



Students' utilization of their indigenous languages as resources that bolster dialogical participation during their learning

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Abstract

The exclusive use of English as a Medium of Instruction (MoI) in South African higher education sometimes creates barriers to students' access to knowledge, knowledge sharing and knowledge construction; more especially to students who use English as a second language. The objective of this conceptual paper is to argue that the use of the indigenous languages alongside English, has a potential to encourage students to dialogically participate in their learning using existing knowledge as their frame of reference. The body of literature that the authors have reviewed communicates the historical facts that the indigenous languages have always been put on the margins in the South African learning spaces. Therefore, the author's line of argument tries to suggest that indigenous languages can be utilized as resources for learning. Dialogical participation enables students to express their views effortlessly and meaningfully through applying their critical thinking capabilities. The students who can reflectively and critically think in their indigenous languages have a potential to develop skills that can enable them to make informed and decisive decisions. In addition, dialogical participation cognitively develops students to be creative problem-solvers in their social worlds and ultimately in their worlds of work. The utilization of indigenous languages for learning decolonizes the unjust imposition of colonial languages as the only ones that can be used for epistemological access and knowledge creation. Thus, the valuing of the indigenous languages and knowledge in a dialogue is an act of ubuntu, which is part of collectivity and equality. The researchers, therefore, premise their argument on student-centered learning in that the students can be academically developed to cooperatively shape and own their learning in the medium of dialogic engagements under the auspices of their indigenous languages and English as a lingua franca.

Keywords: critical thinking, dialogical engagements, decolonization, indigenous languages, student-centered learning, ubuntu

Introduction

Since the dawn of democracy in South Africa in 1994, the higher education institutions have seen a massive increase of students who participate within the sector (Ramrathan, 2016). Notably, massification afforded students from different racial groups with access to higher education. Over the years, these students have faced various challenges that impeded their academic success. One of these barriers is the exclusive usage of English in teaching and learning. The language barrier sometimes makes it difficult for the student to access knowledge and make meaning out of it. In this study, the researchers make an argument that the utilization of indigenous languages alongside English can

highly motivate students to engage in dialogue while learning (Gomes, 2022). Thus, dialogical learning connotes the utilization of a learning space by students to share and critique their diverse viewpoints (Wegerif, 2024). Augmenting the importance of diverse viewpoints in learning, are Moate and Vass (2023, p. A42) when they express that 'dialogical pedagogies build on the knowledge and experience of the 'other' and promote a collective, but not assimilating journey towards complexity'. It is argued that when students cooperatively access and construct knowledge, they get encouraged to apply their critical thinking in a dialogic manner. Dialogical participation, thus, enhances problem solving skills and informed decision-making. Over and above this, the researchers argue that the students

can confidently express themselves in the dialogic engagements that create spaces for them to utilize their indigenous languages. In fact, the students learn most of their cultural knowledges in their indigenous languages before they even participate in the formal schooling environment. It is about this that Frijters and Rijlaarsdam (2008, p. 68) write that 'dialogic learning stimulates value-loaded critical thinking'.

Following this introduction, the researchers' line of argument will be based on the following topics: theoretical framework; literature review, with special reference to language in higher education, massification and student success, the utilization of indigenous languages as decolonization of the teaching and learning, then, dialogical participation in learning as ubuntu. Finally, the paper will conclude the main points of the argument that are made by the researchers.

Theoretical framework

Underpinning this study is the theoretical framework that revolves around student centeredness and constructivism. According to Wessels (2010, p.1), a learner-centered classroom is attributed to students who are actively involved in their learning. In a student-centered class, the students become leaders of their learning – they actively and cooperatively construct new knowledge using current knowledge. To shed more light on the significance of student-centered learning, O'Brien et al., (2009, p.8) express that a learning-centered approach of teaching 'supports and challenges the students to assume responsibility for actively shaping their learning'. Being part of the community of learning, the students in a student-centered classroom engage with problem-based tasks that plunge them into thinking critically and innovatively with an intention to find solutions to problems. For the student-centered classroom to be productive, it necessitates a teacher whose responsibility is to guide and facilitate learning rather than being an all-knower who transmits facts to dormant students. A learning facilitator who practices in a typically student-centered learning environment takes into cognizance the fact that when students enter the classroom, they bring with them to class their existing knowledge (Wessels, 2010) upon which they cooperatively build new knowledge

utilizing English as a second language and their indigenous languages.

