

RESEARCH ARTICLE



Afrofuturistic Translanguaging: Pathways to Students' Well-Being in Disciplines

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Abstract: This study highlights the drawbacks of monolingual instruction in university disciplines and its adverse effects on students' knowledge acquisition, mental, emotional, and academic well-being. Incorporating Afrofuturism, the research positions translanguaging as an innovative component to explore the advantages of employing multilingual strategies. The goal is to mitigate limitations posed by monolingual approaches and contribute to safeguarding students' comprehensive well-being in academic contexts. Methodologically, this study utilizes textual analysis with the researcher as a research instrument. It analyzes how multilingual teaching not only addresses limitations associated with monolingual instruction but also developmentally enhances African students' well-being. Innovative case studies on translanguaging practices are highlighted, offering multilayered insights into the dynamic interplay of languages and knowledge in disciplines. By introducing Afrofuturist-aligned translanguaging practices, the research illuminates innovative pathways that surpass monolingual limitations, demonstrating the advantages of embracing multilingualism in disciplines. This Afrofuturist-inspired method promotes an inclusive understanding of linguistic diversity, nurturing belonging and resilience among students. Recognizing the detrimental effects of monolingual instruction on holistic growth in Africa's universities, this study champions a transformative transition toward multilingualism.

Keywords: higher education, Afrofuturism, students, well-being, translanguaging

1. Introduction

Institutions of higher learning, as incubators of Afrofuturistic thought and innovation, play a pivotal role not only in imparting disciplinary knowledge but also in shaping the well-being of novice scholars seeking knowledge and skills, both on the African continent and globally. For instance, the assertion by Holbert et al. [1] that Afrofuturism, a critical constructionist design, empowers the pan-African community to construct futures from past and present knowledge aligns with the role of higher education in enhancing the overall well-being of scholars pursuing advanced degrees and professional expertise within specific disciplines. Hence, in the context of this article, academic well-being refers to students' experiences of academic, social, and physical development in safe disciplinary spaces [2].

Embedded in the contemporary educational landscape in Africa, Afrofuturism emerges as a transformative force, reflecting an evolving demand for access to disciplinary knowledge. This surge, often attributed to the phenomenon of massification, wherein higher education institutions grapple with substantial increases in pupil enrolments, as noted by Mohamedbhai [3], underscores the connection between higher education, disciplinary knowledge, and the broader well-being of scholars. Afrofuturism, with its emphasis on creativity, innovation, and social justice, becomes a guiding higher education framework for envisioning and designing educational futures that align with the needs and

aspirations of African youth. Hence, the increased demand for higher education not only presents a challenge but also a crucial opportunity to reshape educational systems to better serve the futures envisioned by Afrofuturist principles.

The student protests that swept across Southern Africa, including the #FeesMustFall demonstrations, epitomize concerns of African youth regarding their capacities to design their futures and the affordability of higher education [4]. African students' protests echo Afrofuturist principles of social justice, challenging the status quo and advocating for a more equitable education system that articulate future visions for marginalized African communities. The enthusiastic expressions of student protesters, with their slogans proclaiming, "education is not a privilege" and "freedom includes education," align with Afrofuturist ideals of reclaiming indigenous peoples' agency and self-determination.

Young African people are not merely demanding access to higher education; they are envisioning a post-colonial Afrofuture where education is a transformative force, fostering individual and collective well-being. As such, the student protests in Africa serve as a formidable catalyst for reimagining the future of higher education, aligning with Afrofuturism's emphasis on creativity, innovation, and social justice. By challenging the limitations of current education systems, manifested partially in managerialist hierarchical cultures, students' protests pave the way for a more inclusive, relevant, and socially just future for all African youth.

The contemporary educational landscape in Africa faces a critical juncture, marked by the transformative lens of Afrofuturism, which is essential for evaluating the impact of massification and student unrest on mental stress and wellness

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among students. Advocating for education as a right, not a privilege, these protests emphasize the need to address the academic health of novice and senior African scholars. For example, in students' protests for accessible higher education, they are connecting the idea of shaping futures to safeguarding their overall well-being.

African students' protests for educational access equally bring to light conflicts between pre- and post-colonial education approaches, recognizing the indigenous knowledge methods of the Khoi, San, and Bantu-speaking people of Southern Africa [5]. The post-colonial education system, with its emphasis on Western knowledge and teaching methods, has had a profound impact on education around the world. However, this one-size-fits-all approach, including in academic literacy development, has also created disparities that affect African students' well-being. This article suggests that creatively combining translanguaging practices with Afrofuturist principles and methods is a promising solution to address these challenges, including resilient colonialism.

Translanguaging, when approached through an Afrofuturist prism, is an inclusive pedagogical method that recognizes the use of multiple languages in everyday life, from pre-colonial to present times. The translanguaging construct values students' multilingual repertoires and encourages them to use their full linguistic abilities in the classroom [6]. Translanguaging methodology aligns with Afrofuturist principles, which emphasize creativity, innovation, and the empowerment of marginalized communities. To illustrate, it is through multilingualism that ancient pre-colonial African communities evolved their knowledge systems. Therefore, by incorporating Afrofuturist principles into contemporary translanguaging practices, disciplinary scholars and academic literacy facilitators, like Africa's ancestors, can create learning environments that are more reflective of our knowledge systems, supportive, and affirming for students from diverse pan-African linguistic backgrounds. Afrofuturism, according to this article's stance, can lead to improved academic development, increased disciplinary engagement, and enhanced academic well-being.

Afrofuturist ideals, rooted in envisioning alternative futures and celebrating diverse African modes of cultural expressions, could amplify the benefits of translanguaging. By integrating Afrofuturist-inspired visions, translanguaging becomes a powerful tool not only bridging pre-colonial and Western-centric educational methods but also fostering resilience, creativity, and academic well-being among novice African scholars. Boyd Acuff [7] posits that Afrofuturist design practices serve as a powerful tools empowering African scholars to assert their agency, celebrate their cultural heritages, and foster a sense of unity among diverse pan-African communities. While their expertise may be emerging, novice scholars can embrace Afrofuturist principles as a learning strategy within disciplines.

The Afrofuturist pedagogical method can be especially beneficial in countries like Djibouti and South Africa, where youth unemployment rates stand at 80 and 64%, respectively [8]. Addressing these challenges requires an integrated approach that considers both linguistic and mental health aspects. Afrofuturism provides an indigenous problem-solving framework, by envisioning futures, through diverse genres and modes, where linguistic diversity becomes a source of empowerment and innovation in disciplines.

With Afrofuturist tenets, translanguaging takes on a new dimension as a facilitator of inclusive education and becomes even more important in providing students with the knowledge and skills they need to succeed in contemporary and future disciplines. This pedagogic aim is attainable through providing students with the

knowledge and skills they need to succeed in higher education. Accordingly, this study unearths the transformative potential of Afrofuturist-infused translanguaging practices in shaping a culturally relevant, futuristic, and holistic educational approach in African higher education, placing the mental and academic well-being of novice learners at the forefront.

2. Methodology

The methodology integrates a textual analysis approach, with the researcher serving as a research instrument, aligning with Afrofuturist principles of envisioning alternative futures [9]. Textual analysis qualitative research involves examining previously generated data, concepts, and theories to uncover underlying themes, patterns, and meanings through a systematic and in-depth analysis. Additionally, as part of its methodology, the author activated their agency as a research instrument.

Barrett [10] and Xu and Storr [11] emphasize the concept of the researcher as a research instrument, underscoring influences of the investigator's personal experiences and interactions with colleagues' insights in shaping study outcomes. In this context, the method of interpreting translanguaging theories, inspired by Afrofuturist principles, is used to explore the concept of academic well-being. By acknowledging this interplay on understanding multilingual identities, the researcher uses diverse data sources to consider potential benefits to student well-being by simultaneously promoting an inclusive educational environment.

Empirically, the article makes two references to case studies, presenting an analysis of translanguaging. Through the examination of these case studies, the researcher highlights how Afrofuturist principles are both enabled and constrained. By incorporating translanguaging principles and employing ChatGPT to identify patterns and themes, the study's methodology aims to extract a more comprehensive understanding of the data.

Within the methodology of the article, ethical considerations come to the forefront during the analysis of empirical and conceptual studies on translanguaging and Afrofuturism. In navigating this terrain, the researcher is positioned as a crucial research instrument, introducing a potential layer of subjectivity and bias. To mitigate the risk of bias, the study emphasizes transparency in the analytical process, explicitly acknowledging the influence of the researcher's subjectivity during the literature review. This dedication to transparency ensures a trustworthy record of interpretative claims, aligning with interpretive scrutiny and promoting an analysis that values intellectual subjectivity while considering established data viewpoints.

To address ethical concerns pertaining to privacy and confidentiality, the methodology implements anonymization techniques. This method aligns with the commitment to creating respectful spaces for researchers and study participants alike. By systematically anonymizing and excluding personally identifiable information from the analyzed texts, the study prioritizes the protection of study participants' privacy. This method not only upholds ethical standards but also reinforces the study's dedication to safeguarding scholars' overall well-being, demonstrating a commitment to the validity of the research process.

3. Literature Review

3.1. Well-being, disciplines, and multilingualism

Arguably, Africa boasts the world's most diverse linguistic landscape, with multilingual interactions interwoven into the

fabric of its peoples' lives. This ancient linguistic richness, stemming from pre-colonial times, not only contributes to the cultural tapestry of the continent but has always played a crucial role in fostering individual and communal well-being. The diverse languages and literacy practices in Africa provide a platform for effective communication, self-expression, and the preservation of cultural identities, positively safeguarding the overall well-being of its inhabitants. Therefore, drawing on indigenous, ancestral languages, and literacies fulfills the Afrofuturist principle of integrating the past with the present and future.

Lodhi [12] notes that of the estimated 6200 languages and dialects in the world, 2582 languages and 1382 dialects are found in Africa. This linguistic richness is mirrored in the vastness of the African continent, which dwarfs the continental United States by a factor of three. Given this linguistic diversity, it is worth questioning whether institutions of higher learning in Africa are fully harnessing the futuristic and transformative power of African epistemologies, which are embedded in the continent's diverse tongues. This analysis contends that multilingualism is an indispensable tool for safeguarding the well-being of African scholars as they navigate the intricacies of multiple disciplines in African universities and prepare new futures.

The centrality of connecting to ancestral knowledge as a fundamental principle of Afrofuturism cannot be overstated. By linguistically bridging this connection, students' academic well-being can be enriched in ways that are uniquely rooted in the African experience. This approach aligns with the Afrofuturist vision of a future that honors and celebrates the continent's rich linguistic heritage while simultaneously embracing innovation and progress.

Multilingual practices in higher education, rooted in Afrofuturist principles, manifest in various ways. Students utilize their mother tongues not only for personal expression but also individually and collaboratively engage in courses' learning activities by drawing inspiration from their linguistic diversity as knowledge bases [13].

Outside of lectures, students have more time and flexibility to express themselves using their multilingual skills, reflecting Afrofuturist precepts of celebrating diverse cultural expressions. Furthermore, opportunities for the integration of multiple languages emerge within lecture contexts through brief dialogues, aligning with Afrofuturist visions that embrace a dynamic and fluid use of indigenous languages.

In theory, as per Canagarajah [14], multilingual interactions occur due to a broad range of strategies students employ to uphold their linguistic identities. In so doing, scholars collaboratively develop discipline-specific norms and hybrid [linguistic] codes,

despite monolingual disciplinary cultures [14]. In essence, indigenous language-speaking African scholars frequently engage in multilingual discourses through cognitive or interactive methods. This linguistic aspect of African scholars' learning styles is significant for the Afrofuturist goal of re-visualizing futures that draw on ancient, pre-colonial ancestral knowledge.

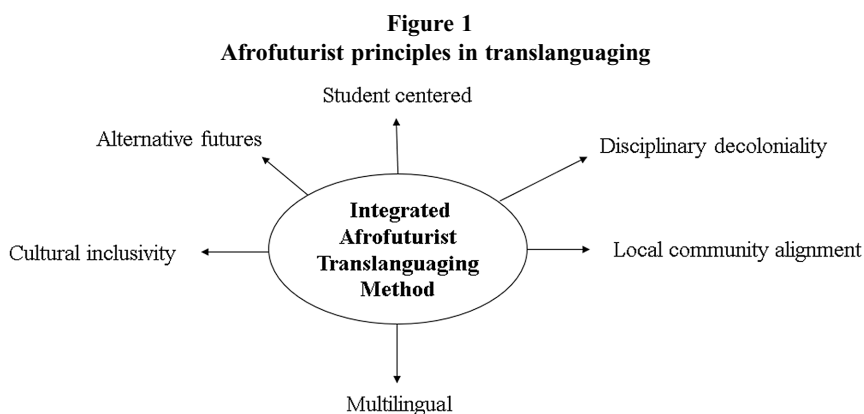
In the context of Afrofuturist paradigms, the current range of theories that promote multilingual pedagogy, when implemented independently, does not adequately integrate the multilingual identities of African students with their academic performance and mental well-being. Recognizing this concern for disciplinary education, Afrofuturist principles guide the development of a multilayered pedagogy. Echoing Osterman's [15] definition of well-being as the activation of scholars' multiple languages, translanguaging, within an Afrofuturist framework, emerges as a powerful tool for visualizing disciplinary education.

