

Ngabe Likhona Ithemba? Ukufunda Nokufundiswa Kwezilimi Zama-Afrika EmaKolishi Angama-TVET ENingizimu Afrika

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Iqoqa

UMthethosisekelo wezwe laseNingizimu Afrika unika izilimi eziyishumi nambili igunya lokusetshenziswa ngokusemthethweni nangokulinganayo maqondana nokufunda, ukuxhumana kanye nokusetshenziswa ezimweni zenhlalo. Iningi lalezi zilimi ezama-Afrika. Okubonakalayo nokusayisikhalo ukuthi lezi zilimi zama-Afrika azikakasetshenziswa futhi azikathuthukiswa ngokusezingeni lalezi ezinye ezimbili okuyisiNgisi nesiBhunu ezazisetshenziswa ngesikhathi sobandlululo. UMnyango wezeMfundo ePhakeme nokuQeqeshwa wakhipha inqubomgomo kanye nemiqulu okufanele ilekelele izikhungo zemfundo ephakeme ukuze zisungule izinqubomgomo eziyinkombandlela yokusetshenziswa kwezilimi, lokhu kufaka phakathi namasu okufanele izikhungo ziqhamuke nawo ukuthuthukisa izilimi zama-Afrika. Imizamo eyenziwa uMnyango wezeMfundo ePhakeme nokuQeqeshwa uhlose ukuthi kuthuthukiswe izilimi zama-Afrika ibonakala igxile kakhulu emaNyuvesi. Inkinga ebonakalayo ukuthi izinqubomgomo zisuke zibhekiswe kuzo zonke izikhungo zemfundo ephakeme kodwa amaKolishi (*Technical Vocational Education & Training*) abonakala esele ngaphandle maqondana nomshikashika wokusetshenziswa nokuthuthukiswa kwalezi zilimi. Lolu cwaningo lukhiqizwe kulandelwa indlela yocwaningo yobunjalo botho, kube sekuhlaziywa amadokhumenti asebenze njengethuluzi lokuqoqa ulwazi. Kucutshungulwe inqubomgomo yomnyango wezemfundo ephakeme kanye nezinqubomgomo zamaKolishi amabili aseNingizimu Afrika. Lolu cwaningo luhlose ukuxoxa ngomthelela wokungasetshenziswa kwezilimi zama-Afrika njengezilimi zokuxhumana, izilimi eziyingxenyekharikhulamu, ezokufunda nokufundisa ezingeni lamaKolishi. Lokhu kumqoka ngoba abafundi abaningi abagcwele emaKolishi kusuke kungabafundi abagcine ebangeni lesishiyagalolunye esikoleni, abangafikanga

Ngabe Likhona Ithemba? Ukufunda Nokufundiswa Kwezilimi Zama-Afrika EmaKolishi (TVET) ENingizimu Afrika

kumatikuletsheeni. Abaningi balaba bafundi basuke bengafikanga kumatikuletsheeni ngenxa yomthelela wolimi olusetshenziswa ezikoleni ukufunda nokufundisa. Ucwangingo oluningi luveza ukuthi ulimi ludlala indima enkulu ekuvimbeni ukuthi abafundi bafinyelele kumatikuletsheeni. Lolu cwangingo luphinde luxoxe ngezinqubomgomo ezithuthukisa ukusetshenziswa ezilimini zama-Afrika kanye namagebe akhona ekuqinisekiseni ukuthi amaKolishi ayawulandela umhlahlandlela woMnyango wezeMfundo ePhakeme nokuQeqeshwa.

Amagama Amqoka: Ukufunda nokufundiswa, Izilimi zama-Afrika, AmaKolishi (TVET)

Is There Hope? The Pedagogy of African Languages in South African TVET Colleges

Xolani Khohliso

Abstract

The Constitution of the Republic of South Africa provides for twelve official languages to be utilized equally as languages of teaching and learning, communication and social cohesion. Most of these languages are African languages. The outcry is that these languages seem to be underdeveloped and underutilized compared to the dominance of English and Afrikaans, which were extensively used and imposed on citizens during the apartheid era. The department of higher education and training developed and promulgated the language policy for higher education that provides strategic direction to institutions of higher learning in order for them to develop an institutional based language policy that will determine their language planning, practice, development plans and strategic goals. The department of higher education and training's efforts to promote African languages seem to focus only on universities. The challenge lies in the fact that language policy is intended to apply to all institutions of higher learning, including Technical Vocational Education and Training (TVET) colleges. However, these colleges appear to be neglected in efforts to develop African languages for use in scholarship, teaching, learning, and communication. Qualitative research and document analysis was used to generate data. The language policies of two South African

colleges and the higher education language policy were analysed. This paper aims to discuss the impact of underutilization and undervaluing of African languages as languages of communication, curriculum development and delivery and pedagogy at the level of TVET colleges. This is crucial for addressing inequalities and barriers to accessing information, as the majority of these students only completed school up to Grade 9, with language often being a contributing factor in some cases. Research demonstrates that language can be a barrier for students to complete matriculation. Furthermore, this paper discusses the language policy promoting the use of African languages and highlights the gaps that exist in aligning TVET colleges with the language policy framework.

Keywords: Teaching and Learning, African Languages, TVET Colleges

Isingeniso

Izilimi zama-Afrika zike zavalelwa ngaphandle kwezilimi ezisemthethweni futhi zashaywa indiva isikhathi eside eNingizimu Afrika ngenxa yomthelela wobandlululo lapho bekugqame futhi kusetshenziswa ulimi lwesiBhunu nolwesiNgisi njengezilimi ezisemthethweni (Galti 2017; Kamwangamalu 2001; Zulu 2010). Ukuzigqaja nokuzethemba ezilimini zama-Afrika kwaguqulwa kwadicilelwa phansi, lokho kwase kuholela ekutheni zibukelwe phansi kakhulu futhi zingagqizwa qakala ikakhulukazi emkhakheni wezemfundo (Kamwangamalu 2003; Kamwendo 2008, 2010; Ndimande-Hlongwa 2009). Ukungabi bikho kwemizamo eyanele nehlelekile yokuzama ukuphucula ukufundisa izilimi zama-Afrika, njengezilimi ezifundwayo, njengezifundo zokufundwa, nokusetshenziswa kwazo njengolimi lokufundisa emfundweni kubukeka kuchaza ukuthi lezi zilimi azikwazi ukuhlanganyela ngokuphelele emhlabeni wonkana (Mgqwashu 2011). UKamwendo (2015) ube esethi esinye sezizathu esenza imfundo yolimi lwasekhaya ingandi e-Afrika ukuthi izilimi zama-Afrika zisabukwa njengezineqhaza elincane kakhulu emnothweni wezwe bese kuthi ukuthola ulwazi ngolimi olusetshenziswa ngokunamandla njengolimi lwesiNgisi lona olubukwa njengolimi olunamandla kakhulu emnothweni. Lolu cwaningo luxoxa kabanzi ngezinga izilimi zama-Afrika ezikulo ezikhungweni zemfundo ephakeme ezibizwa ngamaKolishi (*Technical Vocational Education & Training*

Ngabe Likhona Ithemba? Ukufunda Nokufundiswa Kwezilimi Zama-Afrika EmaKolishi (TVET) ENingizimu Afrika

Colleges). Lokhu kungenxa yokubonakala ukuthi nakuba izinqubomgomo kanye nemiqulu ekhiqizwa uMnyango wezeMfundo ePhakame igcizelela ubumqoka bokusetshenziswa kwalezi zilimi ezikhungweni zemfundo ephakeme kodwa ugxile kakhulu emaNyuvesi. Lokho kube sekwenza amaKolishi asalele ngemuva. Lolu cwaningo lwakhiwe kusetshenziswa imibhalo kanye nezinqubomgomo eziqondene nezilimi zama-Afrika ukuhlola ukuthi zithini izinqubomgomo zamaKolishi aqokiwe nokuthi zona ziyahambelana futhi ziyawulandela yini umgomo woMnyango. Lolu cwaningo luhleleke kanje; isendlalelo, izindlela zocwaningo, izinsizakuhlaziya, ingxoxo ngomthetho nezinqubomgomo zezilimi zama-Afrika, ubumqoka bokufundiswa kolimi lwasekhaya, ukuthuthukiswa kwezilimi zama-Afrika ezikhungweni zemfundo, umongo wokutholakele kulolu cwaningo, ukungabandakanywa kwezilimi zama-Afrika ezinqubomgomweni zamaKolishi, ukuvalelwa ngaphandle kwamaKolishi enqubomgomweni yohlaka lolimi, izincomo kanye nesiphetho socwaningo.

