LANGUAGE USE IN MEDIA DISCOURSE: THE CASE OF Ndèvhetšini News

COMMENTARY ON PHALAPHALA FM

By

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DECLARATION

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I, Thilivhali Mukosi, declare that *LANGUAGE USE IN MEDIA DISCOURSE: THE CASE OF NĐEVHETSINI NEWS COMMENTARY ON PHALAPHALA FM* is my own work and that all the sources that I have used or quoted have been acknowledged by means of complete references.

THILIVHALI MUKOSI

DATE: January 2020
DEDICATION

I dedicate this dissertation to God, my late mother, Grace Florence Mukosi, my late father, Nthuseni Gilbert Mukosi, and my daughter, Thabelo Mukosi.
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My gratitude goes to Prof. T.M. Sengani, who guided me throughout the study. He never gave up on me; instead, he kept encouraging me to complete the study. I appreciate the work done by Prof. I.M. Kosch, who worked as a mediator between Prof Sengani and myself after his retirement. She helped me without any delay. I would also like to thank Phalaphala FM for giving me the permission to use its data. If it were not for this permission, the study would not have been feasible.

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Special thanks to Mercy Mahwasane, you were there for me when I needed academic assistance. An academic friend like you is needed.

I wish to express my gratitude to the following colleagues of mine who were concerned about me completing my studies: Dr I.P. Mandende, whenever I saw you, the question of how far are you would just come up, meaning that you cared about my studies. Mrs Mathibela, you were a pillar of strength in this journey, you never hesitated to answer my questions. Your advice worked for my study.

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SUMMARY (ENGLISH)

Very few scholars have ventured into language use in media discourse, especially in African Languages. The purpose of this study was to determine the language use in media discourse in the Ndevhetsini Programme on Phalaphala FM, to investigate linguistic elements that create challenges amongst presenters, reporters, listeners and guest speakers and also the manner in which the message is received by listeners. This study employed a qualitative approach to obtain data from Ndevhetsini episodes.

The episodes were divided into themes identified in order to compare common cases and those that differ in language use amongst presenters, reporters, compilers, listeners and guest speakers engaged on the Ndevhetsini episodes.

The study found that borrowing, code-mixing, dialectal variants use, and not interpreting the English message to listeners bring challenges in language use in media discourse. Language programmes that promote language should be implemented. Rules that guide language use are important in language preservation.
MANWELEDZO (TSHIVENĐA)

A hu athu tou vha na vhağivhi vha maṅwalwa vhe vha sedzulusa kushumisele kwa luambo kha nyanḍadzamafhungo nga maanđa kha ngudo ya Nyambo dza Vharema.

Ndivho ya ngudo yo vha u ūda u wanulusa kushumisele kwa luambo kha nyanḍadzamafhungo kha mbekanyamushumo ya Ndēvhetsini, ho sedzwa zwiteńwa zwa luambo zwine zwa vha fha khaedu khatihhi na u sedza uri mulaedza u swika nga ndilaŋe kha vhathetshelesi. Ngudo iyi yo shumisa ngona ya Khwajithethivi kha u kuvhanganya mafhungo u bva kha episode ūhanu. Episode dzo saukanywa u ya nga therō dzo wanalaho hu u itela u ita mbamagedzo dza kushumisele kwa luambo dzi fanaho na dzi sa faniho.

Ngudo iyi yo wanulusa uri u hadzima, u ṱanganyiswa ha maipfi kana mafurase a nyambo dzo fhambanaho, na u sa pindulelwa ha milaedza ya English ndi khaedu.

Milaedza i hashiwaho nga English i ū sculptures kha kushumisele kwa luambo kha khasho. Mbekanyamushumo ya milayo i ṱuṱuwedzaho tshumiso ya Tshivenđa zwi tea u sikiwa.
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CHAPTER 1
INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 INTRODUCTION

The aim of studying language on Media Discourse was motivated by the special programme of Nēdevhetsini that was broadcast on June 2014. That broadcast brought a serious controversy between listeners and reporters blaming one another for inappropriate language use.

Mheta and Bock (2014:304) define language as a linguistic variety that has emerged over time as having a distinct identity and which has acquired particular social values and meanings. Whatever word or statement that is said in the news has its own meaning based on the news and content. Each language has its own values and norms and therefore it is the responsibility of presenters, reporters, compilers, guest speakers and listeners to respect them. Language varieties also play an important role in nurturing the linguistic community. For a community to be identified amongst other communities, language variety is the primary identity.

This research will look at the way in which the news commentary of Nēdevhetsini of Phalaphala FM is presented to its listeners. Its main focus will be on the language use. Media Language is the only vehicle that is going to drive this research. There is no way one can study media language without considering language and society. Language exists through the society that communicates in it, and society carries the power that promotes language use. It is of importance to define language at the initial
stage of this research. It is through language that people get to know and understand their identity as it carries many features within it, such as values and norms.

The broadcast in Nджевхетсини on Phalaphala FM was very interesting, but the inappropriateness of language use by participants became a major problem. Phalaphala FM is a South African radio station that operates under the ownership of the South African Broadcasting Corporation (SABC). This is a station which broadcasts 24 hours every day. It came into being after the integration/merger between "Radio Venđa" and "Radio Thohoyandou" in 1998. Radio Venđa broadcast in the Tshivenḓa language during the Apartheid government regime when racial segregation was rife. The then government organised citizens on the basis of their languages/linguistic groupings. For this reason, Tshivenđa speaking people ended up having their own radio station within the SABC. Its broadcast is mainly received in the Limpopo and Gauteng provinces of South Africa. Below is a representation of the state of some public broadcasting stations in South Africa and the languages used:

The state of public broadcasting stations in South Africa and the languages used:

a) Ukhozi FM              IsiZulu
b) Umhlobo Wenene FM      IsiXhosa
c) Lesedi FM              SeSotho
d) Thobela FM             Sepedi
e) Motsweding FM          Setswana
f) Munghana Lonene FM     XiTsonga
g) Ligwalagwala FM        SiSwati
h) Ikwekwezi FM           IsiNdebele
i) Phalaphala FM          Tshivenđa
j) SA FM                  English
Phalaphala FM broadcasts in the Tshivenda language and that broadcast is aired to different regions where different language varieties are spoken; Tshiphani which is the standard language and five which are non-standard: Tshimbedzi, Tshiilafuri, Tshimanđa, Tshilembethu/TšiṈia and Tshironga, Van Warmelo (1932:1).

Phalaphala FM has two branches, and the main branch is situated in Polokwane under the Polokwane City Municipality within the Capricorn District. The second branch is in Thohoyandou under Thulamela Municipality within the jurisdiction of the Vhembe District. Within the Vhembe District, there are two community Radio stations, namely, Makhado and Musina community Radio stations. All these broadcasters use Tshivenda. This research will be based on Phalaphala FM.

Phalaphala FM previously had a slogan which was: “Hu bvuma yone fhedzil!” ‘it is the only one that drones!’ This slogan persuades listeners to listen to it. The slogan of this station expressed the commitment that it took care of listeners and the satisfaction of the listeners as shown in the list above concerning the languages used in the various radio stations. Of late, it has adopted another slogan which says: “Ri na nwi misi yoṱhe”/‘We are with you always.’ Accordingly, it reminds listeners that the station is with them at all times.

Fairclough (1992:5) observes that “the quality of communication is coming to be seen as part of the quality of the service.” Many people of different ages, especially elders, listen to the current affairs programme called Ngdevhetsini so that they may hear and be informed about what is happening around the world; consequently, the language that is being used must be pure and understandable to the listeners. The inappropriate
use of language not only makes it difficult for listeners to get the message clearly but can make the language disappear from everyday use. It is therefore of paramount importance to use a language that can be understood by all age groups otherwise the message gets lost before reaching the listener/s.

Language is power; whatever a person says can have a bad or a good influence on language development. If a particular community receives a bad attitude from a radio station, obviously the language of that community cannot grow as fast as it should because there would be no integrations between the radio and the community. The same can happen the other way round; if the community is satisfied with the language used for broadcasting by a particular radio station, which language could grow rapidly, because listeners will feel inspired to listen to the radio station through the language that they understand better and as a result, that radio station could earn the majority of listeners. There should not be a gap in understanding the message between the listeners and presenters. As research is a useful approach to resolve problems that arise in various workplaces, this study will focus on the appropriateness and inappropriateness of language use on Ndevhetsini on Phalaphala FM by the reporters and listeners.

1.2 BACKGROUND OF THE STUDY

Phalaphala FM broadcast in Tshivenda. The listenership is mainly in Limpopo and Gauteng provinces’. Van Warmelo (1932:1) explains the Tshivenda dialects as follows: Tshiphani; Tshiilafuri (Western Venđa), which is characterised by traces of Sotho (especially Setlokwa) influences, mostly in vocabulary; Tshimanđa (Central Venđa), commonly, but not universally spoken between Luonde and Lwamondo, characterised by sluggishness in the articulation of sound, e.g. muio for mulilo, Aiai for
Aįlali; *Tshimbedzi* (Eastern Venda), of Thengwe and the areas equally far to the East, differing from other dialects only in respect of vocabulary and some idiosyncrasies of intonation; *Tshilembethu* (Eastern or North-Eastern Venda), which has been most influenced by neighbouring Karanga of Rhodesia (Zimbambwe); *Tshironga* (Southern Venda) of the level country south of the mountains, which bears the mark of the influence of the Tonga and Sotho languages with whom there is contact in those parts.

Phalaphala FM radio targets an audience of both males and females of different age groups. Some speakers of these language varieties depend on Phalaphala FM as it is the only public broadcaster that broadcasts in Tshivenđa. Most listeners are Vhavenđa, although there are foreign speakers who form part of different programmes. Having one variant, namely Tshiphani, for broadcasting creates problems as to which language variant can be used for broadcasting. Language is what people speak rather than what they are forced to speak or listen to. Problems that arise from language variants cannot be debated as linguistic broadcasting problems, but those that arise from lack of proper use of language or knowledge are the ones that can be debated.

According to the new amended code of conduct for Free-to-Air Broadcasters (2011:7), news must be presented in the correct context and in a fair manner, without intentional or negligent departure from the facts, whether by:

- Distortion
- Material omission
- Language related to news of destruction; or
- Summarisation
The above code of conduct reflects the manner in which news should be reported, however, it is not frank about the language code in detail.

During the Apartheid era, broadcasting polices undermined the indigenous languages and there were no policies for broadcasts that are specific about language use as a result. Even today, it is difficult to find language policies that are practically being implemented by various broadcasting institutions. Due to the amendment of the provisions, has given listeners the right to raise their voices against those programs that people are not comfortable with.

The Tshiphani dialect is the one that was selected by the Berlin Missionaries who arrived at Maungani in 1872. Their aim was to preach the gospel amongst Venḓa people. At the time they arrived, there were no publications in Tshivënđa. Missionaries like C.F Beauster, the Schwellnus brothers and Mrs E.D Giesekke put much effort into the foundation of Tshivënđa orthography (Mathivha, 1972:40).

Mathivha (1972:40) explains that Tshiphani was chosen as a standard dialect and therefore became the language that would be used for writing and even today its recognition is still valued. Much effort is attributed to Berlin missionaries who put their effort into Tshivënđa orthography. The work done by missionaries encouraged speakers to preserve their languages in both writing and speaking systems. The other dialects were regarded as spoken varieties and up to today are still marginalised due to the choice brought by missionaries. All these dialects still have some influence on the Tshivënđa that is used on Phalaphala FM. Some problems arise due to the use of those unstandardized dialects.
1.3 RESEARCH PROBLEM

The inappropriate use of language contributes to language death and consequently the language may not be spoken again, or the vocabulary of that language may be lost. A language cannot develop if it is not being appropriately used. The broadcasting of news from the broadcaster to the listeners is of significance to the presenters. Mheta and Bock (2014:498) indicate that the uniqueness of radio and television broadcasting is associated with the loudness of the manner in which the script should be read. News is read once, and listeners are not able to re-listen to clear up doubts or to verify the meaning. If a message is not well communicated, the listeners will obviously fail to grasp the message communicated to them. Messages must be communicated clearly and be understandable to the listeners. If the public broadcaster and presenters use inappropriate language, there will be no control over the language, which will eventually have negative consequences for the broadcasters and the listeners.

Phalaphala FM is a radio station that broadcasts in various language varieties. Presenters may codeswitch to the dialect that they speak, and that, to a non-speaker of that dialect, becomes a problem. The linguistic problem on Phalaphala FM is becoming a matter of concern for both presenters and listeners. The major problems are borrowing from English, code-switching from English to Tshivenđa and vice versa, code-switching where there is a mixture of English and Tshivenđa and also the use of dialectical variants.

