

Ukuthuthukisa Izilimi Zomdabu Zase-Afrika Ngokuzibandakanya Emikhakheni Yezifundo Zemfundo Ephakeme

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Iqoqa

Inhloso yalolu cwaningo ukuhlolisisa ukubaluleka kokubandakanya izilimi zomdabu zase-Afrika emikhakheni eyahlukene yezemfundo ephakeme ngenhloso yokuzithuthukisa. Sezibe ziningana izikhalo esenziwe eNingizimu-Afrika nakwezinye izingxenye ze-Afrika zokuthi imfundo ephakeme ihlabahlose kumongo wolwazi olwaziwayo emiphakathini esihlala kuyo nokuthi ubuliminongi buhlonipheke buphinde buthakaselwe endimeni yokufunda nokufundisa okuncike olwazini lobu-Afrika. Abafundi abaningi emfundweni ephakeme yaseNingizimu-Afrika izilimi zabo zasekhaya zingezomdabu, ngakho ukubandakanyeka kuzo lezi zilimi ukufunda okungxubevange okufana njengokufunda into ebhaliwe, ukucabanga nokujula, ukuveza izincazelo, uma sibala okumbalwa. Izindlela zokufunda ezifana nalezi zibaluleke kakhulu ekuqondeni ulwazi lwemikhakha yezemfundo. Okumqoka kulolu cwaningo ubudlelwano phakathi kolimi umfundi aluqondisisa kahle kanye nobunzulu bolwazi lwemikhakha yezemfundo nokuhumusheka kwalo. Ukusebenza kolimi ngobuyoninco emkhakheni othile kuyingxenye yendlela yokuzibandakanya olwazini lomkhakha othile ngokuthi wenze okuvezwa izincazelo ezincike kulo. Uma abafundi bebandakanywe ngokolimi lwabo emikhakheni yabo bayafunda ukuthi kuxhunyanwa kanjani ngezindlela ezahlukahlukene baphinde bakwazi nokuziphatha ngezindlela ezithile. Isibonelo; singabala okumbalwa, njengokuba izingcithabuchopho, izazi zokuma komhlaba kanye nodokotela. Okugqamayo ukuthi ukubandakanya izilimi zase-Afrika emikhakheni ehlukahlukene kudlondlobalisa ukusebenza kwazo lezi zilimi; akugcini lapho, kuphinde kuzithuthukise. Izikhungo zemfundo ephakeme zihlalelwe ijoka lokwenza indawo yokufundela evumela abafundi ukuthi basebenzise izilimi zomdabu ezifundweni zabo zasenyuvesi.

Amagama amqoka: Izilimi zase-Afrika, Imfundo ephakeme, Ukuthuthukisa ulimi, Ubuliminingi, INingizimu-Afrika

Developing African Languages by Embedding them across Different Knowledge Disciplines in the Higher Education Sector

Hloniphani Ndebele

Abstract

The purpose of this paper is to explore the importance of utilising indigenous African languages in disciplinary discourses in order to develop and intellectualise these languages. Many scholars around the globe, and notably in South Africa have made calls for higher education to be contextually relevant, and for multilingualism to be respected and valued in the learning process in African contexts. Most students in South African higher education are first language speakers of an African language and it is in these languages that multiple literacies such as reading, critical thinking, and meaning making, among other things, are embedded. Such literacies are critical in accessing disciplinary epistemologies. The main focus of this paper is to explore the relationship between the language in which the student has adequate communicative currency and the unique nature of the language that expresses disciplinary knowledge and conventions. The effective use of language within a specific discipline is part of the process of socialisation into a particular disciplinary community by participation in its ways of meaning making. When students are socialised into their disciplines, they learn how to communicate in particular ways and to conduct themselves in particular ways, for example, as academics, geographers and doctors, among other professions. We argue that employing African languages in the different disciplinary discourses broadens the functional capacity of these languages, thus contributing to their intellectualization. It is therefore important that higher education institutions create an environment that enables students to utilise African languages in their academic engagements.

Keywords: African languages, Higher education, Language development, Multilingualism, South Africa.

Isingeniso

Inhloso yalolu cwaningo ukuhlolisisa ukubaluleka nokubandakanyeka kwezilimi zomdabu zase-Afrika emikhakheni yezemfundo ephakeme ngenhloso yokuzithuthukisa. Sezibe ningana izikhalo esenziwe eNingizimu-Afrika nakwezinye izingxenye ze-Afrika zokuthi imfundo ephakeme ihambisane nezimo zomdabu nokuthi ubuliminingi buhlonipheke buphinde buthakaselwe endimeni yokufunda encike olwazini lobu-Afrika.

Ubudlelwano phakathi kolimi lokufunda nokufundiswa kolwazi lwemikhakha yezemfundo ehlukene kuyisisombululo ekuqondeni ulwazi nokwazi kubafundi emfundweni ephakeme. Okumqoka kakhulu kulolu cwaningo, ubudlelwano phakathi kolimi umfundi aluqondisa kahle kanye nokwazi ngemikhakha nezimiso zakho. Ukusebenza kolimi ngobunyoinco emkhakheni othile kuyingxenye yendlela yokuzibandakanya olwazini lomkhakha obhekwayo ngokuthi wenze okuvezwa izincazelo ezincike kulo. Uma abafundi bebandakanywe ngokolimi lwabo kwezemfundo, bayazi ukuthi kuxhunywana kanjani ngezindlela ezahlukahlukeni. Baphinde bakwazi nokuziphatha ngezindlela ezithile. Isibonelo; singabala okumbalwa, njengokuba izingcithabuchopho, izazi zokuma komhlaba kanye nodokotela. Okubaluleke kakhulu okudinga ukuqashelwa ukuthi izindlela zokufunda ezituswa kakhulu enyuvesi zisukela ezinjulalwazini zezifundo ezithile. Noma kunjalo, abafundi kuhlezi kulindeleke ukuthi bazazi njengoba bezazi, kungazukuthi zilula futhi zivamile ngokuzifunda ngolimi lwesiNgisi (Boughey noMcKenna 2016). Ngamanye amazwi, ukungena nokuphumelela enyuvesi kweyamaniswe kakhulu nesimo sokuxhumana esamukelekile esisolimini lokufunda nokufundisa okuyisiNgisi. Izilimi zase-Afrika zivame ukukhishwa inyumbazana ekuthuthukiseni nasekwedluliseni ukwazi kwasezingeni lasenyuvesi kanye nezinye injulalwazi zezifundo ezehlukahlukeni. Akube kusabhekwa nokuthi iningi labafundi, emfundweni ephakeme eNingizimu-Afrika, lingabanikazi bazo lezi zilimi.

Indlela engabekezeleleki eqhakambisa isiNgisi nokungasetshenziswa ngokufanele kwezilimi zomdabu zase-Afrika ibukela phansi izindlela zokufunda kanye nokwazi okumqoka okulele kulezi zilimi iningi labafundi elifika nako emagumbini okufunda. UBoughey noMcKenna (2016), uma bekhuluma ngobunzima obubhekene nomfundi, babheka ukuthi ukweyamanisa ukutholwa kolwazi lwemfundo esondelene nokuphumelela enyuvesi ngokubheka amakhono okuxhumana ngesiNgisi esisezingeni kuphuca umfundi isithunzi sakhe, umlando, ulimi kanye nesiko lakhe. Esimeni

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esikanjena, umfundi akabukwa njengomuntu oza nezinhlalo zokufunda ezingamukelwa noma ezingeke zamukelwa esikoleni kodwa kunalokho ubukwa ngokuthi usebenza kahle noma kabi yini ngenxa yamazanga ogqozi lwakhe, ukuqondisisa noma amandla akhe olimi olungelona olwakhe.