Isendlalelo

UBourdieu (1991) uveza ukuthi amandla anikwe ulimi lwesiNgisi abonakala edlondlobala kakhulu ukudlula izilimi zama-Afrika kubafundi bama-Afrika. Umhlaba wonke ubuka isiNgisi njengolimi lokuhweba, olwezimboni ezahlukahlukene nokuxhumana (Macedo 2000). Lokhu kufakazelwa uBruth-Griffler (2003) noBamgbose (2003) lapho bethi ziningi izizathu ezenza isiNgisi sibe ulimi olubukeka lunamandla ngaphezu kwezinye izilimi kodwa esikhulu kakhulu esokuthi ulimi olusetshenziswe kakhulu futhi lwanaba ngesikhathi sobandlululo eNingizimu Afrika. Imbangela yalokhu ukuthi ngaphambi konyaka we-1994, isiNgisi nesiBhunu izona kuphela izilimi ezazisemthethweni, yize kunezinye izilimi zama-Afrika eziningi ezikhulunywa abantu baseNingizimu Afrika ziholwa isiZulu phambili (Mncwango 2007). Ngakho-ke, isiNgisi sathola amandla kakhulu ngaleso sikhathi ukuze sibe kuleli zinga esikulo. Phezu kwalokho, isiNgisi sathola amandla ngesikhathi abantu abangama-Afrika belwisa ukusetshenziswa kwesiBhunu okuyisona esasibukwa kakhulu njengolimi lwabacindezeli, base bephoqeelwa esiNgisini bagcina sebevalela ngaphandle izilimi zabo zama-Afrika (Kamwendo 2010). Lokhu kungenxa yokuthi isiNgisi isona esasibukeka singcono kunesiBhunu nakuba naso siyingxenye yezilimi

zobukoloni esasetshenziswa ukucindezela abantu abangama-Afrika nezilimi zabo. Ukusetshenziswa kwaso eNingizimu Afrika njengolimi lokuxhumana ikona okwaphinde kwasivikela ukuthi singalwiswa sibukwe njengolimi okungafanele luphoqwe ukufundisa abantu.

U-Alexander (2000) uveza ukuthi imfundo yolimi lwaseKhaya okuyizilimi zama-Afrika kulo msebenzi ibamba iqhaza elikhulu ekuthuthukiseni umfundi afinyelele ezingeni eliphezulu nokusimama kwezwe. Amazwe anjengoChina, Japan, India, noKorea okuyiwona ahamba phambili kwezohwebo nasemikhiqizweni eyahlukahlukene nawo agqugquzela kakhulu imfundo yolimi lwaseKhaya emazweni awo (Shin 2008). Abafundi abafunde ulimi lwaseKhaya okungolwabo kusukela emabangeni aphansi balindeleke ukuba balufunde kahle nolwesiBili kanye nezinye izifundo ezitholakala esikoleni abazozifunda baze baqede isikole (Naidoo 2012). Abafundi babhekene nenkinga yokuthi ngesikhathi bethuthuka namabanga, izifundo ziyanda uma beshintsha isigaba, ngakho kuba nzima kakhulu uma zanda izifundo kanti vele bafunda ngolimi abangaluqondi, okungelona olwaseKhaya kubona. Yikho lokhu okwenza izinga labafundi abashiya isikole bengakafinyeleli ebangeni leshumi lingehli, kungenxa yengcindezi yolimi abafundiswa ngalo abangaluqondi, okuyisiNgisi, lapho kufanele ngabe izilimi zabo zama-Afrika (Alexander 2000; Bamgbose 2003; Heugh 2012; Prah 2009). Lokhu kwenza uhulumeni waseNingizimu Afrika athathe isinqumo sokuthi amaKolishi athathe abafundi abagcine ebangeni lesishiyagalolunye ezikoleni ngenxa yokuthi bengakwazanga ukufinyelela kumatikuletsheni. Lokhu kwaba isinqumo esihle kakhulu ukuzama ukulekelela abafundi abanengi abanamakhono ezandla ukuba bayophothula khona izifundo zabo. INingizimu Afrika iyonkana inamaKolishi angamashumi ayisihlanu (50), sebebaningi abafundi asebethole iziqu kula maKolishi ngokwezifundo ezahluken ezingatholakala khona namakhono aqeqeshwa khona alekelela abafundi ukuba bathole imisebenzi ehlukahlukene yamakhono. Nakuba kunjalo, basebaningi abafundi abangena kula maKolishi baphinde bafundiswe ngaso lesi siNgisi, oningi labo likhishwe yiso ezikoleni. Lokho kube sekuholela ekutheni bangaphumeleli kahle ekufundeni kwabo. Ngakho-ke, kunomthelelela ongemuhle ukungatholi imfundo ngolimi lwabo lwaseKhaya, ikakhulukazi ngoba abafundi basuke befundela umsebenzi wamakhono okuyilapho kufanele ngabe baxhumana kangcono baqonde ulwazi abalufundiswayo kahle ngolimi lwabo. Lokhu ngikusho ngoba ikhona inqubomgomo elawula ukusetshenziswa kwezilimi ezikhungweni zemfundo ephakeme. Le nqubomgomo ibizwa

Ngabe Likhona Ithemba? Ukufunda Nokufundiswa Kwezilimi Zama-Afrika EmaKolishi (TVET) ENingizimu Afrika

ngokuthi uhlaka lwenqubomgomo yolimi lwezikhungo zemfundo ephakeme (*Language Policy Framework for Public Higher Education Institutions 2020*). Le nqubomgomo yethulwa njengesibuyekezo senqubomgomo yangaphambili ebizwa nge*Language Policy in Higher Education (2002)*.

Izindlela Zocwaningo

Lolu cwaningo lulandela indlela yocwaningo lobunjalo botho. NgokukaBell (2006) indlela yobunjalo botho igcizelela kakhulu lokho okuyiqiniso okwenziwa abahlanganyeli kanye nokwenzeka kuleso naleso simo. UTaylor, uKermode noRoberts (2007) basekela lokhu ngokuveza ukuthi ucwaningo lobunjalo botho luzama ukwakha umqondo kususelwa kukadebona womuntu ngamunye kanye nemibhalo eqoshwe phansi. URule noJohn (2011) baphawula ngokuthi abacwaningi abanengi bobunjalo botho bathanda kakhulu ukubheka izimo zenhlelo ezimweni zemvelo nokwakha umqondo ngemibono nokwenzekayo kuleyo naleyo ndawo yokusebenzela noma abaphila kuyo. Lokhu kube sekuhambisana kahle nesimo esicwaningwe kulolu cwaningo njengoba lubheka ukuthi ngabe ukufunda nokufundiswa kwezilimi zama-Afrika emaKolishi kukusiphi isigaba futhi likhona yini ithemba lokuthuthuka kwako.

UMaree (2016) uthi ucwaningo lobunjalo botho luqoqa ulwazi kubantu abazinikele ngalo lonke uqobo lwabo ezinhlelweni zansuku zonke, lapho kuqhubeka imfundo khona kanye nendlela izikhungo okucwaningwa kuzo eziqhuba nezihlele ngayo indlela yokusebenza okufaka phakathi nezinqubomgomo kanye nemiqulu eseka ukusebenza kwezikhungo lezo. NgokukaMerriam (2009) umcwaningi osebenzisa ucwaningo lobunjalo botho usuke egxile ekuqondeni kabanzi ngemiqondo nencazelo abantu abazakhela yona okufaka phakathi nezimo ezishicilelwe phansi emibhalweni. Luphinde lubheke ukuthi ngabe abantu bazakhela kanjani umqondo ngomhlaba abaphila kuwona nokadebona wabo ngomhlaba. Lokhu kufakazelwa uHesse-Biber noLeavy (2011) njengoba bethi ucwaningo lobunjalo botho lugxile encazelweni yesimo senhlelo empilweni yabantu okubandakanya ukadebona wabo nezimo abahlangabezana nazo kuphinde kuzoba incazelo yamathekisthi. Lolu cwaningo lube olobunjalo botho ngoba ngiphenye ngesimo ebengisicwaninga okuwukufunda nokufundiswa kwezilimi zama-Afrika, lapho bengifisa ukuthola ngokujulile ukuthi ngabe amaKolishi ayayilandela

yini inqubomgomo kanye nemiqulu egququzela ukusetshenziswa kwezilimi zama-Afrika (Silverman 2013; Merriam 2014).

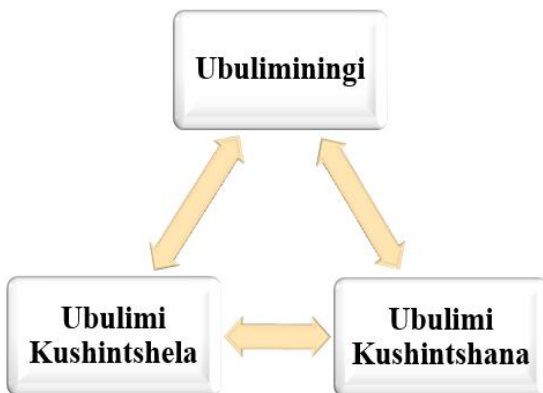
Lolu cwaningo lwenziwe ngokuqoqa ulwazi kusetshenziswa amadokhumenti. NgokukaCreswell (2014) umthombo wolwazi onesisindo uma kwenziwa ucwaningo lobunjalo botho ungaba amadokhumenti, okubalwa imininingwane evulelekile emphakathini noma neyimfihlo abacwaningi abangayitholanga ensimini noma kubahlanganyeli bocwaningo. Ukusebenzisa amadokhumenti njengendlela yokuqoqa ulwazi kufanele kubheke lonke uhlobo lombhalo wokuxhumana othinta leyo nkinga ucwaningo olukhuluma ngayo. Lokhu kungafaka amadokhumenti agunyaziwe nangakagunyazwa ukubonwa abantu, imibiko, amadokhumenti okusebenza, izincwadi, imiyalezo yemibikombani, imibiko yamaphephandaba, amadokhumenti emiNyango ethile, njalo njalo (Maree 2016). Ngokuka-Creswell (2009) amadokhumenti mahle kakhulu wona ngoba ukwazi ukuwathola noma inini lapho uwadinga khona, aphinde asinike ulwazi oluhle ngoba abahlanganisi bawo basuke bewahlalele phansi bawahlela aze afika esigabeni sokugunyazwa ukusebenza kwawo. Amadokhumenti engiwasebenzisile kulolu cwaningo kube izinqubomgomo zolimi zamaKolishi amabili asesifundazweni saKwaZulu-Natali kanye nenqubomgomo yoHlaka loLimi ezikhungweni zemfundo ephakeme (*The Language Policy Framework for Public Higher Education Institutions 2020*). Ngikhethe amabili nje kuphela ngoba lolu kuwucwaningo oluncane olugxile emibhalweni futhi ilona oluzochaba indlela yocwaningo olukhulu oluzofaka amaKolishi ngokwezifundazwe ezahlukahlukene. Inqubomgomo yona ngiyikhethe ngoba yintsha uNgqongqoshe wezeMfundo uyikhiphe wayishicilela ngonyaka wezi-2020, ngiyibheka ngethemba lokuthi iza noshintsho oluzobonakala futhi luguqule izinga izilimi zama-Afrika ezikulo. Injongo enkulu bekungukuthola ukuthi ngabe izilimi zama-Afrika zihlelelwe kanjani kulezi zinqubomgomo maqondana nokufundiswa kwazo, ukusetshenziselwa ukuxhumana ezikhungweni zemfundo kanye nokusetshenziselwa ukucwaninga.

Izinsizakuhlaziya

Lonke ucwaningo olwenziwayo kufanele lube nayo injulalwazi noma insizakuhlaziya ezoba isibuko socwaningo. Insizakuhlaziya imqoka ekuhlaziyeni ulwazi oluqoqiwe ukuze kukhiqizwe ulwazi olusha oluzolekelela ukuthuthukisa izilimi zama-Afrika njengalokhu lolu cwaningo lugxile kuzo.

Ngabe Likhona Ithemba? Ukufunda Nokufundiswa Kwezilimi Zama-Afrika EmaKolishi (TVET) ENingizimu Afrika

Ngisebenzise le micabangonzulu emithathu ukwakha insizakuhlaziya yalo msebenzi okuyile elandelayo; ubuliminingi (*multilingualism*), ubulimi kushintshela (*code Switching*) kanye nobulimi kushintshana (*translanguaging*). Ngixoxa ngale micabangonzulu kafushane ngezansi kwalo mdwebo ongezansi ozama ukuveza ukuthi ihlangana kanjani ukwakha insizakuhlaziya yalolu cwaningo. Lo mdwebo ongezansi udwetshwe waba unxantathu ngenhloso yokuzama ukuveza ukuthi le micabangonzulu iyadingana futhi kukhona lapho ihlangana khona ekuzameni ukuthuthukisa ulimi lomuntu ngamanye. Okusho ukuthi ubuliminingi buyahlangana nobulimi kushintshela ngoba ungekwazi ukubuveza uma ungekho buliminingi kanti futhi ubulimi kushintshana budlala indima enkulu ekuthuthukiseni ubuliminingi.



Ubuliminingi

Ngokuka Lemmer noManyike (2014) ubuliminingi kungukukwazi ukuhlanganyela nokuxhumana njalo kwemiphakathi, izikhungo, amaqembu namalungu ngezilimi ezintathu nangaphezulu ekuphileni kwabo kwansuku zonke. Kunemithetho nemiqulu yezinqubomgomo ezingeni likazwelonke esuselwa eMthethosisekelweni wezwe laseNingizimu Afrika eqinisa iphuzu elibalulekile lobuliminingi efana ne*National Education Policy Act* (27 of 1996), *Pan South African Language Board Act* (59 of 1995), *Higher Education Act* (101 of 1997), *Promotion of Access to Information Act* (2 of 2000), *Commission for the Promotion and Protection of Right of Cultural, Religious*

and Linguistic Communities Act (19 of 2002). Lezi zinqubomgomo zilekelelwa imiqulu equkethe izethulo maqondana nokusetshenziswa kwezilimi okubalwa ukuhlelwa kabusha kwezifundo, *Language in Education Policy (1997)*, *Norms and standards regarding Language Policy (1997)*, *Language Policy Framework for South African Higher Education (2001)* ne*National Language Policy Framework (2002)*.

Miningi imizamo eseyenziwe ukuzama ukuthuthukisa ubuliminingi kodwa igxile kakhulu emaphepheni okusho ukuthi yebo zikhona izinqubomgomo njengoba ngizivezile ngenhla. Inkinga ivela uma sekufanele kwenzeke njengalokhu kubhaliwe, kube sekuba umqansa. Lokho kuholela ekutheni ubuliminingi bungafezeki kahle emphakathini esiphila kuwo nasemagunjini okufundela. Ubuliminingi, emagunjini okufundela, bubamba iqhaza elikhulu kakhulu ngoba benza uthisha nabafundi baxhumane kangcono ekugcizeleleni amaphuzu amqoka ngalokho abasuke bekufunda kulolo limi oluqondiwe. Uma singaba nabafundisi emaKolishi abakwaziyo ukufinyelela kumfundi nomfundi ngolimi lwalowo mfundi, lokho kungandisa amathuba okuqonda kangcono ulwazi olwethulwa egunjini lokufunda. Ukuba khona kwabafundi abazi izilimi ezingana kungasiza ukuthi basizane bebodwa ngesikhathi befunda ulimi oluqondiwe. Ubuliminingi lobu busho ukukwazi ukusebenzisa izilimi ezahlukahlukene ukudlulisa umyalezo osuke uqondiwe ukuze bonke abayizethameli bezwe lokho okushiwoyo nokuqondiwe. Ubuliminingi bube sebungena kahle kulolu cwaningo njengalokhu kusetshenziswa isiNgisi emagunjini okufundela njengolimi lokufunda nokufundisa yize abafundi abagcwele emagunjini okufundela bekhuluma izilimi zama-Afrika ezahlukahlukene. Lokhu okusho ukuthi noma abafundi befunda ngesiNgisi ulimi lokufundisa kodwa iningi labo abasikhulumi noma abasincelanga ebeleni okusho ukuthi empeleni akusilona ulimi lwaseKhaya kubo. Lokho kube sekuba nomthelela ongemuhle ekufundeni kwabo uma bengatholi ithuba lokufunda nokuthola ulwazi nangolimi lwabo abalwaziyo nabaluqonda kangcono ngoba beluncele ebeleni.

Ubulimi Kushintshela

Ubulimi kushintshela buwumsebenzi wendlela yobuliminingi lapho kusetshenziswa izilimi ezingaphezulu kolulodwa okungaba olwaseKhaya nolwesiBili ukudlulisa umyalezo ngokushintshela lezi zilimi ngesikhathi ukhuluma (Cook 2001). Ukushintshela izilimi kusho ukuthi umuntu usuke

*Ngabe Likhona Ithemba? Ukufunda Nokufundiswa Kwezilimi Zama-Afrika
EmaKolishi (TVET) ENingizimu Afrika*

ekhuluma ulimi lwesiBili bese eshintshela kolwaseKhaya uma efuna ukucacisa okuthile. NgokukaHugo (2016) ubulimi kushintshela kungukusebenzisa ulimi lwaseKhaya ngesikhathi ufundisa ulimi lwesiBili noma ngabe esiphi esinye isifundo, le ndlela isetshenziswa kakhulu emagunjini okufunda eNingizimu-Afrika. Uqhuba athi uma ubulimi kushintshela busetshenziselwa ukufundisa, ukusetshenziswa kolimi lwaseKhaya kungabamba iqhaza elikhulu ohambweni lokufunda futhi kungasiza abafundi ukuba baqonde kahle okufundiswayo. Lokhu kuyimpilo yabantu abanolwazi lwezilimi ezingaphezulu kolulodwa; lokhu kwenzeka emiphakathini, emindenini, ezikhungweni zemfundo, ezikhungweni zikahulumeni nasemagunjini okufunda nokufundisa. Uma ulalela abantu bexhumana noma lowo omile edlulisa umyalezo, mancane kakhulu amathuba okuba asebenzise ulimi olulodwa aze ayoqeda inkulumo yakhe engashintshelanga kolunye ulimi, ngaphandle uma azi ulimi olulodwa. Ngesikhathi okhulumayo eshintshela kolunye ulimi enkulumweni yakhe kuyasiza kakhulu ekutheni omunye olalele ongalwazi ulimi olusetshenziswayo yisikhulumi kodwa athole umqondo walokho okukhulunywa ngakho uma isikhulumi seshintshela kolunye ulimi. Ngakho-ke, njengalokhu amaKolishi egcwele abafundi iningi labo elingafikile ebangeni leshumi, kwesinye isikhathi othola ukuthi ulimi lwesiNgisi ludlale indima ekungafikini kwabo kumatikuletsheni. Uma sebefika emaKolishi bangasizakala uma kufundiswa ngendlela efaka ubulimi kushintshela. Lokhu ngikwazi nangokadebona wami njengothisha ofundise isiZulu ulimi lwesiBili emakilasini axube izinhlanga. Le ndlela ibingisiza kakhulu nami ukuze ngenze isiqiniseko sokuthi bonke abafundi bami bazwile lokho ebengikusho nokufanele bakufunde. Ingakho ngibone ubulimi kushintshela buhambisana kahle nalolu cwaningo ngoba bunikeza isithombe esiphelele ngalokhu okungenziwa abafundisi emagunjini abo okufundisa emaKolishi.

