoloniality and transformation.

Part of this discussion is the formation of language teacher education curricula that are based on the premise of academic knowledge that is relevant, that has subjective meaning and that stems from, and leads to social reconstruction. Here I draw the link between curriculum theory and Jansen's (2019) notion of knowledge regimes.

Jansen (2019: 57) specifies several important features of knowledge regimes. The first is that each knowledge regime stakes its claim on being different, so the curriculum reflects the resident power of the state (Jansen, 2019: 57). The second characteristic of knowledge regimes is that they change with the passage of time, so the curriculum is never static (Jansen, 2019: 57). The third feature is that each knowledge regime is contested within its own period, clarifying why curriculum knowledge is never at rest (Jansen, 2019: 58). He points out that every knowledge regime leaves a trace of itself in practice, so knowledge from the previous regime leaves a trace of itself in teaching and learning practice (Jansen, 2019: 58).

Jansen (2019: 58) argues that each knowledge regime owns its authority and power. In other words, knowledge presented in the curriculum of institutions has authoritative power that is official: so the knowledge regime seeks to embed itself in institutional life (Jansen, 2019: 58). This aspect not only focuses on the content taught, but also becomes evident in the day-to-day practices of the institution.

In investigating these expressions of power, Legitimation Code Theory (LCT) proposes that knowledge be viewed as an ontological realism in which it is more than the arbitrary

expression of power relations (Maton, 2014: 10). Concurring with Jansen, Maton asserts that epistemological relativism alludes to the need to see knowledge as not universal, invariant, or trans-historical but as changing with time and space (Maton, 2014: 10).

As student teachers are granted the opportunity to observe differences and similarities between the institution's training and their experience at the schools, Pinar (2012: 35) concludes that a study of educational experience can be expressed in both temporal and cognitive movements. In other words, there is a relation between the 'knower' and 'known' which is all part of the ontological structure of an educational experience (Pinar, 2012: 35). Pinar thus advocates an autobiographical approach to their reflection.

As Grumet states, institutions of teacher education must consider, within their language education curricula, the usefulness of autobiographies, as these are essential for focusing on the experiences of students. Grumet (1989: 15) confirms that autobiographies make it possible to ground an approach to pedagogy in what lecturers have known and experienced, without imposing their experiences upon students. Realising the concept of a biographic situation is significant because it allows students to have a meaningful educational experience while also revealing their historical and cultural location (Pinar, 2012: 36). Students are able to re-imagine classrooms as spaces that can acknowledge that silenced voices are to be 'unsilenced' and present in their classrooms.

Indeed, the concept of reflexivity in curriculum studies depends on incorporating autobiographical narratives that encode thoughts for critical and communal processes of interpretation (Grumet, 1989: 15). This practice of interpretation focuses on the narrative of educational experiences in public discourse (Grumet, 1989: 15). It is expected to make the curriculum more relevant, allowing the voices of the silenced to be heard in the language classroom. Indeed, reflexive practice could lead to a transformed language classroom. For this reason, the language teacher education curricula should be based on pedagogies that foster intellectual fluidity, especially since the call for the decolonisation of the curriculum is gaining ground.

The centrality of reflexivity in critical approaches to knowledge is illuminated in Jansen's insight that each knowledge regime eventually falls to a successor regime (Jansen, 2019: 59).

To examine the connection between this study and the views of Jansen (2019) on knowledge regime, one needs to be able to understand self-reflexivity in education. Jansen observes that this feature of knowledge is realised when there is a political change in governance, but the new knowledge regime to change the curriculum is developed under the new ruling party. As each knowledge regime resists pressure for change from below (Jansen, 2019: 59), the final feature consists of the radical changes that activists bring in the form of pressure for change. Pinar (2012: 35) uses the term '*currere'* which means 'run the course' or 'running of the course.' He proposes four steps required for this method: the regressive, the progressive, the analytical, and the synthetic.

According to Pinar (2012: 36), the regressive step is a data source from one's past 'lived' or existential experience. This phase requires individuals to re-enter their past and transform their memory. The progressive step is the second, in which one must imagine a future scenario, a possible future (Pinar, 2012: 36). The analytic stage examines both the past and the present, through which one creates a subjective space of freedom in the present (Pinar, 2012: 36). The synthetic stage involves re-entering the lived present to ask what the meaning of this present is (Pinar, 2012: 37). If all these steps of *currere*, are applied in language teacher education teaching pedagogies will become transformative, relevant and innovative, presenting the positionality of student teachers who experience that education process.
English language curricula developers have to incorporate pedagogies that demonstrate transformation. This can be done by setting aside differences between forms of knowledge to be learned (Maton, 2014: 4). In other words, the process would necessitate the creation of a curriculum for exploring all forms of knowledge, and the ways in which these differ from context to context.

Maton's (2014: 7) formulation of knowledge-blindness in education has implications beyond epistemology. He asserts that knowledge blindness in teaching and learning is reflected by oscillations between traditional and constructivist pedagogies that are generalised across the curriculum (2014: 8). In other words, there is too much focus on the process of learning and how this shapes the process and power relations. This invariably clouds the curriculum and obstructs the inclusion of innovative teaching strategies that value student voice or decolonial pedagogies which would allow the curriculum to address the needs of the country. It therefore becomes crucial for teacher education institutions to try to develop a decolonial

perspective in their curricula so as not to apply generic skills that fail to address or serve the needs of the country's communities.

3.5.1 Critical language development

Promoting a strong practice of critical language awareness is crucial in language curricula. It could encourage students to explore nuanced understandings of cultural practices which facilitate democratic and emancipatory change (Freire & Macedo, 1987: 141). By implication, the language curricula should allow for the practice of freedom, and invite creative approaches which manifest critical awareness and engagement (hooks, 1994: 15). This means that the education language curricula should engage students dialectically, and so have a positive influence on how these student teachers interact critically in their language classrooms – as teachers.

The language curricula ought to ensure that students are repositioned in a space where the silenced voices are heard, and are used to construct knowledge through critical discourse as a technique.

Critical language development for student teachers, or learners more generally, should afford a space for creative and emancipatory activities (Taylor, Despagne & Faez, 2017: 6). I argue that it is necessary to implement critical language awareness as a basic pedagogical aspect of language teacher training. This could help to expose student teachers to the language classroom reality in the (South) African context.

Such a development in language curricula might afford student teachers opportunities to be agents of change in their classrooms and allow a space for them to co-construct and reconstruct teaching and learning of language through critical pedagogies and critical literacies (Taylor *et al*., 2017: 8). Critical language training ('meaning making') for students could also be specifically directed by changing the power differences in classroom relations. In other words, the idea of approaching language pedagogy in the curriculum to create a dialogue and conscious reflection in teacher training is crucial as this might create meaning for most of the students' social contexts.

Scholars such as Fairclough and Ladson-Billing have argued for the need to develop a critical language awareness approach that will challenge the power differences reproduced through discursive practices associated with schooling. Foucault (1980: 190) asserts 'that the problem is not so much one of defining a political position…but ... imagin(ing) and ... bring(ing) into being new schemas of politicisation'. It is from this starting point that the initial teacher education (ITE) language curricula must create pedagogical practices that will fill this gap and allow for approaches that are critical, innovative and transformed.

Critical language awareness in teacher training must enhance a broader social change within schooling and allow for a language curriculum that is practical and relevant. To re-imagine a decolonialised and transformed language pedagogy in teacher training is to grant student teachers the opportunity to advocate for their learners, and to build teaching and learning. Here I argue that re-imagining language curricula practically might result in granting students their ontological freedom to be able to imagine and constitute their knowledge (Crookes, 2010: 342).

3.5.2 Multilingual education

To develop a strong multilingual education in teacher training is critical, as students must be prepared for central concerns relating to English language teaching (ELT) within schooling. Essentially, this involves rejecting a curriculum that produces elitism in the postcolonial education system. Student teachers should be equipped with progressive responsive approaches that will enable them to see the relevance of their training to the schooling context.

For teacher training institutions to address issues concerning decolonising language curricula, the need exists for a space in which students are able to exercise a practice that has linguistic citizenship (Stroud & Kerfoot, 2020: 13). Linguistic citizenship as a social process, allows for invisible voices and silenced knowledges to be unfolded synergistically and altered through resemiotisation (Stroud & Kerfoot, 2020: 13). Linguistic citizenship as an act of language applied in a classroom challenges institutional status quo to link language and struggles of

epistemological authority for students. Multilingual education for teacher training requires critical engagement and embracement of innovative approach.

The inextricable link between identity and language implies that multilingual education must be guided by radical reform strategies to develop inclusivity. These should be aimed at promoting equity, voice, recognition and redistribution of resources to access the knowledge of systems. Therefore, the teacher education institutions should create teaching approaches which offer valuable and relevant intake that will disrupt ontological dominance (Phillipson, 1996: 163). This suggests that language teacher education involve the deployment of different constructs of pedagogical practice, to address multiple interpretations of pluriversality (Heugh 2017: 212).

The implication here is for initial teacher education (ITE) to integrate multilingual education approaches in a curriculum designed to build a transformative ethos towards establishing epistemic justice. I argue that the language curriculum in the field of education should re-examine how it reflects the interpretation of knowledge, experience and expertise in the schooling context and Africa more broadly. The initial teacher education (ITE) language curricula and pedagogic styles should aim to develop students' cognitive and linguistic capacities for multilingual education.

What this means is that the teacher education language curriculum should adopt decolonising language teaching pedagogies in order to respond to the requirement for a transformative approach towards multilingual education practice (Milligan, 2022: 11). In particular, the English language curriculum should be guided by a practice of deconstruction. In a progressive society, the teacher education institutions should engender a language education curriculum that is not subject to a broader disciplinary discourse which promotes the dominant ideology and power relations.

I draw on Foucault's 1972 thoughts on discourse as constitutive of social subjectivity; practices which systematically form the objects of which they speak (Foucault,1972: 46). This view allows the study to argue that language teacher education curricula should advocate for continual deconstructive practices which explore the gap between pedagogy and

multilingual education practices. Such an approach allows for a transformed pedagogy, capacitating students to address multilingual education in their practice.
The following section discusses transformation and its implications for teacher education institutions.

3.6 Transformation and change

Scholarly work shows that language curricula should be investigated to assess whether they reflect the experiences and voices of student teachers, and whether the teaching and learning pedagogies applied are transformative. Transformation is a complex and open-ended concept, but it does, at its core, imply change (Du Preez, Verhoef and Simmonds, 2016: 1). Transformation for initial teacher education (ITE) and higher education institutions (HEIs) must reflect actual changes and shifts that occur in society (Du Preez *et al.*, 2016: 1).

To conceptualise transformation in this case, one has to consider various interpretations of the concept, as the term depends on the context and purpose to which it is applied (Motala, 2005: 11). For instance, to achieve the goals of transformation in education, one has to consider these in relation to 'quality,' *resource* provision, content, curriculum and learning achievement (Motala, 2005: 12). This perspective indicates that transformation is compounded by factors surrounding it, and hence its manifestation in the educational space requires careful consideration.

In most cases, one could argue that transformation involves a process of striving to meet basic needs that define the parameters for change (Motala, 2005: 13). Du Preez *et al.* (2016: 3) specify that the transformation of higher education institutions ought to address matters such as epistemological change; discrimination and exclusion in terms of religion, ethnicity, sexual orientation, class and language. To this list, they add the Africanisation and/or decolonisation of the curriculum.

Transformation is certainly a complex concept, overlapping – unsurprisingly – with contextualisation (Lange, 2014: 5). This makes it imperative to look at transformation in relation to perspectives of knowledge (Lange, 2014: 5). There are two forms of knowledge that concern transformation: 'knowledge *of* transformation' and 'knowledge *for*

transformation' (Lange, 2014: 5). Knowledge of transformation pays attention to the knowledge we generate; and knowledge for transformation focuses on the knowledge that has to be produced to make change possible (Lange, 2014: 5).

Transformation and change in language curricula must demonstrate that the teacher education institution acknowledges its responsibility to model aspects of socio-political consciousness in its students. In other words, transformation in language curricula should indicate a holistic approach to language rather than the commonly used linear approach. It is becoming increasingly necessary for developers of language curricula to address transformation in the discontinuities, ruptures and gaps in teaching pedagogies, methods and approaches (Foucault, 1972: 169). Training agents in the initial teacher education (ITE) sphere must allow the language curriculum to demonstrate change and transformation if they intend it to respond to the needs of schools.

That is to say, both forms of transformation referred to require us to examine the knowledge base behind them. Lange (2014: 5) warns that without the knowledge base of transformation, the absence of a systematic knowledge of transformation may lead to an acceptance of less relevant orthodoxies about what is appropriate knowledge transformation.

In a broad sweep, Badat (2009: 456) interprets 'transformation' as a process intended to dissolve existing social relations, institutions, policies and practices, followed by their re-creation and consolidation into something substantially new. Those involved in transformation in language teacher education curricula must therefore observe the importance of the context of change, the trajectory of change, the dynamics of change, and the determinants of change (Badat, 2009: 457). These factors have implications for seeking radical teaching pedagogies that are rooted in transformation and innovation.

To consider curricula debates about the transformation of higher education institutions (HEIs), the study holds that transformation should pursue teaching pedagogies that are transformative, innovative and reflective of the needs of the country. In spheres of both policy and practice, South Africans should be open to a variety of perspectives to explore what transformation means for post-colonial conditions and the designing of the curriculum (Lange, 2014: 13). While transformation has evolved since the country gained its democracy

in 1994, transformation in curricula should remain relevant in matters of content and context to be meaningful in schools.

3.7 Curriculum transformation

Following the creation of a democratic government, several policies have been introduced to serve or bring about transformation in the higher education institutions (HEIs) of South Africa. The Department of Education (DOE) (2008: 90) asserts that at the centre of epistemological transformation is curriculum reform. They now claim there has been a reorientation from an apartheid knowledge system in which curriculum was used as a tool of exclusion, to a curriculum that is democratic and inclusive of various expressions of human thought. In actuality, the restructuring and reform of HEIs over the past thirty years has focused more broadly on structure and purpose of qualifications as indicated in the National Qualifications Framework (NQF), and less specifically on curriculum.

Despite the professed processes of transformation under a democratic government, one is inclined to develop an argument to query whether curriculum transformation has indeed created a space in which to investigate knowledge and pedagogy in the curriculum (Lange, 2017: 33). Le Grange (2019: 32) contends that the transformation of the curriculum in higher education institutions (HEIs) is both a microcosm of, and impetus for broader societal transformation. In other words, the transformation of the curriculum requires critical engagement with students and lecturers if it is to become responsive and relevant.

The imperative remains to develop a deeper engagement about, and dimension to the transformation of knowledge and curricula in initial teacher education (ITE). It is arguable that curriculum transformation should be directed at questioning the values that underpin knowledge (Lange, 2017: 33). The implication for ‘curriculum’ then is that it constitutes radical education and gives expression to emancipatory pedagogies.

Those who work on transformation in the curriculum must scrutinise the positionality and experiences of students, and enhance existing knowledge and skills for self-empowerment (Barnet & Coate: 2005: 45). The idea here is to create a curriculum that prepares students with knowledge that is broader, more inclusive and open; one which embraces transformative

approaches (Jansen, 2012: 10). This perspective takes into account that the curriculum is not merely about realising the outcomes, but also about generating relevant knowledge with the student. It entails developmental aspects in collaborative teaching and learning activities with their teachers. In short, curriculum transformation in teacher education ought to develop opportunities for students to participate in knowledge construction through emancipatory explorations of knowledge and pedagogy.

3.8 Chapter summary

This chapter reviewed and discussed important concepts such as curriculum, hegemony, pedagogy in education, knowledge, transformation and critical language awareness. What emerges is that teacher education institutions must align their curricula to the needs of communities by making the curricula relevant to the country's needs. The use of critical and transformative pedagogy in the English language teaching (ELT) curriculum should lead to the co-creation of new curricula that bring in the voices of student teachers. From the wide range of literature consulted, it is clear that it is important to pursue a decolonised language curriculum guided by critical pedagogy. It is imperative to develop reflective, innovative and transformative language approaches which will enhance emancipatory teaching in language teacher education.

The literature reviewed in this section demonstrates that pedagogy in education is important, as it might allow teacher education institutions to seek a decolonial perspective in the ELT curriculum and challenge existing approaches to knowledge and curriculum. The relevance of the curriculum is important for exploring its broader socio-political context.

The following chapter focuses on the methodology employed in the study.

CHAPTER 4: RESEARCH METHODOLOGY

4.1 Introduction

This chapter outlines the research design and methodology which I employed to conduct the study. The first part of the chapter pays attention to the research questions and the justification for each question. What follows is a presentation of the research design and research methods used in the study.

A description follows of the research site, the research population and the sampling of participants. As the data collection was done during the COVID-19 pandemic and lockdown, this chapter discusses the data collection instruments and data collection procedures by exploring how the study managed to navigate this complex and uncertain time. What follows is a description of the methods applied in analysing the data. Finally, the ethical considerations observed throughout the research process are delineated.

The previous chapter situated the study by framing it through the lenses of decoloniality and critical pedagogy respectively. These theories allow for a bottom-up approach in research, one suited to the aim of this study, namely, to provide strategies by which to decolonise the English language teacher education curricula.

The main aim of the study is to provide strategies to decolonise the English language teacher education curriculum. The specific objectives are:

1. To investigate lecturers' practices and pedagogical knowledge in the English language teacher education curriculum;
2. To investigate the views of students' on practices in the English language teacher education curriculum;
3. To ascertain whether the curriculum and the teaching pedagogies are relevant to South African public schools;
4. To explore the nature of a decolonial English language teacher education curriculum.

The research questions that guided this study are:

Main Research Question: What are the challenges, the nature and the relevance of the English language teacher education curriculum within South African higher education institutions?

The following sub-questions were identified:
Sub-RQ1: What are the lecturers' practices in English curriculum knowledge and pedagogies?
Sub-RQ2: What are students' practices in the English language teacher education curriculum?
Sub-RQ3: How are the ELT curricula and teaching pedagogies relevant to South African public schools?
Sub-RQ4: How can English language teacher education be decolonised in teacher education curriculum?

4.2 Research design

Research design may be understood as a blueprint for how a researcher plans to conduct a study (Mouton, 2001: 55). This implies that the design reflects the methodological process of the study as it scrutinises the research questions and examines how the researcher intends to collect data to answer the research questions. The process will lead to the results of the research and provide what could be the solution, or answers to the questions raised.

Research designs differ in detail and finality (Mouton, 2001: 57). In other words, the major factor that determines this process is the degree of control considered relevant for the project. Using a qualitative design, the study was set up to explore decoloniality in the English language teacher education curriculum, to find out how relevant the curriculum is to South African institutions.

Qualitative research design is based on the premise that there are multiple ways in which the world may be socially constructed (Creswell, 2009: 16). The design for this study has been chosen to allow the participants to link their experiences, voice and understanding to the phenomenon: participants used their subjective and collective voices to interpret how they viewed the change to transformative pedagogies which could lead to a decolonial perspective in English language teacher education at their institution. The design afforded the participants the opportunity to have their positionality captured in the study. The interviews and

secondary documents helped in the process of identifying and understanding primary factors in the decolonial perspective on language education.

The multimodal material collected has enabled me to gain insight into the realities of how some teaching pedagogies and course outlines find expression in the classroom. The material has also yielded clarity on how the participants attempted to decolonise their English language teacher education curriculum at a particular institution. Through the interaction with participants, I was able to examine my positionality and distance myself from the views shared.

In using qualitative design, I was confronted with instances in which I had to place myself in the shoes of the participants and allow for flexibility. The flexibility was necessary as data was collected during the COVID-19 pandemic, the most difficult year for the world and South Africa which reacted by imposing a series of restrictions. For example, it was necessary to be flexible with the timing of interviews and the dates by which participants could submit material for the study. Also, it was sometimes necessary to reschedule meeting times with the participants as factors such as load-shedding (that is, rolling electricity power cuts) or participants' busy schedules.

In summary, to obtain data, the approach applied in this study was influenced by a qualitative research design.

4.3 Philosophical perspective

A research paradigm enables researchers to position their research within a theoretical discourse which will influence their ontological, epistemological, and philosophical perspective. The paradigm selected should determine the methodological application used by the researcher. Hence, the paradigmatic philosophical framework used in this study is associated with the tenets of interpretivism as these principles complement the research design and the qualitative research methods used a strong connection between the two was drawn as they both are concerned with discovering reality through participant views, backgrounds, and experiences.

The interpretivist paradigm allows the researcher to use the experiences of the participants to construct and interpret an understanding of the data received. Furthermore, this paradigm places value on context as critical to the interpretation of the data. Hence, in this study, during the data collection process it was important to take into account that participants inhabit various contexts, whose impact would have to be considered to understand how participants relayed their experiences.

Because of the phenomena explored in the study, the reflections of the participants had to emerge in a manner that would reveal their positionality. It required the use of instruments to elicit multiple perspectives and to ensure that data collected would lead to a comprehensive understanding of the problem. For instance, when collecting data, interviews conducted with lecturers and students were vital in obtaining a greater sense of what had occurred, and in ascertaining student views regarding the matter. Simultaneously, document analysis supported the findings from the interviews while also allowing for an understanding of the differing dynamics affecting the problem.

Furthermore, by adhering to the principles of an interpretivist paradigm to shape a methodological approach to the study, connections made with the case study provided a rich report. This led to a clearer understanding of the research problem in relation to the context. Thus the research methods applied allowed for an in-depth understanding of the relationship of the participants (lecturers and students) to their environment, and the role these participants had in the training processes in English language teacher education.

Theoretical paradigm illuminate questions for research by forming – and underpinning – multiple understandings of individual worldviews (Guba & Lincon, 1994: 112). In this study, the focus on multiple realities zoomed in on aspects of English language teacher education, a curriculum impact study and key pedagogical perspectives on language teacher education. The theoretical frame of interpretivism enabled me to be an ‘insider’, that is, to understand participants’ pedagogical practices through interaction with them. An interpretivist frame also helped me to comprehend the rationale for curricula decisions, assessment strategies and language education experiences provided to students. Through access and interaction, patterns emerged that assisted me in understanding the phenomena at hand and in creating a link and connection to what had been discussed.

4.4 Research methods

A case study approach was used to explore the research topic. A *case study* in qualitative research is defined as a tool that enables a researcher to study and grasp a difficult problem within its context, and to generate a programme for intervention or to build theory (Yin, 2012: 49). The case study presented a relevant instrument by which to investigate how participants view their English language teacher education curriculum, and to access their thoughts on its relevance to South African public schools. The problem had to be studied within its context; hence, it was important to explore how a teacher education institute trained its English language students, whether its curriculum assumed a decolonial perspective and if so, whether it provided progressive teaching approaches that could demonstrate decoloniality.

The sample in this study included a previously disadvantaged university located in the Cape Flats, a socio-economically disadvantaged context. The student intake is from characteristically peri-urban, low-income residential areas and informal settlements in which Black communities were settled during the apartheid era. These areas, also called townships or locations, are characterised by poverty, inferior housing, inadequate municipal services and social crises like the presence of crime and gangs.

Yin (2012: 49) explains that case studies focus primarily on how certain actions have been justified, how they were implemented, and what they achieved. In this case, participants, particularly the lecturers, had to reflect on their teaching pedagogies, methods and approaches to consider how they could decolonise English language teacher education. The participants were asked to share how their curriculum foregrounded African knowledge or experiences. They were also asked to explore how this was achieved as they shared their views and provided materials believed to be crucial in this instance.

This investigation allowed me to answer the research questions and to understand the pedagogical strategies that were being employed in English classes at the institution.
The distinctive need for a case study arises from the desire to understand complex phenomena (Yin, 2009: 4). According to Yin (2009: 4), the case study method guides the researcher in retrieving the holistic and meaningful characteristics of real-life events. I intended the voices, experiences and relations of the participants to be represented in a

manner that captured their real-life experiences. Their views were to be obtained in such a way that depicted their true reflection, as the study aimed to investigate progressive teaching pedagogies.

There are two broad categories of case studies, namely intrinsic and instrumental case studies (Yin, 2009: 5). An instrumental case study explores broader issues which could be established as stemming from external sources (Yin, 2009: 5). However, this study employs an intrinsic case study as this type focuses on the case because it is interesting in itself. This research investigation aligns itself with a descriptive case study as it seeks to explore the phenomena in context.

In full, the study is classified as an instrumental single-case study. According to Yin (2009: 6), a single case study offers an intensive holistic description of a single entity. The study has sought to understand answers to the research questions as they provided insight into the phenomena under scrutiny. In this process, I sought to refine a theory or perspective in relation to a decolonised language curriculum, to examine deeply the context of the situation. To do so, it was necessary to provide detailed activities that could encourage the pursuit of an objective interest in the problem. During data collection, for example, it was helpful to be very particular and open-minded about what the study intended to accomplish, to elicit as much descriptive and detailed information as possible, so that the study would focus on the topic at hand. Participant thoughts and views were presented with authenticity, and participant voices were noted with thoroughness in detail and focus.

The case study as a method has the following advantages (Yin, 2009: 11):

- It consists of a full variety of evidence, that is, documents, interviews and observations.
- It explores the phenomena without limiting the context.
- It includes direct observation of events being studied and interviews with the persons involved in the events.
- It can generate detailed qualitative accounts which help explore or describe data in a real-life environment.

According to Yin (2009: 14), one criticism of a case study as a research instrument is its perceived lack of rigour. This can arise if the researcher has been sloppy, has not followed systematic procedures and has allowed equivocal evidence of biased views to influence the direction of findings and conclusion (Yin, 2009: 14).

A second criticism rests on the concern that case studies provide little basis for scientific generalisation (Yin, 2009: 15). This can be caused by the mere fact that case studies tend to make use of a small number of subjects. Furthermore, Yin (2009: 15) maintains that a third criticism of case studies is that they take too long, and they result in massive unreadable documents.

While these criticisms of case studies are acknowledged, the researcher was able to establish the required validity and reliability. All requirements to establish rigour in the study were followed.

4.5 Research site

The study made use of one teacher education institution in the Western Cape, South Africa. The faculty chosen has a long history of language education and is an established faculty that trains teachers to teach the three official languages of the province: Afrikaans, English and isiXhosa. The intake of students in the English language education stream and the throughput rate are consistently high in this institution, which has rendered it possible to form a rich case study.

The selected institution offers teaching qualifications which are divided into three categories: 1) Foundation Phase; 2) Senior Phase Further Education and Training Phase; and 3) Postgraduate Certificate in Education. The Bachelor of Education Degree (B.Ed.) is a four-year programme offered with specialisation in the Foundation Phase and Senior/FET Phase. The English courses equip students with teaching pedagogies, approaches and methods necessary for teaching in schools. Throughout the four-year programme, students are required to conduct their teaching practicum in schools and to implement the theory which has been covered in their English methodology class at their institution, or in other words, put theory

into practice. The teaching practice (TP) period per year is eight weeks: four weeks in the second semester; and four weeks in the third semester.

4.5.1 Population and sampling

Creswell (2012: 206) explains that in qualitative research the aim is not to generalise to a population but rather to develop an in-depth exploration of a phenomenon. To understand the phenomena well, the researcher intentionally selects individuals and sites for her study.

This study used purposeful sampling to gather data. Creswell (2012: 206) notes that purposeful sampling is used so that individuals are selected for their experience of the phenomena under investigation. Babbie (2008: 12) explains that participants may be deliberately sampled by the researcher through selecting the particular settings, persons or events for important information they could provide, which cannot be elicited appropriately from others. In this study, purposive sampling – rather than random selection – allowed for a selection of participants based on their suitability. The rationale for this was that purposive sampling would afford participants a chance to express themselves knowledgably, and thus the research study would avoid ignorance about the issues under investigation. Participants would be able to comment on matters of interest to the researcher, applicable to the study.

The initial research sample for this study consisted of four lecturers in the English language teacher education programme for the undergraduate B.Ed. degree. Prior to data collection, criteria were developed for the selection of participants. In this case, key selection criteria were lecturer qualification to teach English, the ability or appropriateness to provide rich data and relevant information about the phenomenon being studied, and support for the project. The study aimed to get representation from all years/levels of the B.Ed. degree. However, due to the pandemic and concomitant challenges that arose, lecturer participants were those teaching third- and fourth- year students in English language education. The gender balance of the lecturers in the study was two females and two males.