Abacwaningi sebekuvezile ukuthi izingane zizithuthukisa ngolwazi olumqoka oluvela ekhaya kanye nasemphakathini ezihlala kuwo futhi lungena luphinde lutholakale emuva kwesikhathi eside ngendlela yokuxoxa nabanye (Gee 2012). Ngebhadi, ulwazi nokwazi okufana nalokhu kushaywa indiva kuhlelomfundo lwaseNingizimu-Afrika. Noma kunjalo, ukwazi nolwazi kungaba nenhlalhla yokugqama ngenxa yokuba sendaweni ethile yenhlobo (Gee 1990). Kule ncazelo engaphezulu, uBanda (2009) uthi abafundi bendlu emnyama bangena enyuvesi nolwazi oluncane lwesiNgisi nokuyilona limi olukhonyayo. Baphinde bafike nolwazi oluncinyana lwamakhono emfundo adingeka emphakathini wolwazi oluthile. Uqhuba uthi, laba bafundi bazithola sebesesimeni esinzima kakhulu ngoba imiphakathi yabo ayibaniki amathuba okuzibandakanya nabanikazi ngqo besiNgisi noma uxhaso olwanele lokuzijwayeza nolimi lwesiNgisi olukhulunywayo nolubhalwe phansi. Okudidayo ukuthi bona futhi laba bafundi kulindeleke ukuba baqonde ukwazi nolwazi lwemfundo olunzima ngaso isiNgisi, akukho ukubheka emuva (Banda 2009).

Umbuzo wocwaningo osemqoka lou cwaningo oluhlose ukuwuphendula yilo: Iyiphi indlela yokuqhakambisa izilimi zase-Afrika engalandelwa uma zisetshenziswa ekuqondeni ulwazi nezindikimba zemikhakha eyahlukene yezemfundo? Ekuphenduleni lo mbuzo ovamile, sizobheka umqondo kaGee (1990; 2012) wediscourse kanye nohlaka olungxubevange lokuhlelwa kolimi lukaHornberger (1996) ukuveza ukuthi uma ukwazi nolwazi olumqoka lomfundi kuhambisana nolwazi lwemfundo yasenyuvesi, kuba lula ukuqonda ulwazi lwemikhakha yezifundo zemfundo ephakeme. Lokho kunika indawo izilimi zomdabu zase-Afrika ngokudlondlobalisa ikhophasi, ukugqamisa izinga lolimi, ukuhlonipheka kolimi kanye nokusebenza kwalo ekufundeni nasekufundiseni.

Isimo Sezilimi Zase-Afrika Emfundweni ephakeme

Udaba lokusetshenziswa kwezilimi zase-Afrika emfundweni ephakeme selube isihloko esimqoka isikhathi eside ezingxenyeni zezwekazi lase-Afrika. Iningi lamazwe e-Afrika aseke abhekana nokubusa kwezilimi zabacindezeli

njengesiNgisi, isiFrentshi kwezinye izigameko, kanti ngakolunye uhlangothi izilimi zomdabu zase-Afrika zigudluzelwa eceleni. Kwakhona nje ukuthi isiNgisi sisaqhubeka nokuqhoqhobala uhlelomfundo njengolimi lokufunda nokufundisa eNingizimu-Afrika isikhathi esingaphezu kweminyaka engamashumi amabili emuva kokufika kwenkululeko, kukhomba inhlaliswano engeyinhle nendlela yokungalingani ebukela phansi engayishayi ndiva indaba yobuliminingi beNingizimu-Afrika.

Ngesikhathi sombuso wabacindezeli nobandlululo, uhlelo lwemfundo ephakeme lwalulawulwa ukucwasana nendlela engeyinhle nokwaholela ekukhishweni inyumbazane kwabantu abansundu abaningi kwezemfundo. Okwagqama kakhulu ngukuthi inqubomgomo yemfundo ephakeme yasungulelwa emqondweni, esimweni esicwasayo nokwaholela ekungalinganini emfundweni ephakeme. Kwaba namanyuvesi okwakuthiwa lawa awabamnyama, lawa awabamhlophe (Reddy 2004; Bunting 2004). Lokhu kukuveza obala ukucwasana ngokobuhlanga okuxakile, ngokunjalo nomthelela wolimi nesiko ekwakheni isithombe samanyuvesi ezigabeni ezahlukeni zobuhlanga (Bunting 2004). Ngenxa yalokhu, isiNgisi nesiBhunu kwasetshenziswa njengezilimi zokufundisa nokufunda ngendlela enobuqhawaga emanyuvesi. Izilimi zomdabu zafundiswa kuphela njengezifundo kubafundi abansundu kodwa ingekho into etheni ebathuthukisayo ngazo.

Emuva kokuqala kwentando yeningi yomthethosisekelo ngowe-1994, uhulumeni wazibophezela ekuguquleni isimo semfundo ephakeme. Lesi sibophezelo sasime ensikeni yezimiso zokulingana ngokwentando yeningi yomthethosisekelo, inkululeko, isithunzi kanye nokungacwasani ngebala (Constitution of the Republic of South Africa 1996). Noma kunjalo, ukusetshenziswa kolimi emfundweni ephakeme eNingizimu-Afrika kusaqhubeka nokubhebhethekisa insila yesikhathi sobandlululo ekubeni sekuphele iminyaka engamashumi amabili inkululeko yaqala (Desai 2016). Izilimi, isiNgisi nesiBhunu, zisaqhubeka njengezilimi ezikhetheka kalula zokufunda nokufundisa kodwa eqinisweni amaphesenti angama-76 enani labantu baseNingizimu Afrika lingabanikazi bezilimi zase-Afrika (Alexander 2005; Desai 2016; Heugh 2003). Izilimi zomdabu zase-Afrika eziyisishiyagalolunye zisaqhubeka nokucindezelwa ngendlela yokungatholi ukusetshenziswa njengezilimi zokufunda (Heugh 2003; Desai 2016). Okujabulisayo nokho, ukuthi, uhulumeni wentando yeningi waseNingizimu-Afrika useqhamuke nenqwaba yezinhloko zezinqubomgomo zolimi okuhloswe ngazo ukuqhakambisa ukusebenza kwezilimi zomdabu emfundweni ephakeme

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Olwazini olwethulwe esigabeni esingenhla, noma zikhona lezi zinhlaka kodwa kubukeka kungenakuxhumana phakathi kwenqubomgomo nokusebenza kwayo, njengoba isiNgisi nesiBhunu kusaqhubeka nokubusa ekufundiseni nasekufundeni emfundweni ephakeme nokuyinto ecindezela izilimi zomdabu zase-Afrika kanye nabanikazi bazo (Alexander 2005; Prah2006). Noma usubheka ushintsho ezinombolweni zabafundi uma kubhekwa ubuhlanga nolimi lomuntu nomuntu, izinqubomgomo, ukusebenza kwazo nohlelo lokufunda ezikhungweni zemfundo ephakeme eziningi – ukufunda kusaliveza iqiniso neso lokubuka umhlaba lengcindezelo nobandlululo oluqhakambisa ubukhulu nokuphatha kwabamhlophe (Heleta 2016). Izinsizakufunda nezinsizakufundisa ezikhungweni eziningi zitholakala ngesiNgisi (Hibbert 2011), nokuyinto esibe nomthelela uma ubheka izinga eliphansi lemfundo ephakeme kanye namakhono okubhala kanye nokuqonda amatemu ezifundo kubafundi abangesibo abanikazi bolimi oluyisikhondlakhondla, isiNgisi (Banda 2006). Ukwengeza kulokhu, ucwaningo maqondana nokuphumelela kwabafundi emfundweni ephakeme luveza ukuthi isibalo ekuphumeleleni kwabafundi abamnyama sehle kakhulu okuzilimi zabo zibukelwa phansi ekufundeni nasekufundisweni kolwazi lwemfundo ephakeme (Moeketsi and Maile 2008). Ekuqondeni lokhu, ukuphumelela kwabafundi kusasilele njengeninga enkulu ezikhungweni zemfundo ephakeme (Madiba 2010).