Osterman [15] reasons that novice members of disciplines have a need to experience relatedness. In this context, relatedness is novice scholars' need to experience a sense of belonging, connection, and community within the context of their discipline and fields of study. It is the fulfillment of this need for relatedness that contributes to the psychological development, motivation, and overall well-being of novice members as they engage with their discipline.

Consequently, teachers and students, drawing inspiration from Osterman's [15] theory of relatedness, can fortify academic resilience that is indispensable for success at universities by utilizing their multilingual gifts and talents [16]. In this interactive educational ecology, Afrofuturism not only acknowledges but actively embraces the transformative power of ancestral and linguistic diversity across various disciplines.

The current analysis aims to establish and define a new conceptual framework that connects research on translanguaging and student well-being within an Afrofuturist paradigm. As such, the dialogue introduces the Integrated Afrofuturist Translanguaging Method (IATM), which guides teachers and multilingual scholars in employing multiple languages to foster academic well-being.

The student-centered IATM draws inspiration from Afrofuturist principles of envisioning alternative futures, fostering cultural expressions, and embracing linguistic diversity. This method involves using multiple languages in the lecture hall, with peers, and through independent means (see Figure 1), seeking to actively integrate Afrofuturist principles into multilingual learning environments. Additionally, the IATM, articulated to aid instructors in designing culturally empowering and inclusive strategies for protecting scholars' disciplinary well-being, incorporates Osterman's [15] theory of relatedness. This approach



allows teachers and students to fortify disciplinary community's resilience, which is indispensable for individual scholars' success at universities, by activating their multilingual gifts and talents [16].

3.2. Contexts of Africa's linguistic mediums of instruction

Advocates of monolingualism, especially in South Africa, often oppose the application of multilingual methods in disciplines, presenting a stark conflict with Afrofuturist principles that celebrate linguistic diversity and cultural expressions. However, monolingual instruments, such as ICELDA TALL tests in South Africa, which are purported to measure academic literacies in English and Afrikaans, actually discriminate against multilingual African scholars by excluding their indigenous languages and, in turn, indigenous ancestral knowledge systems.

Leibowitz [17], for example, asserts that English literacy tests and various institutional, faculty, and government regulations favoring English were initially devised as an indirect yet effective way to enforce discrimination based on race, creed, and color. When literacy tests emerged in the United States, they were applied to constrain the implementation of laws aimed at desegregating campuses.

Similarly, owing to sustained discrimination through ICELDA TALL tests, specific former Afrikaans universities in South Africa employ this tool that segregates predominantly Black students into generic, disciplinarily sterile, monolingual academic literacy modules. Meanwhile, the majority of their lighter-skinned counterparts, Afrikaans and English first-language speakers, advance directly into specific disciplines. In response to sustained discrimination perpetuated by TALL tests against black, multilingual, indigenous, and novice scholars, this study advocates for Afrofuturist principles to liberate African scholars from unjust, epistemically marginalizing assessments that suppress ancestral knowledge.

Educational systems throughout the wider African continent struggle with the dominance of language practices and policies rooted in colonialism and apartheid. This struggle embodies Afrofuturist concerns that revolve around envisioning alternative, liberated futures and embracing indigenous cultural expressions. Despite the undeniable influence and significance of African knowledge systems and languages, university curricula in regions affected by European slavery and colonialism, including South Africa, continue to be dominated by Global North tongues. This linguistic dominance, resilient coloniality, and apartheid serve as stark reminders of the persistent marginalization of African epistemologies within disciplines, academic literacy modules, and the need for Afrofuturistic paradigms.

Reflecting wa Thiong'o's [18] claim, it is evident that the ongoing imposition of Global North languages in Africa, even by certain black academics, sustains a neo-colonial linguistic order. This order hinders the expression of Africans' cultural and linguistic abilities, presenting a substantial challenge to Afrofuturist precepts within disciplinary spaces. Persistent linguistic imperialism raises serious concerns about the academic well-being of African students, as it reinforces a system that not only undermines their cultural identities but also hinders the development of inclusive disciplinary environments, a drastic contrast to Afrofuturist aspirations for equitable and transformative futures.

Afrofuturism, in contrast to neo-coloniality and apartheid-era fallacies, as displayed in ICELDA TALL literacy tests, enables visions and the designing of futures where ancestral knowledge systems are valued and integrated into contemporary academic disciplines, fostering a sense of belonging to communities and

empowering African students to thrive intellectually. Inversely, ICELDA TALL tests inflict violence against novice African scholars by preventing multilingual expression, indigenous literacies, and knowledge systems. ICELDA TALL tests perpetuate linguistic imperialism and hinder the potential for assessments to reflect students' aspirations for a liberated African Renaissance. This is exacerbated by the prevalence of restrictive multiple-choice questions that stifle students' creativity and innovation, leading to a manifestation of violence within the assessment process.

The persistent dominance of Global North languages in African higher education institutions, exemplified by the exclusive use of Portuguese in Angolan schools and French in the Democratic Republic of Congo's secondary education, underlines the pervasiveness of linguistic apartheid. This unwarranted privileging of colonial languages, including English and Afrikaans, directly contradicts Afrofuturism's call for alternative futures rooted in Africa's ancestral knowledge systems, multilingual identities, and disciplinary aspirations. So, Afrofuturism urges a departure from colonial, apartheid linguistic segregation and advocates for integrated cultural expressions that empower multilingual African students to thrive disciplinarily.

In line with Afrofuturist precepts, embracing linguistic diversity challenges the colonial and apartheid status quo by valuing African scholars' multilingual identities as assets. This shift in fundamental assumptions underscores the difficulties encountered by African linguists in the process of decolonizing academic literacies and freeing minds from colonial pedagogical traditions and testing systems. While the monolingual situation raises concerns about multilingual students' well-being, Afrofuturism offers a transformative vision that challenges linguistic imperialism. Afrofuturist principles promote future educational experiences that celebrate African knowledge systems and indigenous literacies, fostering well-being through translanguaging.

3.3. Translanguaging as an innovative guardian of students' well-being

Framed within Afrofuturist principles, the innovative teaching approach of translanguaging pedagogy recognizes and utilizes students' multilingual abilities [19]. Rooted in a sociolinguistic perspective, translanguaging fosters dynamic language use across diverse disciplines, cultivating an interactive and energetic learning environment. In this regard, translanguaging stands apart from monolingual course modules that segregate scholars based on either colonial languages or monolingual constructs of indigenous communication [19].

In translanguaging classrooms, learners deliberately integrate their multilingual resources to comprehend and express disciplinary concerns, theories, and ideas. In line with this, translanguaging pedagogies not only promote critical understanding of disciplines' content through multilingual pathways but also illuminate the significance of linguistic flexibility in line with Afrofuturist principles. After all, Africa's pre-colonial ancestral discourses and social organization relied on trans- and multilingual methods. This pedagogic paradigm guards African students' well-being in Eurocentric faculty cultures and fosters a sense of belonging within academic communities.

By embracing students' multilingualism, disciplinary content, and the cultivation of a sense of belonging and communal resilience, translanguaging pedagogy aligns with Afrofuturist principles. In the Afrofuturist paradigm, writers, artists, and educators intentionally connect their crafts to the geographical locations of the pan-African community. In this manner,

Afrofuturist principles facilitate a global perspective through education, challenging the political and monolingual borders maintained by colonialism and apartheid thinking [20].

The acknowledgment and celebration of African linguistic diversity align with translanguaging's core tenets, drawing from Afrofuturism's emphasis on innovating alternative futures. Translanguaging serves as a contemporary tool that propels students into new, interconnected pan-African worlds, facilitating linguistic flexibility, disciplinary understanding, and nurturing novice African scholars' sense of belonging within disciplinary spaces. This integration of Afrofuturist principles into academic literacies and disciplinary knowledge development is essential for overcoming linguistic borders rooted in colonial traditions that are detrimental to pathways toward African scholars' well-being.

4. Results

In this section, the researcher explores the connections between Afrofuturist principles and translanguaging teaching methods. The researcher acts as a data collection tool, examining two translanguaging case studies to highlight how Afrofuturist principles actualize in teaching practices. The analysis incorporates recent insights from both Afrofuturist theorists and translanguaging practitioners to establish context, methodology, findings, and connections between case studies and Afrofuturist principles.

4.1. Case 1

The first case where Afrofuturist principles emerge in a translanguaging project stems from an article titled, "Translanguaging: A tool to decolonise students' experiences of learning to write for academic purposes in the South African university context" [21]. The study's context is a technical university in a township in South Africa that was originally set aside for black South Africans who speak isiZulu by the nation's former apartheid administration. The particular disciplinary context within which the researchers operated was a first-year communication module.

In Case 1, the researchers aimed to investigate how students employed genre conventions and discourse markers of the traditional academic essay when writing in isiZulu or a blend of isiZulu and English. Ngcobo et al. [21] sought to explore the prevalence and organic nature of translanguaging practices among bi-/multilingual individuals. They also aimed to understand students' responses to the chance to use translanguaging for assessments and their experiences, whether employing or abstaining from translanguaging based on their preferences.

The findings of the project reveal varied responses to the translanguaging initiative, encompassing diverse emotional reactions. For instance, many participants conveyed positive sentiments, expressing happiness and surprise at the prospect of using either language for assessment. However, a subset of participants, akin to those with positive reactions, also reported experiencing surprise, leading to confusion and distraction during the evaluation process. This implies that while some embraced the opportunity to interact with their preferred language, others found the unforeseen linguistic flexibility to be challenging, potentially affecting their focus and overall well-being during translanguaging.

The implications of Case 1's findings for decolonization are significant. The positive responses underscore the effectiveness of translanguaging as a teaching approach, fostering linguistic diversity and challenging hierarchical language norms. Students' positive reactions to translanguaging opportunities resonate with Afrofuturist principles of cultural inclusivity and liberation

through ancestral languages. By embracing linguistic diversity, these results represent a transformative stride toward reshaping disciplinary environments in a decolonial and Afrofuturist manner, thereby prioritizing students' well-being, resilience, and communal connections with each other.

Yet, challenges arise as novice scholars struggle to fully comprehend institutional language policies, in-class linguistic freedom, thereby exposing gaps that Afrofuturist academic literacy facilitators can address through advocacy for comprehensive policies and translanguaging pedagogies. In summary, the innovative impact of translanguaging in Case 1 indicates potential for reshaping futuristic educational landscapes. Afrofuturist literacies developers may draw inspiration, envisioning futures where linguistic diversity through translanguaging is embedded in study guides, teaching, learning, and assessment practices, decolonizing power structures in disciplines.

4.2. Case 2

The second case study is based on a text called "Translanguaging as a Vehicle for Epistemic Access: Cases for Reading Comprehension and Multilingual Interactions" [22]. In this investigation, conducted in the rural Limpopo region of Southern Africa, the researcher aimed to determine the effects of translanguaging techniques on providing epistemic access through reading comprehension in primary schools and the role of translanguaging techniques in the teaching of African languages to speakers of other African languages in South Africa. The case employs methods within a framework of fluidity, aligning with the current shift toward viewing languages as fluid, yet complex systems of communication.

The data acquisition methods transpired in a 1-year course for non-mother tongue speakers of Sotho languages and a three-phased experimental procedure for primary school learners. The 1-year course included instruction in receptive skills (listening and reading) and productive skills (speaking and writing). The three-phased experimental procedure included a pre-test, treatment, and post-test. The treatment phase involved the use of translanguaging techniques to facilitate reading development in home language (Sepedi) and additional language (English).

The Sepedi component of Case 2 yielded positive participant responses, aligning with Afrofuturist principles that emphasize the transformative potential of technology and the exploration of alternative realities to reimagine pan-African futures. The case highlights the efficacy of translanguaging in fostering a sense of ownership of knowledge, academic texts, and confidence among learners, fostering their understanding of the target language through multilingual pathways. By drawing on their existing linguistic repertoires, learners in Case 2 were empowered to navigate and engage with the complexities of the Sepedi language, echoing Afrofuturist calls for the reclamation and celebration of marginalized voices, literacies, and languages in disciplinary systems. Furthermore, Case 2 illuminates the vitality of creating inclusive and developmental disciplinary environments that value and promote multilingualism, resonating with Afrofuturist ideals of cultural diversity and interconnected pan-African communities.

In Case 2, the manifestation of Afrofuturist pedagogic design is evident through the integration of indigenous languages into contemporary disciplines. This transformative approach aligns with Afrofuturism's emphasis on celebrating linguistic diversity and envisages alternative, post-colonial futures where monolingual borders within faculties become obsolete phenomena.

Utilizing students' linguistic repertoires in in-class activities serves as a conduit for cultural affirmation and knowledge integration, contributing to disciplinary well-being. This pedagogical approach empowers students to navigate new, interconnected African worlds where ancestral languages coalesce with present-day disciplines. The interplay between indigenous African languages and disciplinary knowledge aligns with Afrofuturism's principles, fostering creativity, innovation, and a discernible sense of belonging within academic spaces.

5. Discussion

This study explores the drawbacks of relying solely on monolingual instruction in university disciplines and stresses potential adverse effects on the well-being of multilingual African students. While advocates for monolingual practices and tests argue for uniformity, the study contends that such approaches may unintentionally suppress linguistic diversity, impeding students from excelling in languages beyond the official medium and thereby harming their academic well-being. By incorporating Afrofuturism, the research re-introduces translanguaging to explore the advantages of multilingual strategies, challenging the notion that a single language is the most effective instructional medium. The aim is not to entirely dismiss the counterargument of monolingual practice but to demonstrate that embracing translanguaging can overcome constraints, significantly contributing to the holistic well-being of students in disciplines, particularly those from African backgrounds.

The IATM, presented in this analysis, offers promise for African and global scholars seeking to transform their pedagogies in ways that critically prioritize academic well-being and safeguard students' indigenous identities and languages. While proponents of monolingual practices may prioritize standards inherited from colonial and apartheid applied linguists, the IATM challenges their perspectives by demonstrating the richness that multilingual strategies can offer disciplines. The method holds that a singular language as the exclusive medium of instruction may limit the depth of cultural and linguistic engagement in disciplines. In essence, the IATM not only recognizes the counterargument of monolingual practice but refutes it by asserting that translanguaging contributes to a more inclusive, culturally responsive, effective pedagogic methodology that is capable of protecting African students' well-being.

- Cultural Inclusivity and Liberation
- Decolonization of Language Norms
- Envisioning Future Educational Landscapes
- Empowerment and Confidence of Students
- Inclusive Disciplinary Environments
- Alternative, Post-Colonial Futures

When integrated, the aforementioned Afrofuturist principles empower senior disciplinary members to centralize the pre-university knowledge systems, languages, and communal aspirations of novice African scholars within academic spaces. This methodology diverges from the ethnocentric ICELDA TALL method, which only allows Afrikaans and English first-language speakers to demonstrate their linguistic talents. Afrofuturist principles, as illuminated in Cases 1 and 2, reflect cultural inclusivity and liberation, stressing the importance of novice African scholars' well-being. Therefore, advocating for multilingual practices in classrooms not only facilitates students' acquisition of disciplinary knowledge but also safeguards their well-being, challenging, and transforming

universities' institutional cultures, fostering an environment that embraces and respects African cosmologies.

Certain educational, social, and political groups in both the Global North and South, represented by figures such as politician Ron DeSantis in the United States and Helen Zille in Southern Africa, may champion Eurocentric principles supporting monolingual pedagogies. They also express disdain toward decoloniality or indigenous interpretations of "wokeness," a discourse present in former Afrikaans-dominant universities in South Africa. However, these viewpoints offer an ethnocentric and limited perspective, raising concerns about the inclusivity and diversity of educational practices such as ICELDA TALL tests.

In contrast to anti-woke, monolingual, and neo-apartheid pedagogic strategies, Afrofuturism enables visions of alternative social futures where African people, cultures, languages, and natural resources are awakened for the benefit and survival of the pan-African community, particularly within universities' disciplines. By advocating for the integration of indigenous African languages and pan-African cultures, Afrofuturism challenges the notion that linguistic uniformity and Eurocentrism are the sole paths to effective disciplinary communication.

Afrofuturist academic literacy facilitators hold that embracing linguistic diversity fosters a richer, more multi-layered, and indigenous understanding of disciplines. In this way, Afrofuturist principles not only challenge the narrow perspective of monolingual literacy testers, such as ICELDA TALL test administrators, but also offer a transformative vision for the future that celebrates and preserves linguistic and cultural diversity through multilingual testing of literacies. This, in turn, contributes to safeguarding African students' well-being in disciplines from the potential harm inflicted by Eurocentric monolingualism.

Implementing the Integrated Afrofuturist Translanguaging Model (IATM) in institutions of higher learning presents both hurdles, pitfalls, and challenges, and opportunities for transformation. For example, resilient coloniality persists in academic literacy units and institutional cultures, manifested through deeply ingrained monolingual practices that uphold historical power imbalances among staff and students in faculties. Moreover, hierarchical faculty administration perpetuates colonial governance structures, making it challenging to introduce, formalize innovative translanguaging pedagogical models.

Afrofuturist perspectives may face resistance due to ideological silencing among staff in academic literacy units, where coercive strategies are preferred over scholarly argumentation, hindering the transformative potential of the method. Additionally, the exclusion of local, multilingual communities in key curriculum design and testing strategies reflects a disconnect between academic institutions and the lived experiences of those Africans they should serve. Overcoming these challenges requires a concerted effort to dismantle entrenched colonial frameworks in the management of academic literacy units, fostering more inclusive and educational environment that safeguards students' well-being through translanguaging, multilingualism, and polylingual tests.

6. Conclusion

In conclusion, the researcher proposes an innovative framework, the IATM, that combines Afrofuturism principles with multi- and translanguaging strategies. The analysis concludes that the implementation of Afrofuturist translanguaging should prioritize three key principles: empowerment and confidence of students, inclusive disciplinary environments, and the envisioning of alternative, post-colonial futures. To tackle the challenges

linked with this transformative pedagogical model, it is crucial to prioritize empowering and building students' confidence. This involves offering opportunities for multilingual expression and embracing translanguaging practices. This pedagogy fosters students' ownership of knowledge and enhances their confidence in navigating diverse disciplinary landscapes.

Faculty are encouraged to acknowledge the transformative impact of students' multilingual identities and languages in assessment methods on their advancement in degrees. Moreover, there is a need for continuous scrutiny of administrators and ideologies that uphold discriminatory literacy tests like the ICELDA TALL instruments. Alternatively, by fostering collaboration between disciplinary instructors and literacy facilitators, it becomes possible to develop inclusive academic literacy tests. These tests prioritize multilingualism, alternative futures, and disciplinary knowledge over the limited perspectives of monolingual testers.

Lastly, the principle of envisioning alternative, post-colonial, and Afrofuturistic futures can guide new, innovate teaching and learning practices, research, and collaborations associated with translanguaging. The Afrofuturist principle encourages research that explores the transformative potential of multilingualism in reshaping disciplinary landscapes toward more emancipated and ancestrally rooted futures. However, black careerists in South African academic literacy departments may align with colonial and apartheid ideologies to advance professionally within faculties, at the expense of novice African scholars' academic development.

To counter the influence of black careerists in academic literacy and disciplinary knowledge development, local community members, activists, government agencies, non-profit organizations, and academic literacy instructors play crucial roles as agents in dismantling colonial, monolingual legacies and tests that constrain students' integration into disciplines. Their collective efforts can foster a more equitable higher education and societal order.

Stressing the gift of multilingualism that exposes African scholars' talents and intellectuality, infusing Afrofuturist principles into disciplinary practices stands as a shield against monolingual violence, whether in European or African languages. This method not only challenges colonial narratives but also promotes linguistic diversity and advocates for inclusive policies in higher education. By adopting this collaborative approach, key stakeholders can critically transform pedagogy and bolster academic well-being, resilience, and tackle challenges posed by hierarchical and inequitable on-campus structures, including those benefitting black careerists.

Integrating Afrofuturist tenets into disciplines can contribute to creating dynamic universities valuing Africa's ancestral, pre-colonial knowledge systems, languages, and Afrocentricity. Moreover, Afrofuturism is capable of generating senses of community within academia, enhancing the well-being of both students and faculty. Ultimately, this methodology holds the potential to lead to a more equitable and inclusive societal order, with a special focus on improving the well-being of individuals within academic communities.

Ethical Statement

This study does not contain any studies with human or animal subjects performed by any of the authors.

Conflicts of Interest

The author declares that he has no conflicts of interest to this work.

Data Availability Statement

Data sharing is not applicable to this article as no new data were created or analyzed in this study.

Author Contribution Statement

Oscar Eybers: Conceptualization, Methodology, Validation, Investigation, Data Curation, Writing – original draft, Writing – review & editing, Visualization, Supervision, Project administration.

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