One suggestion for data collection was the use of a bottom-up approach with the lecturers. In negotiating with the participants regarding their willingness to take part in the study, emails were sent to them to explain the intended outcome and the value of the research. Once

participants had replied, a list was created to acknowledge those willing to assist with the study. When these negotiations had been completed, the researcher approached the Head of the Department (HoD) to inform him of the study and the willingness on the part of several lecturers from his department to participate. This approach worked well, as the participants were volunteers.

Three lecturers allowed me to address the students to explain the research instrument. Following this, students volunteered to participate in the study. Later I was approached by a few students from the fourth-year contingent who had heard about the study from peers and came requesting to participate as well. Of the four lecturers, one had supplied a list of students who could assist. Students on that list expanded it by bringing in others, as some had not responded to the emails. Those who had already volunteered to take part in the study referred their classmates to me. The process with the students was simple as many appeared, ready to assist.

The B.Ed. students were sampled according to their year levels (third and fourth year). They were purposively selected as I knew them. Their sampling was intended to be representative of the whole student body in relation to race, language and gender etcetera. The aim of this selection was to provide rich and relevant data from the perspective of the students.

The demographics of the participants are presented in Tables 1 and 2 later in pg. 83 and pg.84.

4.5.1.1 Participants

This investigation was conducted with two groups: the first group comprised the lecturers who facilitated the English language modules in the B.Ed. degree; and the second group were students who were majoring in English language education.

4.5.1.1.1 Lecturers

The lecturers who took part in this study taught students who would become teachers of English language in schools at either Home Language (HL) or First Additional Language

(FAL) level. In the schooling context, HL implies the learner's innate first language, while FAL refers to language learning in addition to the HL. The Foundation Phase (FP) English language education module included HL and FAL, so the two lecturers who taught English language education represented this difference (that is, HL and FAL).

For the Senior Phase and that of Further Education and Training (SPFET), the lecturers facilitated English language education as a methodology subject, meaning that their module does not differentiate between home language (HL) and first additional language (FAL) but rather trains teachers to teach 'language' regardless of the HL or FAL distinction.

Table 1 that follows, presents the demographics of the participants.

Table 1: Demographics of lecturers

Qualification	Experience	Teaching level	Number of participants	Gender		Pseudonym
				Female	Male	
Masters	10	FP& SPFET	1	1		Ms Sithole
	25	SPFET	1		1	Leo
Doctorate	10	FP	1	1		Prof Smith
	20	SPFET	1		1	Dr Black

Participants confirmed that they taught English language to students who were either in their third- or fourth-year level of study. Of the four participants, only one taught across phases, that is, in the Foundation Phase (FP) cohort, and Senior Phase and Further Education and Training (SPFET) cohort. The participants' educational characteristics and experiences formed a representative sample of lecturers of English language in teacher education at this particular institution, which was important for this study.

4.5.1.1.2 Students

The students who volunteered to participate in this study were English language students in their third- or fourth-year degree level. These students were taught by the lecturers who participated in the study. Comprising this group were students in either the foundation phase (FP) or the senior phase and further education and training (SPFET) English language class.

Table 2 that follows presents the demographics of the student participants.

Table 2: Student demographics

`		Number of students	Gender	Students' Home Language			
Foundation Phase Students							
Group 1	**English HL**	5	F	**Afrikaans**	**English**	**African languages**	**Bi/multilingual**
				4	0	1	2
	English FAL	5	F	2	0	3	0
Senior Phase and FET							
Group 2	**Method of English**			**Afrikaans**	**English**	**African languages**	**Bi/multilingual**
		2	F	1	1	0	1
		3	M	1	1	1	3

The foundation phase (FP) students were divided into two groups, those taking English as a home language (HL) and those taking English as a first additional language (FAL). The FP group of students was representative of the diversity in the B.Ed. English language cohort. As these were third- or fourth-year students, they had experience in teaching practice in schools as it is a compulsory requirement for the programme. Some students worked as teaching assistants (TAs) at schools. For the duration of the COVID-19 pandemic, the Department of Basic Education (DBE) developed an initiative to hire TAs as one of the measures by which to address the consequent shortfalls.

The teaching assistants (TAs) were hired to assist with health practices such as social distancing, sanitising and rotation of learners' learning schedules in the first year of the pandemic 2020. In the second year of the pandemic (2021), the TAs were appointed to address curriculum challenges created by the pandemic, for example, the gap and backlog in teaching and learning. For this reason, the experience of TAs became important in this study as they shared their views and experiences.

The second group was the Senior Phase and Further Education and Training (SPFET). The SPFET students included students who had worked as teaching assistants (TAs) as well and

those who were in their final year and were undertaking their teaching practice. During the data collection process, this group indicated that they were taught by the same lecturer in their third- and fourth-year level. This experience allowed them to deepen their reflection on their English language courses. The selected student sample from the SPFET also demonstrated the diversity in the English language cohort.

All the students aimed to be English language teachers at schools in the future. However, the demographics indicated that they came from diverse backgrounds, which would have had implications on their reflection on the phenomenon under investigation. This was important for the study as it would accurately reflect the voices of diverse students.

4.6 Research instruments

The research design, research methodology and the sampling techniques deployed to conduct this study encouraged the use of two research instruments by which to collect data. Both the applied research instruments complemented the use of qualitative data. The primary data in the study consisted of interviews and document analysis. The interviews were conducted with the English language lecturers and with their students, with a focus on the applied pedagogies, approaches and methods for delivering the curricula.

The following sub-section focuses on the instruments used to collect the data.

4.6.1 Interviews

Semi-structured interviews were employed to collect data; these are in-depth interviews with the flexibility of open-ended questions. This allowed for exploration of the complexity and behaviour of the participants without any categorisation that might have limited the study (Creswell, 2012: 217). The use of semi-structured interviews afforded a chance to explore the participants' perceptions, understandings and interpretations of events and situations faced.

The interviews were conducted between May and October 2021. According to Creswell (2012: 218), qualitative research interviews have some advantages, providing useful information when a researcher cannot directly observe participants, as interviews permit

participants to describe detailed personal information. As I was unable to observe the participants in their classes and teaching practicum due to the pandemic and lockdown restrictions, the interviews allowed for insight into their views and experiences. The questions during these interviews elicited information relevant to the study.

Some of the key themes covered included transformative teaching approaches such as reflective practice, pedagogy of discomfort, critical education. Of particular interest was how these could all be linked to the decolonisation of the language curriculum.

4.6.1.1 Design and focus of interviews

A one-to-one interview is a data collection process wherein the researcher poses questions and records answers from only one participant in the study at a time (Creswell, 2012: 218). This type of interview is valuable if one intends to interview participants who are not hesitant to speak, who articulate and who can share ideas comfortably (Creswell, 2012: 218). In this study, the interviews involving lecturers and students were conducted on a one-to-one basis so the voices, reflections, experiences and positionality of the participants could be narrated.

Two other practical reasons for not grouping interviewees, particularly in the case of the students, were that most students were inhibited by pandemic restrictions, and that during this time many were regularly affected by load-shedding in various parts of the city.

A. Lecturer interviews

The interviews with the lecturers were scheduled on different days and times in the week. The schedule for the interviews was flexible to permit for time and day changes to suit participant needs and circumstances. The interviews with the lecturers took place online via Zoom (as will be explained later in a discussion on ethics).

Participants gave consent to take part in an interview on Zoom. The interviews with the lecturers took approximately an hour. Prior to the interview, each participant was provided with a meeting link, and they confirmed the meeting time. Prior to the interview, each

participant was reminded of the ethical protocol; and they willingly gave consent for the sessions to be recorded.

The main themes covered in the interviews pertained to the lecturers' pedagogical approaches in training English language course student teachers. The themes addressed issues concerning language pedagogical knowledge and experiences within a critical paradigm of teacher education.

The interview schedule used in the study was the same for all four participating lecturers. Of the lecturers sampled, one interview was conducted. Then, after having examined the data a follow-up interview was done with only two lecturers, who provided a key focus on the topic being explored.

B. Student interviews

The interviews with the students were divided according to their phases and levels. This meant two weeks were spent on senior phase and further education and training (SPFET) students. Flexibility was required as there were certain glitches which affected the interview process. For instance, some of the interviews had to be rescheduled due to power cuts affecting the students. Further rescheduling was required for urgent matters relating to their studies as they were also trying to maintain a rigorous study schedule during the pandemic.

Each student interview was conducted using an online platform. All the students were given the opportunity to select the online platform which worked best for them. Many of them used Zoom, and a few used Google Meet; the two platforms provided a safe and comfortable space for the students. Prior to each interview, students were invited to test their devices so that time could be saved by avoiding potential technological glitches. In each interview, research ethics and interview protocol were explained again, even though each student had already signed the consent forms. All participants willingly granted permission to have the interviews recorded. The interviews with the students were facilitated to hear the reflections, voices and experiences of the students.

The interview schedule with the students was similar to the one used with lecturers. The reason for this was to validate and triangulate data obtained from the lecturers.

To ensure that interviewees answered questions authentically during the interview sessions, follow-up questions probed for more depth and details. Some questions were posed in different ways to ascertain whether the answer would remain similar to the initial response. Other questions created space for the participants to share views that clarified their position. For example, the concept of decolonisation was explored extensively in order to elicit students' views, as was the question about who may need to be decolonised. The idea of reflective practice in language teacher education was also probed.

During the interviews, the researcher adhered to a checklist to intentionally cover all that was necessary and vital for the study; this completed checklist also eventually contained notes written as participants spoke, so responses could be followed up and explored. The checklist was used to verify that all the interviews scheduled for that day had gone smoothly. For instance, with the lecturers, it was important that they answered all the questions; and it was important to note which responses needed further probing or clarification. After all questions had been answered and all interviews had been recorded, transcribed and sent to the participant for verification, the interview would be confirmed as complete. The checklist process assisted in keeping track of the study and the developments made. All guides used in these interviews are attached as Appendices 7 and 8.

Table 3 which follows, captures this checklist.

Table 3: Checklist

Language education curriculum						
Tick one of the codes (from 1 to 5) to indicate the level of importance of each criterion according to this key: 1: Strongly agree (SA); 2: Agree 9 (A); 3: (Not sure (NS); 4: Disagree (D); 5: Strongly disagree (SD). Add a comment if applicable.						
No.	**Evaluative criteria:** • **Content and relevance of curriculum** • **Relevancy of ELT curricula within the South African higher education institution**	**SA 1**	**A 2**	**NS 3**	**D 4**	**SD 5**
1	The curriculum content is relevant and efficient to enhance decoloniality in RSA HEIs.					

Language education curriculum						
Tick one of the codes (from 1 to 5) to indicate the level of importance of each criterion according to this key: 1: Strongly agree (SA); 2: Agree 9 (A); 3: (Not sure (NS); 4: Disagree (D); 5: Strongly disagree (SD). Add a comment if applicable.						
No.	**Evaluative criteria:** • **Content and relevance of curriculum**	**SA 1**	**A 2**	**NS 3**	**D 4**	**SD 5**
2	The curriculum and content present relevant, innovative, transformative teaching pedagogies to develop student teachers working in disadvantaged schools.					
3	The curriculum and content contain experiences, voices, and multiple perspectives that challenge the students to think critically or enhance critical education in teacher education.					
4	Curriculum and content serve as a window into T & L that is decolonial and aims to challenge epistemologies.					
5	The curriculum presents enough integrated teaching pedagogies and tasks guided by critical pedagogy.					
	Positionality, ontology of lecturers					
6	Curricula are presented, taught and explored from a holistic perspective. I explore what could be a decolonised language curriculum in ITE.					
7	Curricula tap into pedagogy of discomfort.					
8	Curricula explore and negotiate Decoloniality, Afrocentrism, Afropolitanism in T & L of language teacher education.					
9	The language curriculum content relates to students' needs as language teachers in RSA.					
10	Does the lecturer articulate social and intellectual position when addressing students?					
Add comment a if applicable:						

4.6.1.2 Document analysis

The second method used to collect data was document analysis. Document analysis means that the researcher uses or critically incorporates material already collected by someone else (Creswell, 2012: 223). The use of this tool was important for the study, as material used for English language curricula was examined and interpreted for distilling meaning, gaining understanding and developing knowledge to assist in answering the research questions. This collected material consisted of the teaching and learning material (multimodal), such as

assessments, module descriptors, university graduate attributes, institutional operating plan etcetera.

In qualitative research, the use of documents is considered a good representation of text sources (Creswell, 2012: 223). The advantage of textual or printed tools is that they offer a true illustration or exemplar of the language and words used by the participants. Some of these texts relate to institutional practice, suggesting that their creators/users had given great thought or attention to developing those specific materials. For example, the participants would have considered elements that would make the material relevant and innovative. They would have contemplated how to align their development of such material to best meet the needs of students and the institution.

The disadvantage of this tool, however, is that at times it is difficult to obtain or locate some of the documents. For instance, four participants were interviewed in this study, yet only three made their material available and allowed me to access their multimodal documents, that is, the site on which they had uploaded tasks and class resources, or various other platforms they had used during COVID-19 lockdown. One participant did not provide his material. Creswell (2012: 223) elucidates the procedure that must be followed when collecting documents for qualitative research. For example, one must be very clear when identifying the documents relevant for a study. I was explicit about the documents required from the participants when communicating with them via email and during the interviews. The documents the three participants shared were those they deemed important in our discussion.

The following section focuses on the documents submitted for analysis.

4.6.1.3 Design and focus of document analysis

The design and focus of document analysis in the study required me to consult the curriculum of English language education at the institution. The curriculum was the most important aspect which the study needed to analyse. The three participants provided the material for teaching and learning which they felt played an important role in our discussion, sharing various documents to serve the purpose of the study. The material would serve to show that

the data collected and analysed was credible, while also minimising potential biases that might exist within a single study.

The first document to be reviewed was the Institutional Operating Plan (IOP), to ascertain how this plan had been embedded in the teaching and learning of the module. Scrutinising the IOP for alignment between this plan and the module showed how university graduate attributes were embedded in the module.

The second set of documents was the teaching and learning material used for the module. The participants shared their module descriptors, course outlines, assessments (assignments), along with the marking rubrics for each assessment. This list also included a synopsis of the institutional operating plan (IOP), particularly the graduate attributes. This material revealed how teaching pedagogies, methods and approaches which the participants shared in the interviews were aligned, and whether there was room for a decolonised language curriculum. Materials provided by the participants were also used to confirm alignment with the views expressed by the participants; again, allowing for data triangulation.

Other materials considered included participants' multimodal documents. The use of the multimodal documents was important for examining the realities of how the course outline and graduate attributes were enacted in the classroom. These documents also allowed for exploration of how the classrooms were decolonised, if at all. As data collection took place during the pandemic, the material also served to show some of the challenges that came into play as the pandemic affected the teaching and learning programme of the curricula.

As the main research question explored the relevance of the English language teacher education curriculum in South African higher education institutions, on several occasions the participants spoke about the current school curriculum. Therefore, it was important to review the Curriculum Assessment Policy Statement (CAPS) to assess its alignment and integration in the training of English language teachers. The document was used to discover specific links and alignment with the institution's curriculum, and to furnish the study with a more expansive, broader perspective of the CAPS.

The following table is a representation of a checklist of documents collected from the lecturers.

Table 4: Checklist of documents collected

No.	Participants	Document	Collection
1.	Dr Black	IOP	Check
		Module descriptor	Check
		Teaching and learning material: - Assessment (assignments) - Marking rubrics - Reading material - Books: To Kill a Mockingbird and - The Waterbearer	Check
2.	Professor Smith	IOP	Check
		Module descriptor	Check
		Teaching and learning material: - Assessment (assignments) - Marking rubrics - Reading material - Books: various story books for children that is, traditional stories; and students were encouraged to look for additional modern stories and to explore various writings to stimulate storytelling. - Multimodal documents	Check
3.	Ms Sithole	IOP	Check
		Module descriptor	Check
		Teaching and learning material: - Assessment: assignments - Marking rubrics - Reading material - Book: Short stories - Multimodal documents	Check

The checklist allowed specification as to what was required from each individual. The lecturers who shared the documents exceeded expectations, permitting access to anything which they felt might assist in understanding their views. The additional material allowed for a deeper exploration of content and relevance, a look at the link and alignment of the documents, and insight into how well they were integrated, based on what participants had

disclosed in the interviews. The material also confirmed several challenges which were identified by the participants. It was imperative to explore how the interview questions linked with the material and to note any connections and discrepancies.

The use of these two different instruments – interviews and document analysis – elicited relevant information for assessing alignment and connections, and in achieving the goals and objectives of the study. The next section will focus on how methodological rigour was ensured in this study.

4.6.2 Validity and reliability

Validity in research is concerned with the accuracy and truthfulness of scientific findings, and reliability is concerned with consistency, stability, and repeatability of the informant's account as well as the investigator's ability to collect and record information accurately (Creswell, 2014: 201). To interpret and evaluate the criteria for this research, the methodological approach had to establish quality and show credibility for the study.

During the data collection process, it was necessary that all procedures and practices would ensure credibility, be neutral and be transferable. The general approach was to ensure that what was used and all that was done would integrate the chief concerns of the study and its aims; everything had to serve that purpose. The plan entailed insuring that the objectives of the study had been covered broadly, and that all its aspects were linked and connected to what was intended. For example, the interview guide had to cover all aspects related to issues of decoloniality and an English language teacher education curriculum, as this was the major banner for the study. It was necessary to ensure that most of the criteria met the aims and objectives of the study, and that the findings could be generalised or transferred to another context in respect of the research design, research methodology and research ethics.

Participant experiences, voices and reflections were used to display their positionalities, which allowed for consistency throughout the study, and the tools used allowed for consistency. The researcher was aware that any failure to transcribe the interviews correctly might result in data that was not credible. Thus, participants were provided with the manuscript transcription so that they could check that what had been transcribed from the

interviews was accurate and devoid of any misquotation, misconstrual or statements taken out of context. Hence, the purpose of sharing the manuscript transcription with the participants was to allow them to look for any mismatch and verify the accuracy of the transcription.

The process of sharing the manuscripts revealed some useful insights into how accurate the manuscripts were. Moreover, two of the participants, upon receiving their manuscripts, made a few changes and added points that were related to what they thought could be a transformative pedagogy in the light of decolonisation. Another participant added her perspective on what she understood by critical education.

To justify the use of qualitative methods and approaches for this study to have some impact of truthfulness and accuracy, it was important that the tools used to collect data would demonstrate some form of triangulation or corroboration. To achieve this, it was necessary to ensure links and alignment between what had been discussed in the interviews, and the documents received.

According to Yin (2009: 40), reliability in research demonstrates that the operations of the study, such as the data collection procedure can be repeated with the same result. In fact, reliability does not depend on what is being measured but on *how well* it is being measured. Scholars such as Mouton (2001: 156) note that reliability is not always a representation of accuracy or perfection, but that it depends on various factors and research conditions.

To increase the reliability in this research, various tools were used in the data collection. These tools complemented one another, thereby decreasing the degree of inaccuracy that may have crept in. As I was combing through interview manuscripts and document materials, I did so several times to ensure that what was being constructed from them was aligned and connected to those views expressed by the participants. Criteria were limited to a manageable scale and the questions asked were kept within the scope of the study. In the effort to avoid discussions which were unrelated to the research questions, aims and objectives, the interview guide and checklist were used to facilitate discussions. The interview and process guide dispensed to the participants were simple and easy to understand, to avert giving them vague and obscure questions – only to receive like responses.

Transferability to, and generalisability of this study in other settings may not be completely guaranteed due to the fact that this study was conducted in the highly unanticipated and challenging setting of a global pandemic. This was accompanied by country-wide (indeed, worldwide!) lockdowns, which had to be factored in to some of the study procedures and schedules, such as the interviews and the entire data collection process.

4.7 Data collection procedure

During the data collection period, participants were categorised according to their tertiary year of study, in the case of the students. Within each group, each participant was interviewed separately as numerous factors had to be taken into account. One factor, for example, was that the interviews were conducted online and had to be scheduled flexibly according to the time and availability of each participant. Students had to be interviewed separately also because connectivity was unstable on their side due to national electricity load-shedding cycles. Lecturers were interviewed separately as it was important for each person to feel at ease to express opinions freely, without discomfort or restraint.

The data collection process occurred online. Due to the circumstances surrounding the COVID-19 pandemic, the researcher developed a COVID-19 protocol (see appendices). The protocol was to ensure the safety and health concerns of the participants. However, it became necessary to think innovatively about how to elicit data from the students given that interviews were to be conducted online. As a result, the study offered internet data to all participating students, to ensure their ability to participate. All the students were asked to provide their mobile numbers and service provider details so that internet data could be loaded for them.

During the data collection process, a schedule was followed for moving between the phases and study-year levels accordingly. However, due to forces beyond my control (load-shedding and busy schedules of participants), flexibility was required to accommodate the participants.

The section which follows focuses on data analysis strategies and how these were aligned with the research method and the types of data collected.

4.8 Data analysis

Analysing data in qualitative research allows the researcher to understand and make sense of information obtained. In fact, *data analysis* is the process that breaks down something with the intention of finding meaning and making sense (Creswell, 2014: 195). The process permits the researcher to deconstruct and reconstruct until meaning emerges. The process requires the researcher to develop themes that run throughout the data and from these themes, to formulate an interpretation that might be linked to the research questions, or have implications for the research questions of the study.

Analysis in research requires organising and interrogating data in ways that enable researchers to establish patterns, identify themes, discover relationships, develop explanations, make interpretations, mount critiques or generate theories (Creswell, 2014: 197). A sequence of processes allows the researcher to develop a better understanding of the study and to refine her interpretations. Thus the analysis of data should lead to an understanding of the issues investigated in the study. To reach such an understanding, the researcher must craft and justify their methodological choices.

In this case, the approach and methodological choices allowed the data to yield an insightful set of findings and conclusions.

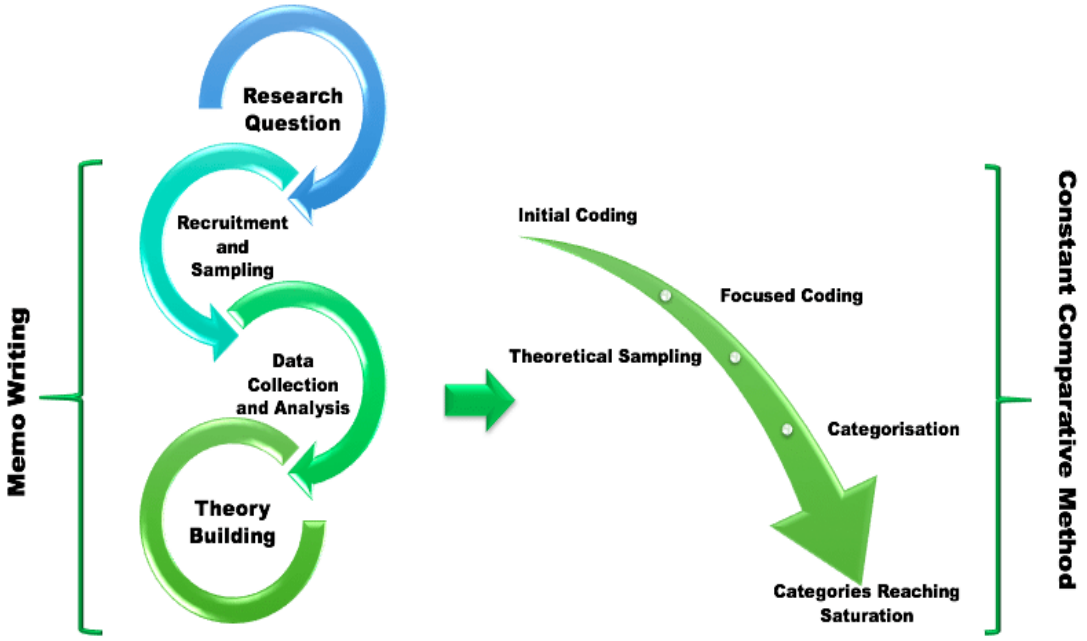
4.8.1 Grounded theory

Grounded theory was developed by Glaser and Strauss in the late 1960s. Glaser and Strauss believe that a theory could be discovered in qualitative research as one went through the concepts and hypotheses based on actual field data from participants (Creswell, 2012: 423). They suggest that a theory discovered during data collection could fit the situation under study and could work when put into use.

Grounded theory allows the researcher to make use of different stages to collect, refine and sort data (Creswell, 2012: 424). In this study, interviews from different participants and documents served as part of the data analysis. In a grounded theory approach, reducing data into manageable units and coding information are integral parts of the analysis process

(Creswell, 2012: 424). In the course of the study, a data reduction process involved the selection, simplification and abstraction, and transformation of the raw data. This process allowed all the segments of information to be added and sorted into categories.

The following image is a demonstration model for using grounded theory as an analytical tool.



Adopted from Uibariu (2018)

The first step was to read the raw data and interview transcripts to determine exactly what had been collected. Then the data had to be categorised and separated, distinguishing what was useful to the study from that which was not. It was important to peruse all questions and participant responses to determine an appropriate grouping for relevant responses, and to discard the irrelevant responses. Re-reading the manuscripts, making notes, highlighting key points and writing vital ideas led to the emergence of themes and patterns.

Creswell (2012: 426) emphasises that a key element of grounded theory is constant comparison. This implies that the researcher has to draw comparisons between data and data, data and concepts, and between concepts. In this study, a comparison was made between the data obtained from the interviews with the lecturers of the foundation phase (FP) and senior phase, and those of the further education and training (SPFET). Another comparison of data

was made between the interviews: with students and those with lecturers respectively. Moreover, during the data collection, it was helpful to compare some of the concepts used by the participants with documents and data from their interviews.

4.9 Research ethics

According to Cohen *et al*. (2007: 160), many ethical concerns obtain in research. It is clear that a researcher must strike a balance between the demands placed on a professional researcher in pursuit of a truth, and participant rights and values that could be potentially threatened by the research. In planning a research study therefore, there are multiple steps of ethical consideration. These are outlined in the following points.

1. I obtained ethical clearance from the Senate Research Committee of the University of the Western Cape to undertake the research project.
2. As the study was conducted at a teacher education institution, I requested clearance from the university Registrar to conduct the study at this particular institution.
3. The Head of Department of Language Education in the Education Faculty granted me permission to conduct the study in the department.
4. Voluntary participation in the study was requested from the lecturers of language education in the faculty.
5. I requested permission from the language education students for their participation in the study.

The study had to address matters of privacy, anonymity and confidentiality: it was imperative to ensure that the study retained participant information privately and treated this information with confidentiality. Participants were allotted pseudonyms to hide their true identity and to respect their privacy. The information obtained during the data collection was used for the purpose of this study only. I obtained the consent of participants to participate in the study, and I requested written permission to record the meetings. Recordings were used for the purpose of the study only.

During the online interviews with all participants, I explained the importance of the research and reminded them of the information brief which outlined the research protocol. I assured all participants of their right to grant or refuse cooperation. In each interview, participants'

permission was requested for the session to be recorded despite their prior consent on signed ethics forms. Finally, participants were informed that they could withdraw from the study at any time without being expected to explain the reason.

All the documents used during the data collection stage in the study are attached as appendices. The documents included are the following: Ethics approval (Appendix 1); letter to the university Registrar (Appendix 2); the information brief for the research participants (Appendix 3 for lecturers); the information brief for the research participants (Appendix 4 for students); informed consent forms for lecturers and students (Appendices 5 and 6 respectively); interview questionnaires (Appendices 7-8); and COVID-19 protocol (Appendix 9).

4.10 Chapter summary

In this chapter a detailed overview of the methodological aspects of the study is provided. In the process, the researcher situates the case of a teacher education institution in the context of qualitative research. The chapter highlights the importance of case study research as an appropriate approach by which to gain a better understanding of the nature of a decolonised English language teacher education curriculum.

The methodological approach is discussed in detail in relation to the forms of data that were to be obtained in this single case study. The approach for generating and analysing data from both the interviews and documents is explained at length. The chapter also addresses the matter of rigour in research, particularly with regard to credibility, transferability, validity and ethics.