Arguably, new knowledge results from dialogic engagements among students and their learning facilitator on issues relating to their experiences regarding their learning. As a community of peers, the students assist one another should there be challenges that impede their learning. When illuminating the phenomenon of knowledge access, knowledge construction, and knowledge development, Wu (2023, p.791–792) revisits the concept of Zone of Proximal Development (ZPD) which was developed by Vygotsky, which is the zone that exists outside of the frames of an individual's existing knowledge. From the concept of ZPD, it is learned that the pace at which the students learn is never the same. Therefore, the learners who experience barriers to attain learning need to be assisted in order to accomplish their learning. Such support can be received from their peers as well as their educators until they reach a stage where they can be autonomous. This kind of support is known as scaffolding (Wu, 2023, p.791).

While dialogically participating in their learning, the students are scaffolded (Zhu, 2023, p.786–787) towards attaining their learning goals utilizing their indigenous languages alongside English. The cognitive abilities of the students are improved when they actively engage with one another as a learning community using their indigenous languages and English. In other words, the students are developed to become reflective and critical thinkers who will come up with solutions to the challenges they encounter in their social worlds and in the workplace. As a result, the students gain knowledge and abilities in a variety of areas involving analytical skills, meaning making or interpretative skills, research skills, and the evaluation skills, using their indigenous languages.

The argument that the authors make in this paper is that the learning facilitation that allows students to utilize their indigenous languages alongside English as a medium of instruction, bolsters dialogical participation during their learning. Therefore, the theory of student-centered learning, knowledge construction and scaffolding (Wessels, 2010; Wu, 2023; Zhu, 2023),

go in tandem with dialogical participatory learning, which is enhanced through using indigenous languages, in addition to English

Literature review

Language in higher education

Education in South Africa was always segregated along racial lines during the apartheid regime. It is well-known that the apartheid system of social engineering ensured that the majority of non-whites were denied access to white academic institutions and quality education (Nyagope, 2023). Consequently, the democratic government that reigned South Africa after the first democratic elections of 1994 began to embark on transformation agenda that aimed at redressing the injustices of the apartheid system. Similarly, the South African democratic education system had to redress the inequalities it inherited from the apartheid education system. Hence, the South African higher education system is currently at the stage of transformation, and will be, for the foreseeable future, under pressure to provide access and quality education for all the people of this country (Ndlangamandla, 2024).

Considering the large numbers of cultures that exist, much needs to be done in redressing the imbalances caused by the apartheid education system. Although most higher education institutions have changed their admission and recruitment policies, they still do not reflect the demographics of the South African society (Norris, 1996, p.25). Likewise, they have not yet sufficiently supported the optimal utilization of the indigenous languages in teaching and learning. The researchers, therefore, argue that the minimal support of the development and utilization of indigenous languages impinges adversely on the students' access to knowledge and engagement in dialogical learning platforms. Such adversity puts the chances of student success into jeopardy.

The argument that the researchers have made above, boldly indicates that the higher education system that was inherited by the first democratically elected South African government in 1994 was characterized by multiple divisions. Under the apartheid regime, the relationship between individual institutions and the state had varied considerably. Critical debates had been

initiated in 1990 when South African political life had been normalized with the unbanning of political movements. The shaping of new policy reached its first formal milestone with the release of the report of the National Commission on Higher Education in 1996 (Hall and Symes, 2005, p.202). One of the outcomes of such deliberations included the use of indigenous languages as official languages in the South African higher education institutions as endorsed by the Constitution of the Republic of South Africa (1996).

The Constitution of the Republic of South Africa (1996) further provides for the use and development of the official languages, and in particular the African languages, as follows:

- “Recognising the historically diminished use and status of the indigenous languages of our people, the state must take practical and positive measures to elevate the status and advance the use of these languages (Section 6.2)”

- “The national government and provincial government by legislative and other measures, must regulate and monitor their use of official languages. Without detracting from provisions of subsection (2), all official languages must enjoy parity of esteem and must be treated equitably (Section 6.4).”