Ukunqundeka kwamandla obandlululo ngowe-1994 kwaqinisekisa ukudlondlobala ekutholeni imfundo ephakeme (Pineteh 2012; Archer 2010) nokwaholela ebungxubevangeni bamasiko nezilimi ezikhungweni eziningi zemfundo ephakeme. Lolu guquko lweqophelo selubeke amanyuvesi aseNingizimu-Afrika engcindezini yoguquko nokuzibonakalisa, nokuphinde kwaba nemixhantela emisebenzini yabafundi enjengokubhala ezingeni lemfundo ephakeme. Ngokudlondlobala kwengcindezi kwezemfundo, abafundi abaningi, ikakhulu abamnyama, bayahluleka ukubambisisa ezimisweni zasekubhaleni zemfundo ephakeme ezamukelekile. Okubaluleke kakhulu ukukugqamisa ukuthi, izikhungo eziningi zemfundo ephakeme eNingizimu-Afrika zisaphakamisa ukusebenza kokufunda kwabakhethekile ngokuphoqelela ubungcweti esiNgisini kanye namakhono okucabanga asezingeni njengokuqonda into bukhoma nokuyijulela bume kanye nokuyihlaziya kuya ekucabangeni ngendlela yesimanje (Pineteh 2014).

Inkinga ukuthi abalibheki iqhaza lolimi lomfundi ngesikhathi ekhula, esafunda emazingeni aphantsi, nomthelela obakhona uma esefunda emfundweni ephakeme (Pineteh 2014).

Ulimi, Ulwazi Lwezifundo Kanye Nokwazi Emfundweni Ephakeme

Itemu ‘ukuthola ulwazi lwemfundo’ noma ‘*epistemological access*’ laqalwa nguMorrow (2009: 77-78). Leli temu ladlondlobala kakhulu ngesikhathi uMorrow ezama ukuqonda izingqinamba ezigqamile eziqondene nokusungulwa kwezinqubomgomo nokusebenza kwazo emfundweni ephakeme ikakhulukazi inkinga yokuthola imfundo ephakeme. UMarrow (2009) uchaza kabanzi ngeminxa emibili yokuthola ulwazi emfundweni ephakeme; okokuqala ukungena esikhungweni qobo lwaso kanye nokuthola ulwazi olukhethekile olukhiqizwa isikhungo, abe esechaza umehluko ogqamile phakathi kwakho kokubili. UMarrow (2009: 78) uqhuba ethi:

Epistemological access is not a product that could be bought or sold, given to someone or stolen; nor is it some kind of natural growth, such as the growth of plants or bodies. Epistemological access cannot be supplied or ‘delivered’ or ‘done’ to the learner; nor can it be ‘automatically’ transmitted to those who pay their fees, or even to those who collect the handouts and attend classes regularly. The reason for this is that epistemological access is learning how to be a successful participant in an academic practice.

Okuhunyushwa ngokuthi:

Ukuthola ulwazi lwemfundo akuwo umkhiqizo ongathengwa noma ongadayiswa, ongaphiwa othile noma ongebiwa; noma mhlawumbe kuyindlela thile yokukhula ngokwemvelo njengokukhula kwezihlahla nemizimba. Ukuthola ulwazi lwemfundo angeke kunikezelwe noma ‘kulethwe ngethileyi’ noma ‘kwenziwe’ kumfundi; noma mhlawumbe kuzifikele ‘noma ikanjani’ kulabo abakhokha imali yokufunda noma mhlawumbe okanye mhlasilimbe nakulabo abahlezi bemukela izincwajana nalabo abangaphuthi emagumbini okufundela. Isizathu salokhu ukuthi ukuthola ulwazi lwemfundo ukufunda ukuthi ungaphumelela kanjani njengombambiqhaza emfundweni ephakeme.

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Noma abacwaningi abaningi njengoGamede (2005); uRobertson noHill (2001), phakathi kwabanye, sebeke baligxeka itemu lokuthola ulwazi lwemfundo ephakeme ngenxa yezizathu ezahlukenene, abanye babo sebelamukelile iqiniso lokuthi ukuthola imfundo kubuye kulawule imixhantela yezepolitiki nenhlalo, ikakhulu uma kuzobuye kubhekwe ubunjalo bomfundi. Ngakho, kubalulekile ukuthi itemu ‘ukuthola ulwazi lwemfundo’ libhekisiswe maqondana nobubanzi betemu ‘ukuthola imfundo’, nokuyitemu elinesimo salo ngqo kwezenhlalo nepolitiki emfundweni ephakeme yaseNingizimu-Afrika.

Emashumini eminyaka edlule, leli temu lizuze idumela ngezinkulumompikiswano zoguquko kanye nezinkulumo ezihlabahlosile (Vorster and Quinn, 2017). Ukugxila kwalezi zinkulumompikiswano bekuqondene nokuchazwa kanye nezindlela zokufundisa ezahlukehlukene eziliqhakambisayo (uMoll 2004; uBoughey 2005; uKotta 2006; uSlonimsky noShalem 2006; uMgqwashu 2007; uFerreira noMendelowitz 2009; uNkonki noNtlabathi 2014; uLayton noMckenna 2016; uBoughey noMcKenna 2016). Noma kunjalo, maqondana nenhloso yalolu cwaningo, ngizochaza isu likaMoll (2004) noSlonimsky benoShalem (2006) lohlaka lwemfundo olubhekelela izimfuno ezimqoka njengoba lufana nolokuthola ulwazi nokwazi kwezemfundo ephakeme. USlonimsky noShalem (2006) babuka uhlaka lwemfundo olubhekelela izimfuno ezimqoka njengendlela yokuzuza indlela yokuthola ulwazi lwemfundo. UMoll (2004) uyakugqamisa ukuthi uhlaka lwemfundo olubhekelela izimfuno ezihlabahlosile luqhakambisa ukuhlabahlosa kwezomnotho, kwezamasiko, kwezokufunda kanye nobunjalo bemikhakha. Ukuhlabahlosa kwezamasiko ohlakeni lwemfundo ‘kuqondene nokubhekelela ezenhlalo namasiko ayingxubevange aqondene nobunjalo babafundi ngokuthuthukisa amasu ayizilandelo ezahlukehlukene ezibanzi kanye nezindlela ezahlukenene zokufunda’ (Moll 2004: 4). Ukubaluleka kobunjalo bomkhakha wezemfundo kuncike emandleni ohlaka lwemfundo nobunjalo bolwazi oluqondene nomkhakha nendlela ukwazi okukhiqizwa ngayo kanye nendlela abafundi abafundiswa ngayo emikhakheni eqondene nabo (Moll 2004). Ukuhlabahlosa kokufunda kohlaka lwemfundo ngakolunye uhlangothi kuqondene nokuqokwa kwezindlela zokufunda nezokuhlola eziqondene nabafundi. Lokhu kubandakanya ukuthuthukisa abafundi ngolwazi lokuthi yikuphi okubalulekile emikhakheni yabo nokuthi lokho kungatholakala kanjani (Moll 2004).