NgokukaPark (2014) ubulimi kushintshela abukamukeleki kahle emakilasini okufundisa ulimi ngendlela yakudala okuyilapho ulimi oluqondiwe nolwaseKhaya kwehlukaniwa, lokho okusho ukuthi ulimi oluqondiwe kumele kube ilona kuphela oluvumelekile nolusemthethweni ukusetshenziswa ekilasini. Okungenzeka ukuthi lokho kudalwa umbono othi akubona bonke abafundi abasegunjini lokufunda abasuke beqonda ulimi lwaseKhaya olusetshenziswa uthisha ngesikhathi efundisa. Lokho kwenza ukuthi bungabi khona ubulungiswa ngesikhathi kufundwa, ikakhulukazi kubafundi abangalukhulumi lolo limi lwaseKhaya (Hugo 2016). UMacaro

(2003) wahlongoza ukuthi ubulimi kushintshela benzeka ngemvelo ngaphandle kwegumbi lokufundela okuyilapho ababili besebenzisa izilimi ezingaphezulu kolulodwa. Ubulimi kushintshela bugcwele umhlaba wonke lapho kunemiphakathi ebulimimbili nebuliminingi. Ubulimi kushintshela egunjini lokufundela lapho kusetshenziswa ulimi lwaseKhaya ngenhloso yokufundisa, kungathathwa njengesu lokuxhumana. Umfundisi osebenzisa ubulimi kushintshela kungamulekelela emaswini okufundisa njengokuqondisa ngesikhathi ufunda.

UReyes (2004) ubalula ukuthi kunomqondo ojwayelekile wokuthi ukusebenzisa ubulimi kushintshela okuyilapho ushintshela kolunye ulimi kunalolo olukhulumayo kwenziwa ukuthi usuke ungenalo ulwazi oluphelele lwalolo lulimi olukhulumayo. NgokukaPark (2014) abacwaningi abanengi sebeyavumelana ngokuthi ubulimi kushintshela benzeka ezimweni ezibuliminingi kungesikhona ukuthi kukhona okuxegayo olwazini lolimi kulabo abakhuluma lolo nalolo limi kodwa indlela yokuxhumana ehlukahlukene. UCreese noBlackledge (2010) bathi ezimweni zobuliminingi, ubulimi kushintshela bujwayele ukusetshenziswa abahleli bohlelo lwezifundo zolimi nabafundisi ukuze balekelele abafundi bolimi ababuliminingi kulokho abazimbandakanya kukho. Ngakho-ke, uma kusetshenziswa ubulimi kushintshela kumele buhlelwe kahle kusenesisikhathi, bungamane nje bubukeke njengomsebenzi wokutolika kodwa wokuvala isikhala. Le ndlela akufanele ukuba isetshenziswe ngokweqile kodwa okubaluleke kakhulu ukwenza isiqiniseko sokuthi umyalezo ufinyelele ngendlela ephilele kubafundi (Hugo 2016). Ngiyavumelana nalo mbono ngoba kuyenzeka abasuke besebenzisa ubulimi kushintshela bagcine sebekhohliwe ukuthi inhloso bekukade kuyini kodwa kugcine sekwanda kakhulu ulimi olungaqondiwe njengalokhu kufundwa. Isibonelo okungaba ukuthi uma uthisha efundisa isiZulu ulimi lwesiBili ekilasini eshintshela esiNgisini agcine ezwakala uthisha esegxile kakhulu esiNgisini esekhohliwe ukuthi empeleni ufundisa ulimi lwesiZulu. Lokho kuba nomthelela ongemuhle ekuthuthukeni kolimi nasekufezeni izinhloso zolimi lwesiZulu njengolimi oluqondiwe olusuke lufundiswa kulelo gumbi lokufundela.

Ubulimi Kushintshana

Ubulimi kushintshana busho ukusebenzisa ubuliminingi ngabakhulumi bezilimi ngokushintshashintshana kuyilowo nalowo ekhuluma olwakhe

*Ngabe Likhona Ithemba? Ukufunda Nokufundiswa Kwezilimi Zama-Afrika
EmaKolishi (TVET) ENingizimu Afrika*

ngendlela yemvelo, kodwa lokhu kwaqala njengesenzo sokufunda nokufundisa, lapho indlela yolimi lomthamo owengeziwe nowumphumela ekilasini lobulimimbili likaWelsh ulimi lwalushintshwashintsha ngenhloso (Williams 2002 kuPark 2014). Uma kunabafundi abanhlanganingi nababuliminingi egunjini lokufunda kufanele isifundo sihlelwe ngendlela yesu elizokwenza abafundi baqonde okwenzekayo kube kusetshenziswa izilimi ezahlukahlukene; ubulimi kushintshana buzama ukulekelela labo bafundi ababuliminingi ekwakheni umqondo, bahlele kahle ukadebona wabo nokuthola ukuqonda okujulile nolwazi lolimi olufundiswayo (Williams 2002; Cenoz noGorter 2011; Lewis, Jones noBarker 2012). Ukufunda nokufundisa ngobulimi kushintshana kwakhela phezu kobulimimbili noma ubuliminingi, lokho kuvulela ukuceba kanye nobunzukazikeyi benhlanganisela yokusebenza kolimi okusetshenziselwa ukukhiqiza ulwazi olusha (Heugh 2015; Makalela 2015; 2016; 2018; Mkhize 2016; noProbyn 2015).

Ubulimi kushintshana bungaba isu elihle lokufundisa ngokugeleza, okungenazihibe kanye nokuthinta izingxenye eziningi zokufunda komfundi, lokhu kungangena ngenxa yokungabi khona kwamasu amaningi ongawasebenzisela ukufunda nokufundisa izilimi zama-Afrika. Ngakho-ke, le ndlela ibukeka ingaba isisombululo ezinkingeni zokungabi khona kwezindlela zokufundisa ezanele (Creese noBlackledge 2010; Garcia 2011; Hornberger noLink 2012; Makalela 2014). Ubulimi kushintshana bube sebuhambisana kahle nalolu cwaningo njengoba lugxile ekutholeni ngamathuba okusebenzisa izilimi zama-Afrika emaKolishi. Ngakho-ke, uma uthisha efundisa ngesiNgisi abafundi kufanele bavumeleke ukuba baphendule besebenzisa izilimi zabo zaseKhaya. Umfundisi naye kumele avumeleke ukuba asebenzise ulimi lwaseKhaya abafundi baphendule ngolimi lwesiNgisi uma befisa ukwenza kanjalo ngoba okufanele kube semqoka ukukwazi ukudlulisa umcabango kanye nokufunda nokufundisa kusetshenziswa izilimi zama-Afrika. NgokukaWei (2011) okumqoka ngobulimi kushintshana ukuthi kulindeleke ukuba bakhe inkundla yesimo senhlalo lapho abakhulumi ababuliminingi bekwazi ukuxhumana futhi bavezelane, bafundisane ngokadebona wabo nezimo abadlule kuzo, isimomqondo, izinkolelo nemisebenzi yabo. Ukusetshenziswa kwezilimi ezahlukahlukene ekilasini kwenza abafundi bangazuzi nje kuphela kulolo lwazi oluqondiwe kodwa bakwazi ukufunda nezinye izilimi ngesikhathi besekilasini.

UGarcia (2009) noHornberger benoHolly (2012) babalula

ukusetshenziswa kwezilimi ezahlukehlu emakilasini kusalokhu njalo kuyisicelo sokugqugqezela othisha nabacwaningi bezilimi ukuba bakusebenzise ngoba yikhona okungase kwandise ulwazi lolimi kubafundi kuphinde kunyuse nezinga lokuxhumana ngokuqonda. Lesi sicelo siyisu elihle ngoba isona esingenza kungabi ulimi olulodwa olubukeka lulukhulu kunezinye izilimi. Ngakho-ke, lokhu kube sekuphonsa inselelo nakubona abafundisi ngoba kusho ukuthi nabo kumele babe buliminingi, banganciki nje olimini olulodwa okuyilolo abalufundisayo ngaleso sikhathi noma abalusebenzisa ukufundisa. Uma umfundisi enolwazi lwezinye izilimi kwenza akwazi ukuqonda kahle abafundi bakhe ekilasini futhi akwazi ukunakekela izidingo zabo maqondana nolimi. Umfundisi akafundisi ngoba esemsebenzini futhi kufanele afundise kodwa ufundisa enezinjongo nenhloso yokuthi abafundi baqonde lokho abakufundayo. Uma efundisa enalokho emqondweni kwenza isifundo sibe impumelelo futhi abafundi balwazi ulimi.

Ngokuka Makalela (2014, 2015a, 2015b) amasu okufundisa aphasile ancike kakhulu ekutheni ofundisayo uyakwazi yini ukusebenzisa ubulimi kushintshana lapho efundisa noma ethula izifunjwana. Isu lokufunda nokufundisa kusetshenziswa ubulimi kushintshana kungafaka phakathi isu lokuxoxisa ophathini noma amaqembu. Ukuqonda kahle umehluko wolwazimagama phakathi kolimi lwaseKhaya nolimi lwesiBili, ukuqhathanisa ukufunda kuzwakale, ukubhala izingxenye ngezilimi ezahlukehlu, nokukhiqiza izindawo zokufunda ukufunda ezibuliminingi kanye nokwakhela abafundi amathuba okusebenzisa izilimi ezihlukehlu njengomkhuba wegumbi lokufundela.

Izinqubomgomo Ngokusetshenziswa Kwezilimi Zama-Afrika

UCummins (2001) ubalula ukuthi abafundi abakwazi ukukhuluma izilimi ezimbili, kuba lula ukuba bathuthukise ikhono labo lokufunda nokubhala futhi bakwazi nokuqhathanisa indlela ulimi oluhleleke ngayo besebenzisa ulwazi lwakamuva ngoba umuntu owazi ulimi olulodwa usuke engalwazi kahle ulimi ngokuseqiniseni. UHugo (2016) uthi abafundi abanolwazi olunzulu lolimi lwaseKhaya, bakwazi ukukhuluma nokubhala ulimi lwabo kalula futhi bayakwazi ukudlulisa kalula ulwazi namakhono olimi lwabo lwaseKhaya kwezinye izilimi, izifundo abazifundayo ngesikhathi bekhula. Ngamanye amagama abafundi basebenzisa ulimi abalwaziyo ukuze baqonde kahle ulimi

Ngabe Likhona Ithemba? Ukufunda Nokufundiswa Kwezilimi Zama-Afrika EmaKolishi (TVET) ENingizimu Afrika

lwesiBili kanye nolwazi olwethulwa ezifundweni ezahlukahlukeni abazifunda esikoleni.

Uhlaka lukaZwelonke lweNqubomgomo yoLimi (2002) lwakhelwa ukugqugquzela nokuthuthukisa kakhulu ukusetshenziswa kwezilimi zabomdabu noma zama-Afrika zibe yizilimi ezisemthethweni. Lolu hlaka lwakhiwe lwagunyazwa ngaphansi kukaSoMqulu WoMthethosisekelo WeZwe LaseNingizimu Afrika (Act no. 106 of 1996) ogunyaza ukusetshenziswa kwezilimi eziyishumi nanye zaseNingizimu Afrika futhi zinikwe isithunzi namandla alinganayo. Lokho kwenzelwa ukuba kungabi khona ulimi olungcono kunolunye futhi kungabhekiwe ukuthi lukhulunywa abantu abangakanani, yize noma singakafinyeleli kulelo zinga. Ngonyaka we-1995 uhulumeni waseNingizimu Afrika wasungula ibhodi elibhekelela ukuthuthukiswa kobuliminingi ngokukhulisa izilimi ezisemthethweni zama-Afrika nokugqugquzela ukusebenzisa ezinye izilimi ezikhona eNingizimu Afrika (PanSALB 2001). UHulumeni waphinde wakha olunye uhlaka olubizwa ngokuSetshenziswa koLimi kuZwelonke (1998) olwakhelwa ukuthuthukisa nokuqiniseka ukuxhumana phakathi kwezilimi zaseNingizimu Afrika, ukuze lokho kuhambisane nemigomo yoMthethosisisekelo maqondana nezilimi, ukuSetshenziswa koLimi kuZwelonke kumele kuqondise ukusebenza kolimi ngendlela emiphakathini yaseNingizimu Afrika. Lezi zinhlaka zakhelwa ukwenza isiqiniseko sokuthi yonke iminyango kaHulumeni nezinye izinhlaka ezikhona eNingizimu Afrika ziqonde ukubaluleka kwezilimi nesidingo sokuthi zihlonishwe nabakhulumi bazo.

UMnyango WezeMfundo (1997) nawo wabe usuzakhela inqubomgomo eqondene ngqo nokusetshenziswa kwezilimi ezikoleni, ekubeka kucace ubumqoka bokuba buliminingi nokusetshenziswa kolimi lwaseKhaya lapho kufundiswa abafundi. Le nqubomgomo yakhiwa yafaka nocwaningo olubalulekile oluveza ukuthi umfundi ukuze afunde kahle ezinye izilimi kumele afunde ulimi lwaseKhaya emabangeni aphantsi futhi afundiswe ngalo ulimi lwaseKhaya. Le nqubomgomo isekwa izinhlangano eziningi nabacwaningi bezilimi zama-Afrika lapho besalokhu behlabe njalo ikhwelo lokusetshenziswa kwezilimi zama-Afrika, njengolimi lokufunda nokufundisa, kanti futhi zifundiswe njengolimi lwaseKhaya kubanikazi bazo kuzo zonke izikhungo zemfundo kusukela kweyisisekelo kuyofika kwephezulu (PanSALB 2001; Finlayson noMadiba 2002; Alexander 2002). NgokoMthetho oLawula Izikole eNingizimu Afrika (1996) isigungu sabazali esilawula isikole isona

esinamandla nelungelo lokushaya umthetho maqondana nenqubomgomo yolimi lwesikole, okungaba ulimi lokufunda nokufundisa nokukhetha izilimi okumele zifundwe ezikoleni. Kodwa ngenxa yokuthi izigungu ezilawula ukusebenza kwezikole zisagcwele bona abazali bebala elimhlophe namaNdiya nabamnyama abasagcwele umqondo wokungazi, bezitshela ukuthi ukufunda kahle komfundi kuncike olimini lwesiNgisi. Lokho kube sekudala ukuba baqhubeke bakhethe ulimi lwesiNgisi ukuba lufundiswe lube olwaseKhaya. EmaKolishi kanye nasemanyuvesi akubona abazali abalawula izikole kodwa kuba ithimba elisuke liqokwe uNgqongqoshe wezeMfundo ePhakeme okufanele ngabe lenza isiqiniseko sokuthi lethula futhi liqinisekisa ukufunda nokusetshenziswa kwalezi zilimi zama-Afrika. UMncwango (2007) uveza ukuthi kwezinye zezikole abafundi banelungelo lokuzikhethela ukuthi bafunda luphi ulimi, uma isikole sifundisa isiNgisi ulimi lwaseKhaya nolokufunda nokufundisa, kuba khona isiBhunu uLimi lwesiBili nesiZulu okungaba olwesiBili. Lokho okusho ukuthi ukukhetha lokhu okwenziwa abafundi kuncike ekutheni isigungu sabazali esilawula isikole siqoke ukuyimisa kanjani inqubomgomo yesikole. Nasemanyuvesi nabo banawo la mathuba okuba abafundi bakhethele lolo limi abazolufunda, baqinise kulo kanti futhi zikhona ezinye ezisuke ziyimpoqo ukuba umfundi angaphothuli iziqu zakhe engalufundanga. Uma sibheka emaKolishi, abafundi bakhona abanalo lelo thuba lokukhetha noma bafundiswe zona ngempoqo ukuze wonke umfundi ophothula iziqu zakhe kube ukuthi unalo ulimi lomdabu azigqaja ngalo ukuthi ulufundile ngokwanele ezingeni laseKolishi. Lokhu kube sekuphambana ne*National Education Policy Act, 27 of 1996*, eqhakambisa ukuthi wonke umfundi unelungelo lokufunda futhi afundiswe ngolimi azikhethele lona kuleso sikhungo sezemfundo.

Ubumqoka Bokufundiswa Kolimi LwaseKhaya

Ulimi lwaseKhaya lusho ulimi lolo umfundi azalelwa kulo, akhulele kulo lusetshenziswa ekhaya. Ngikusho lokhu ngoba kuyenzeka umfundi azalwe ekhaya ngabazali abakhuluma izilimi ezahlukahlukene. NgokweSintu ingane ekayise yingakho ngisho isibongo ebizwa ngaso kusuke kungesikayise kodwa uma eshadile nonina. Uma abazali bengashadile, ingane ibiza ngesibongo sikanina ngoba isuke izalelwe ekhaya. Abanye ababhali balubiza ngolimi lokuQala okusho kona ukuthi ulimi abafundi abaqala ngalo ukulwazi. Abanye balubiza ngolweBele ngenxa yokuthi kusuke kunenkolelo yokuthi umntwana

Ngabe Likhona Ithemba? Ukufunda Nokufundiswa Kwezilimi Zama-Afrika EmaKolishi (TVET) ENingizimu Afrika

usuke eluncele ebeleni likamama wakhe lolu limi. Abanye baluqamba ngokuthi ulimi lweMvelo ngenxa yakho ukuthi umfundi usuke ezalwe nalo lolu limi alukhulumayo.

U-Evans noVan der Walt (2019) baveza ukuthi ulimi lweBele, olwaseKhaya nolweMvelo, lawa amagama nje amahle ahlukahlukene ngokuphimsa kodwa wonke asho ulimi olulodwa, okuyilolo ingane elufunda kuqala kunezinye izilimi. Uma ingane ifunda ulimi lukayise kanti unina ukhuluma olunye ulimi lokho kusuke kusho ukuthi unina kumele naye afunde ulimi lomkhwenyana wakhe bese lolu limi kuba olwaseKhaya lwengane. NgokoMnyango WezeMfundo eyisiSekelo (2011), ulimi lwaseKhaya ulimi abafundi abalufunda kuqala emakhaya ngokungungwa abantu abakhuluma lolu limi, ulimi abafunda ngalo ukucabanga. Ulimi lwaseKhaya lubuye lubizwe ngolimi lweBele. Izinga lalolu limi kufanele lube sesigabeni sokuthi kungafundiswa ngalo, ukulalela, ukukhuluma namasu okusetshenziswa kolimi ayothuthukiswa kodwa kugcizelelwe kakhulu esigabeni esikhaphezelayo semfundo.

Abafundi bafunda kangcono esikoleni uma befunda ngolimi lwabo lwaseKhaya ngoba lona baluqonda kangcono (Alexander 1989). Ingakho ucwaningo luveza ukuthi ukungafundi ngolimi lwaseKhaya kwenza abafundi bangaphumeleli ngezanga elihle futhi lokho kuba nomphumela omubi wokungathuthuki kolimi lomdabu (Abidogun 2012; Desai 2012; Stegen 2005). Ukuqhutshekwa nokuhanjiswa kwesiNgisi phambili kuseyinkomba yengcindezelo yize noma sesifundile (Ndimande-Hlongwa 2014). Kanti inkululeko ephелеle kufanele ivele kahle ekuthuthukisweni nasekusetshenzisweni kwezilimi zabomdabu zama-Afrika ulimi lwaseKhaya (Kamwangamalu 2000, 2004; Baldauf noKaplan 2004; Ndimande-Hlongwa 2009; Kamwendo, Hlongwa noMkhize 2013). Lokho kube sekuvusa umbuzo othi ngabe inqubomgomo yezilimi yoMnyango WezeMfundo (DoE 1997) iyofezeka yini egcizelela ubumqoka bobuliminingi nokusetshenziswa kolimi lwaseKhaya lwabafundi njengolimi lokufunda nokufundisa. Lokhu kusekwe i-UNESCO (2003) ngokugcizelela ukufunda ngolimi lwaseKhaya ukuze umfundi athole kahle ulwazi oludluliswayo. Ingakho uNdimande-Hlongwa (2014) egcizelela ukuthi kunesidingo esikhulu sokuthi kuqokwe abathile abazogapha futhi benze isiqiniseko sokuthi inqubomgomo yezilimi iyafezeka emikhakheni eyahlukene.

U-Alexander (2007) uthi abantu abangama-Afrika bahambe ibanga

elide bengakwethembi ukufundiswa kolimi lwaseKhaya ngenxa yomthelela wobandlululo lapho ababakhelwe imfundo yabo bodwa eyayibizwa ngeMfundo yaBantu. Lokho kwenza abantu abangama-Afrika baphila imiqondo yabo iboshiwe bekholelwa ukuthi izilimi zabo azisoze zabayisa ndawo ngaphandle nje kokuthi bazikhulume emakhaya nasemphakathini abaphila kuwo (Alexander 2004). Abacwaningi abanengi baveza ukuthi ukufundiswa kolimi lwaseKhaya kumqoka ngoba ulimi lwaseKhaya luyithuluzi lokufundisa elingasetshenziswa ngezindlela eziningi ukuthuthukisa abafundi kodwa lokho kumele kube kulandelwa imigomo yalo ulimi lwaseKhaya (Cook 2001; Celik 2008; Huerta-Macias noKephart 2009; Jingxia 2010; Kuhraman 2009; Voicu 2012). Okuphinde kubaluleke ukuthi ulimi lwaseKhaya lunomsebenzi omqoka wokuxhumanisa egunjini lokufundela, okufaka phakathi izingxoxo ngemigomo yekilasi, ukucacisa imicabangonzulu nokwakha ubudlelwano emaqenjini abafundi (Gulzar 2010; Sampson 2011). Ngakho-ke, umfundi ongatholanga ithuba lokufunda ngolimi lwaseKhaya futhi alufundiswe luwulimi lwaseKhaya akenzi kahle neze ezifundweni zakhe, lokho kungenxa yokunganakwa kokubaluleka kolimi lwaseKhaya yilabo abasemagunyeni (Lemmer noManyike 2014). Lokhu kuhambisana nezimo zokungaphumeleli kahle kwabafundi basemaKolishi ngenxa yokuthi izilimi zama-Afrika azifundwa khona futhi azisetshenziswa njengolimi lokufunda nokufundisa emagunjini okufunda. Ngakho-ke, kunesidingo esimqoka sokuba kuphuthunywe ukwethula izinhlelo zokufundiswa kwezilimi zama-Afrika okungukuthi iningi labafundi ziwulimi lwaseKhaya kubo.

U-Alexander (2007) uthi akumele ukufundiswa kolimi lwaseKhaya kuphanjaniswe uma kufika kubafundi kodwa uma umfundi ulimi lwakhe lwaseKhaya kuyisiZulu afundiswe sona kungabi olunye ulimi oluvezwa lungolwaseKhaya okungaba isiNgisi. Le ngxoxo engenhla icacisa ngokusobala isidingo esiphuthumayo sokufundisa ulimi lwaseKhaya ngeqiniso nangokulandela imigomo yalo ukuze abafundi bahlomule emnothweni wolimi lwabo kanti futhi baphumelele ngamalengiso ezifundweni zabo. Lokho kubiza ukuthi abafundisi nabo bazimisele ekwenzeni isiqiniseko sokuthi ulwazi lolimi lwaseKhaya balwethula kahle nangokucacisa ngokusobala kubafundi ubumqoka bolimi lwaseKhaya. Yingakho uCopland noNeokleous (2011) beveza ukuthi ukufundiswa kolimi lwaseKhaya kumele kwenziwe ngokusezingeni eliphezulu okufaka lokhu; isifundo sihlelwe ngalo ulimi, ukunika incazelo, ukufundisa uhlelolimi, ukunika imiyalelo, ukubuza nokunika izimpendulo, ukuxoxa amahlaya, ukuqondisa abafundi

Ngabe Likhona Ithemba? Ukufunda Nokufundiswa Kwezilimi Zama-Afrika EmaKolishi (TVET) ENingizimu Afrika

abaphambukayo, ukuhumusha, ukulusebenzisa ukulungisa amaphutha nokunika umkhondo nemibono ngalo ulimi lwaseKhaya (Macaro 2001). Lokhu uma kwenziwa umfundisi emagunjini okufundela, kube sekunika abafundi isithombe esihle futhi kubagqugquzela ukuba bathande ulimi lwabo lwaseKhaya, bangalubuki njengolimi lokusetshenziswa ekhaya kuphela lokho-ke okuholela ekufundeni ngempumelelo. U Lemmer noManyike (2014) baqakula ngokuthi ukuncisha abafundi ithuba lokubafundisa ulimi lwaseKhaya akuhlukile nokubaqola ububona noqobo lwabo namasiko abo ngoba ukubafundisa ulimi lwaseKhaya kuyabathuthukisa ngokolwazimfundo namasiko abo bagcine bengabafundi njalo nomkhiqizo omuhle emphakathini abaphila kuwo.

Ukuthuthukiswa Kwezilimi Zama-Afrika Ezikhungweni Zemfundo

Nakuba sezingenisa izilimi zama-Afrika ezikoleni kodwa uguquko luyagqoza ikakhulu njengalokhu ziseza kamuva ezikhungweni zemfundo ephakeme. Lokhu ngikusho ngoba zisafundwa ezikoleni kanye nesemanyuvesi kuphela kodwa emaKolishi azikafundwa nhlobo nakuba kugcwele abafundi abangama-Afrika (Houstone 2001; Nzuza 2006). Lokhu kuveza ukuthi emaKolishi lapho kugcwele abafundi abangama-Afrika kodwa izilimi zabo azikanikwa ithuba lokusetshenziswa ngokufanele. Ingakho kulolu cwaningo kukhulunywa ngokungabi khona kwezifundo zama-Afrika kanye nokungasetshenziswa kwazo ekufundeni nasekufundiseni. Kumqoka kakhulu ukuba zithuthukiswe futhi kusetshenziswe izilimi zama-Afrika, ukufunda nokufundisa ukuze abafundi bahlomule ngemiphumela emihle nethokozisayo ekufundeni kwabo (Bamgbose, 2005; Bock-utne noHopson 2005; Kamwendo, Hlongwa noMkhize 2013).

Lokhu kuphonsa inselelelo ngisho nasezinhlangeni ezahlukene eNingizimu Afrika ngokuthi kumele zikugququzele ukusetshenziswa kwezilimi zomdabu, kungabi nje impi yasezikoleni namanyuvesi kuphela ngoba uMnyango wezeMfundo ePhakeme ubalula ukuthi kufanele zifundiswe ezikhungweni zemfundo ephakeme okuyilapho namaKolishi engena khona. Ingakho uNdimande-Hlongwa (2014) eveza ukuthi iNyuvesi yaKwaZulu-Natali isebenza ngokuzikhandla ngokubambisana nezinhlaka ezifana noMkhandlu Wesizulu KaZwelonke, ibhodi yezilimi zonke zaseNingizimu

Afrika (PanSALB), uMnyango WezamaSiko noBuciko, iHhovisi likaNdunankulu wesiFundazwe saKwaZulu-Natali noMasipala weTheku ukuzama ukuthuthukisa izilimi zama-Afrika okuyisiZulu esifundazweni saKwaZulu-Natali. Izikhungo zamaKolishi ziqeqesha abafundi abazophinde babuye bazosebenza kuzona le zikhungo engizibale ngenhla. Ngokho-ke, kumqoka ukuba bafike kuzo sebenalo ulwazi oluyisisekelo futhi abaluthole ngemfundo ehlelekile ukuze bezokwazi ukuthuthukisa izinjongo zesikhungo ngasinye. Phezu kwalokho, laba bafundi bazosebenza bexhumana nemiphakathi eyahlukahlukene ngakho kudingeka ukuba balazi ulimi olukhulunywa imiphakathi abayisebenzelayo.

Ukuzibuka ngeso elihle nelempumelelo izilimi zama-Afrika kuncike kakhulu kulezi zinhloko ezibalwe ngenhla neminye imiqulu eqondene nazo lokho okuholela ekutheni namalunga emiphakathi ehlukahlukene abambelele kulokho okwenziwa izinhloko ezibekiwe. UPillay (2007) uthi uma abantu bengaziqhenyi ngezilimi zabo zama-Afrika, amathuba okuthi zithuthuke abukeka eshabalala Iningi lezikole ezixube izinhloko kugcwele abafundi abangama-Afrika lapho befunda befundiswa ngesiNgisi futhi sisetshenziswa njengolimi lwaseKhaya, okungukuthi izilimi zama-Afrika ziza kamuva kanti kwezinye kufundwa ulimi lwangaPhandle (Dyres 2004). Amanyuvesi nakuba ezama ukuzifundisa nokuzithuthukisa izilimi zama-Afrika kodwa kusabukeka kuwumqansa ngenxa yokungabi khona kwezinsizakusebenza ezanele, ezifaka phakathi ngisho abafundisi bazo izilimi. Lokhu kufakazela kona ukuthi indaba ngeke iqale ezikoleni nasezikhungweni zemfundo ephakeme kuphela kodwa iqala ezinhlokeni eziphezulu ukuze ziyofika ezikhungweni ezahlukene zemfundo ngisho nalezi zamabanga aphansi. Ukwenza njalo kuyolekelela ekutheni imiphakathi izibuke ngeso elihle izilimi, ikwazi nokuthatha izinqumo eziphusile ngezikole zayo ikakhulu maqondana nokuqhakambisa ukufundiswa kwezilimi zama-Afrika eziyizilimi zaseKhaya. UKamwendo (2015) uthi ukuzalwa kabusha kwezwe lama-Afrika kwethula umhlabathi ovundile ukuze kwakhiwe umkhakha onamandla noyisikhondlakhondla wezilimi zama-Afrika futhi zibe yizikhali ezilungele ukwakha amathuba amaningi amabhizinisi nawemisebenzi. Ngakho-ke, lokhu kusho ukuthi ukuqhubekela phambili nokuthuthuka kwezwe kuncike kubacwaningi bezilimi zama-Afrika ngeqhaza elikhulu abangalibamba nendima enkulu abangayidlala yokuzibandakanya nezinhlelo zokuthuthukisa imfundo yezilimi zase-Afrika.

Umongo Wokutholakele Kulolu Cwaningo

Lolu cwaningo luqhamuke nezindikimba ezimbili ezitholakale ngesikhathi kuhlaziywa izinqubomgomo ezintathu; ezimbili ezamaKolishi kanye neyodwa yoMnyango wezeMfundo ePhakeme nokuQeqesha. Kulezi nqubomgomo kuvele ukuthi izilimi zama-Afrika zivalelwe ngaphandle kuzinqubomgomo zamaKolishi, okusho ukuthi azinandawo kanye nokuthi inqubomgomo yoMnyango wezeMfundo ePhakeme yona ayisho lutho ngokuthuthukiswa kwezilimi zama-Afrika emaKolishi aseNingizimu Afrika angaphansi komnyango. Ngezansi ngixoxa ngalezi zindikimba.

Ukungambandakanywa Kwezilimi Zama-Afrika

Kuzinqubomgomo Zamakolishi

Izinqubomgomo zamaKolishi amabili ahlaziyiwe zikhombisa ukuthi ulimi lwesiNgisi yilona olusabusa kula maKolishi. Kuyavela ukuthi kusetshenziswa ulimi lwesiNgisi njengolimi olusemthethweni lokuxhumana phakathi kwabafundi nabafundi, naphakathi kwabafundi nabafundisi babo. Luphinde lube wulimi lokufunda nokufundisa kanti futhi luwulimi lokuxhumana nokukhuluma ngisho kunemicimbi noma imihlangano ethize. IKolishi lokuqala lize ligcizelele ukuthi ukufundisa nokuqeqeshwa kufanele kwenziwe ngolimi lwesiNgisi ukuze abafundi bezokwazi ukuqonda kahle ulwazi lohlelo lwezifundo, okufaka phakathi ulwazimagama futhi kufanele bahlolwe ngalo ulimi lwesiNgisi. Liqhuba lithi ukuze abafundi bafunde ulimi ngokugeleza kufanele izinsizakufundisa zonke zihlelwe ngesiNgisi, okubalwa phakathi amabhuku namanothi anikwa abafundi. Nakuba bebeka kanje kodwa inqubomgomo iyaveza ukuthi kuba khona abafundi abangaphumeleli kahle ngenxa yokusetshenziswa kolimi okungesilona olwabo. Lokhu kuvela lapho inqubomgomo ikhomba ukuthi abafundi abangenzi kahle ezifundweni ngenxa yokungaqondi ulimi olusetshenziswayo bazolekelelwa, banikwe ukwesekwa okusezingeni eliphezulu. Nakuba isho njalo inqubomgomo kodwa akuveli ukuthi lokhu kuyokwenzeka kanjani nokuthi hlobo luni lokwesekwa abayoluthola.

IKolishi lesibili liveza ukuthi injongo yenqubomgomo yalo ukunika inkombandlela ngokuhlelwa kolimi, ukuphathwa kanye nokuqeqeshwa ohlakeni olugqugquzela ulwazimfundo lwezingabunjalo, ukulingana,

inhlalonhle kanye nokulungisa isimo sokungalingani. Inqubomgomo iqhuba izeze ukuthi yakhelwe phezu kwemigomo yokusebenza kobuliminingi, laphe abafundi benikwa ithuba lokuzikhethela ulimi lokufunda kanye nokuxhumana; izeza abafundi nabafundisi njengezinsizakusebenza ezimqoka ukwenza ukufunda nokufundisa kube seqophelweni eliphezulu. Izeza ubumqoka bendima edlalwa ulimi ekuvikeleni isithunzi somuntu, uhlelo loguquko oludingekayo ukwakha iNingizimu Afrika ekhululekile futhi esebenza ngentando yeningi. Ibuye izeze isidingo sokuthuthukisa nokufundiswa kwezilimi zomdabu wase-Afrika njengenkundla yolwazimfundo. Nakuba izinjongo kanye nemigomo yale nqubomgomo imihle kodwa okumangazayo ukuthi iyaphambana nalokhu okuvela ngaphakathi uma uyifunda inqubomgomo. Ngikusho lokhu ngoba kube sekuvela ngaphakathi ukuthi ulimi lwesiNgisi ilona kuphela olusetshenziwayo kukho konke ukusebenza kweKolishi; lokhu kube sekufana nokwenziwa eKolishi lokuqala. Leli lize libalule zonke izinhlobo ezingaphakathi, okufaka umsebenzi wabafundisi nabafundi. Kuyavela ukuthi umfundisi kufanele ahlele izifundo zakhe ngolimi lwesiNgisi kanye nezindlela azozisebenzisa zokuhlola abafundi, imiqulu kanye nezinhlelo zonke zokusebenza kwakhe zihlelwe ngesiNgisi. Abafundi nabo bakhonjwa ngenjumbane ukuba kufanele bazithuthukise olimini lwesiNgisi. Ngisho bezixoxela nje egunjini lokufunda, kufanele basebenzise isiNgisi, uma benza ucwaningo noma bephendula imibuzo yokuhlolwa nezivivinyo ezihlelekile kube ulimi lwesiNgisi.

Lokhu okwenzeka kulawa maKolishi kuyaphambana nezincomo ezenziwa ithuba elalijutshwe uNgqongqoshe elalibheka okungenziwa ukuze izilimi zama-Afrika zikwazi ukusetshenziswa njengezilimi zokufunda nokufundisa ezikhungweni zemfundo ephakeme. Lathula umbiko walo ngonyaka wezi 2015 laphe lincoma ukuthi isikhungo ngasinye kufanele sihlonze ulimi olusetshenziswa kakhulu kuleso sizinda bese luqokwa ukuba luthuthukiselwe ukusetshenziswa kuleso sikhungo semfundo, isikhungo ngasinye sakhe uhlelo oluvela ukuthi lokhu kuzokwenzeka kanjani kusukela enjongweni yesikhathi esifushane, esimaphakathi kanye nesikhathi esibucukama. Kufanele kube khona iziqu ezizosheshiswa ziguqulwe zihumushwe ukuze zizofundiswa ngalolo limi lwendabuko oluqokwe isikhungo. Kufanele kwakhiwe amagama alolo limi olukhethiwe ngokushesha azolekelela kulo mshikashika. Lokhu uhulumeni uyokweseka ngezimali ukuze umsebenzi ube impumelelo. Phezu kwalokho kunesidingo sokuthi kukhiqizwe ulwazi ngokocwaningo lusabalaliswe ngezilimi zama-Afrika kanye

Ngabe Likhona Ithemba? Ukufunda Nokufundiswa Kwezilimi Zama-Afrika EmaKolishi (TVET) ENingizimu Afrika

nezinsizakusebenza zikhiqizwe ngazo lezi zilimi (DHET 2015). Zonke lezi zinhlelo zimqoka ngoba ulimi lusalokhu luyisithiyo kanye nesivimbo kubafundi abanengi ukuba bathole ulwazi ngendlela abazoyiqonda kanye nesezingeni eliphezulu, ngakho izilimi zama-Afrika azithuthukiswe njengolimi lwesiNgisi nesiBhunu (*Language Policy in Higher Education* 2002).

Ukuvalelwa Ngaphandle KwamaKolishi Kunqubomgomo Yohlaka Lolimi

Ngonyaka wezi 2020, ungqongqoshe wezeMfundo ePhakeme nokuQeqesha wakhapha uhlaka lwenqubomgomo yolimi lwezikhungo zemfundo ephakeme (*Language Policy Framework for Public Higher Education Institutions* 2020). Le nqubomgomo yethulwa njengesibuyekezo senqubomgomo yangaphambili ebizwa nge*Language Policy in Higher Education* (2002). Injongo yayo enkulu ukulungisa izingqinamba zokungathuthuki nokungasetshenziswa kwezilimi zama-Afrika ezisemthethweni ezikhungweni zemfundo ephakeme. Ihlose ukuthuthukisa ukusetshenziswa kobuliminingi njengesu lokufunda kanye nokuxhumana emanyuvesi, phakathi kwabafundi kanye nabafundisi kuyo yonke imicimbi yangaphakathi efaka nokuthuthukiswa kobuchule nobuchwepheshe bolimi. Iqhuba iveze ukuthi kufanele kusetshenziswe izilimi zama-Afrika kuzo zonke izinhlelo zokusebenza kwezikhungo eziphakeme okufaka phakathi ukufunda nokufundisa, ukucwaninga kanye nokuxhumana konke kwangaphakathi. Lokhu kubandakanya nelungelo elimqoka lawo wonke umuntu ukuba athole imfundo ngolimi lwakhe azikhethela lona ezikhungweni zemfundo eNingizimu Afrika (*Section 29(2) of the Constitution of the Republic of South Africa, 1996*). Nakuba le nqubomgomo ikhuluma ngezikhungo zemfundo ephakeme zaseNingizimu Afrika, kuyavela ukuthi igxile emanyuvesi kuphela ngoba iwona kuphela abalulwayo aze agagulwe ngegama ukuthi kufanele kwenzekeni khona. Kuvela ukuthi amanyuvesi kumele aqhamuke nezinhlelo, izinqubomgomo kanye namasu asheshayo azokhombisa ukuthi ngabe ukuthuthukiswa kanye nokusetshenziswa kwezilimi zama-Afrika kuzokwenzeka kanjani. Le nqubomgomo ikhomba ngenjumbane amanyuvesi ukuba akhethe ezinye izilimi ezimbili zomdabu ngaphandle kwesiNgisi okuyizona ezizothuthukiswa kakhulu, zifinyelele

ezingeni lokufunda nokufundiswa, ukuxhumana nokucwaninga khona enyuvesi. Lokhu kufanele kwenziwe ngenhloso yokuthuthukisa ubuliminingi okuzoqinisa kakhulu ezilimi zama-Afrika. Kukho konke okuhle okushiwo yile nqubomgomo okuxakayo ukuthi ithule du ngamaKolishi ukuthi wona kufanele enzeni nokuthi wona ayangena yini kuyona ngoba phela nawo ayizona izikhungo zemfundo ephakeme. Ngabe ukungabalulwa kwawo kusho ukuthi asikho yini isidingo sokuthi izilimi zama-Afrika zithuthukiswe kulezi zikhungo ngoba phela iqiniso lithi akubona bonke abafundi abayofinyelela emanyuvesi; ingakho kukhona namaKolishi ukulekelela ekuqeqesheni abafundi maqondana nokufundela umsebenzi. Ingakho iNingizimu Afrika inamaKolishi angama-50 esewonke, ngabe bonke laba bafundi abagcwele kula maKolishi asikho isidingo sokuba baqonde futhi bahlomule ekusetshenzisweni kwezilimi zama-Afrika, oningi labo izilimi zaseKhaya?

Izincomo Neziphakamiso Zocwaningo

INingizimu Afrika inamaKolishi angama-50 angaphansi koMnyango wezeMfundo ePhakeme njengezikhungo zokuqeqeshela abafundi imisebenzi, ikakhulukazi ehambisana namakhono. Abafundi abagcwele kula maKolishi iningi labo aliwuphothulanga umatikuletsheni kodwa bagcine ebangeni lesishiyagalolunye. Lokhu kusho ukuthi bebengakavuthwa kahle hle esikoleni ngoba basuke bengakafiki esigabeni sokugcina esibizwa phecelezi nge-*FET*. Ngakho-ke, kusho ukuthi basuke bengakabi bahle nakulona ulimi lolu lwesiNgisi olusetshenziswa ezikoleni ukufunda nokufundisa. Kube sekuphoqeleka ukuba bangene kula makolishi, abanye beluhlaza benjalo maqondana nolimi, bazofundela imisebenzi yamakhono. Lokhu kusho ukuthi sebezohlangana nolwazi olusezingeni eliphezulu okufaka phakathi ukuhleleka kolimi lwesifundo ngasinye. Isibonelo: kungaba ukuthi uma umfundi ephume ebangeni lesikhombisa esezokwenza izifundo zobunjiniyela, usebenzisa ulimi lwesiNgisi. Ukufunda kwalowo mfundi ngeke kwaba lula ikakhulukazi ngenxa yolimi lwesiNgisi. Ngakho-ke ngiphakamisa lokhu; kunesidingo esiphuthumayo sokuba umnyango ukhiphe inqubomgomo ezofaka amaKolishi maqondana nokusetshenziswa kwezilimi zama-Afrika; maqondana nokufunda nokufundisa, ukucwaninga, ukuxhumana kanye nokutshenziswa kwazo emicimbini yamaKolishi. Kufanele iKolishi ngalinye lakhe inqubomgomo yalo, lapho lizoqoka ulimi lwaleso sifunda elakhele kuso, kube yilona olutshenziswayo ngokulinganayo nolimi lwesiNgisi. Uhulumeni kufanele

Ngabe Likhona Ithemba? Ukufunda Nokufundiswa Kwezilimi Zama-Afrika EmaKolishi (TVET) ENingizimu Afrika

afake imali emaKolishi ukuze kuzohunyushwa izinsizakusebenza zonke zezifundo ezahlukahlukeni zikwazi ukutholakala ngalolo limi oluqokwe ukusetshenziswa.

Isiphetho

Ukusalela emuva kwamaKolishi maqondana nokusetshenziswa kwezilimi zama-Afrika kungase kube nomthelela ongemuhle ongaba isithiyo ekufezeni izinhlosomfezo zokwakhiwa kwawo. Lokhu ngikusho ngoba ucwaningo oluningi luyaqinisekisa ukuthi ulimi ludlala indima enkulu ekuphumeleleni nasekungaphumelelini kwabafundi ezikhungweni zemfundo. Ngakho-ke, kufanele kube khona imizamo ephuthumayo ezolungisa lesi simo. Lokhu kuzokwenzeka kahle kuhambisane nenqubekela nokuthuthuka kwezinhlelo zasemanyuvesi zokuguqula isimo esingasihle sokufadabala kwezilimi zama-Afrika yize abafundi abanengi abagcwele kulezi zikhungo kungama-Afrika. Lokhu kuzoba umsebenzi omuhle ekubuyiseni isithunzi sama-Afrika ngokubuyisela futhi kuthuthukiswe izilimi zabo zibe sezingeni elifanele nelikhombisa ubumqoka bazo ekutholeni ulwazi abaludingayo. Ukuthuthukiswa kwezilimi zama-Afrika kuzoba isixazululo ekuletheni nasekuthuthukiseni ubuliminingi ezikhungweni zemfundo ephakeme kanye nokukwazi ukusebenzisa ubulimi kushintshela kanye nobulimi kushintshana okuyikhona okulekelela kakhulu ekuthuthukiseni ikhono lokwazi nokuqonda ulimi.

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*Ngabe Likhona Ithemba? Ukufunda Nokufundiswa Kwezilimi Zama-Afrika
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