The research problem of this study is based on the inappropriate and/or appropriate use of the Tshivenđa language by broadcasters on the current affairs (Ngevhetsini) programme. The language gap which is caused by language change and technoligisation is becoming a problem to both listeners and reporters. For years, the teaching of language focused on grammar. Of late, teaching, learning and use of
language deals with grammar in context. It is for this reason that there is an emphasis on the social context, language power, technologisation of language, etc. as factors that are making a great impact on language.

The Tshivenḓa language has various dialects. These dialects are used by speakers in different regions with a specific dialect used in writing. As the radio station’s presenters come from various regions and speak different dialects, some listeners, especially those who speak the standard dialect known as Tshiphani, and of course the educated elite, tend to complain that there is a problem of inappropriate use of the language. However, there is no way this can be curbed as languages are developing, hence, in some cases there is borrowing of words from Sotho and English, codeswitching and code-mixing, especially with English. The borrowing is influenced by the relationship that Tshivenḓa has with other languages. This borrowing of words upsets listeners who end up complaining about the inappropriate use of the language. This study will also investigate the validity of the complaints. The gap between the past knowledge of language and the changes that are emerging from language and their causes will also be investigated so that listeners can understand how the changes occur and what causes them to occur. Whereas changes can make language grow, they can also lead to language endangerment or death as that language may end up being absorbed by others. If listeners are complaining about, say borrowing, code-switching or code-mixing, where English words end up with Tshivenḓa prefixes or suffixes and the use of dialectical variants, such complaints should be investigated to find the merits or demerits.
1.4 AIM AND OBJECTIVES

1.4.1 Aim

The aim of this study is to investigate and understand the language use in media discourse by presenters, reporters, compilers, guest speakers and listeners of the N̓ēvhetsini programme on Phalaphala FM.

1.4.2 Objectives

The objectives of this research study are to:

- explore the state of the language (Tshivenḓa) use on Phalaphala FM.
- investigate why there is borrowing, from English, code-mixing, involving Tshivenḓa and English, and the use of dialectal variants by presenters and participants on the N̓ēvhetsini programme on Phalaphala FM.
- find out why presenters and reporters often do not interpret messages aired in English by guest speakers or people they interview and what the consequences are for presenters, reporters and listeners of the N̓ēvhetsini News Programme on Phalaphala FM.

1.5 RESEARCH QUESTIONS

The study seeks to engage with and provide answers to the following questions:

1. What is the significance of language use in news reporting?
2. How do the media convey messages to the listeners?
3. What does the Constitution of South Africa say about the promotion of previously marginalised languages by the media?

4. To what extent do listeners of the Nêdevhetsini programme clearly get the message conveyed during the programme, in view of the use of Tshivenêla?

1.6 JUSTIFICATION OF THE STUDY

The aim of studying language on Media Discourse was motivated by the special Nêdevhetsini programme that was broadcast in 2014 in June. That broadcast brought a serious controversy between listeners and reporters, blaming one another for inappropriate language use. During that special broadcast, listeners complained greatly about the inappropriate use of the Tshivenêla language, so much so, they wanted to name presenters that lack language skills. As the program proceeded, presenters were also picking up some mistakes that were being committed by listeners when commenting. The blame was being shifted to both parties. The argument as to who is right and who is not, prompted the researcher to investigate the language use on the Nêdevhetsini programme.

1.7 SIGNIFICANCE OF THE STUDY

The significance of investigating this research problem is to discover a solution for the inappropriate use of language by broadcasters whilst reporting news. Language has its own meaning; what is being spoken has other interpretation(s). When the broadcaster transmits a message to the listeners it must be clear and with the intention of satisfying listeners. This study will build a relationship on the use of language
between the broadcaster and the listeners. The Tshivenḓa language is broad, owing to many dialects, but besides the problems posed by dialects, this study will also explore whether Tshivenḓa speakers are ready to accept the incorporation of other dialects when they use the Tshiphani dialect. This study will help the news commentary presenters and listeners understand that language use in broadcasting cannot be monitored as is done in classrooms. Both the presenters and listeners need to reach some form of agreement on language use so as not to discard other dialects as they are part and parcel of the same language which is Tshivenḓa.

Radio used to be known as the broadcaster that tells the truth, this caused learners to believe that what is heard on the radio is true, although it may be said inappropriately. This will also help learners to understand the manner in which language should be used rather than endangering it by using it inappropriately. David and Maya (2002:1) argue that the attitude of a particular speech community is a crucial factor in preserving a language.

When people start to be concerned about the standard of their language, which they see as deteriorating, they lose interest in listening to that particular station. This study will help Phalaphala FM to draw its listeners closer to it all the time by also satisfying their language needs. The solution to language use as David and Maya (2002) indicate, is that in each and every nationality, a standard language variety is chosen. It is of importance to Phalaphala FM to decide to use a standard language as it cannot broadcast through all Tshivenḓa dialects. There are also problems posed by the choice of one dialect as the standard dialect because each and every community wants to feel accommodated through the dialect they speak. However, some scholars argue that choosing a standard dialect can solve the conflicting dialect issue. The study will help Phalaphala FM to stick to the standard dialect and also to make its listeners aware of the standard language that is preferred for broadcasting. This also
gives the broadcaster the chance to amend its language policy if it has one, and if not, this study will provide a grand platform.

Both listeners and broadcasters need language advice. This study will help Phalaphala FM to integrate with language experts and also to engage its listeners with those practitioners. Communities should be part of radio boards so that they are able to represent their concerns about language in broadcasting. Radio exists because of communities and they should be served according to their needs. Language seems to be a central need, as debated on the special programme that was broadcast in June 2014, which engaged people to raise their concerns towards programmes being broadcast. Language was one of the problems picked up during that engagement. The study will empower Tshivenḓa speakers to feel accommodated to receive news commentary in acceptable language that they feel comfortable with. This should be the language that revives their values and norms. Once people develop a bad attitude towards their language, language maintenance cannot be possible. This study will also help Phalaphala FM in taking care in the use of the Tshivenḓa language, following the language policy of Phalaphala FM. As a broadcaster that has many dialects that are used in various areas in Venda, this study will not necessarily focus on language varieties/dialects; it will focus on whether the message conveyed to the public is clear.

This study will use two theories, namely, Critical Language Awareness and Ethnography of Communication to facilitate communication amongst the participants. Fairclough (1992:1) states that “Critical Language Awareness is the knowledge about language to designate properties of language and language use as an element of language education.”

The study will also use the Ethnography of Communication theory. Duranti (1997) in Juez (2009:134) defines Ethnography of Communication as “a method, which offers a
set of valuable techniques that allow researchers to connect linguistic patterns with cultural practices.”

1.8 RESEARCH METHODOLOGY

Research methodology is seen as a scientific process or the manner that we apply to solve a research problem. In order to succeed, a researcher uses research methods such as the quantitative or the qualitative method or both at the same time. A research method is a research instrument used to gain knowledge through the collection of information that will be analysed to give evidence about the collected information. A research method is a means that is used for collecting and analysing information that is employed to achieve the objectives of a study. According to Mouton (1996:36), “research methods refer to a higher level of abstract research means.”

The term research method describes different types of research methods. Qualitative and quantitative research methods are the methods that are used by researchers to collect data. The two methods are easily explained by their distinctions. Neuman (1997:14) quotes Ragin (1994:92) as follows: “The key features common to all qualitative methods can be seen when they are contrasted with quantitative methods. Most quantitative data techniques are data condensers. They condense data in order to see the big picture and qualitative methods, by contrast, are best understood as data enhancers. When data are enhanced, it is possible to see key aspects of cases clearly.” Qualitative research methodology will drive this study to attain the aims and objectives of the study.

This study will use a research design as the plan of the research to execute the research. Research design allows research to be executed simply by listing all the
elements that will be focused on and how they will be used. The reason for outlining the research design is to detail all the major elements driving the research. The design of this research will be qualitative. Mouton (2001:54) understands research design as a plan or blueprint of how one intends conducting the research. In research design, the focus is on the product, its results and problems together with its challenges whereas in methodology, the focus is on methods to be utilised to achieve the purpose of the study. The elements of the research design for this study are population, sampling techniques, research setting and size, data collection methods and data analysis.

Population refers to the group of people selected to participate in the study. It is the prerogative of the researcher on who to choose. A population can be a large group or a small group that can be studied. It is important to select the target population in amongst the whole population. In research, to avoid ineptness of data, the population needs to be selected according to the interests of the researcher. If the population is too large, the data analysis can be awkward. Babbie (2011:119) defines a population as a group that usually consists of people about whom we want to draw conclusions. Babbie’s idea shows that in research, we don’t study only people; there are alternative things that can be studied other than people. Besides studying people, one can also study texts or recorded material. In this case, the population will not be people, but it will be five Phalaphala FM current affairs programmes, called Nĝevhetsini, that have been recorded. This study will be based on recording, transcribing and analysing the Nĝevhetsini current affairs broadcast on Phalaphala FM. The programmes will be recorded and transcribed in order to analyse and interpret the appropriate and inappropriate use of Tshivenđa language therein.

The population, in this case, the chosen language elements, will be sampled so as to achieve the goal of the research. The sampling technique is one of the techniques that
the researcher will use when collecting information from the Ndɛvhetsini programmes on Phalaphala FM. Struwig and Stead (2001:111) point out that the alternative sampling technique may be grouped into probability and non-probability sampling techniques. According to Cresswell et al. (2007:172), probability methods are based on the principles of randomness and probability theory, while non-probability methods are not. The non-probability sampling technique is going to be used as the sampling technique for this study. The purposive sampling technique is a type of non-probability sampling technique that focuses on those elements that the researcher decided upon. Babbie et al. (2004:166) highlight the importance of selecting the sample on the basis of one’s knowledge of the population, its elements, and the nature of the research aims; in short, based on the judgement of a researcher and the purpose of the study. Phalaphala FM is a station that presents many programmes, but there will be some that will be selected amongst all of them. In this study, the purposive technique will be used to select the population that will be used.

The sampled data will need to be selected properly to be of a size that the researcher can manage well. Brynard and Hanekom (1997:56) state that there are no fixed rules for determining the sample size; it is only a guideline that suggests a representative percentage of the population to be studied. In this study, five programmes of Ndɛvhetsini on Phalaphala FM will be recorded and regarded as primary data. The following issues will be areas of attention: politics, culture, communication, service delivery, kingship/chieftaincy, and education.

The research will focus on the morning and evening sessions of the Ndɛvhetsini programmes, which are broadcast seven days a week. The recordings will be made on selected days (not consecutively), in line with the research study. During the recording process, the language that will be used for commercial advertisements will fall out of the scope of this study. This is necessary to mention because adverts are
aired during the commercial breaks when the Nqevhetsini programme is on. All the news reports will be listened to and transcribed so as to find a way of analysing them. The recordings will be transcribed in order for the data to be easily analysed and interpreted.

In this study, the data will be analysed using what Neuman (1997) calls the Analytic Comparison. Neuman (1997:427) clarifies the issues by stating that “data analysis involves examining, sorting, categorising, evaluating, comparing, synthesizing, and contemplating the coded data as well as reviewing the raw and recorded data.” In this research, the Analytical Comparison, suggested by Neuman (1997:428-429), will be used. This comprises two categories, namely, method of agreement and method of difference. According to Neuman (1997:428-429), the difference between these two methods is that the method of agreement focuses a researcher’s attention on what is common across cases and in the method of difference, a researcher locates cases that are similar in many respects but differ on outcomes and in a few crucial ways. These two methods can be used alone or together. The similarities of what is investigated will be analysed, as well as the differences thereof and the causes. The data that has been collected will be analysed in terms of themes identified from the collected data.
1.9 DEFINITION OF THE TERMS

1.9.1 Critical Language Awareness

Critical Language Awareness is a linguistic approach that deals with an understanding of social, political and other ideological aspect of language. Knowledge of language and changes that affect the role of language in social life are becoming a problem. Fairclough (1992:1) defines Critical Language Awareness as: “knowledge about language; to designate in a more general way conscious attention to properties of language and language use as an element of language education.” Knowledge about language and conscious attention to properties of language are the factors that should be maintained in news commentaries so that communication between media messages and listeners become effective.

1.9.2 Ethnography of Communication

Communication is a way of delivering a message in the form of speaking or writing. It is important to learn patterns (ways) of speaking, the ways of conveying messages and structuring them so that people understand the social context. Saville-Troike (1996:351) indicates that the term ethnography of speaking was later changed broadly into Ethnography of Communication which revolutionised the study of interpretation of language and culture.

Language is a tool for communication. The only way to understand the importance and value of ideas is through understanding the patterns of language and different communication systems in diverse cultures. Hymes in Mheta and Bock 2014:7) argues that: “the study of language should focus on social contexts.” Mheta and Bock (2014:7) express that there is a great change in the field of linguistics. They identify
the focus of research then as much interest being placed on describing the structure of different languages of the world and identifying the rules that governed the ways sounds and words within these different languages could be combined. Both Hymes and Mheta and Bock understand that the field of linguistics goes beyond analysing the structure and rules of the language. Most of the research that was done previously focused much on the rules and structures of language (Mheta & Bock, ibid:7). This affirms that researchers were focusing much on the rules and structures of language, rather than on other language patterns such as Ethnography of Communication, language discourse, media discourse, etc.