Notably, since the dismantling of apartheid, higher education in South Africa has undergone changes, including changes in language policy as proclaimed in Section 27 (2) of the Higher Education Act (1997). This act requires higher education to be in line with the national language policy and the multilingual reality of the country. The Language Policy for Higher Education was adopted in November 2002 to ensure that all official languages are equitably used and developed as academic or scientific languages of higher education (Department of Higher Education, 2002). The Language Policy for Higher Education should also be seen as an effort by the government to recognize the multilingual reality of the country which is also reflected in higher education. The South African student population in higher education is linguistically diverse, and it is not uncommon to find a variety of home languages represented in the student body of a

single institution. Arguably, a myriad of home languages or indigenous languages that are embodied by the enrolled students should be academically utilized so to enable the students to attain academic success through active participation. In the light of this, the researchers hold the view that the utilization of the indigenous languages, together with English, as teaching and learning resources, will potentially make higher education institutions experience the downswing of the alarming numbers of student attrition.

Foley (2004, p.57) asserts that the Language policy for higher education document is to be commended, in the first instance, for recognizing the equitable use of languages that are entrenched in the Constitution of the Republic of South Africa (1996). Paragraph 5 of the document spells out the problem: "Language has been and continues to be a barrier to access and success in higher education; both in the sense that African and other languages have not been developed as academic or scientific languages. In real terms, the majority of African students entering higher education are not fully proficient in English (Ministry of Education, 2002, p.4-5). In light of this, the researchers argue that the academic gap that is caused by the students' non-proficiency in English, can be bridged by widening the opportunities for students to access knowledge through utilizing their indigenous languages.

Foley (2004, p. 57) further voices that the language challenge with which language policy-makers are confronted: "The challenge facing higher education is to ensure the simultaneous development of a multilingual environment in which all our languages are developed as academic or scientific languages, while at the same time ensuring that the existing language of instruction does not serve as a barrier to access and success" (Ministry of Education, 2002, p.5).

The policy document thus, outlines two rather different potential solutions which it somewhat repetitively contends must happen simultaneously and at the same time. The first is to develop South African (or more properly, Bantu) languages as academic or scientific languages for use in instruction at higher education institutions. The second is to develop students' proficiency in English (Foley, 2004, p.8, Mabela & Ditsele,

2024). In support of this claim, Prah (2017, p. 218) maintains that there is a great need for the intellectualization of African languages through developing the discipline-specific terminology. Realistically, Higher Education transformation in South Africa requires a synergy of creative strategies to engage issues of redress. Access to higher education remains one mechanism for achieving this in South African higher education. While there is a dire need to enable access by improving student success (access with success), as opposed to simply ensuring their participation (access as participation), the adequacy of these initiatives needs to be evaluated in the context of institutional transformation (Akoojee & Nkomo, 2007, p. 1). Central to this study's argument is the promotion and use of indigenous languages to promote student participation through free and brave dialogue.

The main challenge facing South Africa and perhaps the rest of the continent is the introduction of indigenous languages as media of instruction. Madiba (1999, p. 34) adds that, although the use of the student's first language is recommended by international organizations like the United Nations Educational, Scientific and Cultural Organization (UNESCO), in South Africa the use of such languages is rejected for politico-historical reasons. The implementation of indigenous languages in higher education teaching and learning has been long overdue (Makhanya & Zibane, 2020). Hence, the recent higher education language policy challenges the higher education institutions to commit themselves to develop and promote indigenous languages to redress past injustices (DHET, 2020, p. 13).

Massification and student success

The dawn of the democratic dispensation in 1994 saw the shift towards massification of students in South African higher education. In support of this, Bunting (2002) and Pillay (2020) point out that in the early 1990s, a massive expansion of black student enrolment in higher education occurred. The overall numbers of students in South African universities increased from 495 356 in 1994 to 938 201 in 2011 (DHET, 2013). Even the Higher Education Act 101 of 1997 (Department of Education, 2001) supports the massification of higher education in South Africa

as a way of addressing the constrained access to higher education that resulted from the deprivation of the historically disadvantaged communities of study opportunities during apartheid. The researchers argue that in as much as students access higher education in numbers, the student success rate is lower than the number of those registered with higher education institutions (Ramrathan, 2016). Implied by this is that the students need rigorous academic support systems that will strike a balance between massification and academic success. Such systems require the use of a variety of resources. Therefore, the researchers argue that one of these systems is the utilization of indigenous languages as resources that can possibly aid students to participate effectively in dialogical learning.

Globally, lifelong learning has become the norm. Due to the enormous demand for higher education, there is an enormous amount of pressure on institutions and systems to deliver relevant, high-quality education to the many students who want to capitalize on higher education to improve their lives (Mohamedbhai, 2008). Without a doubt, education is a tool for empowering everybody, especially young people, for socioeconomic development and sustainable livelihood that foregrounds the indigenous values of the students, such as their indigenous languages. It is regarded as an essential practice to achieve sustainable growth of a nation through the resources it has, including indigenous languages.

To further elucidate on massification, Jansen (2003) defines it as an absolute growth in student enrolments as well as a more egalitarian distribution of students in higher education. On the same note, Lynch & Pappas (2017) believe that the increasing access to higher education around the world is generally dealt with by academics as an instructional and administrative problem. This is because it adds a variety of challenges to classroom teaching that are absent in traditionally sized courses. The researchers base this argument on Mawoyo's (2014) view that English has always been dominating in teaching and learning at the expense of student's own indigenous languages. The devaluing of the student's indigenous languages culminates in student's inability to fully participate in dialogue during knowledge sharing and construction.

On the other hand, Nyagope (2023) argues that the massification of higher education because of widening access, incurred challenges with regard to quality education, resources, class sizes and success. Consequently, the class sizes, in particular, did not keep pace with the rate of the increase in student numbers, resulting in over 200 students being forced to attend lectures in a space designed for 75 students. As a result of this, academics fail to respond to individual needs of students. A notable consequence that was exacerbated by massification and the unsupportive higher education learning and teaching environments, is the rise in student attrition rates since some students end up losing hope and getting demotivated. For this reason, it became imperative for the higher education sector to ensure that the teaching and learning resources are sufficiently made available and prudently used so to ascertain quality education and influence academic success.

Considering the above argument, Mowoyo (2014, p.23) points out that the racialized education system in South Africa has a long history of discriminating against, and severely limiting chances for black students to access quality education. These injustices are well-documented and linked to this history. The predominance of English as a medium of instruction has generally discriminated against students for whom English is a second language, and a student's ability to succeed is restricted by a lack of language proficiency. The reality is that the majority of indigenous languages have been, and are still marginalized (Ngidi & Mncwango, 2022, p.2). Hence, the student's participation in dialogue during teaching and learning is put in a precarious state which impedes their success.

However, the Language Policy in Higher Education (LPHE) (2002) purports that to guarantee that everyone has the opportunity to develop their full potential and participate and contribute to the social, cultural, intellectual, economic, academic, and political life of the South African society, it is essential that everyone gets access to language and language skills. Arguably, it is a salient practice for the South African higher education institutions to particularly develop indigenous languages that comprise a set of the South African official languages, as per their recognition by the Constitution of the Republic of

South Africa (1996). When recognized as having equal status with English as a lingua franca alongside them, the indigenous languages of the South African society will get a space of being intellectualized as languages of teaching and learning in higher education. To intellectualize languages means the process of developing, illuminating, and elaborating languages to enable them to perform scientific enquiries (Mabela & Ditsele, 2024). Undoubtedly, the researchers argue that the utilization of indigenous languages in the teaching and learning environment will meaningfully bolster the students' participation in learning-intended dialogues. In the same vein, the indigenous languages bear a potential to develop the students' cognitive capacities that are likely to add value to dialogues that occur in the learning spaces, and in the national and global platforms. Thus, the student's participation in any form of knowledge creation dialogue, while utilizing their indigenous languages as useful resources, helps liberate their minds (Gomes, 2022) to the point of being critical about any prevailing conditions that obscure their socio-economic development and success.

The utilization of indigenous languages as decolonization of teaching and learning

Recently, the deliberations on the dire need for the decolonization of the teaching and learning practices in the South African higher education are topical. Wiredu (1998, p.17) defines decolonization in the context of Africa as the process of 'divesting African philosophical thinking of all undue influences emanating from our colonial past'. Thus, the researchers argue that the creation of a space for the utilization of the indigenous languages in the teaching and learning environments, is one of the avenues of decolonizing the unjust practices that have always pervaded the education arena since the beginning of imperialism and colonialism (Ashar, 2015, p. 255, Kessi et al., 2020). Sharma and Gupta (2015) define colonialism as the establishment of power by a country over the less powerful one with the aim of manipulating it towards its ulterior motives of subjugation. Augmenting the unjust practices of colonization, are Smallwood et al. (2021, p. 59) when they assert that the adverse effects of colonialism are persisting at multiple levels in the lives of the indigenous peoples, such as health

level, economic level, social level, and cultural level. Arising from such an assertion, is the notion that the indigenous languages are part and parcel of the peoples' social and cultural worlds. Hence, the indigenous languages should not be denied equality with other languages (Collins, 2016, Mugumbate & Nyangaru, 2013).

As part of the peoples' social and cultural worlds, the indigenous languages are the resources that can be used to challenge the supremacy of the western ways of knowing (Andrews et al. 2019), which trivializes the indigenes' ways of knowing (de Leeuw and Hunt, 2018). The indigenous languages, in the same way as English, carry the weight of the indigenous peoples' cultural experiences. In this sense, the indigenous languages are the ingredients of the indigenous peoples' system of values. This means that the indigenous languages can liberate the students from using English as the only code for epistemological access and meaning making. Arguably, the indigenous languages can bolster the learning dialogue, which is a prerequisite for active and agentive learning. Krause and Coates (2008) and McArthur (2011) reinforce the point that the researchers are making when they comment that the institutions of learning are duty bound to ensure the creation of the environments that make learning a possible and effective activity that is attributed to the unbiased affordance of learning opportunities. They further allude to the fact that student learning depends on the way they utilize their environmental resources. The researchers therefore argue that the indigenous languages are some of the resources for learning, which prevail in the students' environments. Hence, the recognition of the students' indigenous languages in the teaching and learning environment will serve as a beacon for humanization since the students will mirror themselves as worthwhile participants in the dialogue of knowledge construction. By recognizing the students' indigenous languages as resources for dialogical learning, the higher education practitioners are decolonizing the unjust colonial curricular activities through the humanizing pedagogy.

Essentially, the humanizing pedagogy (Andrews et al., 2019) objects to the teaching practices that view the students as empty vessels

that need to be always filled with knowledge by the all-knowing teacher, instead, it promotes the interface between the teachers' and the students' experiences of the world; the experiences which they access in the medium of their indigenous languages and English in the South African education context. The implication of the point being made here is that both the teachers and the students co-create new knowledge using their previous experiences as frames of reference. Undeniably, the teachers and students will always learn from one another. Denoted by this, is that the teachers and students are lifelong learners who are always implicated in the process of becoming the best people they can be (Andrews et al., 2019). Undoubtedly, the process of becoming, in terms of epistemological access and knowledge creation, requires that the stakeholders engage in intellectual dialogue utilizing their indigenous languages alongside English, particularly in South Africa. In the same vein, the educational environments that enable the students to utilize their indigenous languages as languages for epistemological access, are promoting multilingual education. In support of the significance of the indigenous languages in dialogical teaching and learning, Huerta (2011, p. 39) points out that the teachers can create opportunities for students to learn through utilizing their cultural and linguistic strengths. By so doing, such educational environments will be divesting the unjust and discriminatory practices of the colonial powers (Minga, 2021), which relegated the languages of the indigenes, together with the knowledges that are imbued in them, so to elevate theirs as dominant ones. Augmenting such relegation of the indigenous languages and the knowledges they entail, is Wiredu (2000, p. 55) when commenting that most of what is learned in the Western style African educational institutions emanates from the Western sources and is propagated by the Western or colonial language.

Dialogical participation in learning as ubuntu

As researchers have argued in this paper, language is a potent tool for the dialogical engagements during teaching and learning. While utilizing their indigenous languages and English to engage in an effective learning dialogue, the students, together with their teachers, should ascertain that the spirit of ubuntu pervades the

learning environment. Ubuntu is defined as an African philosophy that foregrounds the sustenance of humanness between the human beings (Odari, 2020). Further, ubuntu is the philosophy that maintains that the communal life is more important for the well-being of its members. In another sense, it holds that a human being is a human being because of his or her relationship with other people around him or her. In agreement with the point made here, Mugumbate and Nyangaru (2013, p. 83) maintain that ubuntu means that 'I am because of who we all are'.

The researchers believe that ubuntu promotes a liberatory dialogue. Hence, a liberatory dialogue (Foote, 2015) should afford students with opportunities to express their views, feelings, and experiences in the medium of their indigenous languages, in addition to English, which is currently flagged as a language of instruction in the South African learning environments. Ubuntu principles that can be adopted to enliven a liberatory dialogue in a learning environment involve treating other people with respect in a way that sustain their dignity, deliberation, social justice, human rights, equality, brotherhood and sharing, positive contribution to the sustenance of the well-being of humans, compassion, harmony, cooperation, and reciprocity (Marovah & Mutanga, 2023; Nzimakwe, 2014).

The researchers argue that when the students are regarded by their teachers as the pivotal participants in the dialogue about learning, they see themselves as dignified and worthwhile humans. This results from the practice of affording the students with equal opportunities for sharing their experiences and feelings in order to make meaning out of their perspectival worlds. Since the sharing of such experiences requires that the students use their indigenous languages as valuable resources, they feel honored, and as a result, participate boisterously in their learning. The students come from different linguistic orientations, which make them become conversant with each other's languages. Hence, they end up realizing that all languages, whether colonial or indigenous, are imbued with cultural knowledges and values. Arguably, the utilization of the indigenous languages in a dialogical learning environment will help them get off the grips of

ostracism. Most importantly, such languages will get intellectualized, as in the case of English. By recognizing the students' indigenous languages in the world of learning, the concerned stakeholders will be doing justice that will see the students striving and succeeding in their academic engagements. As part of academic engagements, the deliberations should take the students' indigenous languages into account as languages that can potentially develop their thinking capabilities, which can enable them to solve problems and be critical about their experiential worlds. While dialogically interacting with one another utilizing their languages, the students' reciprocal relationships are likely to develop, in a harmonious spirit. So, the dialogical participation in learning makes the students compassionate about their ways of knowing and take care of each other in an ubuntu-propelled spirit. An ubuntu-propelled learning environment takes the students' background epistemes into cognizance, irrespective of the languages they embody. According to Odari (2020, p. 61), ubuntu acknowledges that we are all connected and that what we do consciously and unconsciously impacts others. The implication of this assertion for learning, is that all epistemes and languages are significant in that they play a pivotal role in connecting people of different cultural orientations. So, depriving the students of their indigenous languages and the epistemes they embody, can have a precarious impact on their academic development and success. Thus, ubuntu promotes dialogue in decision-making within an equality-foregrounding environment (Shozi & Taldar, 2023).

Conclusion

In this paper the researchers have been arguing that the students' dialogical participation during their learning is still a predicament in most higher education learning environments. As a way of combatting this problem, the researchers hold the view that the utilization of indigenous languages during teaching and learning has a potential to bolster the students' dialogical participation and the construction of knowledge, more especially the students who use English as a second language. Implied by the utilization of indigenous languages in the learning environments, in addition to English, is that the

students who are second language speakers of English will feel included as significant stakeholders in the construction of knowledge. Therefore, the enablement of students to utilize their indigenous languages will possibly enable them to make use of their curricula to bring solutions to local issues that adversely impinge their success. This has a bearing on the function of higher education, which is to facilitate knowledge production practices that aim at developing the communities and the societies (Khan et al, 2023).

It is argued that indigenous languages are resources that the students can optimally utilize in order to access and make meaning of their learning. The indigenous languages that prevail in the South African communities carry the weight of indigenous knowledge; a body of knowledge that values the way of life of the indigenous communities. In this sense, the students who are given space to utilize their indigenous languages for learning, will add value to the diversification of knowledge. Hence, the Western knowledge system will not have power to dominate the African education system. This view has an implication in the decolonization of knowledge. It is therefore the irrefutable fact that the students bring with them to class pre-existing knowledge, which they use as a frame of reference that enables them to construct new knowledge in a dialogical learning environment under the auspices of their indigenous languages.

Further implied by the utilization of the indigenous languages in dialogical learning, is that the student's negotiation skills and confidence will be enhanced. This is because when one expresses themselves in their indigenous language, they emancipatory share their experiences. The implication of this is that the South African institutions of higher learning, which are anchored in the African soil, should hasten the pace of considering the indigenous languages as part and parcel of the communal lifestyle that characterizes their aboriginal knowledge systems (Agada & Egbal, 2018).

Thus, this study contributes to the trajectories that the higher education practitioners can employ to bring about linguistic transformation in the higher education learning environment. More so, the dialogical classrooms

encourage the students to subject their ideas to critical examination and justification of their arguments (Snell & Lefstein, 2018) utilizing their indigenous languages and English. On this account, the researchers recommend that higher education practitioners need to implement the use of indigenous languages in their practices since this undertaking is supported by a myriad of policies and scholarly publications.

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Students' Utilization of their Indigenous Languages

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