This chapter has mapped a way for the reader to understand the progression from the research problem to seeking answers to the Research Questions, generating findings, and reaching conclusions.

CHAPTER 5: PRESENTING FINDINGS

5.1 Introduction

This chapter presents findings based on data from the interview and document analysis related to the teacher education institution in the Western Cape. The first section is dedicated to addressing the results of the interviews. The findings from the interviews thematically explore the results of each research question. The findings relate to the main research question which focuses on the challenges, the nature and the relevance of the English Language teacher education curriculum within South African higher education institutions. The first section contains a subsection that expounds on:

- challenges pertaining to English language teacher education; and
- challenges surrounding language education students' formative pedagogical knowledge and experience of teacher education.

The second section, exploring the English language curriculum, is divided into subsections:

- pedagogy in education; and
- English language teaching curricula.

The third section explores Afrocentric education, decolonial perspectives and transformative teaching pedagogies in recent debates on decolonisation of the curriculum at higher education institutions (HEIs) in South Africa.

The final section of this chapter presents an analysis of documents from the specific institution used in the study. In this section, attention is given to the documents received from the participants and it includes multimodal documents.

In line with the research methodology, interview participants were English language lecturers and their students who would become English language teachers in schools. Student interviews were used to triangulate data from the lecturer interviews, and to foreground the voices of students. The students reflected on their experiences with regard to teaching practice or work as teacher assistants (TAs).

The lecturers of English language education at this institution had been teaching students at different levels in the four-year teacher education degree programme. Almost all students in this programme were either bilingual or multilingual, with home languages other than English.

5.2 General perspectives on English language teaching

Before presenting the main results of the study, this section addresses the distinction in English language teaching between Home Language (HL) and First Additional Language (FAL). It is imperative to understand this distinction as it is a defining factor across the South African school curriculum. For instance, in this particular institution, the English language curriculum at the Senior or Further Education and Training phase (SPFET) is offered as 'methodology', which does not differentiate between HL/FAL, while at the Foundation phase (FP), the English language curriculum has been designed with clearly distinguished and separated home language (HL) and first additional language (FAL).

Three themes that emerged from the findings of the responses are:

- English as Home Language;
- English as First Additional Language; and
- Bi- and multilingual students.

5.2.1 English as Home Language

English as home language (HL) has been conceptualised as the language that is initially acquired by students at home. In most cases, due to the diversity of schools in South Africa, home language implies the proficiency level at which the language is offered.

The distinction in the school curriculum made between English language levels has prompted the teacher education institution to question it, particularly in light of the hegemonic status associated with English. It is essential to train language teachers who are capable of responding to the demands of the curriculum and to allow the training to address language proficiency. In addition, the training must reflect mastery of skills and acknowledge the need

for students to be conscious of their linguistic surroundings when conducting their practice. The following excerpts capture the views of the lecturers:

> *What I think in terms of English HL or teaching early language and literacy – it's really about communication, it's about the entire curriculum and you need to be teaching using language across the curriculum.*
> (Prof Smith, Foundation Phase)

and,

> *English language curriculum must be able to create critical skills development and allow for better development for all the diverse groups in the classroom. The student teachers must be able to use language across the curriculum.*
> (Ms Sithole, FP/Senior Phase)

One lecturer shared ideas about language development that embraces the identity of students, as this has implications for how students perceive language curricula, given the status of English, and that most of the students in that institution are not English HL speakers:

> *Now referring to English ... since it is not their HL and perhaps that English needs more scaffolding as we are not in England. The students also come from multilingual backgrounds, even though others are just bilingual and have only two languages but now how do they learn to teach the small children if they don't understand themselves?*
> (Ms Sithole, FP/Senior Phase)

5.2.2 English as First Additional Language

First Additional Language (FAL) implies that learners are not required to have any knowledge of the language when they arrive at school. Therefore, it is necessary to develop learners' abilities to understand and master proficiency skills in the target language (in this case English as FAL). First additional language (FAL) development requires learners to gain exposure in the language and achieve a sense of thinking and reasoning that nourishes learners' cognitive academic skills.

Instruction in English as FAL must develop a strong link between language, values and identity based on context; also, the same link has to be developed in the home language (HL) classroom. The link should explore the following:

- relevancy of their language curricula given the hegemonic status of English; and
- training of student teachers in a manner that will grant acquisition of standard language, since English has influence in schooling and economic empowerment.

Dr Black's response highlighted the following:

> *The English language method allows student teachers to experience the course at a level that becomes relevant to them as we highlight the other aspects that are little bit more intangible, and these have to do with the history of our country. I allow the students a chance to acquire the standard language as I know our schooling system requires them to be good language teachers if they are to go out and teach learners at the school level.*
> (Dr Black, Senior Phase)

One lecturer addressed the disjuncture between home language (HL) and first additional language (FAL) that teacher education institutions should explore:

> *There is this disjuncture between the language of the home and the school language. For that reason, there is already a complexity there. And now we have the additional scenario that in the last generation or so – in the last 25 years maybe since the end of apartheid broadly, schools opened up. We have a situation where many of the Afrikaans speakers who come from the Afrikaans-speaking homes – that are traditionally Afrikaans-speaking – are being spoken to in English; many of our students come from those contexts. They are being spoken to in English by their parents and raised up as English speakers, even though they hear mostly Afrikaans otherwise at home. So, they come into English HL, they are trained as English HL teachers because they want to be in the English HL classroom, but they come from a bilingual context. And so, this kind of complexity needs to be looked at carefully by institutions, and say you know what we do about this, and is there perhaps a new approach, so I think that could be one way.*
> (Dr Black, Senior Phase)

5.2.3 Bi- and multilingual students

All lecturer responses regarding English language teaching mentioned the identity of students in relation to their backgrounds. Therefore, it was imperative that the study explore the notion of bi- and multilingualism as a context. The classification of bi- and multilingualism requires a clearer understanding of the dynamics of multilingualism as these concepts share many complicated connections between language and other aspects of social life.

Additionally, the interviews with students revealed that many of them were not English home language (HL) speakers but that they were either bilingual or multilingual speakers. Details are captured in Table 5 which follows.

Table 5: Student language identity

		Total no. of students	Gender	Students' HL			
Foundation Phase Students							
Group 1	**English HL**			**Afrikaans**	**English**	**African languages**	**Bi-/Multilingual**
		5	F	4	0	1	2 (Afrikaans and English or IsiXhosa, and English)
	English FAL	**5**	F	2	0	3	0
Senior Phase and FET Students							
Group 2	**Method of English**			**Afrikaans**	**English**	**African languages**	**Bi-/Multilingual**
		2	F	1	1	0	1 (Afrikaans and English)
		3	M	1	1	1	3 (Afrikaans, English, IsiXhosa and Tswana)

Table 5 presents the languages students speak in their homes. Across the different teaching phases and study-year levels, the data presented by the students demonstrates that although

they were intending to be English language teachers in schools, they themselves were bi- and multilingual.

The demographics of student data raised a question which one lecturer noted, as captured in the quotation that follows:

> *Given the identity and background of who our students are, we then have to question how realistic we are to keep on classifying English; we need to look at what English means in Africa.*
> (Ms Sithole, FP/Senior Phase)

The general findings demonstrate that much as we are able to gauge the bi- and multilingual capacity of students with accuracy, the challenge that remains for teacher education institutions concerns adequate labelling, as it is hardly expected that student teachers would fall into particular categories. This requires the institution to base its language curricula on critical education as the underpinning theory. The need for critical education is rooted in allowing students to be able to reflect on their own experiences.

The findings suggest that English language teacher education should have some form of curriculum that will be relevant to the country and serve the needs of schools. This will require teacher education to demonstrate how its pedagogical knowledge is experienced by student teachers.

5.3 Challenges in English language teacher education

This section presents the results regarding the challenges, nature and relevancy of English language teacher education curricula. The first section focuses on the challenges of language teacher education, while the second presents findings on pedagogical knowledge and the experiences of teacher educators.

5.3.1 Overall challenges

The following sub-themes emerged:

1. multilingual classrooms;

2. school curriculum not covered properly;
3. poor teaching approaches during teaching practice; and
4. critical education.

5.3.1.1 Multilingual classrooms

Regardless of their views, all lecturers in this study noted their students on teaching practicum struggle with teaching and learning in multilingual English classrooms:

> *Multilingual awareness is one of the major challenges that our students face when they get into the classrooms.*
> (Dr Black, Senior Phase)

and,

> *How do we centre our training to be able to allow and embrace the teaching in multilingual English classrooms, allow teaching practices that would be able to accommodate such reality of our country? The challenge is how do we make our practices to be able to confront these multilingual classrooms if we want our training to respond to the reality of South African language classrooms?*
> (Ms Sithole, Foundation/Senior Phase)

The reality of multilingual classrooms is an important factor in teacher training for South African higher education institutions, and should be addressed appropriately. Multilingual education is important as it is shaped by certain policies. For instance, this institution has adopted a multilingual education policy using three languages (English, Afrikaans, and IsiXhosa) which are also the languages used by the education department in the province. Expressing the concerns of those involved in multilingual education in teacher education, one of the lecturers stated the following:

> *I personally feel that the current multilingual education does not address the issue of pedagogy as expected, given the fact that we are now speaking about decolonisation of curriculum. Here I refer to the methods, approaches or even pedagogy in education.*
> (Dr Black, Senior Phase)

Multilingual education itself has no agency and needs to make a connection with the notion of heteroglossia. Heteroglossia in this case implies acknowledging the linguistic diversity and the presences of multiple dialects and accents in a language. The findings demonstrate that multilingual education should be seen as a continuum, as the students use different languages. One of the lecturers in the Senior Phase mentioned how he used an approach of "shuttling" with his students.

> *During their group discussions, I allow them to use their different home languages to discuss the concepts, however the final product during their presentation must be done in English. I do this so they can pay attention to forms of English and what English is in our context once you arrive at the school.*
> (Dr Black, Senior Phase)

The interviews with the lecturers highlighted the point that multilingual education should be guided by critical language development to raise awareness of pedagogy appropriate for developing individual agency in language curricula. The interviews did demonstrate a link between language and critical pedagogy that individuals used to construct their reality. The students too, raised an important aspect of multilingual classrooms by reiterating how their own voices should be used by the institution to respond to the language question. The following captures the views of the students:

> *We should at least be engaged in a dialogue around language and transformation relating to multilingual classrooms as future teachers*.
> (Keanu, 4th-year student, Senior Phase)

> and,

> *Knowledge is never neutral, that is why it would be crucial to address the issue of multilingual classrooms properly in our training [rather] than just browsing over policies which won't really help much at the schools*.
> (Lolly, 3rd-year student, Foundation Phase)

5.3.1.2 School curriculum not covered properly

If teacher education is to be relevant to schools, it requires methods or teaching approaches to be used effectively at the school level. However, the school curriculum does not appear to be covered properly in schools; this was raised as a major challenge and concern by both lecturers and students. Inadequate coverage of the school curriculum has implications for teacher education institutions as it affects the training of student teachers; as they do not have the opportunities to fully participate in a practice that allows them to explore their training properly.

Below are excerpts from lecturers and students regarding this challenge:

> *The pressure for getting through the curriculum in the school context means they can only cover things very superficially in the English classroom and they don't have time to go through the curriculum cycle for example that we teach them, you know the scaffolded approach to language and literacy teaching.*
> (Dr Black, Senior Phase)

and,

> *After teaching practice, my students always seem to complain how they have not seen the schools cover all the things I mentioned in class. Reason being that there is a lot of pressure from schools to get through the curriculum and this seems to have implications in terms of training our students.*
> (Ms Sithole, Foundation/Senior Phase)

The interviews demonstrate that as a structure designed to achieve certain goals, the curriculum limited activities for both teachers and learners.

> *During our teaching practice, the mentor teachers are always rushing to finish the syllabus and create short cuts in their teaching, therefore what we have been taught at the university does not work as we do not get enough time to implement what could be effective teaching methods.*
> (Keanu, 4th-year student, Senior Phase)

and,

> *The school curriculum is never completed on time and has made some of the mentor teachers to ignore the effective teaching practices that we are being taught at varsity.*
> (Candice, 3rd-year student, Senior Phase)

The concern about the school curriculum not being covered properly to allow student teachers to practise their training fully was expressed by students across the two phases at this institution. It seemed as if the schools did not allow students to fully realise their training and to align it with the classroom implementation of methodologies or teaching approaches. As noted in the methodology chapter, 4.5.1.1.3, Teaching Assistants (TAs) were introduced into schools during the COVID-19 pandemic and some in this study worked as TAs.

> *The schools and mentors are not using most of these textbook methods the university teaches us, as they always say they are behind with their teaching schedule or syllabus. I'm working as a TA but can promise you for the past few weeks most of the things I have been taught at varsity were not covered fully.*
> (Valencia, 3rd-year student, Foundation Phase)

The lecturers emphasised that among qualified school teachers, there seemed a lack of understanding of how the school curriculum had been designed, and how students had to feed their knowledge into the curriculum and incorporate their training to enhance relevancy as they taught.

One of the senior phase lecturers indicated that schools did not cover much critical literacy and enhancement of learner-centred teaching in language classrooms:

> *There is a lack of coverage at school level in terms of critical literacy which the student teachers need to see this taking place. Our students need to be able to see teaching and learning that is learner-centred in a language classroom rather than silenced voices of learners.*
> (Dr Black, Senior Phase)

On a similar note, another lecturer in the senior phase also noted that schools did not incorporate technology in the teaching and learning of language. This is worrisome as the

world is moving towards a more digitalised lifestyle, and schools are still not embracing the necessity for the inclusion in the curriculum of Information and Communication Technology (ICT) in language classrooms.

As one lecturer stated:

> *My concern is I apply ICTs as part of transformation in language education, and the students are interested in this concept as these are younger teachers. But at schools there is not much done, as much as I understand different circumstances, but it would be nice to know there is an implementation of digital media or ICT in schools where they are doing their practice*.
> (Ms Sithole, Foundation/Senior Phase)

When probed about the curriculum not being covered properly at school level, many students (from both phases) felt that the compromised areas were the application of theory such as creating a learner-centred language class, using a curriculum cycle, or establishing a constructive classroom.

Curriculum cycle is a multi-step process which consists of a fixed sequence of stages, and this is an ongoing cyclical process in language teaching. The process is essential to developing control of genre by focusing on certain aspects such as scaffolding, building knowledge, modelling texts, joint construction and independent writing. Even though the students are doing their teaching practice for a limited period in schools, they should be enabled to identify some of the elements of the cycle as part of the genre-based approach in English language teaching (ELT).

As two students observed:

> *Over the two years doing my TP in a language classroom, I do not see curriculum cycle being applied by my mentor or even enhancing learner voice[s] in her teaching of language.*
> (Bianca, 4th-year student, Senior Phase)

> and,

At varsity the lecturers speak about being transformative in our practice when it comes to application of constructivist classroom, but during TP I have noticed this is not the case, as my mentor says there is no time to implement textbook knowledge of learner engagement in knowledge.
(Lolly, 3rd-year student, Foundation Phase)

5.3.1.3 Progressive teaching approaches

Progressive teaching approaches in education may be conceptualised as critical evaluation of education if these approaches involve observing knowledge through multiple perspectives. Multiple perspectives are possible through the lenses of critical pedagogy in relation to knowledge and power, a dialogical approach and epistemic reflection. This implies too that the implementation of a progressive teaching approach at school level should address both internal and external realities.

The deficiency in progressive teaching approaches at school level was of major concern to the lecturers, as this deficit appears to negate the development of well-trained teachers.

The following excerpts demonstrate lecturer concerns about these matters:

So, by default as it were these more progressive, well-researched approaches that we try to teach at the university are marginalised at the schools under the pressure of the situation.
(Dr Black, Senior Phase)

and,

My students complain that all these teaching approaches, methods, or pedagogies we teach them in our lectures seems as if the schools are not really making use of them.
(Prof Smith, Foundation Phase)

and,

> *I teach my students to be progressive and allow their teaching skills to change with time, for instance integrate innovative teaching approaches and use of technology in their language teaching, but some come back and report this is not the case at the ground level because mentor teachers are using what they think works for them [rather] than methods I have been teaching.*
> (Ms Sithole, Foundation/Senior Phase)

When probed about progressive teaching approaches, lecturers gave examples to expand on their interpretations:

> *I make use of constructivist, constructionist, ICT integration and New Literacy studies as I know they are progressive and enhance more of knowledge sharing from the side of the students*.
> (Ms Sithole, Foundation/Senior Phase)
>
> and,
>
> *I believe in teaching approaches which deploy holism or holistic approach or multiple perspectives of knowing, as that for me personally is progressive as an approach to teach students. I engage in teaching and learning that which is founded by addressing the whole being of students especially as they are going to teach younger minds.*
> (Prof Smith, Foundation Phase)
>
> and,
>
> *Progressive teaching approach in my module is making use of Genre-Based Approach and Communicative approach, as this allows my students to find themselves since they are coming from a context in which most often, they were silenced in the classroom.* (Dr Black, Senior Phase)

The student interviews confirmed many students were concerned that the schools were inadequately executing teaching approaches intended to be progressive. These were sites where they had completed their teaching practice or worked as teaching assistants.

Two explained progressive practice in the following ways:

> *A practice which moves with time and space, for example the integration of ICT in teaching and learning of language. But also paying attention to the space where we are as the nation especially at higher education, coz we need to now look at the issue of being progressive, dealing with issues affecting Africa and knowledge base*.
> (Keanu, 4th-year student, Senior Phase)

and,

> *Progressive practice is guided by interpretation of knowledge from different views and also is reflective as a practice.*
> (Lolly, 3rd-year student, Foundation Phase)

Student responses highlighted a serious situation: restrictions in applying the teaching approaches viewed as progressive by the institution, and which allow for more meaningful teaching and learning.

These excerpts illustrate the views of the students:

> *So, in most cases we never get a chance to practice what our lecturers have taught us as being progressive teaching*.
> (Elle, 3rd year, Senior Phase)

and,

> *My mentor teacher seems to be teaching in a way that does not allow for learner development, my lecturer said we must be innovative in our teaching and teach with time by making use of ICT incorporation in our language classroom, but my mentor sees this as waste of time*.
> (Queen, 3rd year student, Foundation Phase)

and,

> *How can I implement what I have been taught at varsity as being progressive and yet school or classroom situation does not allow me to practice that type of teaching because one my mentors say these ideas are not realistic coz there is no time or space for them in their classroom due to the context and nature of the school settings?*

(Athar, 4th year student, Senior Phase)

5.3.1.4 Critical education

Critical education is necessary for the language curriculum as it emancipates the voices of learners in the classroom. The idea of situating critical education at the centre of the language classroom means embracing a curriculum that will better serve the needs of learners. In this study, critical education is viewed as an education wherein students can refer to their own views or experience, be critical, self-reflective and unconstrained by power relations and the existing social order. At present, most classrooms tend to silence learner voices by not acknowledging learners as contributors of knowledge.

During data collection, both lecturers and students raised the matter of 'silenced voices' in the teaching and learning of English:

> *We need to use an interactive approach that enables students who come from context in which they are often silenced in the classroom to find their voices.*
> (Dr Black, Senior Phase)

and,

> *The language classroom must create a sense of agency and advocate for silenced voices to be heard if we really want transformed language classes.*
> (Prof Smith, Foundation Phase)

and

> *There is a need to allow our curriculum (both schools and higher education) not to restrict the rationality and freedom of students in our classrooms. Rather we aim for them to own their identities and realise they are also contributors to knowledge as well.*
> (Dr Black, Senior Phase)

There was a strong correlation between the views of students and lecturers:

> *During my time at the school both as a TA and student teacher, I observed that the language classrooms are not creating that sense of interaction where learners have a lot to contribute or share knowledge. Even at the time I was at school this was the case.*
> (Keanu, 4th-year student, Senior Phase)

and,

> *I noticed that the teachers do not create enough space for students to share knowledge or ideas, or to be very critical or analytical in most instances.*
> (Lolly, 3rd-year student, Senior Phase)

The findings suggest that critical education should facilitate a reflective dialogue in a language curriculum which takes on a transformative pedagogy. From the findings, critical education has been presented as a form of education that does not inhibit the identity or positionality of students. Self- reflection is assumed to have a greater impact on students to realise their full potential in a transformed curriculum which is guided by critical education.

Language curricula, therefore, must adapt with time, guided by principles of critical education that advocate the emancipation of marginalised voices. The language of critique must be deployed to reveal a curriculum which has been reconstructed to be critical and very particular in the sense of practice and ethics:

Three students explained:

> *As a student I feel that critical education must challenge the patriarchal and Eurocentric assumptions, especially in teacher education, if we want a generation of teachers who are liberated mentally*.
> (Dee, 4th-year student, Senior Phase)

and,

> *Local issues and context-specific ... must be addressed well, yet also remember to be inclusive to the world as we are not living in isolation. Our training should allow such an approach ... will be reflective of who we are and where we are going as future teachers.*

(Thando, 3rd-year student, Foundation Phase)

and,

To be a critical teacher also means to be historically aware of the fault-lines in our society including – you know – the hegemony of English, so we draw attention to the language policy and the peculiar double-edged sword that English represents. You know it's both the ultimate language of economic empowerment and job security on one hand but also it is the ultimate colonial imperial language.
(Dr Black, Senior Phase)

There were also indications from several lecturers and students that the English language curriculum has to take into account the context of Africa.
The demand to disrupt curriculum knowledge was mentioned in several instances by the students:

Time has come to question what teacher education is doing about issues surrounding decolonisation of curriculum, especially language curriculum. How does each university respond to this in terms of its training for future teachers?
(Keanu, 4th-year student, Senior Phase)

and

To disrupt knowledge forms in education curriculum will be a process, but we as academics and students must come together to discuss what this means and its implication on our training of teachers.
(Ms Sithole, Foundation/Senior Phase)

Given the identity of the student teachers, the English language teaching (ELT) curriculum at this institution has tried to deploy appropriate teaching pedagogy, encouraging students to be vulnerable and to bring in their experience. One of the senior lecturers stressed tapping into the 'pedagogy of discomfort' in his approach to disrupt the teaching and learning space, arguing that this will elicit discussions for enhancing critical education.

One lecturer explained how he applies the 'principles of discomfort' within the module:

> *There is this issue of labelling in terms of racial categories and I like to draw attention to it without being heavy-handed about it, but to use the words "coloured", "black", "African", "Indian" and "white" in RSA context is not unproblematic, and that there are historical reasons for why these categories are so loaded and vested with you know all sorts of baggage or symbolism and so we draw attention to the common humanity. But we also allow students to self-identify. I think the point is to draw attention to these labels and the way of talking about ourselves and each other.*
> (Dr Black, Senior Phase)

5.3.2 Challenges

A complex picture emerged when students discussed the challenging interface between pedagogical knowledge and their experience of teacher education. The major themes that emerged with regard to the implications of applied pedagogical knowledge in English education are summarised as follows:

- enacting knowledge taught by the institution at the school level;
- lack of alignment between the reality of school contexts and training; and
- challenges in terms of the identity of students.

Across the teaching phases at this institution, the majority of students observed no correlation between 'taught knowledge' and 'thought knowledge', especially when reflecting on their teaching experience at the school level. 'Taught knowledge' may be understood as something that gives 'the ability to learn to do'. In other words, taught knowledge looks more into achieving a goal and being able to demonstrate a learned skill. However, 'thought knowledge' is all about exploring the ability to learn and to be a critical thinker.

As three students observed:

> *Enacting the knowledge which has been taught by the institution to the space that appears to be clouded by short cuts of teaching at schools where teachers are rushing to finish the syllabus and ignoring every approach that is progressive and has effective methods that allows for effective teaching.*
> (Keanu, 4th year student, Senior Phase)

> and,

> *Eventually you leave the university and look at all the formative pedagogical knowledge and experience taught, and you go back to school and keep on doing the same cycle which continues to produce (a) language classroom that does not add any critical thinking or knowledge for the learners.*
> (Jaden, 4th year student, Senior Phase)

and,

> *The real question is how we allow our teaching pedagogies for language to be transformative, innovative and [to] consider these aspects that are part of our reality. Our formative pedagogical knowledge and experience at this institution maybe should consider translation to be brought in our language classroom.*
> (Lolly, 3rd year student, Foundation Phase)

The majority of students in both the Foundation Phase and the Senior Phase level had similar responses to the lack of alignment between the reality of the school context and their theoretical training. They expressed the difficulty they had with implementing in their actual teaching practice the taught knowledge from the institution. Hence, the findings demonstrate that the institution must address both theoretical knowledge and practical knowledge. The views expressed here indicate how this should be articulated clearly in the training to develop a strong link with the classroom. The data highlighted that the institution must explicitly address a critical perspective on the divide via language pedagogy.

A lecturer and student concur:

> *To address this divide, radical/critical training should be applied in our training of students.*
> (Dr Black, Senior Phase)

and,

> *ITE needs to bridge the gap between theory and practice well if we are to achieve a transformative/ decolonised language curriculum.*
> (Keanu, 4th-year student, Senior Phase).

The language curriculum should afford space in which it highlights how identity, pedagogy and practice are intertwined in a decolonised classroom. The students' views indicate how the theoretical and practical aspects have to be connected in their problem of positionality, as this is not well practised in their training:

> *There is a need where the teacher training institution must re-centre the issue of context in our training in order to allow us as future teachers to find linkage / balance between theory and practice*.
> (Keanu, 4th-year, student, Senior Phase)

> *There is a dynamic nature around the language curriculum knowledge base which is affecting the content, context and pedagogical medium of our classrooms. And this you see when students fail to make an alignment between theory and practice*.
> (Lolly, 3rd-year student, Foundation Phase)

and

> *The institution's curriculum must consider the knowledge base of our curriculum and prepare and support us to be able to change the nature of our training by being able to connect theory and practice.*
> (Jaden, 4th-year student, Senior Phase)

Lastly, the question of student identity was mentioned repeatedly by the students, as this clearly affected how they interpreted the application of their pedagogical knowledge during their teaching experience. Their experience can be associated with a pedagogy of discomfort for teachers. The link between identity and discomfort has been made here for how it affects the enactment of pedagogy.

5.3.2.1 Children's language proficiency

Students raised another factor which posed a challenge for them during their teaching practice, namely children's language proficiency. Language education requires an innovative language approach to be integral in its curricula, in the effort to alleviate the imbalance between the children's language proficiency and language across the curriculum.

The following excerpt reflects views regarding language proficiency:

> *In relation to English language, the problem is that many of the learners don't seem to understand the language application of English and the institution is not focusing on this in the training of the methodology classroom, and this becomes a challenge when we have to teach at the schools.*
> (Keanu, 4th-year student, Senior Phase)

Language application for learners was conceptualised as the ability to actively use the language in a classroom and to conduct meaningful discussions in the target language. In instances, such as completing tasks, the application of language would entail the ability to carry out instructions given to the learner by the teacher. The fluid and multifaceted nature of language use is being redefined by those languages the students and learners are expected to use in a formal classroom. Therefore, there is a need for a shift in addressing the pedagogy of the language curriculum in such cases in relation to teacher training.

The following excerpts capture the views of students:

> *The main challenge is that I have been taught how to teach my method of English, but I have learners who don't even understand some words or terminology in English and now I'm standing in front of the class battling to explain all these as I was not prepared for this kind of barrier*.
> (Jaden, 4th-year student, Senior Phase)

> *The social and political dynamics also come into play of who our learners are in the language classroom. We then need to be able to address the language proficiency of the learners critically as teachers.*
> (Lolly, 3rd-year student, Foundation Phase)

5.4 English language teacher education curriculum

The tertiary English education curriculum is intended to train student teachers to be language teachers at school level. These students must demonstrate the kind of knowledge that will enable them to implement change, activate agency and stimulate development in language classrooms. In other words, the training depends on an education system which enables

students to connect with the reality of their surroundings. Thus, it is crucial that in the teaching practice experience the students link their own teaching with the pedagogical elements acquired in the institution. This connection should demonstrate how their curriculum has prepared them for the realities of teaching.

A lecturer offered a synopsis of how the institution's curriculum has been designed:

> *The English language education modules are designed to train future teachers of English, and…so the focus very broadly is to understand how language relates to learning and then move from the various learning theories to language teaching approaches. And then to apply these teaching approaches in South African classrooms.* (Dr Black, Senior Phase)

The curriculum must provide knowledge that is relevant and critical, and which allows for social reconstruction. The curriculum and training should also encourage advocacy and agency for social justice in language teaching pedagogy.

5.4.1 Pedagogy in education

This section presents responses regarding the teaching pedagogy in English language education. Findings suggest that lecturers recognise the constructive and progressive teaching pedagogies in a classroom and perceive them to be effective enough to be relevant for the South African context. The application of constructive pedagogy may be achieved when students are encouraged to develop their own experience and reflect on it. Students are actively encouraged to bring their voices /views into the construction of knowledge in the language classroom.

Above formal learning, progressive pedagogy values the experiential learning of the student along with their talents. For example, one of the lecturers stated that he created a space in which students had to produce their own reports of trending news, and to relate these to their module. Yet, apart from a lecturer in the Foundation Phase who believed in teaching and learning which valued experiential learning, this element was not adequately addressed in the interviews.

Moreover, the findings suggest that while the applied teaching pedagogies demonstrate collaborative and constructive teaching approaches, not all of them allow for radical education or critical education. Radical education brings about changes in teaching and learning methods, ones to challenge dominant views and advocate for social justice. Critical education is about social change from the ground up, and it challenges power structures and inequality.

The following excerpts reflect the findings regarding the applied teaching pedagogies in the English curriculum:

> *I promote constructivist, collaborative and integrative approach in my teaching and learning.*
> (Dr Black, Senior Phase)
>
> and,
>
> *I teach from a very holistic approach [perspective] in terms of addressing language and literacy.*
> (Prof Smith, Foundation Phase)
>
> and,
>
> *I promote most of interactive learning collaborative learning and I also draw more on constructivist approach and constructionist approach.*
> (Ms Sithole, FP/Senior Phase)
>
> and,
>
> *I'm not a strong believer in theories, but if you had to pin me down and ask what theories I use I would say I use a theory and maybe align it to what is known in the humanities to as textual analysis.*
> (English Language Lecturer, Senior Phase)

Pedagogy in education should critique knowledge and examine the interests of knowledge.

The interviews with two lecturers mentioned concerns the importance of being able to question power relations and the creation of critical distance, which are important when addressing concerns about pedagogy in education:

> *There is a need to scrutinise the entanglement of our training to schools and communities. This may be achieved by the form of training which enhances critique from the side of the student.*
> (Dr Black, Senior Phase)

and,

> *Let us rethink the relationship between the ITEs, schools and communities as we call for training which regards the power, freedom, and emancipation. Let our discussions think about these concepts as being related to achieving critical distance in language curriculum.*
> (Prof Smith, Foundation Phase)

The findings suggest that pedagogy in language education should be underpinned by an application of critical pedagogy. This implies the use of an approach which advocates the interruption of dominance and provides an alternative curriculum that generates a radical approach. The approach envisaged is one which aims to change how students view the world and to provide opportunities to value experience.

5.5 Rethinking the teacher education curriculum

Most respondents explored the idea of rethinking the curriculum. From their perspective, students expressed concerns that the English language teaching (ELT) curricula must respond to the reality in the schools and integrate more teaching pedagogies that will help them cope with and prepare for real classroom settings. Similarly, lecturers called for agency and progressive teaching approaches at school level to create classrooms that would be meaningful to all learners in the country. These issues are entangled to the extent that participants expressed a need to rethink several aspects: Afrocentric education, decoloniality, and transformative teaching pedagogies.

In general, the students highlighted a broad concern with knowledge application. In the discussion with the participants about their views on rethinking the English curriculum and teacher training at the institution, several issues were illuminated, particularly in the light of decolonisation in higher education.

Many noted the following:

- The need for innovative teaching pedagogies that are more relevant and applicable to most of the schools at which the students will be teaching;
- Reflective teaching practice and student positionality exploring the lived experiences, voices and relations of the learners in language classrooms;
- Progress in the direction of clearer alignment between training and what is really happening in the English language classrooms of South Africa; and
- An adaptable approach to addressing the issue of bilingual students or learners.

5.5.1 Afrocentric education

Lecturers noted the need to explore Afrocentric education to share the African knowledge experience in their curricula. It is necessary to centre African knowledge in teacher education if the institution intends its curricula to be relevant and to serve the needs of the country.

The following responses were made:

> *The English language classroom has to provide the forum for exploring the meaning of an Afrocentric education.*
> (Dr Black, Senior Phase)

and,

> *Higher education is a space that is privileged, the point is to create an informed debate about these things and to create the spaces in our language classrooms for exploring the meaning of Afrocentric, but in a progressive way that exercises common humanity and social justice.*
> (Dr Black, Senior Phase)

and,

There is a need to encourage a form of decolonial thinking or Afrocentric thinking, in a sense that these are local issues that we find them right here in our communities and in our midst.
(Dr Black, Senior Phase) \

The importance of Afrocentrism for a language curriculum appeared to be very significant for the lecturers and they advised how this concept could be enacted within the teacher education curriculum:

From what I understand of the African oral tradition and the tradition of storytelling and tradition, holistic teaching and holism all of these things seem to be working together in teaching.
(Prof Smith, Foundation Phase)

and,

You see centring of African knowledge, to centre African knowledge only boils down to the correct choice of a text.
(Mr Leo, Senior Phase)

Although the lecturers understood the need for African knowledge to be integral to their training, some also expressed a concern about the academic obligation to be critical of Afrocentric education:

What you have is you need to have the right knowledge about what texts are important, right, and remember African-centric books do not imply a positive image of African culture.
(Mr Leo, Senior Phase)

and,

We have to look quite carefully to the meaning of Afrocentric education. First of all, you know the kind of rejection of Eurocentric education ... and also Apartheid education of course but we also have to look beyond and see that we don't uncritically

> *simply celebrate something African because it is African as if African in and of itself is progressive and encouraging of critical thinking and so on.*
> (Dr Black, Senior Phase)

This discussion about Afrocentrism is important for teacher education institutions in terms of reconstructing curriculum knowledge and allowing centre-space for African knowledge in their curricula. A few students addressed how the institution might navigate Afrocentric education by suggesting that their training allow improved access to knowledge and learner development.

The findings indicated that in their own way the lecturers tried to create spaces for African knowledge in their respective modules. The lecturers mentioned the need to rethink their teaching approach to accommodate the needs of the students. For example, one lecturer said context was important for her to observe when she was teaching, as she wanted students to relate their African experience to the discussion.

The English language teaching (ELT) education curriculum is filled with the politics of knowledge and historical socio-economic context. It would be important for a language curriculum to allot a space wherein students are able to discuss such matters critically and consider the positionality of language education.

In this regard, the lecturers listed some of the prescribed books they had selected which they suggested situate African knowledge. These included: Alan Paton's Cry the beloved country (1948); Petina Gappah's The book of memory, (2015); Penny Lorimer's Luntu Masiza tells the truth, (2021); Bridget Krone's Small mercies, (2020); Dianne Hofmeyer's The Waterbearer, (2001); and Bessie Head's Maru, (1971). The findings demonstrated that of the Senior Phase lecturers, one had included many of these African writers and this selection permitted him to engage critically with African texts in his teaching.

In the Foundation Phase, a wide variety of texts were used, and the lecturer allowed students to bring in additional ones for children, by African writers. These included Sindiwe Magona's children stories, and the work of others like Paddy Bouma, Kathryn Cave, Chris van Wyk etcetera. The lecturer also pointed out the importance of African oral storytelling

(Folklore) as the most crucial part of her teaching – which students engage with and relate to their experience.

One commented:

> *I was shocked Molly when I asked students to bring children's stories, they all brought these classics and traditional stories Cinderella, Three little pigs, Sleeping Beauty and so forth. I asked them if they were not aware of other stories and books for young children. They must explore a lot of literature for children and be able to expose children to all sorts of writings.*
> (Prof Smith, Foundation Phase)

5.5.2 Decolonial perspective

Decoloniality is about reconstruction of knowledge, epistemic disobedience and delinking. Lecturer and student responses highlighted the need for a decolonial perspective in language teacher education curricula as they believe in a form of knowledge that must evolve with time.

In lecturers' responses the need was expressed for a more decolonised curriculum shaped by an education with several new foci:

> *The ELT curricula require critical literacy and linking, critical awareness and positioning that critical education enables us to do. The language classroom needs to question what the decolonisation imperative actually implies for my practice*.
> (Dr Black, Senior Phase)
>
> and,
>
> *If we don't follow a decolonial perspective that would mean that we are still denying students learning that is making them to be who they are.*
> (Ms Sithole, Foundation/Senior Phase)
>
> and,

> *I see a curriculum contributing to the voice, agency and enabling voice and agency of teachers and of the children because it is the curriculum which grows from what they bring into the classroom as well as what the teachers and children bring into the classroom and it's a curriculum which opens up thinking and which offers opportunities for powerful engagement with language both in written and oral form.*
> (Prof Smith, Foundation Phase)

For students, the findings suggest that reimagining, relearning and reconstructing a relevant language curriculum requires the integration of a deeply reflective practice, their lived experiences and their voices. These are essential to the curriculum if we speak of the decolonisation of the curriculum. The participants commented on how important it was for them as students to highlight the issue of their positionality and their voices as an integral part of teacher education if there is to be any true decolonisation of curriculum.

There were also suggestions about how the institution might examine content and pedagogy to assess the extent to which curricula may be decolonised. Participants proposed that institutions should look specifically at English, given its colonial history and its imperial and economic power. A significant part of the findings in relation to a decolonial approach to language education in the institution concerned addressing the separation of home language (HL) from first additional language (FAL) in the English classroom. In other words, this idea proposed a shift towards the reconstruction of knowledge forms and a more progressive approach to accommodate such expansion.

The findings demonstrate that some forms of assessment do provide voice and agency to the students. To this end, further, instances were identified when students are given a space to be able to engage with knowledge and express creativity. Yet, though not true for all the lecturers, for some assessments or content is not always directed at re-imagining and re-learning teaching pedagogies which could promote a decolonised approach in English language teaching (ELT). The findings indicate that despite certain participants' (lecturers) apparent comprehension of the implications of a decolonised language curriculum, their responses were generally perfunctory. The matter was treated as 'another tick in a box mission' rather than the enactment of an approach intended to delink from the oppressive, and value the emancipatory approach to learning.

Furthermore, the findings suggest that assessments be evaluated for their alignment with an approach that is directed towards inclusive assessment. In other words, the assessments should provide students with various types of knowledge and allow them to negotiate with diverse world knowledge. Up to now, an exploration of approaches to assessment has been a limited. The effect of this as it pertains to both phases, has compromised the pursuit of a decolonial imperative that represents social justice. It has become evident that initial teacher education (ITE) must diversify assessments knowledge in order to transform teaching and learning. The implications of diversifying assessments would mean that the language curricula are ready to disrupt antiquated knowledge forms to create a curriculum that is more responsive all involved in the educational enterprise.

The discussion forums held in class (online) and certain course outlines indicated that there were instances that led to a dialogue interaction. However, the engagement seems not to probe agency for content that considers decoloniality and the need to balance student voice, positionality and knowledge. Some components demonstrated a practice of critical education as students are urged to confront issues around language teaching. But this is done in a space too limited for them to gain a deeper critical understanding of knowledge construction within the frame of decolonial lenses. The findings further indicate that the discussion forums should explore reflective questions that address debates about a decolonial approach to the language education curriculum.

Across the phases, some of the documents (teaching and learning) should be set up to afford students opportunities to observe their own experience and cultural background as reflected in the classroom. Based on the documents submitted, there was limited exploration of consciousness or dealing with unconscious biases. In addition, the exploration of students to respond to and deal with issues of decoloniality, transformation and social justice is not covered sufficiently.

5.5.3 Transformative teaching pedagogies

The failure of students to transfer or enact teaching pedagogies taught at the institution, into a real-life context has raised questions about whether the English language teaching (ELT) curriculum is relevant to the needs of schools. For this reason, the students call for a

simultaneous transformation in teaching approaches that are decolonial, innovative and progressive. In line with the notions of decoloniality and Afrocentric knowledge, the need for transformative teaching approaches is crucial if teacher education institutions are to usher in a curriculum shaped by critical pedagogy.

The findings from the lecturers shed light on what could be perceived as transformative teaching in a decolonised curriculum, given the linguistic context of students as bi- and multilingual speakers. Several lecturers and students concurred with the idea that the institution could challenge their Foundation Phase programme to apply bilingual/multilingual pedagogy, as this might serve as a transformative teaching pedagogy given the identity of the students, while also accentuating curriculum relevancy within the schools. For this to occur, all three language departments – English, Afrikaans and isiXhosa – should come together and discuss more collaborative, collective ideas which might lead to a decolonised plan for language curriculum.

Transformative teaching pedagogy implies that the English curricula must allow for a teaching presence of different voices in teaching and learning:

> *We are talking language as medium especially for the FP and language, as a subject which needs to be transformed along the lines of critical pedagogy and Afrocentric education.*
> (Dr Black, Senior Phase)

> *What could be transformative will be a need of a reflective teaching practice and look into how we move into a space that positions the lived experiences, voices, and relations of learners and students in our language classrooms.*
> (Keanu, 4th-year student, Senior Phase)

It was suggested by several lecturers and students that in order to achieve transformative teaching approaches that reflect the true contexts of the country, it was necessary that teaching approaches address translation as a resource for multilingual learners in an English classroom.

The following excerpts from a lecturer and student respectively illustrate the point:

> *Particularly interpreting if you are talking about decolonisation and transformation approach, so many children and many students are actually multilingual and are interpreting. The question must be, "How do we value interpreting as part of this language learning and HL learning".*
> (Prof Smith, Foundation Phase)

and,

> *The transformative pedagogy will have to entail translation for the FP level, and we need the language classroom that is reflective to experiences and voices of the learners.*
> (Megan, 3rd-year student, Foundation Phase)

The students reported that they required a teaching approach that enables an appreciation of the relevance of language teaching, that involves creativity and that adapts to available time and space. In this context, across the two teaching phases, students remarked that they wished to be seen as contributors of knowledge in teaching and learning.

5.5.4 Student positionality

Student positionality implies the need to understand and connect to the world. Maher and Tetreault (2001: 164) conceptualise positionality as not defined in terms of fixed identities but on shifting networks of relationships that may be analysed and changed. The findings show that positionality has implications for the classroom as it influences individual standpoints in relation to power, an essential skill for social change.

The following excerpts reflect the students' views:

> *Everything around our training which we know has to be questioned and addressed openly in order to pave a way for more transformative teacher education curriculum. When we speak about decolonisation of curriculum, we need to be open about who needs to be decolonised, this dialogue must be done as a way to respond to your question of relevancy of curriculum.*
> (Dee, 4th-year student, Senior Phase)

and,

> *As a student, one expects to be an agent of change in their respective communities, but in most cases our experiences, voice and views are never much reflected in our training. If I could mention, ever since I have been here, only one or so lecturer really places our voices and positions us as colleagues who have something valuable to contribute to our training.*
> (Keanu, 4th-year student, Senior Phase)

Student positionality is important when addressing issues of decoloniality and transformation in teacher education as it advocates agency, for challenging power and for emancipation.

One lecturer alluded to the type of teaching that positions students and learners as capable of thinking for themselves:

> *For me it is always about free the mind, of realising your mind and being able to think for yourself and being able to be a critical and creative thinker so that you don't think the thoughts that other people give you to think or so you need to be able to think for yourself.*
> (Prof Smith, Foundation Phase)

The issue of student positionality is intriguing for a teacher education institution as it aligns with the idea of a transformative teaching approach guided by decoloniality and critical pedagogy. The potential in student identities and experiences being invited to inform teaching and learning creates a learning space that ushers in meaningful teaching and learning experiences. The majority of students reported a need for training that would consider their position as students and their ability to contribute to knowledge.

One of the lecturers expressed a need to teach students to understand their positionality in terms of how they relate to their community and country. The findings suggest that student positionality on language teacher education may create rigour and a transformative teaching approach that encourages students to openly pursue decolonial practices in their classrooms.

The findings suggest that student positionality has implications for epistemology and social justice in a language teacher education institution. Student positionality empowers students and envisions students as contributors of knowledge in the teaching and learning process. As

they learn, they contribute to the learning experience by bringing in the value of their own experiences and presenting their voices.

5.6 Document analysis

Document analysis was used as a second tool by which to obtain data. The documents reviewed are divided into three themes, namely:

- COVID-19 teaching and learning;
- Institutional Operating Plan (IOP); and
- teaching and learning material.

5.6.1 COVID-19 teaching and learning

This study was conducted during the COVID-19 pandemic, and I was uncertain about when it would end, hence I decided to analyse documents and policy with regard to the pandemic and how it affected the teaching and learning programme. As the pandemic spread from March 2020 onwards, institutional functions and processes were shifted to online platforms. The pandemic presented new challenges, as the institution in this study ensured continuity of the core academic mission and operational services. Teaching and learning adopted a blended or hybrid approach, and ensured that proper protocols were implemented to maintain the continuation of programme quality and the meeting of standards.

The findings suggest that the shift towards a blended educational model during the COVID-19 pandemic indicated an increase in the number of academic staff adopting online practice. It appears that this institution was successful in adapting to a hybrid teaching and learning medium, despite remote access for students in rural areas.

Two lecturers commented as follows:

> *Most of the students who are in the province are quite active in these online platforms for my lecture. Besides those one or two who informed me about where they were and how they battle with network connections in their village.*
> (Ms Sithole, Foundation Phase)

and,

> *The hybrid mode of teaching is working well, even though there are few challenges that affect some of the students such as connection issues.*
> (Dr Black, Senior Phase)

The documents reflected that both groups of students were able to access the teaching and learning content from the institution's site, and remain active learners. Some were able to adjust well to this mode of teaching and learning, but those who came from poorer communities faced challenges related to remote access. Reflection based on the documents underscores the need to move to an upgraded solution which will maintain the robustness of the online platform so that the integrity and standard of the programmes are not compromised.

Multimodal teaching documents served as data sources to explore how pedagogies had been enacted for a decolonised classroom. The documents signified a reflection on multimodal teaching; as discussed previously, the institution had already adopted a hybrid mode of teaching and learning due to the pandemic. The Learning Management System (LMS) site of this institution enabled students to study remotely and thus to supplement face-to-face teaching during the pandemic. This platform afforded the lecturers a variety of e-tools for their teaching, learning and assessment. Given the nature and circumstances of the digital divide, the three lecturers also added a mobile device application to allow all students access to lectures and support.

Five themes emerged from the response analysis:

- challenges with online teaching and learning;
- digital divide;
- reflective practice;
- student positionality; and
- multimodal teaching resources.

5.6.1.1 Challenges with online teaching and learning

Findings revealed several challenges to teaching and learning using the Learning Management System (LMS) during the pandemic. For example, the institution's annual report highlights the fact that lecturers expressed concerns about aspects of LMS which affected their practice over the past two years (2020-2021), as they relied on this system to teach.

What follows captures participants' review of this arrangement:

> *We say we want to be learner-centred in the English language teaching pedagogy, then we must demonstrate it. However, it has been extremely difficult to do this online in these kinds of circumstances.*
> (Dr Black, Senior Phase)
>
> and,
>
> *With the pandemic, all those things of group work, pair work is quite impossible to implement.*
> (Ms Sithole, Foundation/Senior Phase)
>
> and,
>
> *The move to online has influenced my teaching pedagogies and approaches to language teaching.*
> (Prof Smith, Foundation Phase)
>
> and,
>
> *It is difficult to apply the things we are being taught this year 'cause our lecturer is not present to unpack what he is saying like last year. Our lectures in my 3r- year were kind of hands on or being able to see what sir is saying, now with the pandemic I have to figure it out all by myself, my classmates are not there to engage with me.*
> (Dee, 4th-year student, Senior Phase)

The challenges with online teaching and learning appeared to affect the enactment of certain teaching pedagogies, raising a critical question about the necessity for a more critical education, and adjustments which the institution could make for more innovative and progressive teaching pedagogies transformative enough to allow for meaningful education during a variable such as the pandemic. Self-directed learning (SDL) is an example of this kind of initiative.

Self-directed learning may be conceptualised as a teaching approach that helps students to study independently. The implication here is that the student is able to use the methods and approaches crucial to achieve learning successfully. The idea of incorporating self-directed learning in initial teacher education (ITE) training as part of a teaching approach is intended to afford students the opportunity of self-discovery and growth. In other words, the application of self-directed learning develops students' capacity to be self-organised, self-disciplined and autonomous.

The findings reveal that the challenges with online teaching and learning demonstrates that self-directed learning (SDL) should be cultivated in teacher education institutions in order to develop a space of learning which engages in a range of meaningful and active online teaching.

5.6.1.2 Digital divide

Digital divide the gap between those who have access to technological infrastructure and those who do not have. The findings suggest that the digital divide must account for differences in usage levels and actor perspective. The digital divide, for example, must look beyond demographics and socioeconomics. As the institution adopted a blended or hybrid learning mode, the concept of the digital divide emerged as an area to be explored as it affected teaching and learning during the pandemic. The findings indicate that the pandemic exposed inequalities and challenges that affected the students at this institution. As the libraries were closed, students relied heavily on accessing material and e-books to develop their training in language.

The following excerpts capture some views of lecturers and students:

So, you are surrounded by English books in theory in practice you are sitting in your home or wherever you live, and you are online and "Ma'am", as they like to call me, is asking them to find some story books; so, everybody goes online and looks for story books. Which is good because we need to go online and find what is available there. Then once you start finding what is available there, you then have to become somebody who can select and who can choose books for different purposes and you need to have books to read aloud to children and read together with children, books for them to practice and so on.
(Prof Smith, Foundation Phase)

and,

During this period of lockdown, I have received so many complaints that some of the students struggle to access some of material online using e-books, issues of not being able to completely utilise the online materials effectively.
(Prof Smith, Foundation Phase)

and,

The challenge for me is that we are told to go online and look for things (books, articles), etcetera, by the lecturers; in most cases we are never sure what is it that we are looking for and if that is correct or if my selection will be appropriate.
(Nike, 3rd-year student, Foundation Phase)

As a student the idea of studying online its nice and convenient, but some of us we struggle to adjust with this setup. For example, it's hard to navigate around using all these methods by myself without much support from the lecturer.
(Bianca, 3rd-year English language student, Senior Phase)

and,

I do not mind much about the use of ICT in our teaching and now that we are on lockdown, but my problem is that where I stay it's a challenge to get good reception or network that allows me to log in and access internet as much as I have data on my phone. I have to leave the house if I need to access things online.
(Dee, 4th year student)

From the data gathered, the digital divide has to feature in the study as it appeared to affect the teaching and learning of the language module during the pandemic. It further affected the enactment of the teaching pedagogy, approach and methods applied in the language curriculum. The lecturers appeared to agree on how the digital divide affected their students during the pandemic, even though before the pandemic this might not have had an impact on the delivery of the curriculum or the teaching and learning situation for higher education.

5.6.1.3 Reflective practice

Findings on reflective practice, as a consciously adopted expression of reflection in teacher education, are important as these illuminate how teachers understand themselves, their practice and their context. Reflective teaching should rest primarily on the importance of self and context, particularly in a progressive society. Within the context of multimodal teaching, the findings confirm that reflective teaching practice is essential in its implications for teaching and learning. The majority of student participants commented in their interviews that they would like to see reflective teaching practice integrated into their training as they viewed this exercise as a progressive teaching practice.
These excerpts illustrate their views:

> *The learners or students must be able to have reflection and bring in their experiences to demonstrate that they are part of the learning and teaching process.*
> (Nike, 3rd-year student, Foundation Phase)

and,

> *The lecturers must do a reflection and see if their practices are working and reflect our experiences especially now that we are final years and learning online.*
> (Dee, 4th-year English language student, Senior Phase)

The findings clarified the positionality of the lecturers in relation to reflective practice. From the data, only two lecturers integrated reflective practices in their teaching of the English language module. This, notwithstanding reflective practice in teaching might lead to an education that produces more skilled and capable teachers who advocate agency, student experience and the student voice.

With regard to the English curriculum, the lecturers were asked to reflect on how their curricula could be understood as relevant to the needs of the country. English education should develop a curriculum that fosters intellectual fluidity and radical education so it will be relevant and address issues of epistemological access in schools, especially since English is the medium of instruction at school level.

Some of their comments are captured in the quotations that follow:

> *The module itself is informed by the institution's graduate attributes, for example "critically and relevantly literate" which really applies to this module, as well as "cooperative learning, independent learning".*
> (Dr Black, Senior Phase)

and,

> *I say if we look at the language policy and that is part of what I have taught, and I will continue to talk to my students about us trying to get them to understand English within the context of the language policy situation in RSA.*
> (Prof Smith, Foundation Phase)

and,

> *We draw attention to language policy issues in RSA, to language awareness around English particularly and therefore the need to be aware of other African languages and other varieties of English, and to be working with rather than against those varieties.*
> (Dr Black, Senior Phase)

The reflections from the lecturers' perspectives on language curricula indicated that this institution must reconstruct its language curriculum. I deduced this after having examined their materials: the Institutional Operating Plan (IOP), module descriptor, teaching and learning material, assessments (that is, assignments, marking rubrics), reading material, prescribed books and multimodal documents. Furthermore, the documents exposed the need for an education curriculum that is more suited to the needs of the country than the current one, especially as students seek more innovative approaches that would be of benefit within the reality of present-day classrooms.

5.6.1.4 Multimodal teaching resources

As indicated earlier, the teaching and learning at this institution adhered to the blended or hybrid learning mode during the pandemic. Following the commencement of the learning management system (LMS) at this institution, the study explored the use of multimodal teaching, in particular, how digitisation articulated with the aim of creating meaning in teaching and learning. The findings showed how multimodal resources have been used as part of teaching and learning and how these serve innovative and transformative objectives in teaching pedagogy. In addition, the findings bolster the idea that multimodal resources might contribute to the integration of a decolonial dimension to teaching and learning in language teacher education.

The institutional annual report highlights the point that multimodal teaching has implications for accurate, cognitive and socially situated choices which grant students the freedom to position themselves optimally in the learning process.

The views of lecturers who rely on multimodal teaching and media to improve their student training confirm the validity of these insights:

> *So, I'm reading to them this is all online obviously, I have chosen to read over 12 weeks period 6 books that I'm sharing with them, and they must choose 6 books as well which is there are 71 of them. So that is 71 times 6 that is a lot of books, the idea behind this is that I want them to be exploring what is available and what makes a worthwhile book.*
> (Prof Smith, Foundation Phase)
>
> and,
>
> *Even before the pandemic I believed strongly in the application of multimodal teaching and using that as part of my teaching resources. Mainly because I want an approach of teaching that is moving more to a digitalised teaching, considering where we are heading as the country or globally at large.*
> (Ms Sithole, Foundation/Senior Phase)

Lecturers using multimodal teaching resources have reiterated the necessity for developing more critical and innovative approaches from which their students could benefit. In short, the

application of multimodal teaching at this institution, for the lecturers, suggested a teaching approach based on flexibility and access, orientating teaching and learning towards the needs of their students.

5.6.2 Teaching and learning material

Clearly, teaching and learning materials are an important component of how institutions train their students. Student teachers form a vital sector in the reform in teacher education considering that as they straddle the academic institution and the school, they must learn to critically examine the nature and process of transformative teaching. It is crucial for student teachers to avoid becoming part of a system that produces high-level technicians who are not in touch with the reality of the country's language classrooms.

According to the study findings, it is a challenge for teacher education institutions to engage in a form of teaching and learning that questions whether the nature and purpose of their language curriculum training sufficiently serves the needs of the country. Furthermore, the teacher education institution must address the dominant forms of knowledge in classroom teaching. More transformative, decolonialised and innovative teaching pedagogies require institutions to improve their training to increase relevancy to the needs of the South African public schools.

The excerpts that follow demonstrate some lecturer views:

> *Some of the teaching and learning materials that I select are a true representation of students' society. I use more of current debates that pushes students to be very analytical and critical of the situation. Most of my text or material engages on topics that place students at a discomfort space and I want them to engage with these topics with open minds and do so in manner that presents their views and experience.*
> (Dr Black, Senior Phase)

and,

> *My selection of teaching material is not limited to one aspect of what students must adhere to. I teach them that everything around them must be seen as teaching material.*

> *This holistic or holism type of teaching allows them to be able to transform any language classroom and apply contextual synopsis that will take children's experiences and voice as part of teaching and learning.*
> (Prof Smith, Foundation Phase)

The data demonstrates that the teacher education institution should be compelled to design a language curriculum that redefines the nature of language teacher education by providing an alternative, meaningful decolonial education. According to the findings, language teacher education must empower and establish collective voices in its curricula if the intention is to embrace a decolonial approach in language teacher education.

The findings suggest that teaching and learning materials should explore the hegemonic forces in language teacher education curricula that train students to be technically proficient but not necessarily able to perform well in a school setting; or student teachers who produce uncritical, unthinking learners. To succeed in this way, institutions must adopt a more radical language curriculum which espouses transformative teaching pedagogy to confront challenges and inadequacies in language classrooms.

5.6.3 Institutional Operating Plan (IOP)

One of the documents collected as study data was the Institutional Operating Plan (IOP) of this institution. The purpose for including this document in the data analysis was to evaluate how the IOP, specifically the graduate attribute principles have underpinned the teaching and learning of the English language module. An assessment of the link between the two will show how ill- or well-prepared students are for a decolonial curriculum.

The decision to scrutinise how the graduate attributes have been enacted in teaching and learning has been influenced by the value statement in the institutional operating plan (IOP) that speaks of its aim for engagement and responsiveness. In other words, the institution hopes to pursue knowledge that is responsive to the societal and disciplinary context. As the study seeks to assess whether the English language curriculum and the approaches with which it is used are relevant to schools, it examines these in conjunction with each other to consider if there is, or if there can be, a decolonial approach to the teaching and learning of English.

The following table contains one sample outline from a lecturer:

Table 6: Sample of module outline

Graduate Attributes	Learning outcomes	Teaching/learning activities	Assessment tasks and criteria
Critically and relevantly literate	Know how to approach adolescent literature	Teaching literature: short stories, drama	Extensive reading: reviewing short stories written for young adults
	Teach and assess multimodal genres	Multimodality: working with images	Final assessment
Autonomous and collaborative	Know and apply principles and methods for teaching and assessing reading and writing skills with respect to CAPS (SP) Understand, teach and assess different genres, with particular reference to factual texts	Teaching and assessing reports, procedures, expositions Teaching and assessing learner writing	Teaching and assessing writing
Inquiry focused	Reflect on teaching approaches and theories associated with language teaching and learning	Teaching intensive reading Vocabulary development	

The lecturer provided his module outline and descriptors to acknowledge how the graduate attributes, learning outcomes and assessments were incorporated into the teaching and learning module. During the interviews, the lecturer stated that the module itself was informed by the institution's graduate attributes: 'critically and relevantly literate'; 'cooperative learning'; and 'independent learning'. The lecturer merged those attributes with the module descriptor which includes principles that underpin the module, major content and outcomes of the module. He was transparent in sharing these values with his students.

5.7 Conclusion

In this teacher education institution, lecturers and students call for a language curriculum that will be increasingly relevant and better serve the needs of the South African school context. The need for more innovative, transformative and decolonial teaching approaches is essential

if the English language teaching (ELT) curriculum is to make a lasting and progressive contribution to the education system. The call for radical teaching approaches in language teacher education is imperative as the ELT curriculum must be guided by the principles of critical pedagogy.

English language educationists still have to explore thoroughly the disjuncture between home language (HL) and first additional language (FAL); and they have to engage with education institutions to examine if this is sustainable, given that English is the medium of teaching and learning at schools and higher education institutions.

Clearly, several issues cut across all the research questions. These are as follows:

- the need for transformative teaching pedagogies guided by critical pedagogy;
- the need for reflective practices in language education;
- the challenges inherent in enacting progressive teaching approaches at school level due to the pressure there resulting in short-cuts by mentors or teachers;
- the integration of voices and experiences of student teachers in language curricula and student positionality; and
- the need to address issues of bilingual teaching pedagogy.

The findings show there is a need to develop critical education in language teacher education curricula if student teachers are to master the skill of an approach to teaching that re-imagines knowledge and incorporates decolonial practices. As decolonial education has implications for teacher education institutions, teacher training institutions must disrupt traditional pedagogies and colonial content which continues to be placed at the centre of curricula.

CHAPTER 6: DISCUSSION AND INTERPRETATION

6.1 Introduction

In this chapter, I discuss the findings of the data gathered from the interviews with participants in this research study. The chapter provides an interpretation of the findings with reference to the research questions. The interpretations and discussion have been created to move beyond data, to contribute towards new insights and knowledge in the area of language teacher education research. The key themes and sub-themes are thus data-driven and closely connected to the conceptual framework and literature review to provide a more holistic and comprehensive understanding of the phenomena.

Table 7 which follows provides a structure for the discussion of the findings. It outlines how themes and sub-themes are further categorised, grouped and reduced to data sets for discussion.

Table 7: Structure for the discussion of findings

Data set	Categories for discussion	Sub-themes of findings	Key themes
Challenges, nature and relevance of ELT and Curriculum practices in ELT Pedagogical knowledge and experience of teacher education Decolonisation of ELT curricula	• The multilingual classroom • School curriculum • Teaching pedagogy • Critical education • Practice versus theory • Pedagogical knowledge • Reflective practice • Progressive pedagogy • Decolonisation • Student positionality • Transformative pedagogies	• English as HL • English as FAL • Bi- and multilingual students	General perspectives on ELT
		• Multilingual classrooms • School curriculum • Poor teaching approaches during TP • Critical education	Challenges in ELT
		• Enacting knowledge taught by institution at the school level • Alignment of reality of school context and training • Challenges to student identity • Children's language proficiency	Overall challenges
		• Pedagogy in education	ELT education curriculum

Data set	Categories for discussion	Sub-themes of findings	Key themes
		• Afrocentric education • Decolonial perspective • Transformative teaching pedagogy • Student positionality	Rethinking the teacher education curriculum
			Document analysis
		• Challenges in online teaching • Digital divide • Reflective practice • Multimodal teaching resources	COVID-19 teaching and learning
			Teaching and learning material
			Institutional Operating Plan (IOP)

Key codes:

Multilingual classrooms

School curriculum

Pedagogy

Decoloniality

The sub-themes in the third column of Table 7 have been categorized in the list that follows:

- Multilingual classroom
- School curriculum
- Progressive pedagogy
- Critical education
- Practice versus theory
- Pedagogical knowledge

- Decolonisation
- Transformative pedagogies
- Student positionality

The categories were further grouped into larger sets of data in column 1 of Table 7, and are listed below:

- Challenges, nature of ELT and curriculum practices
- Students' formative pedagogical knowledge and experience
- Decolonial perspective on ELT curricula

In this interpretation of findings, it is crucial to indicate that all the themes and sub-themes displayed in Table 7 have been connected and integrated into the discussion. The data set provides a clear focus for the discussion and addresses the research question, namely: What are the challenges, the nature, and relevance of the English language teacher education curriculum within South African higher education institutions?

6.2 General perspectives on English language teaching

I attempted to understand the general perspectives on English language teaching as these affected different views of how the school curriculum has been structured and how this affected the language teacher education curriculum. These perspectives have become crucial as they have an impact on the training of student teachers and their identities as language teachers. As the findings indicate, it is important to highlight this point, as it exposes the hegemonic aspect of the school curriculum that has influenced school language practice extensively and created a barrier which impacts on language teaching and learning.

This study is intended to address this barrier by providing a nuanced and diverse exploration of how the distinction between English home language (HL) and first additional language (FAL) in the language teacher curriculum is no longer sustainable given the reality of South African language classrooms. Rather, the language curriculum should develop an approach which will counter this dichotomy and provide a strategy by which to neutralise the divisive aspects.

In other words, in an approach to counter the English HL and FAL dichotomy, the teacher education institutions should formulate a strategic response in terms of its pedagogy. There is clearly a necessity for more potent pedagogical approaches in schools and teacher training institutions. The findings established that the English language teaching curricula approach must be directed towards developing a response which will challenge the notion of separating language proficiency levels, and provide a relevant solution to address bi- and multilingual students and learners.

The findings indicate that it is essential for the initial teacher education (ITE) curriculum to ensure that student teachers are proficient in the English language as this is the language of teaching and learning in most schools. Therefore, language development must encompass critical language education. This implies that the initial teacher education (ITE) must be explicit about creating meaning and disrupting existing power relations. In other words, students must be able to develop skills to create their own critical texts.

I argue that the identities of student teachers in the language classroom have to be interrogated, and strategies should be provided for creative and innovative approaches to address teaching and learning of bi-and multilingual students. This implies that relevant parties should call attention to the reality of schools where many students conduct their teaching practicum.

The findings demonstrate that the school curriculum is explicit about a distinction between home language (HL) and first additional language (FAL). Thus, given the reality of the schools, it becomes crucial for teacher education faculties, departments or centres to question this and to deploy an approach that will disrupt this view with more active critical language development in schools. This is an important aspect if one considers the hegemonic status associated with English across the schooling system of South Africa and the global market. The findings reinforce the idea that the language dichotomy should be questioned. They illustrate the point that language is not as stable as the school curriculum might have set it up to be. Therefore, given the reality and experiences of student teachers, it becomes imperative to deconstruct divisive distinctions and pursue alternatives which take into consideration the current reality of schools and the country.

Furthermore, the findings illustrate that the general perspective on English language for schools and teacher education training institutions implies that the language curriculum should be explored through critical lenses if it is to address the different views around language proficiency levels. This would facilitate a process by which to employ teaching pedagogies that explore language, ideology, and power for bi-and multilingual students. Such a view would be relevant as it allows for a language curriculum which is relevant to the context of schools.

In order to facilitate the process in language training, bi- and multilingual students' identities, values and language must be repositioned as resourceful and legitimate to enable students to become critical thinkers and reflectors in the language classroom. This may be achieved once the training institutions establish more innovative approaches to assimilating the identities of students and their position as language teachers. The institutions should take seriously the necessary benefits in repositioning the language curriculum in the light of bi- and multilingual student teachers. They should see the potential in a curriculum which might be transformative, which will enable a new foundation for a different, decolonised curriculum.

6.3 Challenges, the nature of ELT and curriculum practice

In order to understand the challenges, the nature and relevance of the English language teacher education curriculum within institutions, it is necessary to examine how participants conceptualised and reflected their viewpoints. This would facilitate a clearer understanding of their experiences and interpretations.

Emanating from the process, the key themes that arose, and which are used to lead the discussion are captured in the following items: multilingual classroom, school curriculum, progressive pedagogy and critical education. These key themes will be discussed in section 6.3.

6.3.1 Multilingual classroom

The Western Cape Provincial Language Act 1998 has recognised the equal status of the official languages Afrikaans, English and isiXhosa for the purposes of provincial government. This act also recognises the important contribution that the protection and

development of the three official languages and other indigenous languages in the Western Cape can make to the maintenance and development of the cultural wealth of the Western Cape.

It is evident from the findings that the institution shows ingenuity in developing alternative languages to accommodate their students and to align with the provincial languages. But the findings demonstrate that students are not equipped with a teaching pedagogy that permits them to deal with teaching in multilingual classrooms context. This contradicts Stroud and Kerfoot's (2020: 3) work on rethinking multilingualism as transformative epistemology. If the institution is to reformulate the matter of multilingual education and development of a teaching pedagogy to address diverse language classrooms, it would imply that the institution has considered what English means within the South African classrooms. However, English is no longer owned by its traditional native speakers. Hence, we ought to accept it within the African context, in various dialects etcetera. Also, it means that there has been a consideration of the context to share a broader continuum of voices in the classrooms; there is inclusivity and dialogue between teachers and students in language development within multilingual spaces.

The exploration of a meaningful pedagogical approach to multilingual education demonstrates that students are being well prepared for a multilingual reality in schools. Yet as they leave the institution many of these students will be confronted by a gap between what they have heard about flexible multilingual education pedagogy, and the practice that should render this visible at schools. This is why student reflections are essential to addressing multilingual education and classrooms; the students should inhabit their language practice.

The findings confirm Stroud and Kerfoot's (2020: 4) assertion that lecturers and students should share knowledge on multilingualism and multimodal semiotics, and contribute effectively to representing student voices and silenced voices in the language curriculum. This form of shared acknowledgement of linguistic fluidity would help to create agency for students in training. They would then also be better able to demonstrate effective practice of the theoretical analysis. Hence, these findings demonstrate that multilingual education pedagogy implies acknowledgement that the fluidity in everyday practice should be incorporated into the theoretical teacher training.

The teacher education institutions should engage in a holistic approach when exploring the concept of education in multilingual classrooms, and should disregard dominant views on the curriculum like parallel language ideology. This implies pursuing a relevant approach to multilingual education in terms of a teaching pedagogy. The multilingual classroom should be established as educationally meaningful rather than as merely symbolic, or worse, as destructive. The gate-keeping of policies or legislations (like the Provincial Language Act) should be monitored, as there are many other languages in the province apart from those focused on as the dominant ones.

As stated earlier, the imperative to develop a teaching pedagogy for the multilingual classroom is thus crucial, as this may usher in an emancipatory approach in language teaching and learning. However, there ought to be a nuanced view of multilingual education; so that the initial teacher education (ITE) curriculum will adopt it to systematically enhance access to the pluriversalities of pedagogy. The effects of such initiatives would contribute towards an education geared towards delinking and untangling unhelpful linguistic compromises of the past.

Within these efforts, we need to be attuned to the contemporary conflict of migration in the province by bringing in new peripheries in addressing the shift and relationship of epistemology. The implication is for initial teacher education (ITE) to think about how we address the entanglement (in language) for multilingual learners and students in the province. This will be in line with Ndlovu-Gatsheni's (2016: 3) thoughts on knowledge learning to unlearn and to relearn.

Figure 3 depicts a perspective of multilingual education through emancipatory knowledge.

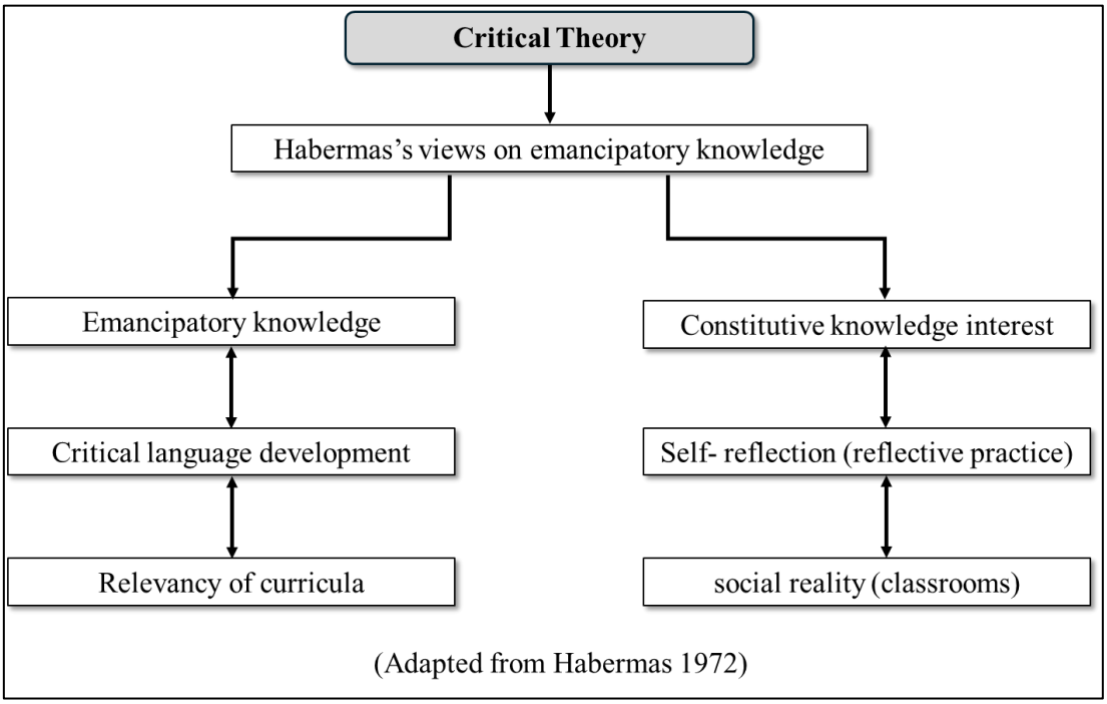


Figure 3: Addressing multilingual education through emancipatory knowledge

Multilingual education and classrooms are therefore represented as complex, and ought to be observed if we are to develop an emancipatory language pedagogy. Education for multilingual classrooms implies seeking a teaching practice that demonstrates emancipatory knowledge and constitutive knowledge interest which will be able to serve a language practice that is guided by critical language development, and accounts for social reality. Emancipatory knowledge is created by critically questioning oneself as well as the social world into which we have emerged.

For instance, the data illustrates that the participants had tried to re-examine the social system which determines their knowledge about pedagogy for multilingual education. This might have been reflective of the fact that the higher education institutions are facing debates about decolonisation of curricula. Here, the application of Habermas' 'types of knowledge' equips the study to understand and critique the language curriculum and the field of practice in initial teacher education (ITE) in useful ways.

To understand multilingual education and classrooms through emancipatory knowledge implies that knowledge must be considered as an instrument of self-preservation as students transcend into a learning space that is reflective of reality. This process may allow individuals to have free consciousness from dependence on dominant socio-political powers (in this case

language power). In bringing Habermas' ideas to bear on the study's findings, the thought of multilingual education should not disappear under the cover of objectivistic self-understanding. This is particularly pertinent to initial teacher education (ITE) language policy, which still compromises many who have not radically freed themselves from interests rooted in the primary life world (Habermas,1971: 305).

The findings illustrate the demand to centre teacher training within a practical awareness of the reality in schools. This type of approach would mobilise multilingual education to develop a new meaning within the realm of emancipation in pedagogy. It would disrupt the status quo in language classrooms as it becomes a model for multilingual proficiency. With this approach, students' existing competence would become a critical reference point in teacher training. Simultaneously, their preparation will be well-grounded in a pedagogy situated in the multilingual classroom.

Based on the findings I would argue that the initial teacher education (ITE) training programme should observe multilingual teaching pedagogy as an exercise for the real classroom context and development in teacher training. The perception that ITE initiatives are imposing of the new approach in absolute or inflexible ways can readily be subverted by the emancipatory element in a multilingual classroom approach. This approach should entail a reciprocal relationship between students' self-reflection and action (practice).

6.3.2 School curriculum

Regarding the relevance of a teacher education curriculum, the findings of the study show that there is a need to explore its affiliation with the school curriculum. In other words, it is crucial to allow for a more collaborative approach in terms of how both curricula are structured and linked. A strong link between the two curricula in the methodology subjects or module would foster the relevancy of the application. The initial teacher education (ITE) methodology content must therefore explore a nuanced understanding of the relation to the school world and not create a methodology turned into a repertoire of control mechanics (Grumet,1989: 16).

The school curriculum as a representative term can include ‘valid knowledge’ and explored further in the relation between the students and schools as recipients of the curriculum, who are school learners. The curriculum should also be investigated in terms of how it shapes/impacts the self-development of students. In most cases when one scrutinizes the school curriculum, for the value it has for society, relevancy and contextual needs may serve as measures.

Insofar as the positionality of students is concerned, the findings of the study demonstrate that students were not fully able to position themselves in ways that allowed them to realise their training to the best of their abilities due to the constraints of the school curriculum. They experienced the contradiction between the school curriculum and teacher education directly. This ran counter to their expectations that they would be able to practise and align knowledge with curriculum method in teaching practice, and to use their skills to foster intellectual fluidity at this interface (Grumet,1989: 15).

It is from this point that the student teachers must be regarded as interpreters of their training as they narrate or showcase their training capacity. The implication here is to have the accessibility for students to be able to reflect on their experience and learning moment. This, rather than having students experience the dumbing down of school practice that affects their reconceptualization of curricula between theory and practice. There should be a strong grounded approach to pedagogy and enactment during practice. It is this which would permit students to understand the specificity of experience during training. Additionally, there is a necessity to examine the issue of reflexivity, as practice in training of students.

The discourse of the school curriculum and the discourse of teaching are split from each other, and this undermines the purpose of effective curriculum delivery. Also, it places student teachers in the hands of unprogressive mentors who may be unable to evaluate their pedagogical knowledge. Grumet’s (1989: 15) warning to avoid passivity in curriculum development which creates mimicry in the pronouncements of teachers, appears apt. Her assertion foregrounds the interests of the student whose pedagogical knowledge in curriculum and an understanding of their position in curriculum or practice of curriculum in schools may be threatened by a pedagogy degraded by various factors.

Because it may be a challenge to observe how the school curriculum limits the opportunity for the students to fully participate at school, the student teacher's engagement with the school curriculum during their practice should be observed in the light of multiple factors affecting their practice. Then, in reflective collaborative efforts student teachers, and those supervising them, should be open to insights which the initial teacher education (ITE) body may use to fill in the gap in the training programme. This may facilitate training that allows the ITE language curriculum to become relevant.

However, the findings contradict Grumet's (1989: 16) idea that the circularity should allow teachers to develop their ability to express knowledge of the curriculum and to interpret their knowledge to students. It could be argued that if this practice is not realised fully it may have an impact on the development of student teachers. This is similar to Pinar's (2004: 16) argument that the curriculum should enable students to employ their academic knowledge in order to understand themselves. In this case, the self-formation by student teachers is limited to what they experience at schools as they do not fully explore their academic knowledge in practice.

In addition, the students are poised not to explore their development of independence as they start to question their pedagogical challenges in curriculum practice. Students ought to articulate and exercise curriculum content and pedagogical practice from various premises, to reflect on their own education or experience as lived. Educational experience requires subjectivity in order for it to have a transformative aspect and for it to become relevant. I argue that public intellectuals need to be more engaged in curricula reformation of schools and training as a curriculum should be about the coming together of teachers and students within a situated moment in space and time. This also permits students to find alignment between their training and the school curriculum.

Students should be academically acculturated to be in an intellectual position from which they are able to critically examine curriculum development. However, if opportunities are not granted, the students may lack experience of any form of process, or construction and reconstruction of their own reflection. This would hinder them in learning how to navigate their training. It would compromise their quest for self-realisation in practice. This insight is invaluable and crucial in the present situation where the ITE aims should be to develop

constructive and progressive elements for teachers, to shift to a practice driven by a decolonial imperative.

Access to students' reflections, revealed some inadequacies in the technical approaches present in the curriculum. This has implications for self-development, as students are not able to use the knowledge acquired during their training to reflect on their development as future teachers. This does not concur with the views of Pinar (2004: 16) concerning curriculum as self-reflection within society and the world. Pinar argues that the curriculum must allow students space to in which to discover and articulate themselves positively in relation to others. Students should be able to understand their training and practice in order to notice whether training and school reality are in alignment.

In this study, the student participants were unable to integrate their academic knowledge with the school curriculum. The schooling context did not afford them space to realise their training and allow it to be relevant.

Evidence from the results indicates that as future teachers the students may not discover whether they have made any progress in their training because the school curriculum does not provide sufficient experience to bridge training and experience.

A 3rd-year student comments:

> *The schools and mentors are not using most of these textbook methods the university teaches us, as they always say they are behind with their teaching schedule or syllabus. I'm working as a TA but can promise you for the past few weeks most of the things I have been taught at varsity were not covered fully.*
> (Valencia, 3rd-year student, Foundation Phase)

This finding does not align with Pinar's (2004: 16) view that the educational experience should provide a bridge between self and society, between self-realisation and democratisation. In this instance one could argue that the insufficiently covered school curriculum would have made for incomplete practical training. This might make it impossible for student teachers to understand whether they have progressed or not, or at the very least, whether their training has contributed to their self-confidence or self-realization. In short, the

student participants' experience of the classroom is clearly at odds with Pinar's (2004: 17) research finding about how important a student's comprehension is of the significance of education in an ever-changing historical moment. The evident disjuncture between experience and curriculum theory in my study therefore raises alarms.

The findings also show that the school curriculum is always rushed and there is no time for making use of effective teaching methods:

> *During our teaching practice, the mentor teachers are always rushing to finish the syllabus and create short cuts in their teaching, therefore what we have been taught at the university does not work as we do not get enough time to implement what could be effective teaching methods.*
> (Keanu, 4th-year student, Senior Phase)

> And,

> *The pressure for getting through the curriculum in the school context means they can only cover things very superficially in the English classroom and they don't have time to go through the curriculum cycle for example that we teach them, you know the scaffolded approach to language and literacy teaching.*
> (Dr Black, Senior Phase)

This demonstrates a misalignment between theory and practice. This finding also calls into question the issue of understanding how the reality in the schools creates a challenge for student teachers. Grumet's (2009: 226) research shares concerns over this aspect of the struggles in education. To refute misconceptions that raising these concerns amounts to romanticising the struggles in education, I argue that they nonetheless persist in contexts where knowledge is not critically examined and the prescribed curriculum is adhered to, effectively boxing in those involved. In many cases the struggles in education in South African schooling reverberate within the context of long history of struggle. The context now comprises contesting overlapping forms of institutionalised oppression.

The diagrammatic representation in Figure 4 illustrates key elements en route to tackling these challenges.

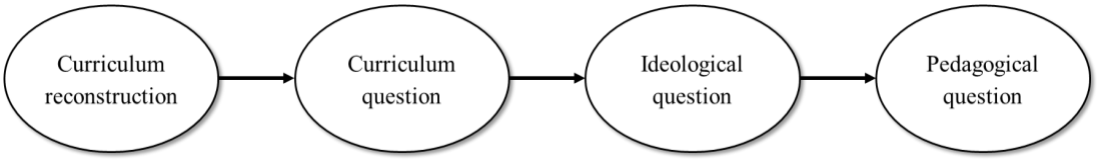


Figure 4: The curriculum reconstruction relationship: ideas and actions

Figure 4 indicates that the curriculum should be interrogated by investigating knowledge that it produces or rather, that it approximates as valid knowledge.

An interesting finding exposed the overlay between how the curriculum has been structured and how this structure limits the critical engagement between teachers and students. The design of the curriculum has been linked to focusing on achieving certain goals at the expense of exploring effective teaching approaches which interrogate knowledge. The central challenge in this discovery is captured nicely in Grumet's (2009: 223) perspective that knowledge achieved should not be distant or coldly objective, but should deeply connect subject and object in the form of a transformed individual.

Unfortunately, the school language curriculum has not yet been connected to the reality of the world, as common teaching approaches do not embrace the widely diverse approaches which are moving towards a more digitalised world. This means that the current school curriculum does not align with what Grumet (2009: 225) proposes regarding the purpose of curriculum. Its purpose, Grumet states, should be to enhance self-understanding in the process of curriculum. Here, the idea of a bottom-up approach in school curricula would help students and teachers to explore the development of curricula. This would facilitate the process of addressing the needs of students, and serve a diverse range of schools well.

I am inclined towards drawing on arguments premised on domain shifting to investigate blurring boundaries in curriculum at school level and in further (teacher) training. Clearly, it has become necessary to interrogate the complexity in theoretical insights which influence the curriculum. This implies breaking into the silence of complexity, and turning up the volume on debates silenced by what appears in curriculum.

6.3.3 Progressive pedagogy

What has become evident is that at the school level there is limited implementation of progressive teaching approaches which the teacher training institutions use with students. The progressive teaching approaches used at the university here refer to the constructivist, constructionist, information and communication technology (ICT) integration, New Literacy studies, holism or holistic approach, communicative and Genre-Based approaches. This is alarming as language curricula should explore knowledge through multiple perspectives in order to develop teaching and learning that is ultimately guided by meaningful learning activity. Without a dialogical approach in the language classrooms, and the implementation of progressive teaching, the curriculum will not achieve transformation.

This means that knowledge has to be seen in terms of different perspectives. Here one would have to think about language pedagogy in the language curriculum which explores critical approaches to knowledge and power, epistemic knowledge, and dialogic approaches as part of a progressive pedagogy.

Figure 5 is an illustration of what may be deemed a progressive approach for the language classroom.

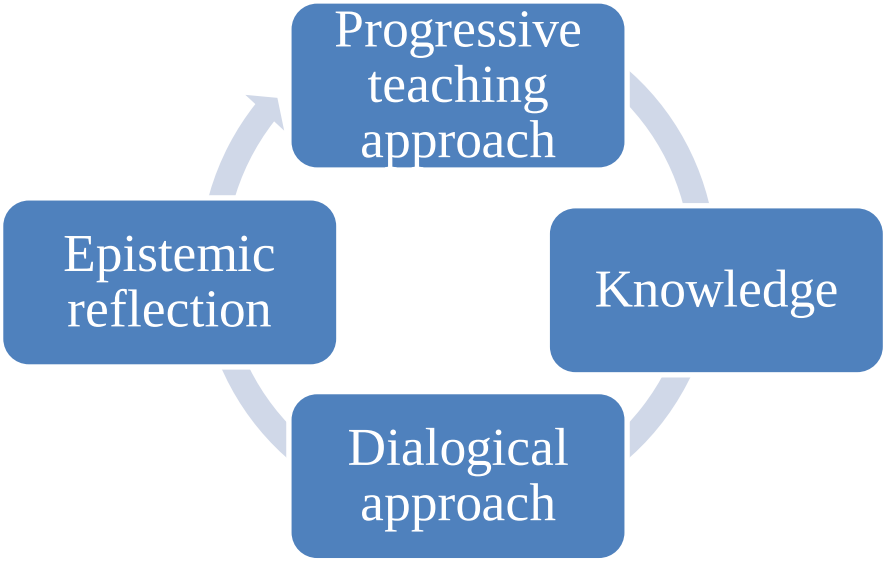


Figure 5: Progressive teaching approach in the language classroom

The results show that the lecturers and students are aware of what constitutes a progressive teaching pedagogy, and the need to be practitioners of progressive thinking as individuals, but that they realise at the school level this is not the case with some of the mentor teachers. This is consistent with Murray's claim (2009: 100) that public education is far away from applying such ideals. From the results too, it is evident that at school level knowledge has been contained within a certain silo and is not being connected to real life. Some of the mentor teachers do not apply a progressive pedagogy, but continue to follow a hierarchal and oppressive perspective which does not permit disruption of the bureaucratic educational system: *"So, by default as it were these more progressive, well-researched approaches that we try to teach at the university are marginalised at the schools under the pressure of the situation". (*Dr Black, Senior Phase*).*

It is thus arguable that tertiary training should offer a progressive teaching approach that will support students in their comprehension of the complexity of language teaching, as it is the new outgoing student cohort each year who need to attain a certain level of understanding to improve the situation. General conceptual consciousness of the student's positionality might contribute positively to a progressive approach for innovative teacher pedagogy in the language curriculum. This may be linked with Grumet's (2009: 231) findings of what a progressive pedagogy might entail in a curriculum.

Based on the findings, one would be inclined to question why it is hard to find progressive teaching approaches being enacted in language curricula. The anomaly is odd, given that this is an essential element in teaching and learning as it enables students to become active learners in the process of their teaching practice. If students are to critically engage in practising a progressive teaching approach in their training, they must be familiarized with the key role critique and consciousness-raising plays in the ongoing pursuit of uncovering a deeper understanding of oneself and the world.

The idea of relying on this pedagogy in the language classroom is vital if collaboration between teachers and students is to nourish education. Acknowledgement of this potential energy will move those involved into a space where language is taught to enhance social justice as students traverse false boundaries and establish themselves – and their learners-to-be – beyond the classroom.

6.3.4 Critical education

In order to allow for a teacher training curricula that is relevant, emancipatory and transformative, the language curriculum should be guided by critical pedagogy as a form of critical education. As stated earlier, the adoption of critical education is imperative for teacher training institutions, as it may lead to teaching and learning that is transformative and seeks to facilitate social justice. The notion of deploying critical education and critical pedagogy in teacher training is born of a desire to embrace a curriculum which intends to serve students better. This view aligns with McLaren's (1989: 187) assertion that it is imperative to have both teachers and students recognise their own epistemological claims, which is central to achieving an understanding of classroom pedagogy.

The findings demonstrate that language classrooms tend to silence the voices of the students in the process of learning and teaching. Lecturer participants' responses reveal this, but also proffer counter-measures:

> *We need to use an interactive approach that enables students who come from context in which they are often silenced in the classroom to find their voices.*
> (Dr Black, Senior Phase)

and,

> *The language classroom must create a sense of agency and advocate for silenced voices to be heard if we really want transformed language classes.*
> (Prof Smith, Foundation Phase)

The silencing of student voices within a language classroom is alarming as it does not allow for a dialogical approach where different perspectives might be explored. To counteract such negative practices, this study appeals for an appreciation in tertiary educational circles of the value, agency, and advocacy of students in the lecture hall. Critical education entails teaching which holds a strong agenda for change and aims for students to be active and engaged citizens (Freire,1985: 175). This can only be achieved if the language curriculum affords students a space in which to have a voice in teaching and learning.

Concordantly, the findings suggest that for the students and lecturers, critical education refers to or includes a curriculum which does not inhibit rationality and the freedom of students. Critical education emanates from Freire's (1972: 72) teaching that meaning is constructed through particular processes in learning and teaching. And while the results show that much is required to foster this principle, they also reveal that students desire to be contributors of knowledge. In this study, student participants in particular, confirm that they need to be nurtured in the critical and analytical learning processes of language teaching.

Figures 3, 4 and 5 display an interpretation of the concept of critical education and critical pedagogy in the language curriculum. The Figures show the significance of critical pedagogy for teacher education. The Figures also demonstrate why critical education in pedagogy should form a guiding principle in the training of teachers as part of transformative pedagogy.

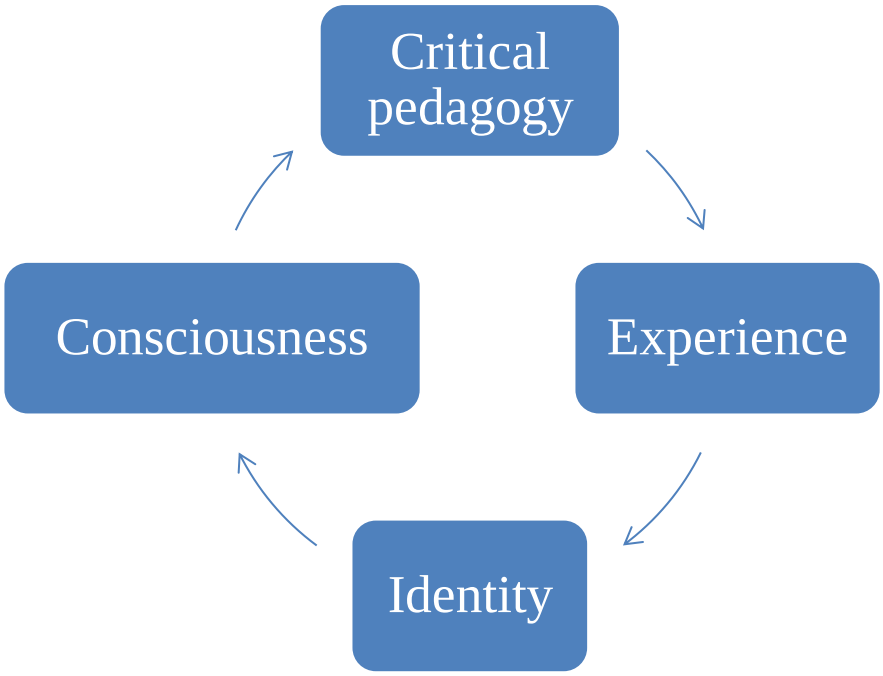


Figure 6: Critical pedagogy in the language curriculum

The importance of critical education and pedagogy in teacher education training is nowhere more evident than in the foundational principles of the curriculum. Students are likely to have a fulfilling experience if their own (experience), self-reflection and critical awareness is given expression and direction within an educational atmosphere of unconstrained power relations. This is consistent with Shor's (2014: 3) assertion of what a pedagogy of critical education implies. The study shows that this aspect is absent from the language curriculum. Also

evident from the findings is that pedagogy of critical education in teacher education institutions must be deployed as a part of a transformative teaching approach. This is in line with what is proposed by Darder, Baltodano and Torres (2011: 10).

Critical education and pedagogy will be intrinsic to a holistic approach which can usher in innovative and transformative practices in language classrooms. Together, the findings of this study, and those in other research persuade me that critical pedagogy may be used to disrupt uncritical curriculum knowledge. Moreover, critical education may be used to disrupt the narrowly fixed patriarchal and Eurocentric assumptions in teacher education, and instead require curriculum designers, students, teachers and lecturers to orientate their work in ways that integrate the context of Africa with other contexts.

Figure 7 presents an outline of how critical pedagogy applies to the curriculum.

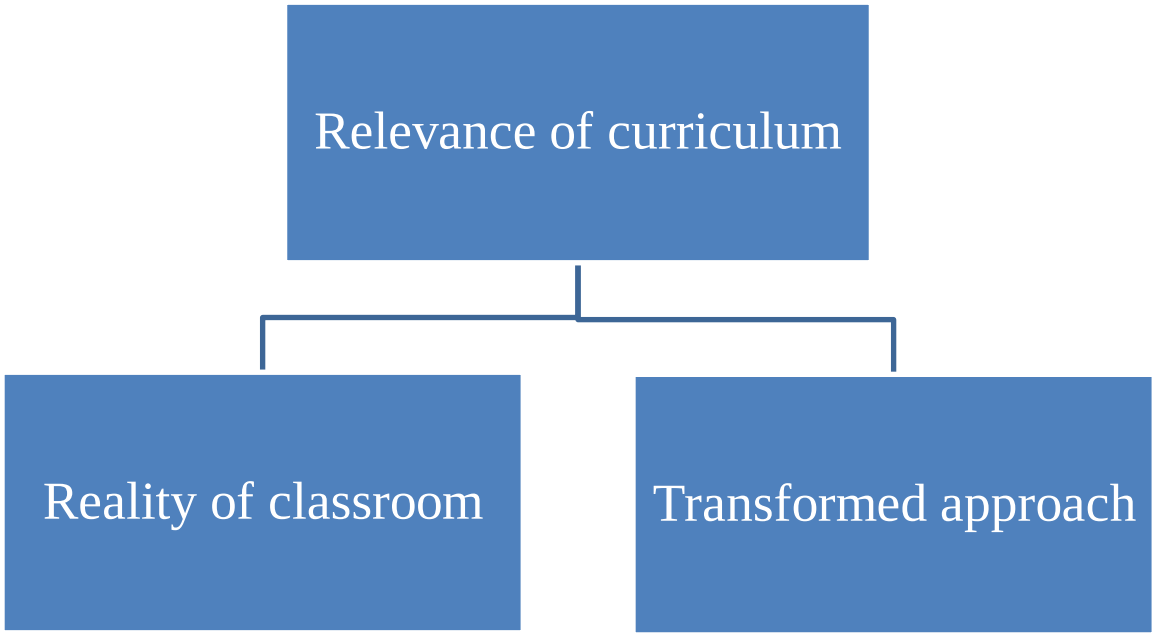


Figure 7: Critical pedagogy in teacher training

The results demonstrate that what is needed is a pedagogy of discomfort assimilated into critical pedagogy as both require critical self-reflection. Such conceptual shifts are likely to elicit a curriculum which will address the complexities of teacher/student identity.

The concepts ‘critical pedagogy’ and ‘pedagogy of discomfort’ imply the same practice, that is, the necessity for disrupting or dismantling teaching and learning.

McLaren's (1989: 201) argument for critical pedagogy is that it entails seeing the reality of the classroom in relation to social structures. To do this, students require a space in which to examine broader affective discursive teaching through the language curriculum. The results of this study show that critical education can encourage students to address issues of their own positionality and identity, through reflective dialogue. This could contribute towards the dual efforts of disruption and reconstruction of the curriculum into one that is relevant to the school. I am of the view that these insights affirm that the practice and ethics of critical education and pedagogy in language training may thus lead to a transformed approach to language education for diverse classrooms.

Figure 8 depicts a flow-chart of how critical education may be applied in ITE.

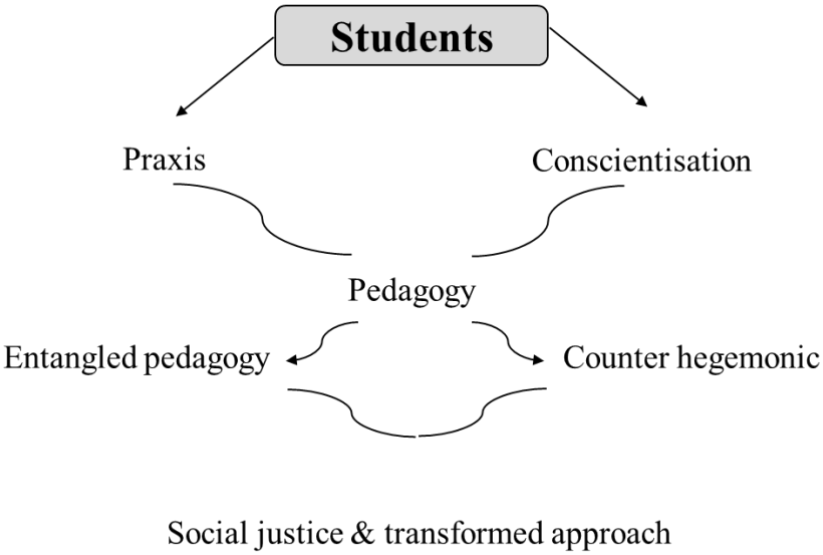


Figure 8: Application of critical education in ITE

The results show that the application of critical education and pedagogy in the language curriculum may develop a breakthrough which may lead to societal transformation and social justice. This is in line with the work of Apple, Au and Gandin (2009: 3) on mapping critical education and critical pedagogy to understand the importance of multiple dynamics in education.

Also evident from the findings is that the initial teacher education (ITE) curriculum has to address issues of entangled pedagogy and counter hegemonic aspects of the language curriculum. Gramsci's (1999: 814) concept of hegemony and the need to confront issues

constrained by historical conditions lends support to critical dialogue of this kind. What this implies for educational practice is the initiative to develop a curriculum instrument that will generate a fundamental understanding of critical teaching pedagogy. In sum, Gramsci's analysis presents a frame for an interventionist curriculum that might disrupt entangled pedagogy and knowledge.

I argue that language and practical activity cannot be separated if context is to be seriously regarded as the way to conceptualise the reality. Gramsci's views underscore the continued necessity for relevancy and the importance of critical education in initial teacher education (ITE) curriculum.

6.4 Pedagogical knowledge

The idea for the initial teacher education (ITE) to reconfigure their curriculum and allow for school-based experience that is relevant for their students is one of many aspects which is important given the decolonial turn in the country. The key themes that emerged from participants' interrogation of formative pedagogical knowledge and experiences of teacher education are: theory versus practice; lack of alignment between the reality of school contexts and training; and challenges relating to learner identity. These themes are discussed under two main headings: 'Practice versus theory', and 'English language teacher education'.

The study indicates that pedagogy in education is important as it requires that its agents explore knowledge formation holistically and with critical distance in language education. The findings demonstrate that the lecturer's application of different teaching pedagogies means that they understand that pedagogy is a process and is fluid. This is consistent with Alexander's (2008: 3) view that language encompasses multiple aspects in teaching, and it should be aligned with theories, policies and beliefs.

The results show that the lecturers are aware of the importance of teaching pedagogies which are relevant to the South African context and are working on providing responsive approaches to the latter. This aligns with Campbell's (2018: 15) study that applied teaching pedagogy must be responsive and relevant to the needs of schools.

The findings indicate not all the lecturers apply a teaching pedagogy that acknowledges students' experience and voice as intrinsic to the training. However, one senior lecturer informed me that they do allow students to develop a space and produce teaching content which could be linked to the English methodology module. This lecturer's approach resonates with Campbell's (2018: 21) insistence on the importance of incorporating student experience, reflection and voice in course content. This was interesting as it provided a window on how progressive and reflective the lecturers were as teachers. They grant space for students to critique the teaching approach in the curriculum and to co-construct knowledge.

It became crucial to explore the critique in pedagogy from the perspective of students as this allowed for space to develop a teaching pedagogy which was radical and had intellectual rigour.

As stated, the findings demonstrate that not all the applied teaching pedagogies were radical enough to allow for critical education, despite the lecturers' conviction to the contrary that their pedagogies *were* collaborative and constructive. This is an interesting finding as it appears lecturers did not self-interrogate the pedagogies they applied. What was lost were activities of the kind which would cultivate dialogue about knowledge disruption, or bring into focus an emancipatory education. The outcome is that student teachers are therefore not equipped to reflect deeply on their experience. This finding represents a deviation from Sweet's (1998: 100) proposal on radical education which he says should explore the adoption of alternative practices, or the transference of power to students, and the promotion of social activism to fulfil classroom expectations.

There is a need for an innovative development in the pedagogy used for student teachers in order to be able to serve both the student teachers and the learners in schools. This is why a call has to be made for a pedagogy that will reinvent the most fundamental aspects of the curriculum. The idea here is to have a pedagogy that will reposition the students to be able to relate well to knowledge, and be able to analyse and understand the relations of power and how these impact on schools and societies at large.

This pedagogy should model how students are enabled to understand that language curricula are not only about mastering the prescribed content. Rather, teaching and learning should be

directed by the teachers' agency. There should therefore be a shift to enrich students with a pedagogy that stimulates the knowledge base, philosophy and critical/radical education, including the notion of teacher identity, which will be significant for the schooling context.

6.4.1 Practice versus theory

The academic component in training teachers must be suited to the demands of school practice. In other words, a reconfiguration of the training in initial teacher education (ITE) should be 'distributed evenly' between university training and schools by altering the composition of content as this becomes a deciding factor. The discussion with student participants brought to light their concern about their battle to connect theory with practice. This apprehension is addressed in research conducted by Brown, Rowley and Smith (2015: 5) in which they discuss the diversification of experience along each route of teacher training, and the necessary shift in the balance of power between varsity and schools.

Students raised an important aspect that highlighted the struggle to transform their formative pedagogical knowledge into the actual practice. This experience of fragmentation between theory and practice became a significant finding in the study. Furthermore, this finding has led to a space for the research to observe – and analyse – the implications for initial teacher education (ITE) and schools. For the students in training it is very important to thoroughly understand how theoretical training articulates with the actual practice within the schooling context. The relationship between theory and practice must be comprehended well if we are to explore the reconstruction of curriculum through a decolonial approach.

The bond between theory and practice allows for progressive approaches responsive to the students' need for exercise in their field. As Brown et al. (2015: 5) propose, school-based practice should be an essential part of curricula, experimentation and theoretical bases. The study intends to show how the nuances of diverse discussions can throw light on bridges between the schooling context and theoretical training. There is clearly a need for further debate to stimulate students' interest in becoming valued critics in their practice training. This would come with the capacity to conceptualise the pedagogical knowledge led by the regulative practice in school settings. Students must be enabled to articulate themselves and engage critically with evolving demands placed in schools.

The findings suggest students are pushed into a space where they need to conform to what their mentors and schools demonstrate as a true practice in schools, as opposed to the theory they bring from universities. This leaves students uncertain about the connection between the schooling and training contexts.

This tension may also be analyzed in socio-economic terms, in relation to the density of local market conditions (conflicting structures, policies, etcetera) which dictate the modus operandi of training or even the curriculum itself. The results in this study have shown that schools and initial teacher education (ITE) must develop a strong link or agreement between student teacher training and practice in order to address the formative pedagogical knowledge of students and their experiences in the light of developing a transformed curriculum.

The findings indicate that the initial teacher education (ITE) must be able to bridge this divide, enhance radical/critical training and engage critically with how its curriculum must meet the current and long-term needs of the schooling context. Therefore, theory and practice need to come together in order to develop a curriculum that leads to social change and a transformative approach.

The findings further illustrated that theory and practice should be uniformly implemented during teaching practice in order to achieve the authentic participation of students. This may allow for a process of theoretical implementation to showcase the students' formative pedagogical knowledge as they understand it to be linked to their experience of education. This approach may become a meaningful experience for the students as they develop their own epistemology.

Maton's (2014) Legitimation Code Theory (LCT) draws attention to elements of knowledge-based practice: Autonomy, Density, Temporality, Semantics and Specialisation. For this discussion, I focus on the component of semantics as this element explores meaning making, which is critical in teaching practice. The semantic component has two parts namely, semantic gravity (SG) and semantic density (SD). According to Maton (2014: 129), semantic gravity refers to the degree to which meaning relates to its context. The SG may be stronger (+) or weaker (-) along the continuum of strength. Maton (2014: 129) conceptualises semantic density as the degree of condensation of meaning within sociocultural practice. SD

is stronger (+) when meanings are condensed within practice, and gets weaker (-) if meaning is less condensed (Maton,2014: 129).

Figure 9, which follows, presents an external code for identifying semantics in theory and practice.

Semantic	Code	Indicators	Examples
Curriculum	SD +	Effective teaching	Critical thinking Progressive teaching pedagogies
	SD -	Radical/critical training	ITE focus on the application of radical/critical education
Pedagogical knowledge	SD +	Theory and practice	Enacting knowledge taught by the ITE at school level
	SD -		Bridging the gap between theory and practice for a decolonised curriculum
Alignment	SD -	Context	Lack of alignment between reality of school context and training

Figure 9: External code for identifying semantics in theory and practice

The rationale for the semantics is to generate and propagate the notion of an integrated account of education through a balance between theory and practice. The outcome should entail urging those involved to create pathways between school and tertiary curricula for students. It should be reflected in teaching and learning during student practice, which in turn would result in a capacity to integrate past experience and use this to understand their positionality in a new context – on teaching practice (TP).

However, sadly the findings suggest that students' understanding remains locked within, so it is difficult for them to fully imagine or realise their practice in a real context. Therefore, students must be able to transfer methodological knowledges across context and time. Hence there is a lacuna – a missing link – in students' understanding of the significance of contextualisation and abstraction in their formative pedagogical knowledge. To be cognizant of this, teacher education institution staff should start to create a space in the language

curricula for equipping student teachers with teaching pedagogy that allows for reflective aspects and changes with time and space.

Figure 10 illustrates how theory and practice might be realised under radical/critical training using the Legitimation Code Theory (LCT).

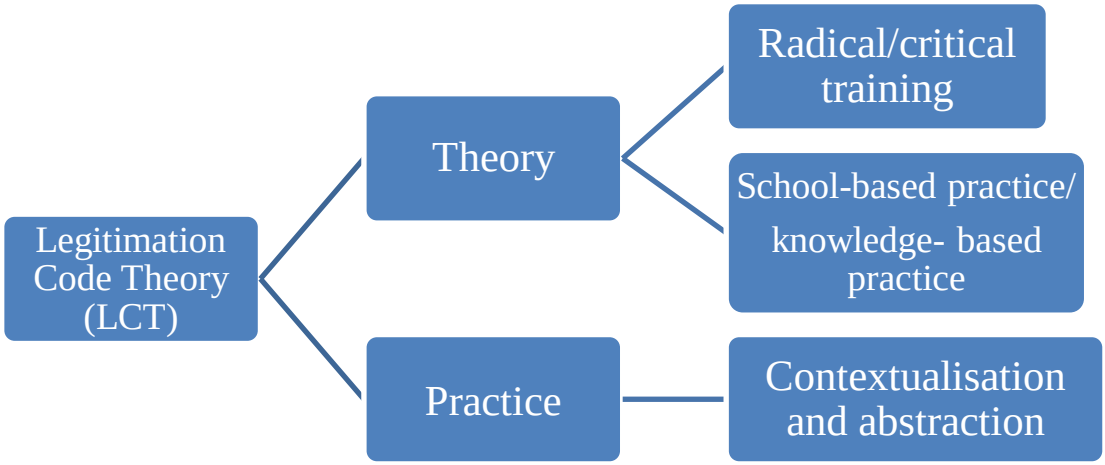


Figure 10: Application of radical/critical training to address theory versus practice

Theory is crucial in the training of teachers to help them develop an understanding of pedagogical knowledge and educational blind spots. It is pivotal to create an awareness of the knowledge blindness that hypothesises a unrealistic set between either positivism or relativism and the only visible way to perceive knowledge as ontologically untenable and morally undesirable (Maton,2014: 7). That is why it is necessary for students to be able to recognise the importance of crafting theory into practice. This implies that students need to be able to engage well with their theoretical understanding in their practice if they are to become good teachers who draw on a well thought-through conceptual understanding that develops their practice in the language classroom.

This is important as students should understand that classroom experience plays a critical role in the formation of teachers' professional development. I argue for the need to diminish the theory/practice divide and bring in more innovative accounts to strike the balance. This means the deconstruction of the restrictions that separate theory and practice.

6.4.1.1 Children's language proficiency

An interesting finding of this study was the matter of children's language proficiency in schools, which affected many student participants during their practice period. While it may not be a problem for the initial teacher education (ITE) institution directly, the students felt that their methodology classes did not provide teaching pedagogy which properly related to addressing the language proficiency of learners. This concurs with the findings of Hawkins and Norton (2009: 1) that there is incongruence between educational systems and pedagogies, and the learners that they serve.

Hawkins and Norton (2009: 7) write about the importance of responsiveness to learners in language classrooms, something the student participants in this study appeared to have taken seriously. They responded to limitations in the children's language proficiency by drawing on their insights about the situated nature of their position in the school, in relation to the English language teaching (ELT) programme and its tutelage on practice. This means that the students were aware of the fluid and multifaceted nature of language.

Drawing on how the students conceptualised language application, it became evident that there is a need for the curriculum to be probed more deeply to address dialogic engagement, reflexivity and praxis in order to cover some of the shortfalls which have been raised by the students. They exposed the urgent need for the provision of innovative approaches to language teaching. Students asserted the need for critical language development, as this may support them during their practice not only as student teachers, but also as teachers in the future.

Moreover, teacher education institutions should prepare students with a strong language pedagogy that incorporates this complex aspect of critical education. Students should be able to understand the technical knowledge that is explicit in language pedagogy for learners, and to discover how this might be influenced by practical knowledge. This will allow them to position themselves as language teachers in many classrooms confronted by the language divide that impedes the promotion of full participation in classrooms and communities. It is therefore crucial for curricula to focus on methodology that introduces students to more

radical or critical aspects of training. In this way, the bridge between the academy and the classroom may be constructed, and promote a transformative approach for the school context.

Figure 11 illustrates an approach to children's language proficiency and the challenge raised by students concerning teacher education.

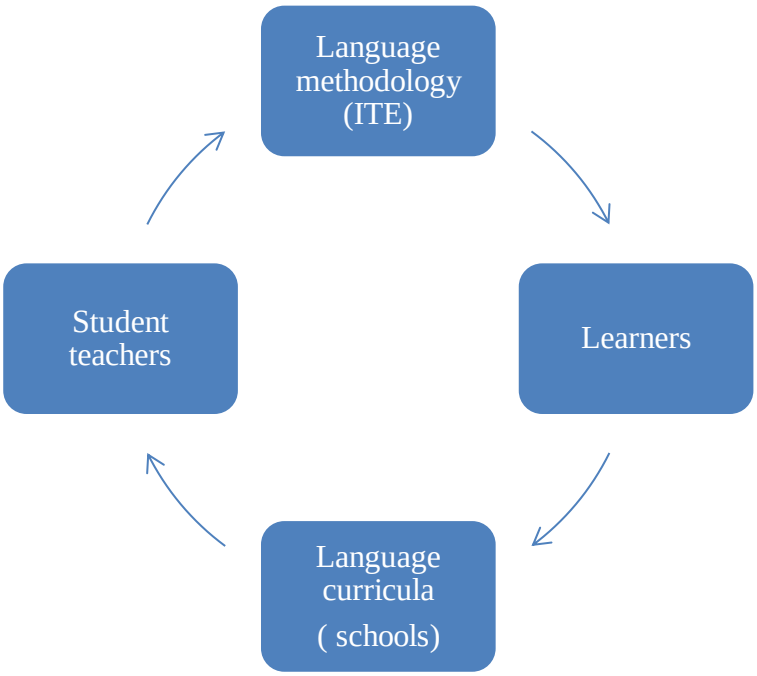


Figure 11: Depiction of dialogic engagement to cover language application in ITE

In order to address the concern raised by students, teacher education (language methodology curricula) should create a strongly relational approach to encourage students to feel at ease. The language methodology curricula must create a space in which a link/connection is made between all parties involved. In other words, the link should be able to function as a mediator between the student teachers and learners. This will allow the students to be able to assume the identity of the learners and be able to understand the context better.

6.4.2 Teacher education curriculum

The findings of the study show that the English curriculum explores how language relates to learning in schools. It becomes crucial for students to attain a broader understanding of the theoretical training to be able to apply this knowledge within the schooling context. This is consistent with the views of Campbell (2018: 16).

One of the senior lecturers asserted that the curriculum should move towards being guided by critical pedagogy. This is consistent with an assertion by Sayed *et al.* (2016: 59) who state that the approach in initial teacher education (ITE) is not guided by critical pedagogy. This was an interesting, if somewhat contrary finding as the results of the current study show that the English language teaching (ELT) curriculum does provide knowledge that is relevant, critical and promoting of social reconstruction. Furthermore, the findings also illuminate an important feature, which is that language curricula are required to ensure that students are able to understand the social and political context of education.

It became evident that pedagogy in the language curriculum should cultivate emancipatory teaching. This finding is significant as the calls to decolonise curricula are growing at higher education institutions globally. For the language education curriculum, this is particularly noteworthy, as decolonisation of the curriculum should start with language. If the curriculum is to be relevant it will require pedagogy that produces discussion between reflection and praxis as an approach to counter hegemonic views of language. In this context relevance means a more transformed approach to teacher education.

6.5 Decolonisation

The concept of decolonisation is complex, and its meaning varies for different people (Behari-Leak and Chetty, 2021: 1). One therefore has to clarify one's use of the concept – stating from which perspective one is addressing it. In this study the decolonial views expressed rely on the ideas of Mignolo, Mbembe and Ndlovu-Gatsheni who engage in discourse on the coloniality of knowledge, politics of knowledge, epistemic disobedience, and delinking.

The study discusses the concept of decolonisation by referring to how colonisation affected and still influences knowledge and education, in particular the curriculum. In line with Ndlovu-Gatsheni's definition (2016: 3), the research investigates critical views on knowledge disruption and rethinking the curriculum in order to allow knowledge to become relevant and centred on an African experience. The importance of this exploration lies in its significance for the teacher education institution. A shift in the approach is required in these institutions to

admit newer ideas, and to engage a pedagogy that will draw on the theoretical dimensions of decolonisation.

Here one is inclined to propose the complex, but necessary idea that is essential for those involved to explore the gap between the teaching curriculum and the decolonial imperative. The question arises as to how to explore the decolonial perspective through restorative justice, in other words, to critically engage with the geopolitics of what counts as knowledge. While such endeavours may require rigorous philosophical engagement, they may also create balanced thinking about knowledge as constituting a variety of forms. Or importantly, that indeed all knowledge is fluid. Such an approach may promote an understanding of the concept of knowledge as entanglement. This means that viewed from various perspectives, different knowledges can be perceived as being enmeshed and thus together, of value to the 'viewer'.

Decolonisation is about the representation of multiple perspectives in knowledge. Here the study's claim for a language curriculum that places African knowledge and experience at the centre of teacher education training is relevant. By implication, in teacher education the knowledge and pedagogy in language must reflect the reality of schooling. This implies that if the teacher education institution is developing a decolonial pedagogy in language teacher training, its foci must be directed towards taking a decolonial view and practice which would permit disrupting old forms of knowledge formation and usher in a teaching approach that is guided by decolonial practice.

The decolonial imperative – based on the analysis – reveals that it is time for teacher education institutions to develop a curriculum that evolves with time and assimilates the entanglement of epistemology and the politics of knowledge. The implication here is that there needs to be a disruption of practice and praxis. The discussion about decolonisation of the curriculum, knowledge and experience implies that the institution should explore how the politics of knowledge has influenced a practice that has not developed transformed teaching approaches. This self-scrutiny could lead to social justice in teaching and learning.

Therefore it becomes crucial that space be made for questioning knowledge that is being generated, and for raising issues of relevance, especially in teacher education. This will

enable students to become aware of their own experiences and for critical development to occur. It means that teacher education has to engage in a dialogical inquiry and reflective practice in order to pursue a transformed teaching pedagogy that will re-enact the reality of African experience. This is consistent with Mignolo's (2011: 5) views on epistemic disobedience and delinking.

From the findings it is evident the lecturers understand that a decolonial approach is a process, and that it affects their practices as individuals in the teaching and learning space. The challenges faced by the lecturers around the implementation of a decolonial approach appear to be ones stemming mainly from individualism, or were working in silos is affecting the process. As some indicated, taking on a decolonial approach would centre on decolonisation of the language curriculum, and would require all the language departments and lecturers to come together to develop a method what would benefit their department.

Feedback also reflected that differing positionalities adopted by some lecturers in the department appeared to be about the ability to question the balance between the Western knowledge and the African imperative to value an emancipatory approach and to delink from what hinders it. This was an interesting thought, as one may question the institution's positionality in the light of its requirement for decolonisation. Here I am inclined to refer to the institutional operating plan (IOP) as it highlights the need to pursue knowledge that is responsive to societal and disciplinary context.

Moreover, some of the complications associated with the requirement for decolonisation, and the nature of dissonance suggest there must be a well-defined understanding in the institute about how knowledge selectivity from the departments may contribute and influence what is relevant and legitimate knowledge. This is key to language curriculum decolonisation.
Figure 12 which follows is a graphic representation of how the decolonization of the ELT curriculum may be viewed.

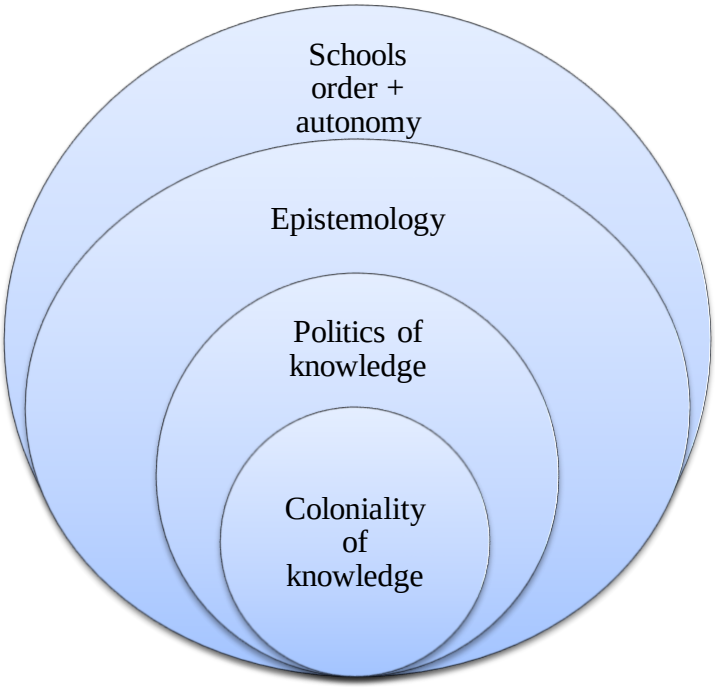


Figure 12: Decolonisation of ELT curriculum

An interesting finding emerged from the views of the students who indicated that the need for reflective practice was essential, and that their identity and voice were important in the classroom. This finds resonance in Maldonado-Torres' (2011: 4) conception of shifting the geography of reason. The results demonstrated that there was a necessity for students to experience the type of training or learning that would afford them the chance to integrate their lived experience and voices in the light of how they saw themselves as future teachers.

This highlighted the importance of reconstructing a language curriculum to develop a space for the students to re-imagine and relearn what it means to be a teacher in the South African public schooling context. As such, this endeavour could be a starting point: where the language curriculum might truly develop a teaching pedagogy to advocate that an African voice usher in the decolonial discourse for teacher education. Supporting this, a recent study by Behari-Leak and Chetty (2021: 3) suggests that the decolonial turn necessitates a dialogue across the colonial context which brings different voices into fold.

The study indicates that the participants voiced the need for reconstruction of the curriculum into one that drives a decolonial imperative. This confirms Maldonado-Torres's (2011: 1) assertion that the decolonial imperative has allowed the universities and other sectors to

question knowledge. It may be argued that the requirement for developing a decolonial approach to language teacher education may lead to an epistemological closure in teacher education. Here I argue that the decolonial perspective in language teacher education could be the starting point for epistemic plurality.

The results further showed an interest in the development of a teaching approach which embraces encounters for human reality. This confirmed insights in Maldonado-Torres's (2016: 10) research on how decoloniality rehumanises the world and breaks the hierarchies that create imbalances and dehumanise subjects. Mignolo's (2002: 71) concept of border thinking captures this critique effectively. Hence, from the findings, it could be argued that the decolonial approach in language teacher education may be a starting point for increasing awareness of the need to review education, teaching pedagogies and the higher education institutions' curricula. This change might address some of the challenges which are found in South African education. Le Grange (2019: 31) reiterates the importance of decolonisation in education to address the challenges that are faced by the society.

Furthermore, the defence in arguing for a decolonial perspective in the language curriculum is not entirely about replacing the pedagogical styles and curriculum to advocate for relevancy in the schools. There has to be a vigorous understanding of the politics of knowledge and reasoning. The implication is to allow for an education that is guided by practical reason. This may grant both the students and lecturers the impetus to attempt a decolonial imperative in their practice. The point is to acknowledge that the decolonial imperative has to be enacted effectively in teacher training if it is to be advocated in schools.

The foregoing argument based on the findings indicates the importance of reimagining the centrality of a language curriculum that symbolises a decolonial perspective where students are seen as agents of change and advocates for emancipatory teaching in language education. It is an attempt to amplify the need to rethink the concept of pedagogies in the language curriculum.

6.5.1 Rethinking the teacher education curriculum

A significant finding from the study has been a call to rethink the English language curriculum and teaching pedagogy and to seek a teaching perspective which will allow for an innovative teaching approach that is relevant to schools. This resonates with Ndlovu-Gatsheni's (2015: 485) views about the necessity to consider the experiences and reflections of African people. The students shared a strong sentiment to rethink and re-imagine a curriculum that will be reflective in its practice and counter-knowledge forms. The discussion about the decolonisation of the language education curriculum, knowledge and experience is discussed in the sections that follow, according to the following themes: Afrocentric education, transformative teaching pedagogies and student positionality.

6.5.1.1 Afrocentric education

The findings demonstrate that there is a need for teacher education institutions to rethink their curricula and consider adopting a curriculum which promotes an Afrocentric education. The view of Afrocentric education from the perspective of the participants, concerned reconstructing the teacher education curriculum and developing a space in which to centralise African knowledge and experience in curricula. This sort of perspective would have to recognize pluralism within the teacher education curriculum. It may possibly be achieved by deploying a curriculum for change through language education.

The pedagogy should take into account the place/position of Africa, and of the constant changes in the digital society. Additionally, there is a necessity to expand the curriculum with the aim of attaining values relevant to students in an African context; and to facilitate their assimilation into the global world. In these ways, tertiary language educationists might contribute significantly to the development of an integrated and coherent learning experience for individual and societal development.

The purpose in underpinning a curriculum with the concept of Afrocentric education is to allow students both to understand the importance of African voices in sharing knowledge, and to become enabled to apply this in their teaching. This would demonstrate the relevance of the curriculum to South Africans and Africa at large. The pedagogy should also be based

on African values, interests, and concepts in order to be relevant to all students. The implication is that the pedagogy has to move away from a space in which students are detached from knowledge. By extension, one may argue for a language curriculum whose pedagogy interrogates the African experience, for best practice. It remains crucial that the pedagogy undergirding a language curriculum positions students to engage critically with knowledge from their context. A lecturer participant also alluded to this particular point.

Participants were aware that knowledge is not universal but should be observed from different perspectives. Evidence from the study indicates that the lecturers are aware that even African knowledge has to be interrogated to contribute to the body of knowledge on language teaching. This shows that the lecturers recognize the need for constant reflection as they do not want to fall into a trap and end up in a position where normality and universality become the norm.

An interesting finding was that the institutional operating plan (IOP) demonstrates a sound knowledge of the role of the institution in developing an education that is directed towards a critically and relevantly 'literate' outcome as one of its Graduate attributes. These views resonate with Sesanti's (2019: 436) research on Afrocentrism and the obligation institutions should be under to design a curriculum that is more relevant.

One may argue that this kind of critical space in education also implies the concept of centricity as a feature of an Afrocentric directive in education. Centricity in an education space would imply a practice which enables students from diverse backgrounds to reflect on and view themselves as participants in the movement of information and knowledge (Asante, 2007: 78).

One of the interesting findings in the results is that some lecturers were wary of the concept of Afrocentric education and its role in the training of language students. They were critical of this concept and cautious in using the term in the training of students who will be teaching in South African classrooms. The criticism involved questioning how we examine the meaning of African agency, and the empowerment of diverse groups of students. The point of criticism was that an Afrocentric education should have to fit into the context of larger societal discourse. The reconstruction of education has to have the capacity to develop a

practice directed towards claiming voices and space along with other forms of knowledge. Critical advocacy for Afrocentric education might culminate in a decolonial turn.

Another criticism concerning Afrocentric education was that this school of thought focused on a specific critique on relevant knowledge regime has to be in place. However, in the case of the South African curriculum it is hard to establish a specific knowledge regime (Jansen, 2019: 60).

In a country like South Africa, an Afrocentric education would have to exhibit a multicultural ethos and not promote one culture at the expense of other cultures. Likewise, Afrocentric education should create a balance between Western and African knowledge rather than promoting one perspective. This argument may be supported by Jansen's (2019: 9) as he advises us to give attention to critical voices that promote a balance between Western knowledge and African knowledge.

I argue that an Afrocentric education should expose all students to as many different experiences and knowledge construction as possible. Such an approach demonstrates that the pedagogy is being progressive, moving in time and space towards inclusivity not isolation or dominance.

6.5.1.1.1 Links and connections: Afrocentrism versus Decolonisation

The study has attempted to illustrate links, differences and similarities between Afrocentrism and decolonisation. It became crucial to pay close attention to these concepts as one conjures a critical curriculum that should expose students to all knowledge and not confine them to a limited intellectual space. For a curriculum to be relevant, it should not be restricted to one perspective but should allow space for lecturers to integrate, collaborate, and interrogate knowledge with students.

The training institutions should develop an approach that delivers a meaningful and relevant curriculum acknowledging of the context and voice of students. It is thus crucial to develop a nuanced understanding of the engagement with pedagogy and process that acknowledges students' identity and values knowledge interrogation.

With the students' perspective in mind, the lecturer participants needed to understand the urgency for a curriculum that exposed them to multiple perspectives of knowledge and helped them understand the country's role on a global scale. The participants needed to comprehend that the two sides of a coin must be presented in the training of teachers. The findings raised an alarming revelation, as it appeared that for some lecturers to draw links or find similarities between Afrocentricity and decoloniality, these concepts had to be better differentiated and thus created a concern. Both concepts have similar features, such as counter-knowledge, counter-practice or rehumanising perspectives.

Yet some lecturer participants appeared to have placed both terms under one umbrella, thereby limiting the idea of moving beyond centring towards critical engagement with these terms. From the findings, it became evident that there needs to be a greater understanding that teacher training institutions should start examining these concepts carefully. Such intellectual caution might ensure that we produce students who have a sound understanding of the need to critically balance, and be exposed to, both African and western knowledge in their training as teachers.

6.5.1.2 Transformative teaching pedagogies

A number of interviewees noted that it was understood there was a need for a transformative teaching pedagogy in the institution. Both the lecturers and students reflected on, and justified the requirement for the development of a transformative teaching approach. This implied that both groups identified the need to address the relevance of the curriculum to the schooling context, for example, how innovative, responsive, and transformative the curriculum has to be when engaging with bi- and multilingual students.

It was constantly mentioned that transformative teaching was an important aspect for many of the students in many classrooms – and therefore that it would be imperative to consider its application. Feedback included the idea of developing pedagogy especially for the Foundation Phase (FP), as well as critical pedagogy in teacher training. The results were in accordance with what Kincheloe's (2008: 10) enquiry reveals about the interrelation between education and society in the unfolding of a pedagogy that is transformative and ensures social justice. Similarly, the results of my study confirmed the point that critical pedagogy could be

applied as a transformative teaching pedagogy, as it develops both agency and levels of consciousness in learners' and students' abilities.

Participants argued that transformative teaching pedagogies might serve the needs of the classroom, and it was an imperative intervention which was required:

> *We are talking language as medium especially in the FP and language as a subject which needs to be transformed along the lines of critical pedagogy and Afrocentric education.*
> (Dr Black, Senior Phase)

This excerpt indicates that transformative pedagogy appears to be more appropriate in the development of the language education curriculum, and that it might also be viewed as intrinsic to the development of radical education. As part of transformative pedagogy, it could be argued that the language curriculum must be directed towards learning, and reflective dialogue. Here the key focus must be co-construction and collaboration, to be linked to support for teacher learning. This may permit a move towards adapting a transformative pedagogy in the language curriculum.

6.5.1.3 Student positionality

The study indicates that a decolonised curriculum has to factor in student positionality. Considering student positionality is imperative for instilling rigour and a sense of agency in the student teachers. The findings reveal that the students were clear about articulating how the institution had to consider them as co-constructors of knowledge, and the role which they played in developing a curriculum which advocated for agency, and addressed power challenges. The students were aware that their positionality was important as it might shed light on the type of change that was required for the curriculum.

This aspect of the students' responses confirmed Maher and Tetreault's (2001: 164) conceptualisation of positionality as a concept in which people are defined not in terms of fixed identities, but by their location within the shifting networks of relationships which can be analysed and changed. It further demonstrated that the students saw how their positionality could contribute to their critical development as future teachers.

The findings highlight the importance of recognizing individual student identity – as a reflective practice to align with training. A senior lecturer commented that student positionality also had to account for how students relate to their communities and country. This was intriguing as not many of the lecturers looked at this perspective. Therefore, rethinking the curriculum in the context of student positionality implies that a form of plurality and open knowledge exists as one of the contributing aspects in the development of epistemology and social justice. This links with Kincheloe et al (2011: 164) on developing an argument for a pedagogy that bases its teaching on empowerment.

The study demonstrated that student positionality involves advocating for students as agents of change, and for their advocacy in the development of a curriculum of transformed teaching pedagogy, rather than letting their voices, experience and position remain silenced.

6.6 Concluding remarks

The discussion of the findings in this chapter has been configured in categories that emerged from the themes and sub-themes presented in Chapter 5: General perspectives on English language; challenges in English language teacher education; English language education curriculum; rethinking the teacher education curriculum; COVID-19 teaching and learning; teaching and learning material; and the institutional operating plan (IOP). These categories were further grouped into several data sets, namely: challenges; the nature of ELT; the students' formative pedagogical knowledge; experience of teacher education; and decolonisation of ELT curricula.

The chapter linked interpretation to the conceptual framework and literature review. It is from this point that the chapter allowed its outcomes to show that there was a need to develop a decolonial approach to the English language teaching (ELT) curriculum. The discussion also explored the theoretical versus practical contexts, and the importance of developing a teaching pedagogy that could close this gap. In addition, the chapter discussed the concept of Afrocentric education and critiqued this concept. The complex concept of decolonisation and its importance in the language curriculum was also explored.

The final chapter presents the recommendations and conclusion.

CHAPTER 7: CONCLUSION AND RECOMMENDATIONS

7.1 Introduction

This study is concluded at an essential moment in the trajectory of curriculum development in South African higher education institutions (HEIs). Decolonisation of the curriculum in HEIs has become crucial, as this requires the curriculum to be relevant and to bring in teaching pedagogies that have innovative, transformative and emancipatory elements for the South African schooling context.

Recent studies have indicated the need for a decolonised curriculum and epistemological access. Yet the call for a decolonial imperative in the curricula remains significant for transforming epistemic and pedagogic standpoints against colonial modernity (Mignolo & Walsh, 2018: 6). This study was thus undertaken in response to the need for universities to understand and adapt to the more entrenched decolonial perspective in education curricula, which may be one of the crucial aspects of disrupting settled knowledge.

In the most recent account of the decolonisation of HEIs and curriculum, there has been a significant conflict concerning Africanisation and decoloniality (Nyamnjoh, 2023: 349). The nature of conflict lies in the institution's requirements for decolonisation, the differing positionalities of lecturers in departments, and the challenges faced by lecturers. These concerns are relevant for this study as I attempt to explore creative approaches to engage with them. Studies on the decolonisation of the curriculum in higher education institutions (HEIs) underscore the need to explore a curriculum that will centre African knowledge and explore what is valid knowledge. This also has to account for the politics of knowledge and students' voices.

Thus the preliminary problem statement underpinning this study is critical and has probably become even more so in the several years since the #rhodesmustfall movement. The necessity for a decolonial imperative in teacher training curricula and into the world of practice is crucial. At the heart of this objective is the question that framed the study: *What are the challenges, and what is the nature and relevance of the English language teacher education curriculum within South African higher education institutions?*

The basis of this study was to highlight the importance of a curriculum guided by critical pedagogy and education. In addition, if the initial teacher education (ITE) institutions intend to address the challenges with decolonisation of the curriculum, they have to have a holistic and realistic view of who their students are and where they come from. Further, they should know what their role is and what positionality they occupy in their contribution to knowledge.

7.2 An overview of the study

Throughout the journey of this inquiry, the focus was not exclusively on providing an in-depth search for a decolonised language curriculum in teacher education but, more importantly, on bringing about some knowledge of the vital importance of a language curriculum that is underpinned by critical pedagogy, and the pre-eminence of emancipatory and transformative pedagogies in teacher education.

This descriptive and interpretative study was conducted at a university in the Western Cape Province of South Africa. The study aimed to determine the nature of a decolonial English language teacher education curriculum and to ascertain whether the curriculum and the teaching pedagogies were relevant to public schools.

The main research question and sub-questions in this study led to answers regarding the need for a language curriculum that can address challenges within English language teaching (ELT) and emphasize the relevancy of curricula in response to the country's needs. The idea is to rethink and re-imagine ELT curricula and to enhance teaching methods that support critical education and transformative practices in teacher training. Furthermore, the research addressed the complex and dynamic interplay a decolonial language curriculum would require within the country's diverse classrooms.

The first chapter outlined the crux of the problem, the disjuncture between initial teacher education (ITE) and the classroom reality where student teachers will eventually teach – an environment comprising mostly under-resourced classrooms. One of the concerns highlighted was the need for improvement in the training (Polo, 2019: 28) as this appeared to exclude the

context of the learners and students. In discussion, it was also observed that current ITE training still sustained outdated inherited modes embedded in the higher education (HE) curricula.

In order to unpack the problem and obtain a more profound and holistic understanding of the research, I developed a conceptual framework for the research questions to focus my analysis and interpretation of the study's findings. I employed the following theoretical concepts: critical pedagogy, critical theory and decolonial theories, to establish how best to explore a framework that can engage with epistemological assumptions and develop the interrelations of critical education and emancipatory teaching elements. The proposed model in Chapter 2 was developed further as a conceptual model wherein the concepts, themes and sub-themes were expanded.

A review of the literature in Chapter 3 presented evidence which supported the need for this study. The reviewed literature illustrated the imminent need to pursue a decolonial curriculum that is underpinned by critical pedagogy. Some studies argue that the initial teacher education (ITE) curriculum has deployed generic approaches which admit no framing of a critical pedagogical approach (Sayed *et al.*, 2016: 59). Other literature addresses the need to develop a reflective, innovative and transformative language approach which might lead to emancipatory teaching strategies in language education. The literature also critiqued curriculum relevancy in the light of its being crucial to exploring the broader socio-political context.

The research design and methodology outlined in Chapter 4 provided the grounds for justifying the qualitative research paradigm. A case study provided an assemblage of qualitative data as feedback to the research questions. The applied methodology was effective in answering the research questions.

However, when new questions and unexpected insights arose in the process, I felt it would have been productive to have had a focus group. This would have facilitated further exploration of concepts like the difference between Afrocentrism and decolonisation, and theoretical engagements about decolonisation and Afrocentric education. The approach might have delivered better outcomes had it been done in a panel discussion amongst lecturers

rather than through one-to-one interviews (I discuss this further in section 7.4). In addition, ethical considerations were discussed, and the issues of validity and reliability of the study were addressed.

The research findings are presented in Chapter 5. The first section addresses the results of the interviews. The findings were then developed further to explore the results of each research question. Sub-sections were developed to expound on themes which emerged from the data. The analysis and interpretation of the results were categorised into themes, sub-themes, and concepts, which were compared to generate a deeper and more comprehensive understanding of the study.

The discussion engaged with concepts that were helpful for exploring the idea of a decolonised language curriculum and teaching pedagogies necessary to critical education and emancipatory learning. The interpretation of the findings was extensively enlivened by the challenges surrounding theory and practice. In addition, the chapter discussed the notion of Afrocentric education and critiqued this concept.

7.3 Research outcomes

7.3.1 Theoretical contribution

The conceptual framework developed in Chapter 2 led to the interpretation and integration of key findings in the study. It provided lenses for critical analysis and discussion of literature and findings. The application of critical pedagogy, critical theory and decolonial theories illustrated the realities of English language teaching (ELT) and the curriculum. The utilisation of the concepts afforded a more nuanced and lucid account of how the language curriculum in initial teacher education (ITE) should be challenged to espouse a curriculum and teaching pedagogy relevant to and reflective of the reality of the students' experience.

Teaching pedagogies in language curricula should embrace transformative, innovative and creative perspectives that will allow for reflective practice and critical engagement. An essential attribute in using critical pedagogy revealed that lecturers were aware that their programme should be guided by it to deliver a curriculum that enhances emancipatory

learning and critical education. Generally, the study underscored the need for emancipatory consciousness in the language curriculum. It encompassed theoretical substantiation for the point that traditional practice and praxis must be disrupted, and innovative approaches must be encouraged.

I presented an example of how an integrated conceptual framework of critical pedagogy, critical theory, and decolonial theories can be applied in an initial teacher education (ITE) language curriculum to effect nuanced perspectives and to explore and understand the need for relevance in the curriculum. The development of a conceptual framework exhibiting the forms and relations between language, curriculum, pedagogy, emancipatory consciousness, praxis and practice factors, critical education and a decolonial imperative for the ITE curriculum illustrates a contribution to the body of knowledge informing the construction of a decolonised language curriculum.

7.3.2 Contribution to practice

This study's findings could be extended to other institutions committed to providing a decolonial practice in language curricula as this application could influence how the initial teacher education language curriculum becomes relevant to the needs of schools in the country. The findings of this study could benefit all the teacher training institutions and all stakeholders in education, and serve as an initiative between teachers in practice, and training institutions' developmental programmes.

The practical contributions might impel the Department of Higher Education and Training (DHET) to interrogate conscientisation and praxis in the curriculum extensively. This 'guide' will offer a more degree- and context-based approach to language and knowledge construction that advocates emancipatory knowledge, self-reflection and reflective practice for a curriculum striving for agency and social change.

The discussion illustrated clearly that in order to frame our understanding of curriculum transformation, all practitioners in the field should embark on a practice of teacher training that has decoloniality at its centre. In other words, the curriculum can only be decolonised if all stakeholders understand what it means to transform it. The study demonstrates that

language curricula should be conceptualised as being delinked from enactments that resist transformation and critical education. The topic of pedagogical discomfort in teacher training is prevalent as this may have implications for the decolonisation of the language curriculum.

Figure 13 which follows is a graphic representation of how a practice of dialogue to engage decoloniality in language curricula may be perceived.

Figure 13: A practice to engage language curricula dialogue

There must be a plausible notion and engagement with what the decolonisation imperative implies for teacher training as we attempt to balance our voices between the Western and African knowledge. The critical elements and framing of this are that a decolonised language curriculum must set its sights beyond higher education discourse, but also envisage an inclusive approach that embraces critical elements for transformation at other educational levels. In other words, the decolonisation of the curriculum should explore a training experience that is rooted in inclusive knowledge reconstruction.

7.4 Critique of the research and future research opportunities

Throughout this journey, I reflected on the learning process and identified some shortcomings in the study that I believe could have significantly impacted its development. I experienced a limitation as the data was collected using only two tools (interviews and document analysis). More importantly, and on reconsideration, the findings could have been enhanced by focusing the enquiry at several sites. The study was limited to a single initial teacher education institution. A richer texture to the data could have been obtained had the sample included the other three institutions in the province and used mixed methods.

A focus group discussion would have captured the participants' accounts of conceptualising certain concepts related to the decolonial perspective on language curricula. This approach would have provided a holistic understanding of participants' practices, which were sometimes hard to distil in one-to-one interviews. The focus group would have provided more profound clarity and so would have enriched the findings of this study. To have obtained and analysed such data would have provided me with a more rigorous understanding of the decolonisation of the curriculum – in other words, of the fears, concerns and role this might have had in guiding the teacher training spaces, and in influencing the curriculum. As a result, this would have strengthened the study's validity, providing another point of triangulation.

7.4.1 Future research

To better understand the implications of these results, future research could advance an understanding of the construction of a decolonial perspective on language education by the following means:

1. an enquiry into the degree to which the conceptual framework elucidated in this study is pertinent to other initial teacher education (ITE) institutions and teacher training programmes
2. a longitudinal study in the decolonisation of curricula in ITE might provide an extended projection of what a decolonial perspective on language education implies for the schooling context
3. an examination of how critical pedagogy and education may be utilised to develop a robust curriculum within teacher training and the school curriculum
4. an investigation into how theory and practice can be enacted to enable students to navigate their training successfully, and
5. a qualitative approach through which to observe the correlation between specific data sets can effectively be used to compare documents (curriculum and policy documents) across different institutions.

7.4.2 Recommendations

What follows is a list of recommendations, as the findings may have significant ramifications for various stakeholders such as researchers, teacher training institutions, the Department of Higher Education (DHET), policymakers involved in curriculum development, teacher training institutions and studies in knowledge development.

Teacher training institutions and the DHET have to promote a discussion and dialogue to address language curriculum practice that is underpinned by critical pedagogy and education. Such discussions would foster an exploration of the implications of a curriculum that promotes transformative teaching pedagogy and emancipatory learning. This kind of collaboration will support the needs of both students and learners, and ensure the relevance of the curriculum in the context of schooling.

Promoting the development, exposure and assimilation of all knowledges will allow institutions to expose students to a broader rather than a limited range of knowledge. This approach may illustrate that South Africa or Africa is not an island, but that it acknowledges, and intends to contribute to global knowledge. Furthermore, the exposition of a range of knowledge forms should illustrate that students are still able to access different knowledges, with the intention to critically balance knowledge and voice. We should invest in developing curriculum research, including building a robust relationship between all stakeholders to fund teacher development around critical pedagogy and the decolonial imperative in language education.

Furthermore, reflective practice should form part of teacher training as this will allow students to shed light on their formative pedagogical knowledge and experience. This dialogue will create a space for students to bring new insights and different experiences of how their training could improve their pedagogical approach to be relevant in the contexts where they will teach.

Finally, in order to transform the teaching pedagogies, the language curricula should aim to reframe the learning spaces as students become collaborators in knowledge construction.

Such an initiative will disrupt practices that hinder radical collegiality in the transformation of curricula.

7.5 Conclusion

This study aimed to investigate the nature of a decolonial curriculum, to ascertain whether the curriculum and teaching pedagogies were relevant. The purpose was to address the research problem, which highlighted flaws in teacher training as it appeared to exclude the context of the learners and the disjuncture between initial teacher education (ITE) and the classroom reality in which students will teach.

The conceptual framework developed to interpret and discuss the practices and experiences of participants relating to data on their language curriculum helped in eliciting responses to the research questions. The findings reveal that the language curriculum's decolonisation was critical to enhancing knowledge construction, experiences, and emancipatory teaching and learning. Further, the results illustrate the need for a language teacher curriculum to be underpinned by critical pedagogy and education so students might experience an educational environment that embraces their voices and is transformative. Consequently, studies on curriculum and decolonisation in higher education institutions (HEIs) require research and practice to reassess their relevancy continuously.

The findings of this study provided insight into how initial teacher education (ITE) should disrupt settled knowledge in curricula and entangled pedagogy. ITE institutions should move away from pedagogies that limit emancipatory consciousness and teaching. They should instead embrace critical education and pedagogy and transformative approaches where students' positionality may also matter and be used to collaborate in the construction of knowledge.

Most critically, this research has provided evidence that the relevance of the language curriculum in initial teacher education (ITE) training requires recognising and acknowledging critical pedagogy and the decolonial perspective. This will allow the curriculum to be relevant to the schools and improve the South African teacher training programmes.

EPILOGUE: PERSONAL REFLECTION ON THE STUDY

As I reflect on my journey, I revert to my early years of how I grew up in a Township (Gugulethu), where it has always been said the ghetto will either break or make you as a person. Indeed, this was the survival of the fittest for most of us from impoverished homes. Today, I stand tall and proud of where I come from. Many of the friends I grew up with were not privileged enough to complete Grade 12 or even set foot at a university.

My mother was a single parent working as a cleaner. She never completed high school. Her grandparents in a rural area raised her; she suffered a lot, and left school in Form 1. She attended English classes offered by the church sisters (Roman Catholic) in Nyanga, where she learned to speak and write basic English to seek employment. Despite all those challenges, she was one remarkable woman; she understood the power of reading and being at school. Whenever she returned from work, she would have a Newspaper or Drum Magazine where she would read a little for us and ask questions. I remember when she shouted and said you can never read and not recall what you read and give your summary of it.

For her to comprehend information and ask questions were critical as she believed that one must always ask a question and never accept one point of view in a story. A strong warrior raised me; even in her hospital bed, she always wanted to know if we had done our homework, if I read or if I even went to school. My mother spent much of her time sick with heart problems but fought her way through to make sure we survived. Due to her inability to get the type of education she dreamed of; she made sure I could fulfil her dream.

A God-fearing woman raised me; we were raised in a strictly Catholic household. And nothing could change this belief despite my many attempts to question religion and my position around religion. Luckily, some of the church members became a family, helped raise us, and instilled faith in me. They say it takes a village to raise a child; this has always been the case in our community. The neighbours kept their eyes on us as everyone knew when my mother left the house and how late she came home. Our neighbours became our parents and also helped us a lot.

As I reflect on my English lessons at my primary school, we received many visitors from Germany, and they would teach us sports (basketball and softball) and English. Mr Clement John was one of the people who stayed longer than the others and was teaching us English, and this was nice because they were the only white people we interacted with. During this time, I learned how to express myself and talk. In Grade 6, I spoke English without referring to my home language. At this point, my mother decided that for high school, I should attend a multiracial school (Queen's Park High School), because she wanted us to have better results than the other two older siblings.

My English teachers, Mrs Davids and Mrs Brown made English lessons enjoyable, and this was where I felt like I belonged. They would take us to the school library to borrow books, and we had our little club where we each spoke about what we read and shared our views. This process made me work at the library as I got more books and time to spend there.

My mother's pain and hunger for education became my mission, as she pushed me to go to the ends of my limits to seek knowledge. I remember the first book I read (Mrs Frisby and the Rats of Nimh), which made me fall in love with literature. I would borrow books from the library to entice my curiosity. R.L. Stine's collections of The Goosebumps; Jane Austen (Pride and Prejudice,); Taming of the Shrew, The Tempest (I used to read this with my late sister); Chinua Achebe (Things fall apart, Anthills of savannah, Arrow of God); To Kill a Mockingbird (Harper Lee); Alan Paton (Half Penny, Cry the beloved country and Ah but your land is beautiful); Diary of Anne Frank; Zakes Mda’s books (ways of dying, the heart of redness, the Madonna of excelsior); George Orwell (Animal farm); C.S. Lewis (The Chronicles of Narnia books 1-4); Herman Melville (Moby Dick), and my favourite novel by William Golding (Lord of the flies). I read some of the books not by choice of selection, but I knew I was not reading them for myself but for my mother (to this day, I cannot read Romeo and Juliet without thinking about my mom). She was curious about all the fuss around Romeo and Juliet.

I spent most of my Saturday in Cape Town Central Library searching for worthwhile books, but truth be told, this was an escape room for me as my mother tried to shield me from what would influence me not to complete high school and attend university.

I was the first person in my family to pass Grade 12 with merit and be able to attend university. It was a massive achievement for my mother, and that made her influence my university journey. She told me to seek the highest degree and ensure I made a mark in this world. Since then, I have always tried to work hard, make sure I made my mother proud, and remind her that all her sacrifices paid off.

Being a mother of three, I have made sacrifices to make sure my children will become proud of my achievements and also aspire to dream big and value hard work. Their journey with me as a mother has never been the easiest for them, as they ended up being raised by my mother-in-law while I chased my dreams. They eventually joined me in my PhD journey, and we fought daily with them to balance their lives and mine. This process became a learning curve as I had to learn to put my kids first, like my mother, and pursue my dreams.

Being a mother, a student and working at the university has been challenging, but we all have learned valuable lessons. We tried to balance the three aspects of my life, and the kids have inspired all this. They understood that, at times, I cannot go outside and take them to the park or on a long drive. My studies always limited my time to specific roles and plans we all had to follow.

Reflecting on my journey into higher and postgraduate education has influenced my experience, like some of the students in this study. I am a multilingual speaker and was also trained as an English language teacher. Throughout my journey as a student, I also felt how my voice was silenced in the language classroom and how the space limited my contribution to knowledge. This reflection influenced how I was teaching as a language teacher, as I ensured that my learners' and students' voices, experiences, reflections and contributions in the classroom mattered. I embarked on a teaching journey which embraced critical elements of teaching and reflective practice. I aimed to ensure that I enabled and legitimised my students' voices, positionality and knowledge experience in the classroom.

The findings of this study provided insights into how I could transform my teaching of students to embrace emancipatory teaching in their respective fields. Here, I have understood the imperatives of critical education and pedagogy for my practice. My approach towards

being a facilitator with my students has permitted a space where student voices are not silenced but encouraged to challenge knowledge forms and understanding of practice.

This journey made me question and reflect on my practice in developing assessments, selecting texts, framing the lectures, and negotiating meaning with students. I have started sharing some of my thoughts around critical pedagogy and theory with students and requested them to explore what these mean in the development of teachers and students. We have begun a process of reflective practice, discussing particular pedagogies, which makes the students uncomfortable yet critical.

I have always been a type of a student who enjoyed working alone. To work in a group during this journey was both interesting and challenging, as I was given an opportunity to work with a team who understood the importance of being part of a team and what this journey demanded from us. The team including the supervisor were supportive and were critical in terms of asking questions and pinpointing some of the things to consider during research. The amount of constructive feedback given during these meetings and discussions assisted in alleviating the stress and anxiety which came along the process of the journey.

To work as a team during research process, also meant that my team could easily assist with some of the flaws and blunders which at times one is not really paying attention to. It was through this team effort where I got to understand the true value of working as a group and being able to provide meaningful feedback which led me to reconsider how this practice became reflective in my experiences and learn the true value of collegiality in a working space.

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APPENDICES

APPENDIX 1: ETHICS APPROVAL

UNIVERSITY *of the* WESTERN CAPE

21 January 2021

Ms M Naketsana
Language Education
Faculty of Education

Ethics Reference Number: HS20/10/29

Project Title: A decolonial perspective to English language teacher education.

Approval Period: 19 January 2021 – 19 January 2024

I hereby certify that the Humanities and Social Science Research Ethics Committee of the University of the Western Cape approved the methodology and ethics of the above mentioned research project.

Any amendments, extension or other modifications to the protocol must be submitted to the Ethics Committee for approval.

Please remember to submit a progress report by 30 November each year for the duration of the project.

The permission to conduct the study must be submitted to HSSREC for record keeping purposes.

The Committee must be informed of any serious adverse events and/or termination of the study.

Ms Patricia Josias
Research Ethics Committee Officer
University of the Western Cape

Director: Research Development
University of the Western Cape
Private Bag X 17
Bellville 7535
Republic of South Africa
Tel: +27 21 959 4111
Email: research-ethics@uwc.ac.za

NHREC Registration Number: HSSREC-130416-049

FROM HOPE TO ACTION THROUGH KNOWLEDGE.

APPENDIX 2: LECTURERS'- INFORMATION BRIEF

Department of Language Education

Faculty of Education

University of the Western Cape

Private Bag X17

Bellville 7535

Title of the research project:

A decolonial perspective on English language teacher education

Dear Participants (Lecturers)

RE: Permission to conduct a research project in English module class

I am a doctoral candidate in the Faculty of Education at the University of the Western Cape (UWC) in Cape Town. My research project is concerned with the English language teacher education curricula. The purpose of this letter is to request your consent to participate in this study.

The study investigates strategies for a decolonial perspective on English language teacher education. Its thesis concerns the relevance of the post-colonial English language teacher education curricula to South African higher education institutions. Its objective is to understand language education within the complexity of disadvantaged schooling.

The research project involves the participation of one teacher education institution in the province. The data gathering process will thus entail conducting audio recorded interviews and document analysis.

Participation is voluntary and research participants can withdraw from the study at any stage. Lecturers will be informed of the purpose and nature of the research project through the Head of Department for language. Permission for the audio recording of interviews will be obtained in writing beforehand, and repeated verbally on the day of the recording.

Be assured that the research project will not interfere in any way with the faculty functioning or with teaching and learning hours or lessons. In addition, all participants in the study will remain anonymous and information received as part of the study will be used for research purposes only.

There are no human risks involved in this study. However, in light of the current situation (COVID-19 Pandemic) and the risks surrounding human contact, the study will try to limit any risks involved. Therefore, the safety measures taken would be in line with the COVID-19 regulations. Interviews will be conducted online to avoid any health risks that might be associated with the virus. To secure the health of the participants involved in the study, all COVID-19 safety measures will be taken.

The findings will be used to contribute to new pedagogic priorities and approaches to English language teacher education in South African teacher education institutions.

Should you have any queries about the study, please contact me or my supervisor, Professor Rajendra Chetty or the UWC Research Ethics Office.

All contact details are provided below.

Sincere thanks

M. Naketsana

Researcher: M. Naketsana (Ms)

Student number: 2874917

27 65 514 6997

email: 2874917@myuwc.ac.za

Supervisor:Professor R. Chetty

+27 21 959 2449

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UWC Research Ethics Office (HSSREC Research Ethics)

Tel: 0219594111

email: research-ethics@uwc.ac.za

APPENDIX 3: STUDENTS'- INFORMATION BRIEF

Department of Language Education

Faculty of Education

University of the Western Cape

Bellville 7535

Title of the research project

A decolonial perspective on English language teacher education

Dear Participants (Students)

RE: Permission to conduct a research project in English module class

I am a doctoral candidate in the Faculty of Education at the University of the Western Cape (UWC) in Cape Town. My research project is concerned with the English language teacher education curricula. The purpose of this letter is to request your consent to participate in this study.

The study investigates strategies for a decolonial perspective on English language teacher education. Its thesis concerns the relevance of the post-colonial English language teacher education curricula to South African higher education institutions.

The research project involves the participation of one teacher education institution in the province. The data gathering process will thus entail conducting audio recorded interviews and document analysis.

Participation is voluntary and research participants can withdraw from the study at any stage. Lecturers will be informed of the purpose and nature of the research project through the Head of Department for language. Permission for the audio recording of interviews will be obtained in writing beforehand, and repeated verbally on the day of the recording.

Be assured that the research project will not interfere in any way with the faculty functioning or with teaching and learning hours or lessons. In addition, all participants in the study will remain anonymous and information received as part of the study will be used for research purposes only.

There are no human risks involved in this study. However, in light of the current situation (COVID-19 Pandemic) and the risks surrounding human contact, the study will try to limit any risks involved. Therefore, the safety measures taken would be in line with the COVID-19 regulations. Interviews will be conducted online to avoid any health risks that might be

associated with the virus. To secure the health of the participants involved in the study, all COVID-19 safety measures will be taken.

The study is also aware that some students might have difficulties with internet connections (data, network etc). The students participating in this study will be accommodated with 2GB of data in order to take part in these interviews.

The findings will be used to contribute to new pedagogic priorities and approaches to English language teacher education in South African teacher education institutions.

Should you have any queries about the study, please contact me or my supervisor, Professor Rajendra Chetty or the UWC Research Ethics Office.

All contact details are provided below.

Sincere thanks

M. Naketsana

Researcher: M. Naketsana (Ms)

Student number: 2874917

27 65 514 6997

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APPENDIX 4: LETTER TO THE REGISTRAR

Department of Language Education

Faculty of Education

University of the Western Cape

Private Bag 17

Bellville 7535

Title of the research project:

A decolonial perspective on English language teacher education

Dear Registrar

PERMISSION TO CONDUCT RESEARCH AT [redacted]

My research explores the nature, challenges and relevance of the English language teacher education curriculum within South African higher education institutions. More specifically, it seeks to ascertain whether the curricula and the approaches used are relevant to South African public schools. The intention is to provide a decolonial perspective on English language teacher education. To understand this, I will explore the nature of a decolonised English language teacher education curriculum.

To pursue the above-mentioned research enquiry, I hereby request permission to conduct research at your institution. The data could contribute to useful insights for a decolonised English language teacher education curriculum.

Yours faithfully

M. Naketsana

Researcher: M. Naketsana (Ms)
Student number: 2874917
27 65 514 6997
email: 2874917@myuwc.ac.za

Supervisor: Professor R. Chetty

+27 21 959 2449

email: rchetty@uwc.ac.za

UWC Research Ethics Office (HSSREC Research Ethics)

Tel.: 0219594111

email: research-ethics@uwc.ac.za

APPENDIX 5: CONSENT FORM: LECTURERS

Department of Language Education

Faculty of Education

University of the Western Cape

Bellville

Title of the research project

A decolonial perspective on English language teacher education

I (full name and surname)…….. , English lecturer, hereby confirm that I have been fully informed about the nature, purpose and procedures for the study entitled: *A decolonial perspective on English language teacher education.*

I have received, read and understood the information brief about the research project. I understand that all participants will have anonymity in the final report, and information collected will be used for the purpose of the study only. I also understand that participants may withdraw from the research project at any time, without consequence.

Please make an X in the appropriate column to indicate whether you allow/disallow the following:

	ALLOW	DISALLOW
I give consent to participate in the study.		
I give permission to be interviewed, with an audio-recorder.		
I give permission for the audio recordings to be used for research purposes only.		
The researcher may proceed as she has explained to me that the audio recordings are for research purposes only.		
I would avail my teaching material to be used as part of document analysis in the study.		

Signature of the lecturer: Date: _____

APPENDIX 6: CONSENT FORM- STUDENTS

Department of Language Education

Faculty of Education

University of the Western Cape

Bellville

Title of the research project

A decolonial perspective on English language teacher education.

I (full name and surname)…….., English language major student hereby confirm that I have been fully informed about the nature, purpose and procedures for the study entitled: *A decolonial perspective on English language teacher education.*

I have received, read and understood the information brief about the research project. I understand that all participants will have anonymity in the final report, and information collected will be used for the purpose of the study only. I also understand that participants may withdraw from the research project at any time, without consequence.

Please make an X in the appropriate column to indicate if you allow/disallow the following:

	ALLOW	DISALLOW
I give consent to participate in the study.		
I give permission to be interviewed, with an audio-recorder.		
I give permission for the audio recordings to be used for research purposes only.		
The researcher may proceed as she has explained to me that the audio recordings are for research purposes only.		

Signature of the student: Date: _____

APPENDIX 7: INTERVIEW QUESTIONNAIRE: LECTURERS

Department of Language Education

Faculty of Education

University of the Western Cape

Bellville

Title of the research project

A decolonial perspective on English language teacher education

Year level Teaching: ☐

Gender: ☐ M F ☐

Age: 20-30 ☐ 30-40 ☐ 40-50 ☐ 50-60 ☐

No. of years teaching/lecturing experience: ☐ 0-5 yrs.

☐ 5-10 yrs.

☐ 10-15 yrs.

☐ 20 + yrs.

Lecturers' qualifications: Degree: ☐

Masters: ☐

PhD: ☐

Other: ☐ (specify) _____

1. Which pedagogies, methods and approaches do you use to teach in your English language class? Why?

1.1 Can you explain how these pedagogies, methods and approaches are relevant to teaching your module?

1.2 Can these pedagogies, methods and approaches be deemed relevant for South African public schools? Elaborate.

2. What are some challenges that your students face if they must relate these pedagogies, methods and approaches to the real context of the South African public schools?
3. How often have your students mentioned the lack of being able to balance the theoretical aspects that they are being given in the module to the practice in the real classroom settings? Elaborate.
4. How do the English language teacher education curricula offered by your institution seek to enable student-teachers to become critical teachers?
5. Explain how your selected teaching material (resources) allow the centering of African knowledge in the English language teacher education.
6. Give your interpretation of decolonisation.
7. From your perspective, what is your understanding of Africanisation and decolonisation? What is the connection between the two in your teaching?
8. Give your opinion of how institutions can decolonise the English language teacher education curricula.
9. In your practice as a lecturer (of English) do support or take on a decolonial approach for training your students. Explain.
10. What may be deemed as transformative pedagogies that could be used to lead towards the decolonised curricula for English language teacher education?
11. Do you engage in very specific pedagogies related to decolonial thinking?
12. Would you agree that a decolonial perspective is needed in the country for teacher education if we are to develop a social and just society? Explain.

APPENDIX 7 (a): INTERVIEW QUESTIONNAIRE: LECTURERS – FOLLOW UP

Department of Language Education

Faculty of Education

University of the Western Cape

Bellville

Title of the research project

A decolonial perspective on English language teacher education

1. What or who do you think needs to be decolonised?
2. Have you tried to actively decolonise your curriculum or pedagogy?
3. What principles, norms, values and worldviews inform your selection of knowledge for your curriculum?
4. Do you articulate your own social and intellectual position, from which you speak when lecturing?
5. For whom do you design your curriculum, who is your ideal, imagined student and what assumptions do you make about their backgrounds, culture, languages and schooling?
6. How do the curriculum and pedagogical practices enable such spaces of debate and change?
7. How do you engage students in the pedagogical process that acknowledges their identity?
8. Does your curriculum reflect its location in Africa and the global South? Elaborate on this.
9. To what extent does it draw on subjugated histories, voices, cultures and languages?
10. How does your curriculum level the playing fields by requiring traditional/white students to acquire the intellectual and cultural resources to function effectively in a plural society?
11. How do you build a learning community in your classroom where students learn actively from each other and draw on their own knowledge sources?
12. What are your views of radical and critical education? Explain each concept and how you relate to it.
13. As a follow-up to the previous interview, explain which constructivist and progressive pedagogies you apply in ELT.
14. As a follow-up to your conceptualisation of decolonisation; what are the challenges in decolonisation of a curricula from your department and what are the institutions demand on this?

APPENDIX 8: INTERVIEW QUESTIONNAIRE: STUDENTS

Department of Language Education

Faculty of Education

University of the Western Cape

Bellville

Title of the research project:

A decolonial perspective on English language teacher education

Year level: ☐ Year: ☐ Age: ☐

Gender: M ☐ F ☐

1. What language do you speak at home?
2. Reflect on the pedagogies, methods and approaches used in your English module – how relevant are they to you as a future teacher?
3. How do you create a balance between the theory being taught in your training to the actual practice in schools?
4. Do you think that the applied pedagogies, methods and approaches used in your module help you to cope in teaching in under-resourced classrooms?
5. Are these pedagogies, methods and approaches relevant to the real context of the multilingual classroom in South Africa?
6. What is your understanding of decolonisation?
7. What do you think the teacher education institutions should do to make the English language teacher education curricula relevant to African knowledge?
8. Do you think that once you leave this institution, you will be a critical teacher who is ready to take on decolonial approaches to language teaching? Explain.
9. What is your view on a decolonial perspective of English language teacher education?
10. What are the challenges in language education student-teachers' formative pedagogical knowledge and experience of teacher education?
11. Would you agree that a decolonial perspective is needed in the country for teacher education if we are to develop a social and just society? Explain.
12. What could be deemed as transformative pedagogies that will lead towards a decolonised curricula for English language teacher education?

APPENDIX 8 (a): INTERVIEW QUESTIONNAIRE: STUDENTS – FOLLOW UP

Department of Language Education

Faculty of Education

University of the Western Cape

Bellville

Title of the research project

A decolonial perspective on English language teacher education

1. What or who do you think needs to be decolonised?
2. Have your lecturers tried to actively decolonise the ELT curriculum or pedagogy?
3. Does your lecturer articulate his/her own social and intellectual position, from which he/she speaks when lecturing?
   3.1 How does the curriculum and pedagogical practice enable such spaces of debate and change?
4. Does the ELT curriculum reflect its location in Africa and the global South? Elaborate.
5. To what extent does it draw on subjugated histories, voices, cultures and languages?
6. How does the ELT curriculum level the playing fields by requiring traditional/white students to acquire the intellectual and cultural resources to function effectively in a plural society?
7. Does the ELT build a learning community in your classroom where students learn actively from each other and draw on their own knowledge sources?
8. What are your views of radical and critical education? Offer an explanation of each concept, and state how you relate to it.
9. As a follow-up to the previous interview, explain what you meant by language proficiency of children at school.
10. You have mentioned several aspects relating to the importance of student positionality. Elaborate on these.

APPENDIX 9: COVID-19 PROTOCOL

Department of Language Education

Faculty of Education

University of the Western Cape

Bellville

Title of the research project

A decolonial perspective on English language teacher education

RE: GUIDELINES FOR RESEARCH STUDY:DATA COLLECTION DURING COVID-19 NATIONAL LOCKDOWN PERIOD

CURRENT SITUATION

On Monday 23 March 2020, President Ramaphosa announced that South Africa would be in national lockdown from 23h59 on Thursday 26 March 2020, in an attempt to contain the spread of COVID-19. It was envisaged that this lockdown would last 21 days (ceasing at 24h00 on Thursday 16 April 2020).

However, the situation has not changed much since 2020; the President announced an extension of a further advanced Level 3 lockdown on Thursday 11 January 2021. As many South African higher education institutions remain under strict lockdown conditions, Level 3 lockdown students and academics are urged not to travel to campuses for face-to-face teaching and learning. This is to avoid large crowds and respect the national protocol of no gatherings during the second wave of the COVID-19 pandemic.
In response to the COVID-19 pandemic, the research for postgraduate studies (PhD data collection) for this study has suggested the following protocols and recommendations:

1. **Interviewing research participants**

   Interviews assist as part of data collection tools in this study.

   I recommend the following best practice for conducting online interviews instead of face-to-face interviews due to the COVID-19 pandemic. The online platforms that might be used for this study will include the following: MS Teams, Google meetings

and Zoom. Participants will be provided with the link to join these meetings a few days prior to the actual meeting. If participants have questions about any of these online platforms, please contact the researcher at 065 5146997.

The following measures have been taken into consideration:

(a) Internet access for participants (students)

- The researcher will be liable for the data used by the students during the interviews. This means that the researcher will provide the students with 2GB of data for the students who are taking part in the study.

(b) Preparation

- The researcher will share the online platform they are planning to use with the participants in advance.
- The researcher will ensure that each group of participants (lecturers and students) has the correct interview date and time.
- The researcher will request that participants choose a quiet room or space in order to avoid any form of background distraction.

(c) Expectations of participants and researcher

- The researcher will explain to the participants why the interviews are being conducted online rather than on campus.
- The researcher will notify the participants in advance that their interviews will be scheduled for an online meeting on a particular day and at a specific time.
- The researcher will allow participants to ask questions in advance regarding the interviews to avoid any difficulties the participants might have.

(d) Online tools testing

- The researcher will advise participants to check whether they have the appropriate platform/(s) to be used for that particular interview. Also, the researcher will remind participants to test whether the online platform is fully operational, *in the event of requiring an alternative platform*. This will determine whether everyone has the same compatible online platform.
- Participants will be given time to test their online platform before the actual interview.
- During this testing of online tools, the participants will be reminded that they need to turn off their camera/video as this is not required for the study.

(e) Participants health

- Even though this study will collect data using online tools, the researcher will have to consider that if the participants are not feeling well before conducting the interviews, they are allowed to reschedule the appointment.