Lo mongo wolwazi oluqedwa kuchazwa ngenhla uqhakambisa ukubaluleka kwamakhono okufunda nolimi lwemfundo ephakeme ekuqondeni

nasekutholeni ulwazi lwemikhakha yezifundo kanye nezindikimba zalo. Ukufunda nokubhala nakho kuwubudlelwano obungeke bashaywa indiva. UDevereux noWilson (2008) baveza ukuthi ukuthuthukiswa kwamakhono ahlukahlukene adingeka emiphakathini yemikhakha yezifundo kubaluleke kakhulu ngoba kunobudlelwano obukhulu phakathi kwamakhono okufundisa nokufunda. Kuyagqama ukuthi ubuhlakani emfundweni ephakeme kubandakanya ukukwazi ukuqonda izindlela ezintsha zokuthola ulwazi, izindlela ezintsha zokuluqonda, izindlela ezintsha zokulusebenzisa kanye nezokuluhumusha ngokuluqonda (Khumalo noMaphumulo 2018). Okunye okugqamayo yilokhu: izindlela zokufunda nokubhala ezihamba phambili enyuvesi zisukela olwazini lwemikhakha ethile, ngakho abafundi kumele bafunde ukuqonda ngendlela enobungcweti yemfundo ephakeme ukuze bezokwazi ukuxhumana ngendlela yomkhakha abaqondene nawo ngaleso sikhathi (Van Dyk noVan de Poel 2013). Ukuqaphela kwabafundi izindlela zokufunda nokubhala emikhakheni yabo kucacisa ukuzethemba kwabo ekuqondeni ulwazi abaqondene nalo (Murray noNallaya 2016; Murray noMuller 2019).

Ekuqhubeni indlela yokuthola amakhono okufunda kanye nokuqonda ubunzulu bemikhakha, ulimi lokufundisa nokufunda nalo lubamba iqhaza elibalulekile. Ukukhula kwesibalo sabafundi abanezilimi ezechlukahlukene eNingizimu-Afrika kwenza kube nesidingo esiphuthumayo sokuqhakanjiswa kobuliminingi ngokuthi kusetshenziswe izilimi zomdabu zase-Afrika emfundweni ephakeme. Abafundi abaningi emfundweni ephakeme yaseNingizimu-Afrika abaziqondisisi izilimi okuqhutshwa ngazo kanye nosikompilo lwakhona ((Boughey noMcKenna 2016; Snowball noMcKenna 2017), ngakho bayahluleka ukuqondisisa amagama nolwazi olunzima olutholakala kolunye ulimi uma uqhathanisa nolimi lwabo abaluncele ebeleni nokuchazwa kuthiwe ‘inkinga yolimi’ (Boughey noMcKenna 2016). Ukunezela kulokhu osekuchaziwe, uBanda (2009) uthi abafundi abamnyama bangena enyuvesi benolwazi oluncane lwesiNgisi nokuwulimi lokufunda nokufundisa, ngakho bafika nolwazi oluncanyana lwamakhono adingekayo okufunda nokubhala omkhakha nomkhakha emfundweni ephakeme. Uqhuba uthi laba bafundi bazithola sebekwenkulu inkinga le ngoba lapho bevela khona abawatholanga amathuba anele okuxhumana nokuphila nabantu abangabanikazi besiNgisi noma ukwesekelwa okungabasiza ukuthi bajwayele isiNgisi emazingeni okusikhuluma nokusibhala. Okuthusayo ukuthi, bona laba bafundi kulindeleke ukuthi bafunde ulwazi lwemikhakha enzima ngaso lesi siNgisi (Banda, 2009).

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Izikhungo zemfundo ephakeme eqinisweni kumele ziqhakambise ukufunda emfundweni ephakeme okuqhuba izindlela ezimqoka zokuthola ulwazi (Boughey noNiven 2012), ezingase mhlawumbe zikwazi ukuguqula isimo sendlela yokufunda esikhona, ngendlela yokuthi kubhekelelwe imvelaphi yabafundi isikhungo nesikhungo esibamukelayo. Lokho kunganikeza abafundi ithuba lokuthola izindlela zokwazi ezibasiza bafinyelele empumelelweni yemfundo ephakeme (Morrow 2009). Ngakolunye uhlangothi, othisha bemfundo ephakeme kumele baqhakambise izindlela zokufundisa ezilolonga abafundi maqondana nemithetho yohlelo lolimi, inkambiso yemithetho yemfundo, imithetho kanye nobunzulu bobungoti emkhakheni nomkhakha; lokhu kuthinta inkambiso yomkhakha nomkhakha. Kubaluleke kakhulu futhi ukuthi izikhungo zemfundo ephakeme zikwamukele futhi zibhekane nakho ukwehlukahlukana kwezilimi namasiko ngokuthi zethule izindlela zokufundisa eziletha uguquko; zikuqonde ukuthi ukunikeza abafundi indlela yokufunda ehambisana namasiko abo kubanika ithuba lokuzuza ulwazi lwemfundo olufanele (Ellery 2017). Ukuthola ulwazi oluhlabahlosile kusho ukuthi abafundi bazokwazi ukuthola ulwazi oluyilona ngqo lomkhakha nomkhakha futhi bazokwazi ukuzibandakanya ngokugcwele elwazini lomkhakha nomkhakha. Kodwa noma kunjalo, abafundi abasuka emakhaya asezingeni eliphansi lempilo bangahlangabezana nenkinga ekuqondeni ulwazi lwemfundo ephakeme (Boughey noMcKenna 2016) ngenxa yokuswela ithuba nokusizakala ekuqondeni ulimi oluhamba phambili.

Uhlaka Lwenjulalwazi

Lolu cwaningo, ngokwenjulalwazi, luncike ezinkolelweni zikaGee (1990/2012) zediscourse kanye nezikaHornberger (2006) zohlaka olumqoka lwezinqubomgomo nokuhlelwa kolimi. UGee (1990: 143) uyichaza kanje iiscourse:

... a socially accepted association among ways of using language, thinking, feeling, believing, valuing, and of acting that can be used to identify oneself as a member of a socially meaningful group or 'social network' or to signal (that one is playing) a socially meaningful 'role'.

Okuhunyushwa ngokuthi:

... enye yezindlela zenhlalo zokuxhumana eyamulekile esimweni sokusetshenziswa kolimi, ukucabanga, ukuqonda imizwa, ukukholwa, ukutusa kanye nokwenza okuthile okungasetshenziswa ukubona othile njengengxenywe yolwazi oluqondekayo lwabathile noma 'ngokokuxhumana kwabantu abathile', kokunye izeza ukuthi (othile udlala indima) 'ebalulekile' olwazini lwabathile olugqamile.

NgokukaGee (2012), *idiscourse* 'ubunjalo obuthile obugqama emphakathini', 'indlela yokuziveza ubuwena' emphakathini wonkana. Umuntu nomuntu wandisa ulwazi lwakhe lokuhlanganyela nabanye ngolwazi akhule ngalo ekhaya nasemphakathini. UGee (1990) uthatha ulwazi lomuntu ngamunye njengoluqondene nekhaya nomphakathi aphila kuwo. Wengeza athi lolu lwazi lukhula ngokubona abanye abantu ongabajwayele nabasemazingeni ehlukahlukene emphakathini, ngakho kubalulekile ukulugqamisa (Gee 1990). Maqondana nesimo sokuthuthukiswa kanye nokwamukelwa kwezilimi zomdabu zase-Afrika ezingeni lemfundo ephakeme, kubalulekile ukuqonda ukuthi noma ngabe iyiphi imizamo ezwakalayo nengaba nempumelelo ekuthuthukiseni izilimi zomdabu zase-Afrika emfundweni ephakeme, ilele ekusetshenzisweni kwezindlela ezinobunyonyo ezizovumela ukuthuthukiswa kolwazi lwemikhakha eyahlukene ngezilimi zomdabu. ULankshear (1997) ecashunwa kuThomson (2008: 242-243) ubheka ngqo ubudlelwano phakathi kolimi nazo zonke izingxenywe ezakha ulwazi oluthile lapho ethi:

Discourses, or forms of life, involve agreed upon combinations of linguistic and non-linguistic behaviours, values, goals, beliefs, assumptions, and the like which social groups have evolved and which their members share.

Okuhunyushwa ngokuthi:

Amadiscourses noma izindlela zokuphila, zihlanganasisa izindlela esezamukelwa nezindlela zokuzibonakalisa ngokolimi, ngokwezinkolelo, ngokwezifiso zempumelelo, ngokwezinkolelo, ngokwemicabango engaqinisekisiwe kanye nokunye okuhlobene nakho, nokuyinto umphakathi othile osuphile nazo isikhathi eside futhi amalungu awo azisebenzisa njalo.

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Okuyikhona okubalulekile ukukuqonda ngale ncazelo ukuthi ulimi ngeke lwehlukaniswa nezinye izici noma izimiso zolwazi oluthile. Ngakho-ke, kuwulwazi olugqamile ukuthi abafundi abangakwazi ukukhuluma ulimi lokufunda nokufundisa njengoLimi lwaseKhaya bakuthola kunzima ukufunda yonke imidanti yolwazi ebekwe phambi kwabo, ikakhulu ngesiNgisi, okuwulimi lokufunda nokufundisa oluhamba phambili (Mgqwashu 2014). Ukuthuthukiswa nokwamukelwa kwezilimi zomdabu emfundweni ephakeme kuyimpoqo-ke uma sithi sifuna ukuthuthukisa ukufunda nokubhala ngezilimi zomdabu.

Uhlaka olumqoka lwezinqubomgomo nokuhlelwa kolimi ngokukaHornberger (2006) okuqondene nezindlela ezehlukahlukene zokuqhakambisa izilimi zomdabu emikhakheni yolwazi olugqamile, lungakwazi ukutakula ukuthuthuka nokwamukelwa kwezilimi zomdabu emfundweni ephakeme. Kunezindlela ezahluahlukene ezicacisa lolu hlaka kabanzi, izinhlobo zalo, izindlela zokuluqonda kanye nezifiso zalo. Izinhlobo zalo okuwukuhlelwa kwezinga lolimi kanye nokuhlelwa kwekhophasi okwavela noKloss (1969), okwesithathu, okuwukuhlelwa nokuvanyiswa kolimi, okwavela noCooper (1989), kanti okokugcina okuwukuhlelwa kokusetshenziswa kolimi okwavela noHaarmann (1990). Uhlaka olumqoka lwezinqubomgomo nokuhlelwa kolimi luxhumene nezifiso lezi zinhlobo zalo uhlaka kanye nokuziqondisa kwalo okuziqukethe. Yizo lezi zifiso zalolu hlaka ezilawula indlela yalolushintsho oludingekayo (Hornberger 2006). Amasu ezinhlobo zalolu hlaka kanye nokuqondiswa kwalo asiza ukuqonda izimfuno ezimiselwe zalolu hlaka kanti kolunye uhlangothi izifiso zisiza ukuveza izindlela ezahluahlukene ezikhona kuzo izimfuno zohlaka. Uma singathi ukunaba kancane, uhlaka olumqoka lwezinqubomgomo nokuhlelwa kolimi luqondene ngqo nokuthi ‘...yini inhloso yokuthuthukisa izilimi zomdabu nezilimi ezisengcupheni yokushabalala futhi kungenziwa kanjani lokho ukuze zibe sezingeni lomhlaba njengalezi ezidumile’ (Hornberger, 2006: 28).

Amasu Okuthuthukisa Ulwazi Lwemfundo Ephakeme Zgezilimi ZoMdabu

Maningi amasu angasetshenziswa ukuthuthukisa ulwazi lwemfundo ephakeme ngezilimi zomdabu nokungenza ukwamukelwa kwezilimi zomdabu emfundweni ephakeme kukhule ngesivivini. Kulezi zigaba ezilandelayo,

ngizowachaza lawa masu ngibheka umqondo wohlaka olumqoka lwezinqubomgomo nokuhlelwa kolimi ngokukaHomberger (2006), nokuyizinsika zalo ezimqoka okuyilezi: ukuhlelwa kwekhophasi, ukuhlelwa kwezinga lolimi, ukuhlelwa kokufunda nokufundiswa kolimi, kanye nokuhlelwa kwesithunzi solimi.

Ukuhlelwa kwekhophasi

Ukuhlelwa kolimi okugxile kulo ngqo ulimi kubizwa ngokuthi ‘ukuhlelwa kwekhophasi’ futhi kubandakanya izinqumo zolimi eziqondene nemithetho kanye nokwandiswa kolimi oluthile noma izilimi ezehlukahlukene (Kaplan & Baldauf 1997). Odabeni lokuthuthukisa ulwazi ngezilimi zomdabu, ukuthuthukiswa kwamatemu omkhakha nomkhakha isona siqalo esiyisisombululo. Lokhu ekujuleni kwakho, kungadinga ukuthi kuhunyushwe izinsiza zomkhakha nomkhakha zokufunda nokufundisa. Kuzophinde kudinge ukuthi kusungulwe izifundo ezibhangqe izilimi ezimbili emkhakheni nomkhakha. Maqondana nalokhu, uYoon noHirvela (2004) baveza ukuthi amatemu ekhophasi anika abafundi ithuba lokuzuza ukuqonda ulwazi oluyinkinga kanye nezindlela zokulucubungula okuyizo kanye nezimo zolimi lwendawo ekuqondenwe nayo. Ukunezela kulokhu, amatemu ekhophasi abonisa abafundi ‘ulimi lwangempela’ esimeni salo esiyisonasona uma kuqhathaniswa nezibonelo ezibadumisa ikhanda ezisetshenziswa ezincwadini zohlelo lolimi (Yoon noHirvela 2004).

Ukuthuthukiswa nokutholakala kwamatemu ekhophasi omkhakha nomkhakha kumiselwe ukuqhuba ukuthuthukisa izinsiza ezibalulekile zokuthuthuka kolimi kanye nokwamukelwa kwezilimi zomdabu emfundweni ephakeme. Lokhu kubandakanya uhlu lwamagama abhangqe izilimi ezehlukahlukene, izichazamazwi ezibhangqe izilimi ezehlukahlukene, ubuchwepheshe bolimi lwabantu, ukubala nje okumbalwa. Izinsiza ezinjengalezi ziyikhambi ekusingatheni ukusebenza kwezilimi zomdabu maqondana nolwazi lomkhakha nomkhakha. Isibonelo esigqamile, kuyavela ukuthi uhlu lwamagama ezilimi ezehlukahlukene kanye namatemu kuletha ithuba lokwamukeleka kwezilimi ezehlukahlukene emfundweni ukuze kuthuthuke indlela yokucabanga nokwenza umongo wolwazi lwezincazelo zamagama, nokuletha amasu okudlondlobalisa ukwazi kubamba iqhaza elimqoka ekulawuleni ukufunda izithombemqondo ngesasasa kubafundi (Madiba 2014). Ukwentuleka kwamatemu ezilimi zomdabu zaseNingizimu Afrika yikho okubalulwa njengesivimbelo esikhulu ekuthuthukeni kwezilimi

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zomdabu emikhakheni emikhulu emfundweni ephakeme, efana nesayensi nobuchwepheshe kweminye yayo. Ukwenezela kulokhu, izichazamazwi zobulimimbili nezobuliminingi angeke kwaphikiswa ukuthi ziyizinsiza ekuthuthukeni kwanoma yiluphi ulimi, njengoba ziletha imisebenzi eyehlukahlukene efana nokufunda nokufundiswa kolimi kuya ekuhumusheni; kuphinde kulethe izincazelo eziqavile ekusebenzeni kwamathuluzi okusebenzisa ubuchwepheshe ezilimini zomdabu. Ngaphezu kwalokho, ubuchwepheshe bezilimi zomdabu bubamba iqhaza elimqoka ekubhekaneni nezinkinga zolimi eziqondene nokungahleleki nemithetho yobhalomagama. Ukudidiyelwa kwezilimi zomdabu zase-Afrika ngalobu buchwepheshe kumiselwe ukuthi kuphoqelegele ukuvanyiswa kwalezi zilimi.

Ukuhlelwa kwezinga lolimi

Ukuhlelwa kwezinga lolimi kwenzeka emphakathini kuphinde kuhlenganise izinqumo umphakathi ofinyelela kuzo maqondana nokuqokwa kolimi/kwezilimi ezingaphezu kwezinye ngokwamandla, bese kuba amasu okuvamisa azokwenza kusabalale ulimi/izilimi ezikhethiwe (Baldauf 2006; Kaplan noBaldauf 1997). Kubalulekile ukugqamisa ukuthi izikhungo eziningi zemfundo ephakeme sezenze imizamo yokuhambisana nezidingo ezehlukahlukene zabafundi ngokusungula izinqubomgomo zobuliminingi ezibonakala zizibophezele ekuthuthukeni nasekusetshenzisweni kwezilimi zomdabu njengezilimi zokufunda nokufundisa. Noma kunjalo, ezinye zalezi zibophezelo zigqame kakhulu ekubhalweni kodwa awukho umnyakazo owenzekayo ekusetshenzisweni kwazo. Okuqaphelekayo ukuthi izilimi zomdabu zisetshenziswa, ikakhulukazi, njengezilimi zokufunda nokufundisa eminyangweni yezilimi zomdabu kuphela. Noma ekhona amanyuvesi asethe thuthu kulolu daba lokuqhakambisa ukusetshenziswa kwezilimi zomdabu, kepha ukufundisa kweminye imikhakha efana nezamabhizinisi nesayensi, isayensi yabantu engesiyo indalo ukubala ezimbalwa. Lokhu kwenzeka kuphela ukusiza abafundi baqonde ulwazi olulukhuni kodwa akugunyaziwe phansi ngokusemthethweni, kuba nje ukuzithandela kukathisha ngamunye. Okugqama kakhulu ukuthi abafundi basalindeleke ukuthi benze imisebenzi yabo ngolimi lwesiNgisi nokuyinto eyenza izilimi zomdabu zinganakwa emikhakheni ngokwahluka kwayo. Ngalesi sizathu kubalulekile ukuthi izikhungo zemfundo ephakeme zibhekelele izinqubomgomo zezilimi zomdabu. Okunye futhi okubalulekile ukuthi umkhakha nomkhakha kumele

usungule amasu okuqhuba nokulawula imisebenzi ezoba ngezilimi ezechlukahlukeni.

Izikhungo kumele futhi zizinikele ekuthuthukiseni amakhono okufunda emfundweni ephakeme ngezilimi zomdabu ngokuthi lezi zilimi zisetshenziswe ekwethulweni kwamakhono afana nokubhala okusezingeni lenyuvesi, ulwazi olujwayelekile lokufunda nokubhala, ulwazi lwezinombolo kanye nokufunda nokubhala emkhakheni nomkhakha, nokunye. Ingqinamba enkulu ekhona njengamanje ezikhungweni zemfundo eziningi ukuthi la makhono okufunda ethulwa ngesiNgisi. Okugqama kakhulu ukuthi iminyango efundisa ukubhala nokuyiyo evame kakhulu ezikhungweni zemfundo ephakeme igxila kakhulu esiNgisini njengolimi lokubhala bese kungabi khona usizo noma ubungcweti obuthile ezilimini zomdabu. Kuyafana nalokhu okulandelayo, lapho abafundi beya emagumbini okufunda, okuhamba phambili isiNgisi ekuthuthukiseni ukufunda nokubhala. Ukuvaleleka ngaphandle kwezilimi zomdabu kule minxa esibaliwe kuba nomthelela ongemuhle ezingeni lolwazi olweyamaniswe nale minxa nokwenza abanikazi bezilimi zomdabu babe ngabakhangezayo kuphela esikhundleni sokuba ngabakhiqiza umcebo wolwazi nokwazi (Roy-Campbell 2006). Lokhu kunqinda amandla okuzibandakanya olwazini lomkhakha nomkhakha nokuyinkinga ekutholeni ulwazi olunohlonze nempumelelo emfundweni ephakeme.

Isimo sengqondo ngezilimi nemibono engenaqiniso mayelana nezilimi zomdabu nakho kungezinye zezinto ezidinga ukulawulwa ukuze kukhuthazeke ukusetshenziswa kwezilimi zomdabu njengezilimi ezingasebenza emikhakheni eyehlukahlukene. Izilimi zomdabu kaninginingi sezibukwe njengesithiyo ekufundeni okusezingeni elicokeme ngenxa yokwentula amandla okuletha ukuxhumana kwezincazelo ezilukhuni ezivezwa ulwazi lwemfundo ephakeme (Kioko, Ndungu, Njorongo, noMutiga 2014). Noma kunjalo, imibono efana nalena ayinaso isisekelo esiphathekayo, futhi incike esifisweni sokuthi kubhebhethekiswe inkoleloze ehlose ukwenza isiNgisi kube yilona limi olukhonyayo. Ngakho-ke, izikhungo zemfundo ephakeme kumele zibhekane nalokhu ngokuthi zibuyekeze uhlaka lwazo lwemfundo oluhleliwe, zibe neziqo ezingezilimi zomdabu ngokugcwele, lokhu kungaba yisiqalo esihle. Isibonelo; inyuvesi yaseLimpopo isiyethule iziqu ze-BA ezigxile ezifundweni zobuliminingi ezaziwa nge-MUST (Multilingual Studies). Lezi ziqu zitholakala ngolimi lweseSotho sa Leboa (isiSuthu seNyakatho neZwe) (Ramani noJoseph 2002). Inyuvesi yaKwaZulu-Natal ekuqhubeni inqubomgomo yayo ebophezela inyuvesi ekuthuthukiseni nasekusebenziseni

isiZulu maqondana nezinhloso zemfundo yayo ephakeme inezifundo zeziqizifana ne*Bachelor of Education Honours* esebenzisa isiZulu njengoLimi lokufundisa nokufunda (Mgqwashu 2014). Ukunezela kulokhu osekushiwo, kunesidingo sokuthi kubandakanywe uhlelo lolwazi lomdabu emikhakheni eyehlukahlukene yezifundo. Lezi zinhlelo zolwazi lomdabu zifaka ulimi nesiko lwabantu abamnyama, nokwenza abafundi babe nomuzwa wokwamukeleka nokuthola isithunzi kwabakufunda emagunjini okufunda.

