

Onderwijs in Allochtone Levende Talen (OALT).

Een verhaal over het verschil tussen theorie en praktijk.

Goert Delmont

*Inleiding aan de lezende van de discussiebijeenkomst over het rapport van de Commissie Van Kesteren "Onderwijs in de taal", onder auspiciën van de Werkgroep GOMO en de Stuurgroep Onderwijssociologie
Eindhoven, 27 november 1992*

Hoe het kwam

Er was eens, enkele decennia geleden, een aantal belanghebbendsten, politici, beleidsmakers en deskundigen die nadachten over de toekomst van de gastarbeiderskinderen. Eén van hen deed dat vanuit zijn/haar eigen visie en één van hen had het beste voor met deze kinderen. Het idee ontstond dat kennis van de eigen taal en cultuur wel eens een belangrijke rol zou kunnen spelen bij die toekomst. Zo is het OETC ontstaan.

Doelen: de theorie

In de loop van de jaren is er een hele serie doelen bedacht die het bestaan van het OETC zouden moeten rechtvaardigen. Eerst was het doel "voorbereiden op terugkeer naar het herkomstland". Omdat bleek dat een groot deel van de allochtonen niet terugkeerde, wat troef? Er moest iets nieuws komen. Een van de deskundigen heeft toen waarschijnlijk bedacht dat het *afkwaaien* van de OETC-leerlingen te wensen overliet. En daarmee was weer een nieuwe taak voor het OETC geschapen. Dat duurde niet zo lang, omdat bleek dat allochtonen helemaal geen negatieve afbeelding hadden dan autochtonen. Weer was Leiden in lent. Gelukkig was er de opgestaande *integratie*-theorie. Deze stelt - grofweg - dat allochtone kinderen het beste voorst hun moedertaal kunnen leren, voordat ze overstappen op het leren van het Nederlands. Deze theorie heeft vrij lang stand gehouden, ondanks het feit dat er inmiddels evenveel onderzoek was naar die taal niet als wel verdere taal. Op een gegeven moment kwam deze theorie echter ten val, toen uitkwam dat voor een groot deel van de OETC-leerlingen deze

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