1.9.3 Dialect

Specific language varieties that are spoken in different regions. Mheta and Bock (2014:540) define dialect as “a variety of a language that has its own distinctive grammatical forms, vocabulary choices and pronunciation.” The definition above gives the distinction of dialect from a standard dialect which may end up causing confusion amongst speakers. A speaker of a particular dialect may fail to understand other dialects as they may differ according to grammatical forms, vocabularies and pronunciation. Mulaudzi (1987:3) identifies the influence that some of the Tshivenḓa dialects have as follows:

Tshiilafuri - is characterised by a trace of Northern Sotho.
Tshironga - is characterised by a trace of Tsonga influence.
Tshilembethu - is characterised by sluggishness in articulation.
Tshiphani - this one is less subject to foreign influence.
Tshimanda - which is characterised by the deletion of the sound /l/ wherever it is used.
All the Tshivenda dialects, except Tshiphani, have an influence from other indigenous languages spoken in the Limpopo province in South Africa. As a result of this change, some people are capable of living in that change whereas others are not able. Johnson and Milani (2010:35) point out the way in which a language is standardised “and here it is interesting to observe how, as a vernacular, forms have gradually become accepted as standard, it is the archaic forms, in turn, that have seen to be in need of corrective instruction and guidance.” Languages have dialects and amongst the dialects there is one that is selected as a standard one, which is used for formal practices. In Tshivenda, Tshiphani is selected as a standard dialect (Johnson & Milani, 2010:35).

Hymes in Mheta and Bock (2014:8) again argues that “the focus of language study should not be just on knowledge of rules, but rather on the diverse, messy and creative ways in which people use language for real communication in everyday contexts.” Knowing how to speak language requires more knowledge than understanding grammatical rules and structure of the language. Linguistic competence is also important in understanding the use of language appropriately in different contexts. Language rules and structures guide a user on how to acquire writing skills for a particular language correctly, but linguistic competence focuses much on communicative skills, e.g. how to show respect when communicating, expressing politeness, and differences of opinion.
1.9.4 Communicative competence

Communication is the style which people use to interact within the community. People should understand the communicative style used to the people communicated to.

There is a difference between linguistic competence and communicative competence. It is important to contrast the two because one may feel that having linguistic competence guarantees one to be communicatively competent in a language. Each and every language is guided by its rules and norms. According to Hymes (2004:2), “linguistic competence tells you whether a sentence is grammatically correct or not, whereas communicative competence tells you if the utterance is appropriate or not within a situation.” These two concepts have a method of performance, namely, the writing or oral method. Hymes, in Saville-Troike (1966:362), says “communicative competence is what a speaker needs to know to communicate appropriately within a particular speech community.”

It is the capability of using language appropriately that a speaker of language has. Language is not all about grammar only, but knowledge and use should be the elements that the speaker should be cautious of. Goffman (1956:477; 1963:335) says “this competence, moreover, is integral with attitudes, values, and motivations concerning language, its features and uses, integral with competence for, and attitudes toward, the interrelation of language with other codes of communicative conduct.” It is important as a speaker to know who you are speaking to, when, what you are talking about, motivations that you are giving the listeners, and in what manner.
The following are components of communicative competence as discussed by SavilleTroike (1996):

**Linguistic knowledge:** According to Saville-Troike (1996:362), traditional linguistic description generally targets the phonology, grammar, and the lexicon of a language, but constitutes only a part of the elements in a code used for communication. SavilleTroike wants to expose what linguists focus on in language. The focus was much on grammar not aspects of communication. This highlights that the paralinguistic and non-verbal occurrences, which have conventional meaning, should also be studied in linguistics.

**Interactional skills:** Interactional skills refer to the abilities that a speaker has to communicate with people of different profiles. According to Saville-Troike (1996:365), interactional skills consist of social conventions, which regulate the use of language and other communicative devices in a particular setting. Each communication performance has a goal to be achieved, and for them to be achieved a speaker must implement strategies for achieving the communication goals. It is important for a speaker to know what he/she is talking about and to whom he/she is speaking to and how to speak to them in terms of educational background or according to the role played by that communication.

**Cultural knowledge:** Culture is a way of living. Communities are bound by their culture. A speaker needs to have a proper knowledge of the culture of addressees. Saville-Troike (1996:365) alludes to the notion that attitude towards language is an extremely strong taboo, and as a violation that may be sanctioned by imputations of immorality or social ostracism. There are culture specific words, phrases and
expressions and also culture free words, phrases and expressions and those aspects also need cultural knowledge.

Hymes (1972:277) summarises four components of communicative competence in this manner:

**Linguistic competence** is the knowledge of the language code, i.e. its grammar and vocabulary, and also of the conventions of its written representation (script and orthography). The grammar component includes the knowledge of the sounds and their pronunciation (i.e. phonetics), the rules that govern sound interactions and patterns (i.e. phonology), the formation of words by means of e.g. inflection and derivation (i.e. morphology), the rules that govern the combination of words and phrases to structure sentences (i.e. syntax), and the way that meaning is conveyed through language (i.e. semantics).

**Sociolinguistic competence** is the knowledge of sociocultural rules of use, i.e. knowing how to use and respond to language appropriately. The appropriateness depends on the setting of the communication, the topic, and the relationships among the people communicating. Moreover, being appropriate depends on knowing what the taboos of the other culture are, what politeness indices are used in each case, what the politically correct term would be for something, how a specific attitude (authority, friendliness, courtesy, irony, etc.) is expressed, etc.

**Discourse competence** is the knowledge of how to produce and comprehend oral or written texts in the modes of speaking/writing and listening/reading respectively. It is knowing how to combine language structures into a cohesive and coherent oral or written text of different types. Thus, discourse competence deals with organising
words, phrases and sentences in order to create conversations, speeches, poetry, email messages, newspaper articles etc.

**Strategic competence** is the ability to recognise and repair communication breakdowns before, during, or after they occur. For instance, the speaker may not know a certain word, thus will plan to either paraphrase, or ask what that word is in the target language. During the conversation, background noise or other factors may hinder communication; thus, the speaker must know how to keep the communication channel open. If the communication was unsuccessful due to external factors (such as interruptions), or due to the message being misunderstood, the speaker must know how to restore communication. These strategies may be requests for repetition, clarification, slower speech, or the usage of gestures, taking turns in conversation, etc.

All components of communicative competence build up concrete communication. If one lacks linguistic competency or the other components, communication will be complex to understand. Rules that guide languages cannot be ignored, the same applies to sociocultural rules. It is important to understand the convention of languages.

1.9.5 Language death

Mheta and Bock (2014:381) define language death as “a situation that occurs when the last speaker of a language dies and has not been able to pass this language on to the next generation.” This is a situation where the language that existed before comes to an end as a result of not being spoken any more.
1.9.6 Language policy

Language policy is a draft by language institutions under the guidance of language planners that deals with the matters pertaining to languages, such as the standardisation process of a language. Rasila (2014:3) says “language policy refers to the decisions taken by language planners in order to arrive at all official languages where a particular language is given a status.” Language policy is a central goal that institutions should integrate with language planners to deal with matters pertaining to language so that they satisfy the needs of communities. Radio as an institution should integrate with language planners and community members and discuss language matters.

1.9.7 Listener

Anyone who listens to radio broadcasts.

1.9.8 Media

Bell (1991:1) points out that the media are dominating presenters of language in our society at large. He adds that “within the media, news is the primary language genre. It fills pages and hours of radio and television time.” Media institutions send messages to people in the form of broadcasts, e.g. radio and television or in the form of print media such as newspapers. Those institutions must also represent language to their people.

Bell (1991:1) emphasises the importance of the value of news and the kind of language in which the news is told and expresses those values. He further says that “audiences feel that the way in which language is used must affect the content of what they receive
from media.” If people start complaining about language, there could be a problem in broadcasting, so it is important as a researcher to evaluate if language use is changed by media. Language is a tool and expression of media messages.

Bell (1991:1) elaborates: “this really affirms that media institutions must be thoughtful of language use so that they elevate the status of the languages and satisfy their listeners.” Media does not communicate to itself; its central role is to deliver the content of messages to its listener without imposing any doubt to listeners.

**1.9.9 Media discourse**

Media discourse is the understanding of the nature of language use by broadcasters and society and the relationship that they have in broadcasting. O’Keeffe (2006:441) defines media discourse as “interactions that take place through a broadcast platform, whether spoken or written, in which the discourse is oriented to a non–present reader, listener or viewer.” O’Keeffe (ibid:441) states the reason why media discourse is important; “because media discourse is manufactured, we need to consider how this has been done both in the literal sense of what goes into its making and at an ideological level.” Radio commentaries are recorded and produced to listeners and listeners do not respond immediately to what is reported or analysed what is said instantly unless they are given a chance to raise their concerns towards the message delivered.

**1.9.10 Reporter**

According to Hornby (2010:1252), a reporter is a person who collects and reports news for newspapers, radio or television.
1.9.11 Standard language

Mheta and Bock (2014:552) define standard language as “the variety chosen for elevation and standardisation (through codification, etc.) within a particular speech community; often the variety spoken by the powerful elite.” Mheta and Bock emphasise that standard language as the speech chosen in a particular community. It is the responsibility of communities to elevate their standard language as affirmed by Mheta and Bock above. The standard language is chosen to elevate the status of a particular speech. Tshiphani was selected as a standard language to elevate the Tshivenḓa language. There are so many languages in the world but those languages in different communities are represented by standard languages. The following dialects are defined for the purpose of the study.

**Tshiphani** – This dialect has been adopted by Vhavenḓa for official writings. It is spoken in Ha Tshivhasa in the following areas: Mapate, Duthuni, Phiphidi, Ngovhela, Maungani, Mukumbani, Tshipapfene, Vhufuli, Ngudza, Khubvi, Murangoni, Maranzhe, Ngulumbi, Gondeni, Ngwenani ya Ha Themeli, Mbilwi, Tshedzivhe, Tshipakoni, Makwarani, Damani na Harammbuda. Tshiphani has influence on other foreign languages. Though standardised Tshiphani has influences on other dialects like any other dialect, eventually it was chosen to be the Tshivenḓa standard language.

**Tshiilafuri** – This dialect is spoken on the Western side of Venḓa (around Dzanani Ha Mphephu). It has Northern Sotho influences. This dialect is spoken in the West and South of Venḓa. It is spoken in the following areas: Ha Sinthumule, Ha Kutama, Ha Madodonga, Ha Magau, Gogobole, Ha Ramantsha, Tshiozwi, Madombidzha, Maebane, Ha Mulima, Ha Nthalala, Ha Mashamba, Ha Masakona, Ha Mufeba, Tshivhuyuni and Ha Maila.
**Tshironga** – This language is spoken on the South-Eastern part of Venda. This dialect is spoken in the areas on the borders between the Vhavenda and Vatsonga villages. This is why it has a Xitsonga influence. Tshironga is spoken in the following areas: Ha Masia, Ha Davhana, Tshivhulana, Nngwekhulu, Tshilata, Tshilindi, Hanani, Tshino, Dzwerani, Ha Mashau, Malonga, Tshimbupfe, Ha Tshikonelo, Ha Muraga, Halambani, Tshaulu and the surrounding villages.

**Tshiňia** – It is spoken in the following areas: Muswoći, Folovhoçuwe, Shakadza, Madimbo, Mukovhawabale and other surrounding villages.

**Tshimanđa** – This dialect is spoken in Ha Masia, Ha Mutsha, Gwamasenga, Tshimbupfe and Lwamondo. Speakers omit l- and we hear –a. For example: mulambo = muambo.

1.10 Outline of chapters

Chapter 1 dealt with the introduction of the main aspects of the study such as the background to the problem, the aims and objectives, significance of the study and the introduction of research tools.

Chapter 2 will deal with the literature review by different scholars which is related to this study. It will also deal with the theoretical framework.

Chapter 3 will focus on the research methodology and design, which will include among others, research tools such as the population, sampling technique, data collection and data analysis.
Chapter 4 will be about data analysis of the language use in news commentary reporting.

Chapter 5 will elaborate on the findings, recommendations and conclusion of the study.

1.11 CONCLUSION

This chapter gives the background of the study focusing on the introduction, background to the problem, the main aim and objectives and research questions. It also summarises the justification and significance of the study including the aspects of the research methodology and data analysis. In the end it gives the definitions of terms and outline of the chapters.
CHAPTER 2

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 INTRODUCTION

This chapter aims to find language problems in media language. For those problems to be found, a literature review has to be done in order to search for a solution to the research problems and the achievement of the aims and objectives of this study. Chapter One serves as a backbone of the study and for it to be successful, a literature review will help in achieving the aims and objectives of the study outlined in Chapter One.

Mouton (2001:86) highlights that every research project begins with a review of the existing literature. In order for a researcher to conduct a good literature review, the researcher must refer to existing literature. A literature review is feasible through existing materials.

Struwig and Stead (2001:38) define a literature review as a study of literature that involves tracing, identifying, and analysing documents containing information relating to the research problem. The only way to solve a research problem is to undergo a literature study. A literature review assists researchers by providing relevant information to a research problem. By analysing documents containing relevant information, the chance of arriving at a solution to a problem is possible but without undergoing a literature study, the chances are slim.
This research will review literature of various authors in an endeavour to combine different ideas for this research to be comprehensive. The literature review that will be undertaken will be pertaining to appropriate and inappropriate use of language used by news media. The focus will be on the research undertaken by other authors in this field.

This literature review aims to investigate practices of how broader language problems occur in the media and to understand how language patterns are linked to media. The review of literature will be divided into six (6) areas:

- Language and media
- Language variety and its use
- Language disappearance/ Language death
- Adoptions/ Borrowing
- Code- mixing and code-switching
- Language policy of South Africa and Language framework of the South African Broadcasting Corporation

The above areas will drive the scope of the literature review. The research problem of this study concerns all the aspects in a different manner. Media discourse is about how media and community converse. When the two converse, there are challenges that cause misunderstandings between the two. Linguistic problems cannot be ignored, it is the responsibility of scholars to bring the two together by coming up with a solution through conducting research, which will bring recommendations that could help to resolve a problem.
Presenters can converse using language that they understand, and listeners can interpret the same message the way they understand it. This brings us to the principle of who is speaking and to whom he/she is speaking, of which it is important to know the target listeners and understand what you are talking about. That can help communication to be delivered appropriately. If a presenter talks about something different from the situation and it happens that listeners understand the situation, there could be a misunderstanding between them. In media discourse, participants should always communicate easily so that there is sharing of ideas.

2.2 LANGUAGE AND THE MEDIA

Durant and Lambrou (2009:85) say “News and information media have a long, complicated history, from notices and announcements in public places to contemporary 24-hour rolling satellite news and newsfeeds to your mobile or PC. Any full appreciation of how media news operates would be set in the context of its technological and institutional development.”

Durant and Lambrou (2009:3) say that “some initial clarification for the term “media” is needed to understand the subset of uses of language that constitute what ‘media language is.’” Durant and Lambrou point out a serious problem that concerns media language. They indicate that the more one understands media discourse, the more one lessens linguistic problems in media discourse and avoids generalisation of media language patterns. Most linguistic problems in media arise because of the misunderstanding of inference. Durant and Lambrou (2009:4) seek to determine whether historical changes over a period of time of adopted styles have shifted away from the formal, public style of early mass media towards echoing patterns of apparently informal spoken conversation.
Language shift seems to be a problem that will occur decade after decade because of changes that occur in different languages. The language styles that are adopted in language are sometimes problematic to those who cannot adopt them. This is what happens in news commentaries; elders cannot understand the language used by the generation of today, which may result in the problem of language purity. This also raises the question of whether those styles should be adopted or not. Bell (1991:3) acknowledges that it has been noted that the media generate a lot of questions in society, which is reflected by frequent public comment about how the media use language. Bell (1991:3) support this view by outlining those criticisms of the media’s language use, and the presumed bad effect which those usages are having on everyday speech, are commonplace in public debate.

Understanding media language and its context is a primary role that needs to be exercised by both broadcasters and the public. The use of language varieties is another aspect that brings confusion in media. The cause of this problem is lack of language policy or strict measures to follow that policy. This occurs when a broadcaster switches from a formal dialect to an informal one. Often when a particular dialect is used especially by a presenter, listeners who understand it or who speak it immediately switches to it because they feel accommodated whereas those who do not understand it feel the language used is not proper. Bell (1991:6) talks about a situation in which a person adopts a style, or even a language, which is not just a response to the situation in which they find themselves, but which actually redefines the situation as something different. Bell cautions people about the importance of the correspondence of language and the situation in which it is being used. The two aspects have to correspond. Bell (1991:6) goes on to emphasise the importance of context, as in media discourse, presenters tackle different topics and, in each case, they have to take the context of language use into account. Bell I (1991) ’s view brings forth the issue of policy, which is the responsibility of the government so as to prevent
violation of language use. News commentaries are broadcast by language practitioners who are trained in the field. This shows that if presenters lack language competence, the broadcast station is not serving its designated purpose.

Language use builds the attitude of the public. If it is used inappropriately, the public will always level criticisms. Durant and Lambrou (2009:113-114) point out three complaints that are made about standard broadcasts as follows:

- editorial judgement (e.g. whether a different line of questioning should have been taken by an interviewer, or whether too much time was spent discussing one particular topic);
- incivility and coarseness; and
- language, social and political change.

Durant and Lambrou (2009:113-114) relate that complaints about incivility and coarseness can sometimes sound like a straightforward case of resistance to language variation and change. The three complaints are factors, which concern media language. Language keeps changing because of social factors such as technology etc. The change that is brought about might cause a language problem between the presenters and the listeners. Some words are difficult to trace back to their origin especially if a listener is someone who was born before media technology. Lakoff in Durant and Lambrou (2009:114) differentiates between politeness and civility in his discourse about verbal behaviour in the public sphere in this way: “Politeness involves positive consideration of others whereas civility suggests mutual tolerance in a shared space, or observance of accepted social custom.”

The statement above sounds very important to broadcasting because whatever is said or commented on in radio, should practice politeness for the benefit of the public. This
means that presenters should think about its public's feeling about their commentaries. Civility talks much about tolerance. In broadcasting, presenters need to tolerate listeners because some circumstances would need one to compromise. For example, in the case of language use, both listeners and presenters at some stage may use language inappropriately. There are words that are totally unacceptable and, in such cases, both presenters and listeners need to learn to be polite. Durant and Lambrou (2009:117) say that “people get hurt by what others say to them, or about them, and are sometimes caught in a crossfire of verbal histories and loaded meanings.” Sensitivity should always be practiced in news commentaries. It is important for a presenter to know who he/she is talking to and about what is talked about. Blommaert (2009:264) says “every act of language use is an act that is assessed, weighed, measured socially in terms of contrasts between this act and others.” Language carries the behaviour of the society and how people behave regarding language represents who they are. The native speakers of a language know how to express the various competencies, namely: grammatical, sociological, discourse and strategic competencies in order to communicate appropriately and effectively.

Each and every society knows its language, what is embedded in that particular language and what is consequential to its use. Language use should be given respect in order to avoid the consequences of its misuse. Blommaert (2009) views speech as “the language in which people have made investments – social, cultural, political, individual, emotional ones.”

Language use needs to be taken seriously as it deals with the sensitivity of its users. There should be no mistake in language use that should be ignored when delivering news commentaries. This is where scholars like Hymes speak of communicative competence or what he terms the ethnography of speaking. Hymes in Blommaert (2009:258) defines ethnography of speaking as follows: “to explain the meaning of
language in human life, and not in the abstract, not in the superficial phrases one may encounter in essays and textbooks, but in the concrete, in actual human lives.” Hymes in Blommaert (2009:258) stresses the importance of verbal communication rather than communication as an abstract mechanism in human’s lives. Reading (books) is totally different from speaking. Spoken messages have an impact on listeners as they have to be weighed and interpreted.

2.3 LANGUAGE ENDANGERMENT AND LANGUAGE DISAPPEARANCE/LANGUAGE DEATH

Language endangerment and death have been spoke and written about by scholars as almost a far-fetched topic because it is not experienced in many communities. However, this is happening, many languages are dying slowly, and people come to realise it very late.

Sallabank (2007:500) identifies three instances where a language can disappear from a community:

- The use of the language in the work sphere, outside the immediate community, by speakers of both the minority and the dominant language, concerned about the language loss.
- Use of the language in local/regional mass media and governmental services.
- Education, work sphere, mass media and governmental operations at higher and nationwide levels.
Wodak et al. (2011:499) lists two common linguistic consequences of endangerment:

- **Reduction or impoverishment:** the loss of grammatical components without elaboration of another component to make up for their loss.
- **Simplification or regularisation:** structures increase in regularity; for example, irregular verbs become more regular and marked structures give way to unmarked ones.

The second consequence nowadays is influenced by social media language where there is no longer purity of language use. In most cases, it starts with incorrect use of language and borrowing unconsciously from powerful language until the language loses its grammatical uses. Wodak et al. (2011:499) say that “some campaigners regret and resist such changes, but it is a truism that older people always complain about young people’s usage, even in non–endangered languages.” This is a case that is happening now; older people fail to adopt the language that young people use. They feel that language is no longer taken seriously. To the youth this is development. This also arises in cases where a presenter may borrow a word that already exists in a language. Older people would feel that the person presenting has no language knowledge/language competence.

Wodak et al. (2011:499) point out that endangered language may not have terms for technological innovations, or a standard or agreed written form: How, and by whom should decisions on such issues be made, remains to be seen. Endangered language is a language that is less utilised by its speakers. We are living in a world of technology and global marketing seems to be a factor that brings technological innovations. This results in borrowing as numerous words cannot be found in that particular endangered language. It should be the responsibility of broadcasting institutions to appoint language planners to standardise developed terms as there should be uniformity of term usage.
Wodak et al. (2011:507) emphasise that “language cannot be separated from other problems such as socioeconomic disadvantage or lack of political rights.” Societies should be given language rights to access information. Sallabank (2007:497) spells out the history of how a language dies out by arguing that:

“Throughout history, languages have died out and been replaced by others formed through language contact, or through divergence due to lack of communication over distances.” A language cannot die if it is used appropriately without code-switching or code-mixing. Language dies as a result of inappropriate use of language by its native speakers. When a language starts developing code-mixed and code-switched vocabulary, the language loses its original vocabulary and consequent to that, a new language which is informal may develop within that particular language.”

Inappropriate use of language in our daily lives and in news reporting contributes to the death of the language and for it to become obsolete to the coming generation. Sallabank (2007:497) goes on to add that language disappears unless vigorous measures are taken. It is therefore vital for broadcasting institutions to consider the appropriate use of language. With technological developments, in their understanding, we are experiencing many social networks that have an influence on the disappearance or loss of language. Scholars, such as Sallabank and Wodak, point out that many people eventually use the language adopted from the social networks and apply it while participating in broadcasting programmes. They conclude that borrowing of words comes in two ways, namely, code-mixing and semantic shift. These two ways can either contribute to the growth of the language or its disappearance/loss.

Brenzinger (1992:1) says that “all instances of language death are the result of language shift.” Language shift happens when users of a particular language start neglecting their language. It starts by code-mixing and code-switching the language
and eventually the vocabulary changes and users start adopting the developed vocabulary and forget about the standard vocabulary of a language. In other words, Brenzinger (1992) sees language shift as a cause for language death. Furthermore, Brenzinger (1992:1) points out that minority languages are threatened by extinction in language shift situations, and such languages can only survive if speakers are willing to maintain an active interest in retaining them. After studying the ideas of Brenzinger, one could ask, who is willing to place an active interest in language between listeners and presenters. Both the presenter and listeners should have an active interest in their language rather than giving language an attitude.


- Language shift – This happens when speakers of the language leave their language and speak the portion of their language in the language that is being spoken locally.
- Language loss – This occurs when speakers of a particular language are no longer proficient in it.
- Language death – Language is dead when no one speaks it anymore.

2.4 ADOPTIVES/BORROWING

Brenzinger (1992:33) defines borrowing as incorporation into one language of material from another. Brenzinger shows the relationship of languages through borrowing which leads to language death or language shift. Borrowing of words, according to Madiba (1994), is one of the biggest challenges in Tshivenda because in some
instances people borrow words unnecessarily; this causes confusion in the message disseminated to the listeners.

According to Trask (1997:31), borrowing is a process by which a word, which exists in one language, is copied into another language. Trask’s idea of borrowing does not include linguistic rules that have to be followed after a word has been borrowed from another language. This also raises the question of how words are borrowed. It should be noted, that whereas scholars can sit and discuss rules involved in borrowing, speakers of languages have their own way of borrowing.

Brynard and Hanekom (1997:159) point out that an adopted word may be described as a word which is taken over from a foreign language and adapted as far as possible to become an integral part of the language i.e. phonologically, morphologically, phonetically, tonally and conforming to the syllabic system of the borrowing language. The authors demonstrate how new words are created but add that it is of paramount importance for presenters to follow the correct procedures of using new words that have been borrowed. Thamaga (2012:63) quotes Mutaka (2000:280) in explaining borrowing as an absolute adoption of foreign lexical items between two languages in contact.

Cole (1990:345), in Madiba (1994:2), argues that incidentally, such lexical acquisitions are commonly referred to, even in professional linguistic circles, as ‘borrowing’ or ‘loanwords’, but having failed to find any disposition in languages ever to return such ‘loaned’ commodities. Madiba (1994) prefers the term adoptive. He maintains that in the process of adoption, words are adapted to their new linguistic home and environment, phonologically, morphologically, and often semantically, just as an adopted child adapts to the way of life and behaviour patterns and attitudes of its new family. Madiba further explains that having adopted and assimilated such words from
other languages, they are granting them linguistic ‘citizenship’, and we relatively quickly forget that they are foreign elements and believe them to be part of our own linguistic heritage.

These authors further demonstrate that when people borrow words, it must be done only when necessary; otherwise appropriate words of a language, like Tshivenḓa, will no longer be used. This confirms that borrowing can cause people to consider these words as acceptable even if they are not Tshivenḓa words. However, Madiba (1994:4) cautions about the danger of borrowing words thus: “The adoption of words from another language is hence seen as ‘interfering with’ or ‘polluting’ the purity of language.” Santiago (1974:328) in Madiba (1994:5) is of a different view to Madiba on the subject of purity of language and argues that “all languages are capable of borrowing from other languages. In fact, no language in the world is pure or completely free of borrowed words. Somehow a language borrows from other languages especially now that the world is shrinking fast.”

There are instances where borrowing is compulsory because some languages have culture specific words; if speakers come across this state they are obliged to borrow. This confirms that every language has to borrow words from other languages if there is a need. Knappert (1972:2), in Madiba (1994:5), supports the opinion of Santiago (1974:328) regarding the absence of pure language by saying that “pure races do not exist among human species and I have never been able to discover a pure language.”

Borrowing presents a challenge that some authors believe kills the real language, as suggested by authors like Santiago (1974:328) and Knappert (1972:2), who agree on the view that there is no language that can be said to be pure. Kunene and Sukumane (1987:116), in Madiba (1994:5-6), express their views on the significance of borrowing and articulate that:
“The process of borrowing should not be looked upon as a negative device of polluting the language, but it should be considered as one of the devices that enable the language to expand itself – thus indicating that the language is completely alive.”

When the borrowing of words is being done there must be a need for borrowing them otherwise the language may change and not become understandable anymore.

Stepanyan (2018:79) subdivides the structure of the new vocabulary in the given language into three subcategories:

a) Words structurally coinciding with foreign prototypes. More precisely, these are the words that have been changed graphically and transmitted by appropriate phonemic means of the borrowing language without any structural “morphological-adaptation”.

b) Words morphologically formed by means of a borrowing language by adding suffixes or endings specific for the given language.

c) Words with a partial morphological substitution (usually an affix part or a second element of a compound word is substituted).

These subcategories give guidance on how new vocabulary can be achieved through borrowing. These categories remind the borrower to follow the rules applied when new words are formed. Language rules cannot be ignored when bringing in new linguistic elements. Morphological, phonological structure and the meaning should be taken into consideration. Affixation is found to be challenging when forming new words.
2.5 CODE-MIXING AND CODE-SWITCHING

Muysken (2000:1) refers the term code-mixing to all cases where lexical items and grammatical features from two languages will appear in one word. This shows the possibility of producing the same meaning brought about by the interaction of two languages. The challenge with this explanation is that it does not cover the issue of a meaning.

Other researchers are of the view that language is suppressed by code-mixing. Bokamba (1988:240), in Thamaga (2012:7), explains code-mixing as:

“The embedding or mixing of various linguistic units, i.e. affixes, words, phrases and clauses from two distinct grammatical systems or subsystems within the same sentence and the same speech situation.”

Bokamba points out the way in which code-switching occurs. Mixing words and phrases of different languages at the same time may take time for the listener and broadcaster to understand what is being communicated. Brenzinger (1992:33) says “code–switching is involved in language death.” Another concern about language change is the issue of code-switching. Code-switching is a situation in which a speaker diverts from language A to language B in the same utterance. In the case of this study, the speaker may divert from dialect A to other dialects.

Code-switching, code-mixing and borrowing are factors that contribute to language death. All three factors detract from the purity of a language. According to Brenzinger (1992:33), the most important mechanism for deep borrowing and shift phenomena is argued to be code-switching. If a language depends on borrowing words, the purity of language disappears and the notion of uttering a pure language in a sentence
becomes poor, therefore code-switching takes place. Mohan and Zador (1986:317) suggest that “languages do not die because of the nature of their linguistic structure, but because of a blow from the outside, a shift in language loyalty in parts of the community.”

The assumption of a language to be assimilated into another is possible. Languages have relations in terms of word borrowing, this causes one language to adopt the other and lose its power to grow. English is one of a *lingua franca*, to which many languages turn to borrow from; this causes users to borrow even if such words already exist in a particular language or if they can be coined.

There are many influences that can cause language death. The positive attitude towards L1 may endanger L2. For example, English is considered as *lingua franca*; by using this language more often causes borrowing from it even though some equivalents are found in L2. Borrowing is a major factor of language shift.

The following figure shows the way in which a language dies:

**Figure 2.1: The way a language dies**

The above arrows show the mechanism of language death.
2.6 LANGUAGE VARIETY AND USE

Language variety could be simply understood once one knows what a dialect is. Glean and Ratner (2013:397) refer to a dialect as a sub-variety of a language spoken by a small group of speakers sharing characteristics, such as geographic origin or social class. The concept of sharing geographical origin is the key concept that links dialect and language variety, as dialects vary according to the areas where they are spoken. According to Bock and Mheta (2014:546), linguistic variety is any kind of language spoken, including a dialect. This simply gives the recognition of dialect as language just like any other languages.

Bock and Mheta (2014:335) make a distinction between standard and non-standard varieties in this way: “Standard language is that variety of language which is most often associated with specific subgroups (usually educated people or those with high status and authority within society, whereas non-standard language refers to the varieties that were not selected for standardisation.” The standard language has some restrictions in its use, as it is more used for formal communication and writing than non-standard language, which is used for informal communication.

Mesthrie, Swan, Deumert and Leap (2000:20) point out that standard language is used for particular functions that serve a wide and diverse community of speakers, such as writing, education, radio and television. Radio serves various communities that speak a variety of languages and those who are served have an opportunity to learn more about their language use. Language policy guides institutions on how to solve the issue of standard and non-standard languages. Trask (1997:127) defines language policy as “an official policy regulating the form, teaching or use of one or more languages within the area controlled by that government.” Trask’s definition shows that
the power in language policy implementation is within institutions that communicate with communities.

Trask (1997:127) explains language planning as deliberate decisions made about the form of a language, such as choosing among competing forms and inventing a new vocabulary, which follows the selection, codification, elaboration, implementation and acceptance thereof. Language planning comes before the implementation of language policy. Language policy cannot be implemented without planning about language. The speakers of a language are the ones who approve the implementation of language policy because it is about their language.

Thamaga (2012:6) quotes Blench (2006:29) who argues that language has been explained as a group of speech forms where the speakers of which can all understand one another without considerable effort.

Radio broadcasts play a significant role in communicating to the public since it provides recent updates to listeners on what is happening (both near and far) in a language that the listeners understand. Radio broadcasts function as a source of information/news. The Nḓevhetsini programme broadcasts various topics emanating from issues occurring worldwide. Brynard and Hanekom (1997:158) explain that radio, press and television have in the present times been important instruments for the dissemination of new ideas and new words. These authors illustrate the importance of media in disseminating news/information to the public, especially creating words and generation of new ideas. They go on to argue that creating words in the form of borrowing them, poses a language problem as some listeners cannot understand these “adopted” words.
Change in languages is something that is always taking place as a result of what is happening in the world; it might be concerning business, politics, etc. As a result of this change, some people are capable of living in that change whereas others are not.

Tshivenḓa has varieties of languages like Tshiphani, Tshiilafuri, Tshilembetu, Tshimanḓa and Tshironga. Among these language varieties, Tshiphani is the language that is used for writing, in education and in broadcasting. However, one cannot speak of the Tshiphani dialect as being pure, as people borrow regularly from other languages and Tshivenḓa dialects. It should be noted that when it comes to the Tshivenḓa dialects, scholars often use two prefixes: Tshi- and Lu- interchangeably.

Mulaudzi (1987:3) identifies the influence that each Tshivenḓa dialect has as follows:

- Luilafuri is characterised by traces of Northern Sotho. [Ni do swavha/ ni do shona.]
- Swavha is a Northern Sotho word that means to embarrass. [ Dise ni thuba ngeno/ Dise ni thamu ngeno.]
- Thuba is also a Northern Sotho word which substitutes thamu (Tshiphani).

According to Mulaudzi (1987:5), the Luilafuri dialect was traced through the Vhailaṱhoho clan whose whereabouts are unknown. It is assumed that their language could have been assimilated or eradicated by Vhasenzi.

Luronga - is characterised by traces of Tsonga influence. Mulaudzi (1987:5) says “according to Phophi, there are no people known as the Vharonga but there is a dialect known as Luronga.” According to Mulaudzi (1987), this dialect was spoken by the Vhangona as they were a clan that originally occupied the South-Eastern part of Venḓa. Today people who dominated this area are the Vatsonga, Basotho and VhaVenḓa. Luronga is a result of a mixture of those three languages.
A thi ḍivhi uri mabva gai / I don’t know where they come from.

**Mabva / vha bva**

Gai / ngafhi [gai/kae] gai was derived from a Sotho word kae.

Lulaudzi - is characterised by sluggishness in articulation.

Luphani - this one is less subject to foreign influence.

Mulaudzi (1987:7) states that Luphani, just like Luronga, were not named after a certain clan unlike Lumbedzi, that we can find a clan also called so. Luphani means uncircumcised people. Mulaudzi (1987) points out that those other dialects are believed to have diverged from Luphani. Mulaudzi (1987:13) highlights how Luphani takes precedence over other dialects.

<table>
<thead>
<tr>
<th><strong>Table 2.1: Derivation of dialects</strong></th>
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<tbody>
<tr>
<td><strong>Venđa</strong></td>
</tr>
<tr>
<td>fukedza (cover)</td>
</tr>
<tr>
<td>dzegere (half)</td>
</tr>
<tr>
<td>tevhela (follow)</td>
</tr>
<tr>
<td>tshiangatela (slow)</td>
</tr>
<tr>
<td>pwasha (break)</td>
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Table 2.1 supports Mulaudzi’s notion that other dialects might have come from Luphani. The Luronga and Luilafuri dialects support that idea because the same words used in Tshiphani were retained from the two dialects. Lulaudzi dictates the belief of other dialects to come from Luphani. Lulaudzi is a dialect known by another name; ‘Tshimanḓa’ is spoken at Lwamondo. This group of people have the problem of pronouncing the speech sound “f”.

Mulambo/muambo
Tshikolo/tshikoo
Lila/ia

On the whole, Madiba (1994:108), believes that adoption of words enriches language and also leads to the loss of native words (obsolescence). This shows that borrowing has an advantage and disadvantage depending on the precautions used. Where there is zero equivalence, it means a strategy should be designed but where there is a native equivalence, a word should not be tempered with any strategy of doing away with zero equivalence. We have words that are culture specific, which forces translators/speakers to go for translation strategies to adopt the meaning in their native languages. The strategy which happens to be the most utilised is borrowing rather than coinage. Using borrowing as the first preferential method, could dictate the concept of enriching the language because it would be losing its native growth in terms of creating new words that emerged from that particular language.

However, whatever is done to grow a language, be it through borrowing, codeswitching, code-mixing or the use of dialectical variants, there should be a policy that is followed, especially when it comes to news broadcasting as any of them are institutions of learning.
According to Rasila (2014:3), “language policy refers to the decisions taken by language planners in order to manage all official languages where a particular language is given a status.” In Rasila’s understanding, for a language to be given a status, a decision should be taken by language regulatory bodies. Where there is a language policy there should be language planning. The decisions should not undermine the interests of the society for which the language is planned. Ricento (2006:123), in his research is concerned about the accelerated loss of languages worldwide and this has led to theorising about how language policies are connected to economic, political, and social structures and processes, and to the examining of the effects of ideas about language and society on language behaviour and policies. Ricento (2006) emphasises the importance of a language policy in an institution. It is the responsibility of the broadcasting institution to have a language policy.

According to Burger (1984:30), people speak differently; therefore, it is important for presenters to know the age group that they are talking to and what they are talking about. If it is difficult to say who the receiver is in mass communication, it is much more difficult to say who the communicator is actually communicating with. Burger notes further that although people of different ages may be using the radio, there is a suitable way of using language and presenters must distinguish between different kinds of audiences. For example, tone of language that shows respect, tone of language for rebuking. Young people use language carelessly; this is caused by fast-growing social networks. The language programme of the institution has a role to play in establishing the language in the broadcasting corporation.

Schlesinger (1987:106) states that the “missing link” between media producers and consumers is professionalism. Mass communicators are interested in their peers not
their public. Fellow communicators and co-professionals are their salient audience. A broadcasting corporation should also recognise the older age groups that listen to the radio. Sometimes the language used by broadcasters is quite difficult to be understood by older people; this can lead to the loss of the message to be conveyed. Bakhtin (1981:293) stresses that “…all words have the taste of a profession, genre, a tendency, a party, a particular work, a particular person, a generation, age, group, the day and hour. Each word tastes of the context in which it has lived its socially charged life.” Nwaneri (2013:40) quotes Holmes (1998:2) as stating that: “Language is a channel through which access to the individual’s cultural heritage could be obtained.”

Another challenge is the arrangement of news by broadcasters. The following writers, like Labov, Ricento and others share Labov’s (1972:367) opinion, that “in personal narrative, evaluation is what distinguishes a directionless sequence of sentences from a story with point and meaning. News stories also require evaluation to establish the significance of what is being told, to focus the event, and to justify claiming the audience’s attention.”

Fishman (1991:374) in Wodak, Johnstone and Kerswill (2011:429), warns in his early sociolinguistic work against overemphasis on the media in the context of language policy and language planning, and against media fetishism in language policy. Language policy should be preceded by language planning. In Tshivenda we have a number of unstandardized dialects, which means for them to be included in Phalaphala FM, a language planning process should take place and therefore language policy should also be put into place. Language policy is inseparable from language planning.

Wodak, Johnstone and Kerswill (2011:429) see language policy being challenged from a double perspective: from the macro perspective of globalised markets and
supranational regulatory bodies as well as from the micro perspective of changing individual life-worlds in which multilingualism has become a salient feature in everyday life. The macro and micro challenges in language policy making are also challenged by global markets on which regulatory bodies keep working. The micro challenge becomes difficult to be adopted by speakers of a particular language.

Wodak, Johnstone and Kerswill (2011:434) say that “language criticism in the media can, for instance, contribute to the creation of an environment for policing language use and for the spread of language purism, through coining what ‘correct’ language is and stigmatising ‘wrong’ language use as deviant.”

Listeners police language use by presenters and presenters’ police language use by listeners. The reason for focusing on media language was owing to the special broadcast that was conducted in 2014 on the Ndhvheha news commentary programme, wherein both listeners and presenters had controversies on language use. The interesting part of the controversy was that presenters were able to notice incorrect language and likewise listeners to presenters. This indicates that language planning should involve both presenters and listeners.

2.8 THEORETICAL FRAMEWORK

The theoretical framework focuses on the basic theories that aim at achieving the aims and objectives of the research as well as to find out the area where media language problems lie. Critical Language Awareness and Ethnography of Communication are fundamental theories of the study of communicating in media language.

A theoretical framework helps to give the guidelines of the study. It focuses on outlining the theories that clarify why the research problem exists and guides one on how to
understand and solve it. Vincent, Anfara and Mertz (2006:xxvii) define a theoretical framework as “any empirical or quasi-empirical theory of social and/or psychological process, at a variety of levels (e.g. grand, mid-range and explanatory), that can be applied to the understanding of phenomena.”

The study will use Critical Language Awareness and Ethnography of Communication to assess the Nqevhetsini current affairs programme. The study focuses on the language use by presenters.

2.8.1 CRITICAL LANGUAGE AWARENESS

It has been ages since South Africa gained democracy that was supposed to exercise freedom of speech with the language of one’s choice; English is considered as *lingua franca* and yet through that status, it is valued as the language of the economy. Many documents are written in English and therefore they have to be translated into other South African languages, hence, resources and technical terms continue to be a problem. Fairclough (1992:1), shares the view that language awareness programmes and materials have hitherto been insufficiently ‘critical’.

Language keeps changing and scholars need to understand the various directions that the growth takes. Fairclough *et al.* (1992:1), argues that the case for critical approaches to language and language education is becoming increasingly persuasive now, because of contemporary changes affecting the role of language in social life.

Communication plays a vital role between the client and consumer. The power of communication between the client and consumer needs to be satisfactory. The power of language needs to be fair to both parties. Fairclough (1992) says “there is a deep ambivalence about the contemporary ‘conversationalisation’ of language, as we might call it, in its implication for power; on the other hand, it goes along with the genuine
opening up and democratisation of professional domains, a shift in power towards the client and the consumer.”

Critical Language Awareness focuses on the critical knowledge of language. Fairclough (1992:1) defines Critical Language Awareness in the following manner:

“…. the term is also used alongside others such as ‘knowledge about language’ to designate in a more general way conscious attention to properties of language and language use as an element of language education.”

Critical Language Awareness outlines the use of language in this way:

- Influence – Influence that the language has on people and that people have on language.
- Language brings about change.
  - Language generates knowledge.
  - Knowledge builds relationships.
  - Language reveals people’s identity.
- Ideology – Language carries ideology.
- The influence of dominating languages on others.
  - The influence of politics in broadcasting.

Critical Language Awareness will be used as a tool to investigate the influence of language, to reveal the knowledge of the language so that people can understand the words that are being used and to build relationships and identity through language between listeners and broadcasters. It will also be used to understand the power of the ideology of English on Tshivenda and to understand whether there is any political influence exerted by the government on presenters.
Critical Language Awareness also focuses on the appropriateness and inappropriateness of language use. Fairclough (1992:33) says “language awareness depends heavily upon a view of sociolinguistic variation that centres around the concept of appropriateness.”

2.8.2 ETHNOGRAPHY OF COMMUNICATION

The Ethnography of Communication theory deals with the use of language and the competency that a speaker has. Knowledge about language is too broad because language cannot be separated from culture. Each culture has its norms and conventions and that is why knowledge about language is treated with sensitivity. Brynad and Hannekom (1997:66) quote Fasold, (1990:39), explaining Ethnography of Communication as “the sociolinguistic approach of language study in which the use of language in general is related to social and cultural values.” According to Bock and Mheta (2014:7), Ethnography is a field of study which emanates from the discipline of anthropology and which seeks to understand how groups of people understand and perceive their own social realities.

This theory of Ethnography of Communication is suitable for use on a language like Tshivenda because when someone speaks, he/she would consider the audience, age groups, locality and the topic under discussion in order to respect people. Of importance here is when scholars speak about communicative competence. SavilleTroike (1982:22) says “communicative competence involves knowing not only the language code, but also what to say to whom, and how to say it appropriately in any given situation.” According to Saville-Troike (1982), the issue of knowing language is not limited to grammatical aspects only, but it extends to other social activities that concern language such as communication activities. Cultural activities, norms and convection of a language should be known by the user of a particular language.
Saville-Troike (1982:23) extends communicative competence to both knowledge and expectation of who may or may not speak in certain settings, when to speak and when to remain silent, whom one may speak to, how one may talk to persons of different statuses and roles, what the routines for turn-taking are in conversation, how to ask for and give information, how to request, how to offer or decline assistance or cooperation, how to give commands, how to enforce discipline, and the like; in short, everything involving the use of language and other communication dimensions in particular social settings.

If communication does not pay attention to culture, norms and convention of language, conflict/differences may arise. It is more important to speak what is common to the users of language to avoid language conflicts and to deliver a message explicitly. According to Saville-Troike (1982), clear cross-cultural differences can and do produce conflicts or inhibit communication. The attitude that speakers have towards language has an impact on generations to come because if what is wrong keeps being said, eventually it would create competence from incompetence. Saville-Troike (1982:27) refers to the competence of incompetence as “part of communicative competence which is able to sound appropriately ‘incompetent’ in the language when the situation dictates.

The speaker of the language should be guided by the values incorporated within the language. Saville-Troike (1982:23-24) further puts emphasis on the fact that “all aspects of culture are relevant to communication, but those that have the most direct bearing on communicative forms and processes are the social structure, the values and attitudes held about language and ways of speaking, the network of conceptual categories which results from shared experiences, and the ways of knowledge and skills (including language) are transmitted from one generation to the next, and its new members of the group.”
Every communication is guided by the situation. For example, jokes that are shared in celebrations cannot be shared in burial situations. Saville-Troike (1982:29) defines a communicative situation as “the context within which communication occurs.”

Communication has its parameters. When communicating, it is important to have knowledge of the language that you are using, knowing what you are talking about. Rules that guide languages are very important; the same applies to sociocultural rules. It is important to understand the convention of languages. According to Hymes (1972:277), communication competence is based on the following notions: linguistic competence, sociolinguistic competence, discourse competence and strategic competence.

2.8.2.1 Linguistic competence

Linguistic competence is the knowledge of the language code, i.e. its grammar and vocabulary, and also of the conventions of its written representation (script and orthography). The grammar component includes the knowledge of the sounds and their pronunciation (i.e. phonetics), the rules that govern sound interactions and patterns (i.e. phonology), the formation of words by means of, e.g. inflection and derivation (i.e. morphology), the rules that govern the combination of words and phrases to structure sentences (i.e. syntax), and the way that meaning is conveyed through language (i.e. semantics) (Canale & Swain, 1980:29).

Saville-Troike (2012:143) says that “L1 competence ideally involves the broad repertoire of knowledge, which people need to communicate appropriately for many purposes within their native language community.” One’s first language, previously known as mother tongue, is a language in which a speaker is expected to bring about effective communication while using it.
2.8.2.2 Sociolinguistic competence

Sociolinguistic competence is the knowledge of sociocultural rules of use, i.e. knowing how to use and respond to language appropriately. The appropriateness depends on the setting of the communication, the topic, and the relationships among the people communicating. Moreover, being appropriate depends on knowing what the taboos of the other culture are, what politeness indices are used in each case, what the politically correct term would be for something, how a specific attitude (authority, friendliness, courtesy, irony, etc.) is expressed (Canale & Swain, 1980:29).

2.8.2.3 Discourse competence

Discourse competence is the knowledge of how to produce and comprehend oral or written texts in the modes of speaking/writing and listening/reading respectively. It knows how to combine language structures into a cohesive and coherent oral or written text of different types. Thus, discourse competence deals with organising words, phrases and sentences in order to create conversations, speeches, poetry, email messages, newspaper articles, etc. (Canale & Swain, 1980:30).

2.8.2.4 Strategic competence

Strategic competence is the ability to recognise and repair communication breakdowns before, during, or after they occur. For instance, the speaker may not know a certain word, thus will plan to either paraphrase, or ask what that word is in the target language. During the conversation, background noise or other factors may hinder communication; thus, the speaker must know how to keep the communication
channel open. If the communication was unsuccessful due to external factors (such as interruptions), or due to the message being misunderstood, the speaker must know how to restore communication. These strategies may be requests for repetition, clarification, slower speech, or the usage of gestures, taking turns in conversation, etc. (Canale & Swain, 1980:30).

Strategic competence will play a prominent role in this study because when speakers in any conversation borrow words from other languages, code-mix, or use Dialectal variants, they do so in order to avoid communication breakdown.

2.9 CONCLUSION

There was no literature found that is specific to media language policy, especially the use of discourse in radio programmes of Phalaphala FM. This study fills this gap.

It has highlighted the common factors that cause problems in media language. A literature review served as a vehicle to achieve this chapter. Decisions by language planners that concern media language problems are difficult to tackle. Technological innovations and language domain change are problematic to older people. There was no literature found which is specific to media language policy.

The theoretical framework forms part of this chapter to support the literature review. Critical Language Awareness and Ethnography of Communication are the fundamental theories that pilot communicating language to its users. Both theories outline the role played by communication through language use in media.
CHAPTER 3

RESEARCH METHODOLOGY AND DESIGN

3.1 INTRODUCTION

The literature review in the previous chapter is relevant to the study problem and it helped in finding out what the problems of study are. The purpose of Chapter 3 is to delineate the research methods of the study. This chapter details all procedures undertaken for the methodology employed in this study.

As it is very important for a researcher to structure or draw up a plan on how the research process will unfold, the research methodology of the study will focus on the methodology employed when collecting data, the research approach and design, data, the research site and data collection methods. All concepts listed above will be explained and supported with reasons in this chapter, and where necessary, examples will be supplied.

3.2 RESEARCH METHODOLOGY

Research methodology is a tool that is used to elaborate on how the information about the study will be obtained or gathered. The data for this study was recorded from the Phalaphala FM radio programme called Nqevhetsini. Only five episodes were recorded. The reason for choosing a few episodes was to avoid large data that can bring complexity when analysing them. Cresswell et al. (2007:34) explain that “once you have made up your mind about your research strategies and tactics, you will need
to describe how you intend to set about collecting data to answer the research questions."

Every study requires method/methods to elaborate on how the data was collected and processed. Struwig and Stead (2001:44) state the purpose of the research methodology as “to specify the scientific method you will use to gather and analyse information in order to arrive at a solution to the problem.”

It depends on the type of data to be analysed whether a study would need a single method or a mixed method approach. If the study does not require calculations, it means that it will use a qualitative method. The quantitative method will be applied here and there, where calculations are needed. Fox and Bayat (2007:7), say that “the various types of research can be divided into two broad categories or paradigms, namely quantitative and qualitative research.”

Qualitative and quantitative research differs according to its applications. The differences are vital when analysing data because it should be clear whether the data requires calculation, non-calculation or both calculation and non-calculation data. Fox and Bayat (2007:7) differentiate between the two types of research in this way: “quantitative is concerned with things that can be counted.” Quantitative research is facilitated through its statistical features in which qualitative research does not feature. Fox and Bayat (2007) highlight the use of statistics to process and explain data and to summarise findings as one of quantitative research’s most common disciplines. Both methods at some point may depend on one another. In cases where data processing and analysis require statistics and non-statistical explanations, a study qualifies to apply both methods. According to Fox and Bayat (2007), qualitative research methods are designed to scientifically explain events, people and matters associated with them and does not depend on numerical data, although it may make use of quantitative methods and techniques.
The two research methods can be easier to understand if one can understand the contrast between them. By contrasting the two methods it stretches the understanding of when and how to apply each of them. Leedy and Ormrod (2013:95) differentiate between qualitative and quantitative methods in this way: “Quantitative involves looking at the amounts, or quantities, of one or more variables of interest, and qualitative research involves looking at characteristics, or qualities, that cannot be entirely reduced to numerical values.”

In contrast, Leedy and Ormrod (2013: 95) further state that “a quantitative researcher typically tries to measure variables in some numerical way, perhaps by using commonly accepted measures of the physical world (e.g. rulers, thermometers, oscilloscopes) or carefully designed measures of psychological characteristics or behaviours (e.g. tests, questionnaires, rating scales).”

They go on to say: “a qualitative researcher typically aims to examine the many nuances and complexities of a particular phenomenon.” Besides the contrast between the two methods, they also have similarities in terms of their approaches that help a researcher to understand the procedures to be followed from the onset up to the final chapter of the study. Leedy and Ormrod (2013) show the similarities in this way: “quantitative and qualitative approaches involve similar processes – for instance, they both entail identifying a research problem, reviewing related literature, and collecting and analysing data.”

Fox and Bayat (2007:7) list the following common qualitative methods:

- Case studies,
- Grounded theory (building theory from the ground up), and
• Ethnography (scientific description of the different human races).

Every study requires a plan. Identifying the nature of studies, techniques and their measurements, targeted population and sample size is very important. Outlining the research plan, makes the research process easier. Hannekom and Brynard (2006:28) refer to research methodology as the strategy for research.

Research has three research methodologies:

a) Qualitative
b) Quantitative
c) Mixed methods

Depending on the type of data collected, it is possible for a researcher to mix two different methods, which are qualitative and quantitative. It is possible for a data to require statistics, descriptive or explanatory analyses. It is important for a researcher to understand which method to opt for as each method has its purpose that it performs in the data used. Creswell (2015:2) sees mixed methods as “an approach to research in the social, behavioural, and health sciences, in which the investigator gathers both quantitative (close ended) and qualitative (open-ended) data, integrates the two, and then draws interpretations based on the combined strengths of both sets of data to understand research problems.”

Quantitative methods as a concept express their etymology ‘quantity’, which shows that the data is expressed in numbers. Mare (2007:39) says “in quantitative research it is essential to explain in simple terms the statistical procedures that will be carried out to investigate the research questions.”

Tesch (1990) and Maree (2007) agree on the idea that quantitative research requires calculations whereas qualitative research does not. Fox and Bayat (2007:7) mention
only two types of research although they explain the relationship between both methods when defining qualitative methods. They initially mention only two methods, namely, qualitative and quantitative. According to Brynard and Hannekom (2006), qualitative and quantitative researches are considered as basic research methods because the mixed method approach was not initially considered amongst the two. Brynard and Hannekom (2006:28), emphasise that it should be clearly indicated whether the proposed research is quantitative or qualitative in nature.

Creswell (2014:215) assumes the mixed method approach to be a new methodology in research, and that the readers need to be educated as to the basic intent and the definition of the design, reasons for choosing the procedure, and the value it will lend to a study.

A research method is method section of a proposal that can just be decided along the way during research, but it needs to be pinpointed initially in the proposal because the proposal serves as the reflection of the research study to be. It is crucial to understand the method proposed. Creswell (2001:217) suggests that “because the field is relatively new in the social and human sciences as a distinct research approach, it is useful to convey a basic definition and description of the approach in the method section of a proposal”.

This study qualifies to use the qualitative approach because nothing about the data process requires calculations. As there would be no data expressed in calculations, which is why the qualitative approach is considered as the definite method. One Nɛdevhetsini episode was recorded in 2015 which met the requirements for the qualitative method. Tesch (1990:55) defines qualitative as “data that include information that the researcher gathers that is not expressed in numbers.” Questionnaires and interviews will not be used in this study as the data were obtained from recorded audios. The research problem concerns the media language use, and
none of the utterances will necessitate being expressed in numbers. No participants in the study, only utterances will form data to be analysed.

3.3 RESEARCH DESIGN

A research design is the way in which a researcher plans as from the onset how the end product will be. According to Mouton (2001:55), “a research design is a plan or blueprint of how you intend conducting the research.” Research design and research methodology at some point they seem to offer not enough clarity, consequent to that it becomes difficult for a researcher to choose the appropriate design. Mouton (2001:56) illustrates the difference between research design and research methodology as follows in Table 3.1:

Table 3.1: Differences between research design and research methodology

<table>
<thead>
<tr>
<th>Research design</th>
<th>Research methodology</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focuses on the product: what kind of study is being planned and what kind of</td>
<td>Focuses on the research process and the kind of tools and procedures to be used.</td>
</tr>
<tr>
<td>results are aimed at?</td>
<td></td>
</tr>
<tr>
<td>Point of departure = research problem or question.</td>
<td>Point of departure = specific tasks (data collection or sampling) at hand.</td>
</tr>
<tr>
<td>Focuses on the logic of research: what kind of evidence is required to address</td>
<td>Focuses on the individual (not linear) steps in the research process and the most</td>
</tr>
<tr>
<td>the question adequately?</td>
<td>“objective” (unbiased) procedures to be employed.</td>
</tr>
</tbody>
</table>
3.3.1 Population

A population is a group of objects studied for a particular purpose. Brynard and Hanekom (1997:55) define population as “a group in the universe which possess specific characteristics.” According to Fox and Bayat (2007:7), “any group of, say, individuals, events or objects that share a common characteristic and represent the whole or sum total of cases involved in the study is called the universe or population. It is also hard to study all the characteristics that each group/individual possesses and as a result, a sample method has to be put in place. Mare (2007:147) points out that a research question is always linked to a specific group of sampling units. This group, consisting of all the sampling units relevant to the research question, is called a population. Phalaphala FM is a radio station that has many programmes. Amongst its programmes, the Nđevhetsini current affairs programme was selected to form part of the study. The population for this study is words, phrases and utterances that express appropriate and/or inappropriate language use.

3.3.2 Sampling techniques

When collecting data, it is important to designate the instrumentation used in order to show the validity and reliability of the data collected. Cresswell (2014:159) highlights the importance of instrumentation in this way: “As part of rigorous data collection, the proposal developer also provides detailed information about the actual survey instrument to be used in the proposed study.”

As it is difficult to study the whole population, a method of selecting what needs to be studied needs to be devised. Fox and Bayat (2007:54) say that “often researchers are forced to limit their research to a part of the population, as it is physically impossible to obtain information from the entire population. A convenient technique to find
answers should be found to avoid influencing the results. Mare (2007:152) emphasises the importance of instrumentation in this manner: “Unreliable instruments or even changes in the measuring instrument or observers could influence the results. Sampling methods vary according to the type of sample required, so it is important to know the sampling method and its technique required for the study because each method is supported by its own techniques. Besides variations in the type of sample required, each method has its different techniques. Leedy and Ormrod (2013:207) state that “sampling falls into two major categories:

(a) Probability sampling, and
(b) Non-probability sampling.”

It is not easy to study the whole population thus, when choosing the sample; it should be chosen for a purpose. This helps to have manageable data. Leedy and Ormrod (ibid) further say that “in probability sampling, every part of the population has the potential to be represented in the sample.”

Leedy and Ormrod’s idea is supported by Struwig and Stead (2001:112), who state that “in probability sampling every element in the population has a known non-zero probability of selection. This means that each element has a known probability of being included in the sample. Probability is divided into five categories: random probability sampling, stratified random sampling, cluster sampling, systematic sampling and multi-stage area sampling. Probability sampling will not be used in this study.

Leedy and Ormrod (2013:214) state that “in non-probability sampling, the researcher has no way of predicting or guaranteeing that each element of the population will be represented in the sample. Furthermore, some members of population have little or no chance of being sampled.”
Non-probability is divided into four categories:

**Convenience sampling**

A convenience sample is chosen on the basis of availability (Struwig & Stead, 2001:111). This means that this type of sampling looks at the accessibility and availability of the respondents.

**Quota sampling**

A quota sample focuses on the categories of the sample and the number of cases in each category (Newman, 2000:197). For example, if a study investigates the challenges of marriage among working class women, categories of marriage should be sampled. Struwig and Stead (2001:111) state that the respondent has to comply with certain criteria before qualifying for inclusion in the sample. This type of sampling focuses on a certain quantity and the researcher has to decide on the criteria used for this sampling method. This sampling method helps to reduce outsized data.

Married legally = 3
Staying together but not married = 4
Married and staying together but no longer in a relationship = 9
The example above shows the categories of marriage and the numbers represent the cases of those marriage categories.

**Snowball sampling**

The snowball sampling method refers to a method that deals with the referral of additional respondents by initial respondents (Struwig & Stead, 2001:111). If it is difficult to locate a rare population, the snowball sampling method is preferred. For
example, if the sample is investigating the safety of female students in university residences, the female students who are found will have an opportunity to refer their fellow students who are available and willing to participate.

**Judgement sampling or purposive sampling**

This study will use judgement sampling also known as purposive sampling. In purposive sampling, people and other units are chosen, as the name implies, for a particular purpose (Leedy & Ormrod, 2013:215). All the samples were selected for the purpose of the study considering the problem of the study by using an audio recorder to select the episodes that are purposeful for the study. In the episodes, the researcher will focus on words, phrases and utterances that express inappropriateness and appropriateness of use.

The Nđevhetsini programme comes on twice a day, in the morning and in the evening. The selected episode was broadcast in the evening. The study focuses only on five recorded episodes which cover the following themes:

- Theme 1: Service delivery/Ngisædzo ya tshumelo
- Theme 2: Hiring of companies/U tholwa ha dzikhamphani
- Theme 3: Water supply/Ngisædzo ya maqhula
- Theme 4: Service delivery strike/Tshi'tereke tsha ngisædzo ya tshumelo
- Theme 5: Election campaign/Mafulo a khetho
- Theme 6: Election campaign/Mafungo a zwa polotik i
- Theme 7: Election campaign/Mafulo a khetho
- Theme 8: The protection of rhinos/Tsireledzo ya dzitshugulu
- Theme 9: Sports/Zwa mitambo

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The language in commercial advertisements was not considered to be part of the study as most of them air during the programme. This is necessary to mention because adverts are aired during commercial breaks when the Nдвевхетсини programme is on.

3.4 SIZE OF DATA

Data are regarded as a benchmark of the research problem. Without data nothing is to be researched. Brynard and Hanekom (2006:35) add that without data, it would not be possible to broaden one’s understanding, explain the “unknown”, or add new knowledge to existing knowledge. Data size refers to the total number of the sample that a researcher set out to study. Brynard and Hanekom (2006:56) indicate that there are no fixed rules for determining sample sizes – only guidelines, which suggest what a representative percentage of the population to be studied, would be.

Paton (2002:244) supports the idea of Brynard and Hannekom, as he sees no rules for sample size in qualitative inquiry. Paton (2002) says that “sample size depends on what you want to know, the purpose of the inquiry, what’s at stake, what will be useful, what will have credibility, and what can be done with available time and resources.”

The data sources for this study were the episodes that were recorded from the Nдвевхетсини programme on Phalaphala FM in 2014. Only five episodes were recorded from Phalaphala FM. One episode carries different current affairs themes.

3.5 RESEARCH SITE

Every study requires a site where the research would be conducted after being granted permission. Maree (2007:34) defines a research site as “a place where research is conducted.” Fox and Bayat (2007:71) encompass the term selection site as it refers to the fact that the participants could (although not necessarily) be located at a single
site, and they are all likely to be individuals who have experienced the phenomenon being investigated.

The site of this study is Phalaphala FM, an SABC radio station which broadcasts to the public. One recorded episode was sourced from Nqevhetsini current affairs.

3.6 DATA COLLECTION METHODS

Data collection methods are ways that elaborate on the sites and ways of obtaining data. Struwig and Stead (2001:41) say: “After the type of data to be collected has been established, where and how the data can be obtained should be decided. You should also determine the procedures to be used to collect data, who should gather the required data, what techniques are to be used to process and analyse data, and whether the collected data will assist in the resolution of the problem being investigated.”

It is important to clarify the methods of data collection and also relate the methods back to research questions. Creswell et al. (2007:34) says: “Once you have made up your mind about your research strategy and tactics, you will need to describe how you intend to set about collecting data to answer the research questions. In other words, you should provide an audit trail: give a clear and specific explanation of how data is to be collected, how themes and categories are derived, and for decisions made.” Mouton (2001:104) says that “data can be collected by a variety of data collection methods that correspond with the data sources.” This study will employ a primary data collection source. Hanekom and Brynard (1997:36) say that “when researchers collect their own data, they are called primary data. Should they use data collected by other researchers concerning other research problems, these data are referred to as secondary data”.

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Mouton (2001) gives the following classification of data collection methods:

**Observation**

Brynard and Hanekom (1997:46) note that observational techniques are used to determine how individuals or groups of persons react under specific circumstances. This technique can be used to analyse the behaviour of persons or things. In a case where learners’ listening skills are assessed in class, learners can be grouped together and asked questions. Their responses would be recorded through observing their reactions toward a question.

**Interviewing**

Interviewing is the most frequently used data collection technique by researchers. This is a face-to-face data collection technique; however, it can also be conducted through methods such as Skype or the telephone.

Brynard and Hanekom (1997:41) pinpoint the importance of using interviews as they allow engagement between the researcher and the respondent and this helps the respondent to ask further questions if they are not clear.

**Testing**

Mouton (2001:105) classifies the testing technique under specific types of psychological or psychometric testing. This type of data collection technique is frequently used in the Science field.
Selecting and analysing texts

The type of data collection method used in this study is observation where a voice recorder technique was employed to record one episode of the Ndevhetsini programme in 2014. The episode was listened to and then transcribed for the purpose of data analysis in the form of a text. The episodes were recorded according to the sample of data, to manage the size of data. The transcribed text will also show the reliability of this study.

3.7 VALIDITY AND RELIABILITY

Struwig and Stead (2001:130) show that the relationship between validity and reliability is guided by accurate and consistent test scores. They further indicate that the validity test score depends on the score’s reliability.

Reliability focuses on accuracy and consistency of information. What is reliable may be valid. The two elements bond as they depend on one another. The results of reliability bring validity and vice versa. Both elements if applied correctly produce accurate and reliable information.

One Ndevhetsini episode was recorded and transcribed. It was recorded between January and June 2014. Ndevhetsini is broadcast twice a day, and the episode was recorded in the evening. A date and time were not recorded during recording. An individual was appointed to transcribe the recorded episode.

Accuracy and transparency of data is what researchers strive for; however, it seems impossible to have data that is 100 percent accurate. There are certain circumstances
that cannot prove if the data collected and analysed are accurate. Neuman (1994:127) says that “perfect reliability and validity are virtually impossible to achieve.”

In this study, the accuracy to validate the accuracy of the sample is reliable on the competency of the appointed individual who transcribed the sampled data to give reliable information; however, a copy of the sampled audio will be provided to validate the accuracy.

### 3.8 ETHICAL CONSIDERATIONS

It is within the rights of the participants/institutions to have privacy. Participants/institutions are not forced to participate in the study. If they feel free to participate but they need privacy of the information they are supplying, anonymity should be granted to the participants/institutions. Permission is a priority when a researcher wants to gain information from the participants/institutions. The data of this study were obtained from the Nďevhetsini programme, which is broadcast publicly to the audience by Phalaphala FM. However, permission was obtained from Phalaphala FM to use its data for the purpose of the study. The aim of choosing the Phalaphala FM programme, Nďevhetsini was to find out the media language problems that are encountered by listeners and presenters but not to criticise how presenters use language. It also helps in bringing forward the understanding of media language properties and their application between audience and presenters.

### 3.9 CONCLUSION

This chapter outlined the research methodology and design. All elements in this regard, such as the research methods, population, sampling techniques, size of the
data, research site, data collection methods and ethics of this study were elaborated on. The validity and reliability relationship has also been outlined in this chapter.
CHAPTER 4
DATA ANALYSIS, EVALUATION AND PRESENTATION

4.1 INTRODUCTION

The previous chapter focused on the methods applied in the research methodology and design. It concentrated on the population, sampling techniques and the size of data and data collection. This chapter focuses on data analysis. Five Ndèvhtsini Current Affairs episodes were recorded from Phalaphala FM and later transcribed.

Each episode covers different themes. The analytic comparison approach on the basis of method of agreement and method of difference will be employed to evaluate qualitative data collected. The aim in this chapter is to use analytic comparison to understand how presenters and the audience use language in the media with special reference to Phalaphala FM.

The study focuses on investigating the use of language in media discourse. Analytic comparison uses two methods, namely, method of agreement and method of difference. The data analysis will look into the use of language such as borrowing, code-mixing, and use of dialects and interpretation of messages. They will then be compared to determine the causes for such usage in order to find out what contributed to the problems in communicating messages to the audience.

4.2 ANALYTIC COMPARISON

Neuman (1994:411) defines data analysis as “a search for patterns in data – recurrent behaviours, objects or a body of knowledge.” Neuman (2000:427) states that “method of agreement and method of difference form the basis of analytic comparison in
qualitative data analysis.” The analytic comparison method applies two different approaches to show where the cases are common, namely, method of agreement and where the cases differ, namely, method of difference.

4.2.1 Method of agreement

Neuman (2000:428) says that “the method of agreement focuses a researcher’s attention on what is common across cases. The researcher establishes that cases have a common outcome, and then tries to locate a common cause, although other features of the cases may differ.” Basically, the method of agreement focuses on the common causes across the cases and eventually brings out the common cause.

4.2.2 Method of difference

Neuman (2000:514) defines the method of difference as a method of qualitative data analysis in which a researcher compares the characteristics among the cases, and only some cases share a significant outcome, while others do not.

The method of agreement and the method of difference differ according to the qualities each one carries, but those methods can be combined, or each used alone to interpret the data. The purpose for using both methods types is to compare characteristics among cases.

4.3 DATA AND THE DATA ANALYSIS PROCESS

Neuman (1997:427) states that data analysis involves examining, sorting, categorising, evaluating, comparing, synthesising, and contemplating the coded data
as well as reviewing the raw and recorded data. There is no research without data analysis because the analysis gives solutions to a problem. The idea for collecting data is to seek answers for research questions. There cannot be answers if the data analysis process is not done yet.

In this study, the data was collected from Nqevhetsini Current Affairs, a Phalaphala FM programme. Each episode was purposefully recorded and transcribed into a text so that data analysis could be feasible. The data were read many times so that themes could be extracted from them and each episode be analysed under a particular theme.

4.4 THEMES

Milubi (1996:210) explains that in every story there is a theme that a reader is able to summarise after reading. A theme is an idea carried by a passage or a sentence. The purpose for having a theme is to pinpoint the main idea of what has been said. It is through a theme that a string of sentences can be understood by one main idea.

Baker (2011:123) states that there are connections, which are established through the arrangement of information within each clause and the way this relates to the arrangement of information preceding and following clauses and sentences; these contribute mainly to topic development and maintenance through thematic and information structures. The theme is the base of what the information given is about. The way in which sentences connect and relate in particular context is best understood by identifying a theme. People can have a debate and each thought presented can be simply understood by identifying the theme. The Oxford dictionary (2010:1547) defines a theme as the subject or main idea in a talk, piece of writing or work of art. The Oxford dictionary explanation supports Milubi’s and Baker’s notions. Every text, whether
written or spoken, is made up of themes. Themes help readers or listeners understand main ideas of texts. Long texts are best understood when they are divided into themes. Each text analysed in this chapter was transcribed from five episodes of Ndevhetsini and it was divided into nine themes. It is important for a researcher to understand units covered in a text so that themes can be developed. In this study, each episode was recorded, transcribed and only those with themes that address the relevant issues were selected.

4.4.1 Identified themes

Theme discovery in this chapter played a vital role because the study is based on analytic comparison that requires comparisons of the data in each identified theme. Without theme development, the analysis would be impossible. Examining themes gives clarity on what a theme is about. Doing so helps a researcher to understand what a theme carries. For a researcher to delineate the findings, linking of themes is important because the overall findings should come from the linkage of those themes. Nine themes were identified from the data:

Theme 1: Service delivery/Ngisedzo ya tshumelo
Theme 2: Hiring of companies/Utholwa ha dzikhamphani
Theme 3: Water supply/Ngisedzo ya maği
Theme 4: Service delivery strike/Tshiṱereke tsha ngisedzo ya tshumelo
Theme 5: Election campaign/Mafulo a khetso
Theme 6: Election campaign/Mafhungo a zwa połotiki
Theme 7: Election campaign/Mafulo a khetso
Theme 8: The protection of rhinos/ Tsireledzo ya dzitshugulu
Theme 9: Sports/Zwa mitambo
Aspects/elements that will be looked at are borrowing, code-mixing and Dialectal variants and also cases involving translations of speeches.

**Borrowing**

Yule (2017:57) defines borrowing as “the taking-over of words from other languages.” This definition by Yule is not clear as to whether the words are to be adopted permanently or temporarily. Bock and Mheta (2014:174) argues against the concept ‘borrowing’ of words because what has been borrowed has to be returned. They also argue that even its synonym ‘loan’ is not enough to explain the process because the words become part of the language vocabulary and actually is misleading.

On code-mixing, Bock and Mheta (2017:538) explain it as the use of alternative language codes within a single sentence or clause to produce a mixed language or mixed code; insertion of vocabulary items or short phrases in a matrix (main) language by speakers who are not necessarily proficient in the languages. Code-mixing focuses on using words from different languages in a sentence. Once a sentence contains words from different languages, it means that code-mixing has taken place. Code-mixing should not be mistaken for code-switching because code-switching focuses on larger units of language, such as clauses.

Bock and Mheta (2017:538) define linguistic variety as a term which may be used to refer to any kind of language spoken or written, whether a distinct and recognisable ‘language’ or simply a ‘dialect’ of that language. Bock and Mheta (2017)’s definition of linguistic varieties, leaves the question of different dialects of languages and dialects spoken within one language. The definition does not make a distinction between dialects of different languages and dialects spoken within a language.
Anon (2011:01) refers to dialectal variation as changes in language due to various influences such as social, geographic, individual and group factors. Language has different forms, the same applies to dialects. Tshivenda has got Tshiphani, Tshiilafuri, Tshimanđa, Tshilembethu, Tshiñia, Tshironga, Tsiṱavhatsindi, etc. The differences between these dialects vary according to the region where the dialects are spoken. For example, the word mulamboni (Tshiphani, spoken at HaTshivhasa) is muamboni (Tshimanđa, spoken at Lwamondo). The two words are used in Tshivenda, but they differ according to their pronunciation.

The aspects/elements listed above will be identified from the text in this manner to differentiate them from each other:

- Underlined words are borrowed words from each episode and again are bolded under data analysis of borrowed words from each episode.
- Italicised and underlined words are repeats of borrowed words.
- Bold words (not proper names) and phrases are code-mixed elements.
- Italicised bold words and phrases are repeats of code-mixing
- Dialectal variants are in italics only.
- Italicised words in brackets are repeats of dialectal variants.
- Elements that are bolded, italicised and underlined are acronyms and abbreviations.
- (Dots…….) indicate the break-ups of speakers.
4.4.1.1 Theme 1: Service delivery /Ndisedzo ya tshumelo (News A1)

Under this theme, the focus will be on borrowed words, code-switching, code-mixed words and Dialectal variants. Elements will be counted according to their aspects to manage data, as the study is not using the quantitative method.

PRESENTER... zwa miṅwaha ya mahumi mavhili i hone. Ri sedzavho na tshumelo yo no iswaho vhathundi na tshumelo ine ya kha ḍi konḍa u swika vhathundi. U sedza fhungo ḋeneḷi ḍa ndisedzo ya tshumelo ro ramba vha ḍihoro ḍa ANC, vha ḍihoro ḍa DA, vha ḍihoro ḍa COPE, vha ḍihoro ḍa UDM na vha ḍihoro ḍa PAC ro sedza uri hayo ndi mahoro ane o no vha hone Phalamenndeni ya Vundu ḍa Limpopo ro sedza vhukati ha ḍwaha wa gidiḍaṭahe futaheĩna na zwino. U pfa uri tshumelo vha khou i vhona hani zwino dimokirasi yo no ralo u fhedza miṅwaha ya mahumi mavhili nga maanḍa ro sedza Tshintiri tsha Vhembe ro sedza vho na huṅwevho. Vha khou ḏanganedzwa nga Thambatshira Ndadza muyani ndi khou vha ḏanganedza ndi na Lufuno Tshivhase.

Lo kovhela! Madekwana avhuḍi vhathetshelesi vhoṭhe vha Mbekanyamushumo ya Nqevhetsini ndi zwone ḋamusi ri khou vha ḏanganedza ri fhano Phalamenndeni ya kale ya Venḍa hune ