CHANCE FRAMEWORK PRINCIPLES IN PRACTICE

Introduction and orientation

In developing the CHANCE framework (**C**ulturally responsive **H**umanising **A**pproaches situated in **N**arrative **C**entered **E**ducation), the author consulted numerous scholarly sources. Attempting to create an integrated resource that is not merely a compiled list of academic references resulted in a collaborative engagement with generative artificial intelligence (GAI). Subsequently, this resource emerged through the author's writing process, with some editorial support from Claude to help synthesise and present an integrated overview of the relevant publications. You are encouraged to explore these recommended readings to deepen your understanding of humanising pedagogy, narrative-based learning, and culturally responsive teaching. Consider this just your starting point—there's much more to discover as you explore these teaching methodologies in greater depth in your own academic journey.

Overview of Humanising Pedagogy

Foundations in Freirean thought

Paulo Freire's work serves as the cornerstone for humanising pedagogy. Firdaus and Gontor (2017) explain how Freire's approach rejects the "banking" model of education, where teachers simply deposit knowledge into passive students. Instead, Freire envisions

education as a liberatory practice, one that honors the full humanity of learners. Mayo (2005) extends this analysis, examining how Freire's later work continues to offer radical possibilities even within our neoliberal educational landscape, emphasising solidarity, dialogue, and hope.

The transformative potential of Freire's ideas becomes particularly evident in Chen's (2016) exploration of a "pedagogy of suffering," which acknowledges pain as part of the human experience while creating space for growth and resilience. Shih (2018) further unpacks Freire's dialogic approach, highlighting how genuine dialogue between teachers and students creates conditions for authentic learning and mutual humanisation.

Contemporary developments and applications

Salazar (2013) provides a comprehensive framework for understanding humanising pedagogy as a journey toward liberation. This journey involves recognising students' full humanity, challenging dehumanising educational practices, and centering students' cultural and linguistic resources. Building on this foundation, Kajee (2019) emphasises the importance of letting teachers speak and share their experiences in developing humanising approaches. Her subsequent work (Kajee, 2021) delves into teacher narratives to understand both humanising and dehumanising pedagogical practices.

The application of humanising pedagogy in specific contexts has been explored by several researchers. For example, Kajee's other work (2019) examines how humanising pedagogies can give voice to migrant learners, while Gille and Niens (2014) investigate dialogic pedagogy in post-conflict peacebuilding. Mino (2020) presents three case studies from sub-Saharan Africa that demonstrate successful humanising approaches in higher education settings. The work of Keet and colleagues (2009) is also of relevance to those learning in displaced contexts. The authors argue that education in such contexts must move beyond traditional deficit models and instead foster reconciliation through shared vulnerability, critical self-reflection, and the disruption of entrenched power dynamics.

Reflexivity and transformation

A critical aspect of humanising pedagogy is ongoing reflexivity among educators. Zinn et al. (2016) emphasise how reflective practice allows teachers to transform their understanding of humanising pedagogy, moving beyond theoretical concepts to embodied practice. This theme of transformation continues in recent work by Kelland et al. (2024), who advocate for a "pedagogy of being" in South African tertiary education that creates truly humanising learning environments.

The road ahead

The most recent scholarship points to exciting new directions. Rodríguez and Fortunato (2025) explore how Freire's ideas continue to inspire teacher education in the 21st century, offering fresh perspectives on rediscovering humanisation in contemporary educational contexts. Meanwhile, Mapaling and Hoelson's (2022) ten-year literature review provides a comprehensive overview of how humanising pedagogy has evolved within higher education, highlighting both achievements and areas requiring further development.

Humanising pedagogy is not simply a teaching method but a continuous journey toward recognising and nurturing the full humanity of all learners. It demands that we remain critically reflective, culturally responsive, and deeply committed to education as a practice of freedom.

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Narrative-Based (narrative-centered) Learning

Narrative-based learning: Stories as pedagogical tools

Narrative approaches to education leverage the power of storytelling as a fundamental human meaning-making process. Jaramillo, Scott, and Johnson (2019) demonstrate how narrative-based practices can cultivate humanising relationships between educators and students who are refugees, creating spaces for mutual understanding and healing.

The potency of narrative in African educational contexts is explored by Stephens (2014), who reconceptualises the role of the narrative in education and development across the continent. Claybrook (2023) deepens this analysis by examining how African proverbs, riddles, and narratives function as pedagogical tools that embody and transmit African deep thought.

Recent research by Sopekan and Manuel (2024) provides empirical evidence for the effectiveness of narrative-based teaching methods in developing critical thinking skills among pupils in Lagos State, Nigeria. This finding underscores the cognitive benefits of narrative approaches beyond their cultural and affective dimensions.

Digital storytelling and cultural preservation

The literature also explores how traditional narrative approaches intersect with digital technologies. Ivala, Gachago, Condy, and Chigona (2013) document how digital storytelling enhances student engagement with their studies, creating multimodal

learning experiences that honor students' lived experiences while developing digital literacies.

Complementing this digital turn, Ntwalana and Matiso (2024) emphasise the importance of preserving human culture in schools through oral storytelling, drawing on perspectives from teachers in Eastern Cape, South Africa. Their work highlights how narrative approaches can serve as vehicles for cultural preservation and intergenerational knowledge transmission.

As educational systems worldwide grapple with increasing linguistic and cultural diversity, these approaches offer promising pathways toward more inclusive, engaging, and effective learning environments. The continued development of these pedagogies, particularly their application in diverse contexts and their integration with emerging technologies, represents an exciting frontier in educational research and practice.

Translanguaging: Theoretical foundations and pedagogical applications

We do not expand on translanguaging as a method of narrative-based learning in the course, but it is a worthwhile consideration to acknowledge and promote home language learning in diverse contexts. Translanguaging has emerged as a powerful pedagogical approach that recognises and leverages students' full linguistic repertoires. Cummins (2019) conceptualises translanguaging as a dialogic pedagogy that bridges theory and practice, creating spaces where students' home languages become legitimate resources for learning. This theoretical foundation is extended by Wei and Lin (2019), who examine how translanguaging classroom discourse pushes limits and breaks boundaries of conventional language education.

The practical benefits of translanguaging are comprehensively outlined by Seals (2021), who highlights how these practices enhance student engagement, deepen conceptual understanding, and affirm linguistic identities. However, implementation is not without challenges. Vaish (2019) identifies specific obstacles in implementing translanguaging pedagogy with low-achieving students, offering valuable insights for practitioners navigating similar contexts.

Translanguaging in African contexts: Ubuntu and beyond

The literature reveals particularly rich applications of translanguaging in African educational settings. Makalela's work (2016, 2018) introduces the powerful concept of "ubuntu translanguaging," which frames multilingual practices within African philosophical traditions that emphasise interconnectedness and communal harmony. This approach is further explored by Lauwo (2021), who critically reviews sociocultural perspectives on literacies and translanguaging in Africa.

Practical implementations are documented by Mwaniki (2016), whose autoethnographic snapshots from Kenya and South Africa illustrate how translanguaging functions as a classroom language management strategy in multilingual contexts. Guzula, McKinney, and Tyler (2016) extend this discussion by examining how translanguaging legitimises multimodal practices in "third spaces" that bridge home and school knowledge systems.

The social justice dimensions of translanguaging are powerfully articulated by Hurst and Msakha (2017), who position translanguaging as a socially just pedagogy that challenges linguistic hierarchies and promotes educational equity.

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The Evolution and Implementation of Culturally Responsive Pedagogy

Foundations and evolution

The foundations of culturally responsive pedagogy were articulated by Gay (2002), who outlined essential components for preparing educators to teach in ways that acknowledge and harness students' cultural backgrounds as assets rather than deficits. Gay's work emphasised that culturally responsive teaching isn't merely a set of strategies but rather a comprehensive approach that requires deep self-reflection and cultural competence.

This foundational work has been significantly expanded over time. Sleeter (2011) proposed a comprehensive agenda to strengthen culturally responsive pedagogy, highlighting the need to situate culture within structural analyses of inequities and to recruit teachers from diverse backgrounds. More recently, Ladson-Billings (2021), reflecting on three decades of culturally relevant, responsive, and sustaining pedagogy, examines the evolution of these approaches and contemplates their future trajectories in an increasingly complex educational landscape.

Theoretical frameworks and systematic overviews

The theoretical underpinnings of CRP have been systematically analysed by Caingcoy (2023), who provides a comprehensive overview that maps the key dimensions, principles, and applications of culturally responsive pedagogy across various educational contexts. This systematic approach helps clarify the conceptual boundaries of CRP while highlighting its versatility as an educational framework.

The question of whether good teaching is inherently culturally responsive is thoughtfully examined by Tanase (2020), who argues that effective pedagogy must necessarily acknowledge and respond to students' cultural backgrounds, challenging the notion that "good teaching" can exist in a culturally neutral space.

Teacher education and professional development

A significant portion of the literature focuses on preparing educators to implement culturally responsive approaches. Campbell (2018) offers a personal narrative of "switching colours" to become a culturally responsive teacher educator, highlighting the transformative journey required for authentic engagement with diverse pedagogical approaches. This theme of teacher preparation is further developed by Carter Andrews (2021), who presents a framework for designing teacher preparation programs that foster pedagogical relevance, responsiveness, and sustenance. Similarly, Iwuanyamwu (2023) examines specific strategies for preparing teachers for culturally responsive education, emphasising the need for sustained professional development and institutional support.

The most recent contribution to this discourse comes from Ghaemi and Boroushaki (2025), who propose a comprehensive framework for teacher preparation programs focused on culturally responsive teaching in diverse classrooms, incorporating the latest research and practical applications.

Context-specific applications

The literature reveals many examples of how culturally responsive pedagogy has been applied in specific contexts. Codrington (2014) calls for liberatory education for oppressed student groups, specifically focusing on culturally responsive science teaching as a means of advancing educational equity.

In the African context, Serpell and Simantende (2016) explore contextual responsiveness as an enduring challenge for educational assessment, highlighting the tensions between standardised assessment practices and culturally responsive approaches. Maluleka (2020) extends this discussion to higher education, advocating for humanising higher education through a culturally responsive curriculum that acknowledges and builds upon students' diverse cultural backgrounds.

Technology integration and innovation

Developments in digital technology have opened new avenues for implementing culturally responsive pedagogy. Chuang, Shih, and Cheng (2020) investigate teachers' perceptions of culturally responsive teaching in technology-supported learning environments, revealing both opportunities and challenges in this integration.

Eppard, Kavianni, Bowles, and Johnson (2021) introduce the concept of "EdTech culturation," proposing frameworks for integrating culturally relevant pedagogy into educational technology. This work recognises the need to ensure that technological innovations in education remain culturally responsive and equitable.

The most cutting-edge research in this area comes from Nyaaba, Zhai, and Faison (2024), who develop a conceptual framework for using generative AI in culturally responsive science assessment. Their work demonstrates how emerging technologies can be harnessed to advance culturally responsive educational practices while also raising important questions about equity and access.

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Declaration The CHANCE framework's conceptualisation and components were formulated through a combination of generative AI tools (Claude, CoPilot, and Perplexity) alongside verification from credible academic references. For a deeper understanding of both the theoretical foundations and practical applications of these key principles, please review this introduction alongside the "*CHANCE Framework*" document.

Attribution