Ukuhlelwa kokufundwa nokufundiswa kolimi

Ukuhlelwa kokufundwa nokufundiswa kolimi kugxile ezilimini ezisetshenziselwa ukufunda nokufundisa (Baldauf 2006; Kaplan noBaldauf 1997). Kwenzelwa ukuthola ulwazi lomkhakha othile, mhlawumbe nje masingabuka odabeni lwezifundo zobunjiniyela, kungabandakanya inkambiso, ubumqoka, izinkolelo, amandla okuxazulula izinkinga, ukubhala imibiko kanye nezinye zezindlela zokuxhumana ezeyamaniswe nomkhakha wobunjiniyela. Esimweni esifana nalesi, likhulu iqhaza elingabanjwa ngothisha bemikhakha ukuqhuba udaba lokuthi abafundi bathole ulwazi lwemikhakha ngokuthi babe yingxenye nezishosho emikhakheni yabo yolwazi ikakhulukazi njengoba othisha bethathwa ‘njengabaphathi bolwazi’ emikhakheni kanti abafundi bathathwa ‘njengabemukeli bolwazi’ abasafufusa futhi abasadinga ukuyosabalalisa ulwazi emikhakheni yabo (Jacobs 2007: 59-60). Ngakho-ke, ukuthola ubulungu bomkhakha nokutiswa emkhakheni wakho kudinga ukwazi kahle ukusebenzisa ulimi olweyamaniswe nomkhakha othile. Noma kunjalo, sekugqamile ukuthi iningi lothisha bemfundo ephakeme, ekufundiseni kwabo, bavele banomsebenzi omningi osuke ubahlalele, bese bengasitholi isikhathi sokuhumusha ulwazi kubafundi babo nokwenza ukuthi abafundi bangalitholi ithuba lokuqondisisa ubunzulu bemikhakha abakuyo (Jacobs 2007). Ngakho-ke, kubalulekile ukuthi ekuqhakambiseni ukusebenza kwezilimi zomdabu ekufundiseni, lezi zilimi kumele zeyamaniswe nolwazi olusematheni kulowo mkhakha ukuze abafundi baluthole ulwazi lwemikhakha yabo ekufundeni nasekufundisweni. Uma ngabe lezi zilimi zinikwa indawo yazo futhi zisetshenziswa ngempumelelo ukuhlanganisa ulwazi lwemikhakha ehluukahlukene, zingakwazi ukubamba iqhaza lezilimi ezisezingeni lemfundo ephakeme.

Ekuqhubeni indlela yokufunda nokufundisa ukubhala nokufunda emfundweni ephakeme nokuyizinto ezingumongo ekutholeni ulwazi

olusemqoka, abacwaningi abafana noNgcobo, uNdebele noBryant (2021) sebevume ngazwilinye ukuthi kuguqulwe uhlelo lokufunda nokubhala lwemfundo ephakeme, ikakhulukazi, njengoba lubhekene nenkinga yokusetshenziswa kwezilimi zomdabu ekufundeni nasekubhaleni emfundweni ephakeme. Abacwaningi sebehlongoze ukuthi kusukwe kule ndlela yokuhlola amakhono egxile ekulungisweni kwamaphutha abafundi ekulandeleni imithetho yolimi kanye namanye amaphutha okubhala (McWilliams noAllan 2014; Jacobs 2010) kuyiwe endleleni yokufunda nokubhala emfundweni ephakeme ebukwa njengendlela ebalulekile ekufundiseni, ezogxila eqhazeni nasemandleni omfundi ngamunye ekuhumusheni ulwazi kanye nasekuqondeni ulwazi lwemfundo ephakeme (Lillis, Harrington, Lea noMitchell 2015).

Enye yezinto okungaxoxwa kahle ngayo ekufundeni nasekubhaleni emfundweni ephakeme yaseNingizimu Afrika ebhekene ‘nendlela yokuhlola amakhono’ ukuthi abafundi, isiNgisi esingelona ulimi lwabo lwasekhaya, badinga ukusizwa ekufundeni nasekubhaleni. Lo mbono ongenabufakazi kwezokufunda nokubhala awukuqapheli ukuthi empeleni ukufundisa ukufunda nokubhala emfundweni ephakeme sekuyinto yomhlaba jikelele futhi emanyuvesi amaningi aqhakambisa isiNgisi nabafundi abasincelayo. Izifundiswa eziningi eNingizimu-Afrika zihlaba isibalo esiphezulu sabafundi abakhuluma isiNgisi njengolimi lwesibili, babuye babachaze njengabafundi abangakulungele ukuba semfundweni ephakeme. UMgqwashu noBengesai (2014) baveza ukuthi, kancane kancane lo mbono udlondlobalisa izinhlanga ezithile futhi ikakhulu abafundi abamhlophe nokuba ngathi yibo ‘abakulungele’ ukufunda ngokwemfundo ephakeme. Laba bacwaningi baqhubeka bathi le ndlela yokudlondlobalisa ukufunda nokubhala ohlangeni oluthile lwabafundi ayiyinhle futhi ayinabo ubulungiswa ngoba iletha ukungalingani kwabafundi. Banezela ngokugcizelela ukuthi imvelaphi yolimi yabafundi akumele isetshenziselwe ukuqagela ikusasa lempumelelo yabo yemfundo ephakeme (Mgqwashu noBengesai 2014).

Ekunezeleni kulokhu okungaphezulu, kubalulekile ukuthi ukufunda nokubhala emfundweni ephakeme kuvule izizinda maqondana nokwandiseka kolwazi olumqoka ukuze kuzokwelekelela ekuqambeni izindlela zomdabu zokusungula nokuhumusha ulwazi nokwazi okuncike ezilimini zomdabu (Pineteh, Boakye no-Eybers 2020). Embonweni ofana nalona, abacwaningi abafana noLillis, uHarrington, uLea noMitchell (2015) bakhuthaza indlela yohlelo lokufunda nokubhala eqhazeni nasemandleni omfundi ngamunye ekuhumusheni ulwazi kanye nasekuqondeni ulwazi lwemfundo ephakeme. Lokhu kuhlukile endleleni ‘yamakhono okufunda’ ngoba kubandakanya

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nesimo sokubhala kanye nokukhiqiza imibhalo eyeyamaniswe kwinhlonhle, esithunzini somuntu nasemandleni okufunda nokubhala. Kubuye kuveze izindlela ezinamandla ezifezeka uma kubhekwa izinguquko ekufundeni nasekubhaleni emfundweni ephakeme (Lillis et al 2015). Ukuvulwa kwezizinda zokuthola ulwazi kungenziwa ngokuthi kwethulwe izindlela zokuchaza zomdabu kanye namasu olwazi olunzulu ahambisana nezimo zemikhakha ehlukahlukene nokungaba yizibonelo zokuthi ulwazi lungadlondlobaliswa kanjani ngale ndlela (Pineteh, Boakye no-Eybers 2020). Lokhu kungenziwa ngokuthi kuqeqeshwe abafundi emibhalweni engezilimi zomdabu emikhakheni eyehlukahlukene. Ukuqhakanjiswa kwamakhono olimi lwabafundi abeza nawo emagumbini okufunda esimweni sobuliminingi kuyisisombululo sala masu.

Ukuhlela ukuhlonipheka kolimi

Ukuhlelwa kwesithunzi solimi yindlela elandelwa abahleli bolimi ekubhekaneni nemisebenzi yekhophasi nokuhlelwa kwezinga lolimi nokubandakanya ukuqondeka kolimi, uma sibuka abaluncelayo ulimi ngqo. Lokhu kufana nokuhlelwa kwekhophasi kanye nezinga lolimi njengoba kuthathwa njengemisebenzi ebalulekile (Baldauf 2006; Kaplan noBaldauf 1997). Kule ncazelo, kubalulekile ukuthi izilimi zomdabu zigqame ezingeni eliphezulu elifana nelocwaningo kanye neminye imibuthano yemfundo ephakeme ebandakanya ingqungquthela, izethulo kanye namakilasi okufundela. Lokhu kuzokwenza ukuthi ishabalale inkolelo yokuthi lezi zilimi ziswele amandla okusebenza njengezilimi zemfundo ephakeme. Lokhu kungasiza ngokuthi kwenziwe ikhophasi yezilimi ezehlukahlukene kuphinde kuqhube ukuthuthuka nokwamukelwa kwezilimi zomdabu emikhakheni eyehlukahlukene. UPrah (1995: 56) uchaza lokhu ngendlela ecacile:

... knowledge and education have to be constructed in the native languages of the people ... new knowledge must build on the old and deal specifically with the material and social conditions in which the people live and eke out a livelihood.

Okuhunyushwa ngokuthi:

... ulwazi nemfundo kumele kwakhiwe ngezilimi zomdabu

zabantu...ulwazi olusha kumele lususelwe olwazini oludala luphinde luhambisane nezinsiza kanye nezimo zenhlalo abantu abaphila ngaphansi kwazo luphinde lukhule njalonzalo ngokuhambisana nempilo yenhlaliswano.

UPrah (2003) ugcizelela ukuthi i-Afrika ingakwazi ukuphosa itshe esivivaneni

ngolwazi okuyilo noluqondekayo emhlabeni jikelele uma ulwazi lwayo nobunjalo bayo buhunyushwe ngezilimi, ngesiko nangomlando wase-Afrika. Uma kungenjalo amazwe ase-Afrika azoqhubeka abe 'izincelebane zabacwaningi' bamazwe asentshonalanga. Amanye amazwi afana nalawa avezwa uQorro (2003) okhuluma ngodaba 'lokuvulwa kwezizinda zolimi.' URoy-Campbell (2019) uma echaza ngale nkulumo yokuvulwa kwezizinda zolimi uthi lokhu kubandakanya 'ukusetshenziswa kwezilimi zomdabu njengesisombululo ekukhiqizeni ulwazi maqondana nokusungula, nokufaka ulwazi ekhompuyutheni, nokungaholela ekutheni ulwazi lomdabu, ulwazi lwamasiko kanye nezindlela zokuziphatha zomphakathi kusabalale.' Kuphinde kuchaze ukuthi abantu abakhuluma izilimi zomdabu kumele benze isiqiniseko sokuthi ulwazi olutholakala ngesiNgesi kanye nangezinye izilimi zaseNtshonalanga luyatholaka emiphakathini eminingi ngokuthi kusetshenziswe izilimi zomdabu njengesisombululo ekukhiqizeni ulwazi olukanjalo. Uma lolu lwazi luke lwatholakala ngezilimi zomdabu luvele lube ulwazi olwamukelekayo kwabomdabu luphinde lwamukeleke emasikweni namagugu abo (Roy Campbell 2019).

Isiphetso

Lolu cwaningo selukuvezile ukuthi ukusetshenziswa kwezilimi zomdabu olwazini lwemikhakha ehlukahlukene kuyisisombululo ekuthuthukisweni nasekwamukelweni kwezilimi zomdabu emfundweni ephakeme. Uma iqhaza lezilimi zomdabu linganikwa indawo efanelekile ekudlondlobaliseni indlela yokuqonda ulwazi, futhi uma lezi zilimi zingasetshenziswa ekuxhumaneni kwabafundi emagumbini okufunda, iqhaza lazo njengezilimi eziseqophelweni lemfundo ephakeme lingashabalala. Iningi labafundi eNingizimu-Afrika lingena emfundweni ephakeme namakhono antekenteke ekufundeni nasekubhaleni, bese liyehluleka ukuqondisisa ulwazi lokufunda nokubhala lwemfundo ephakeme kanye nolwazi lwemikhakha ehlukahlukene ebandakanya indlela yokubhala yemfundo ephakeme. Lokhu kubangelwa

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ngokuthi izikhungo zemfundo ephakeme zisaqhubeka ukuziba amasiko nezilimi abafundi abafika nazo emanyuvesi. Ngakho-ke, kubalulekile ukuthi abafundi bavunyelwe ukuthi beze namasiko abo, izilimi zabo kanye nenkambiso ngokunjalo namava abo emfundo, ekufundeni kwabo emfundweni ephakeme.

Lolu cwaningo lukwazile ukuphakamisa nokuhlongoza amasu ehlukahlukene angasiza ekutheni kuqhakanjiswa ukuthuthukiswa kwezilimi zomdabu elwazini lwemfundo ephakeme, nokuyinto engaholela ekutheni zithuthuke ziphinde zamukelwe lezi zilimi. Ngaphezu kwalokho, kungenza nokuthi abafundi abaningi bathole ulwazi olumqoka baphinde baphumelele. La masu asuselwa ohlakeni olubalulekile lwezinqubomgomo kanye nokuhlelwa kolimi kaHomburger (2006), abandakanya izinto ezine; okokuqala, ukuthuthukiswa kwekhophasi engasiza ukuthi kuqhubeke uhlelo lokuthuthukiswa kwemikhakha oluncike ohlwini lwamatemu kanye nesisekelo sedata yobuliminingi, izichazamazwi kanye nobuchwepheshe bezilimi zabantu obufana nobuchwepheshe bokulungiswa kwesipelingi kanye namathuluzi okuhumusha. Okwesibili, izinga lezilimi zomdabu kumele liqhakanjiswa ngokuthi lezi zilimi zibambe iqhaza ekusebenzeni emfundweni ephakeme. Okwesithathu, udaba lokufunda nokufundiswa, ikakhulukazi, ngezilimi zomdabu ekufundisweni kwamakhono okuqonda ulwazi nokwazi emikhakheni ehlukahlukene. Okokugcina, ukuthi lezi zilimi zibhekelelwe ezinhlelweni ezibalulekile zamanyuvesi njengocwaningo kanye nezinye izinhlelo ezibalulekile ezifana nezethulo, amasemina kanye nezinkomfa.

Kubalulekile ukuthi izilimi zomdabu zamukelwe olwazini lwemikhakha ehlukahlukene nasekwazini okumqoka kwemfundo ephakeme. Uma kungenjalo zizoqhubeka nokubukelwa phansi futhi zingabi namandla ekulawuleni ulwazi nokwazi kwemfundo ephakeme.

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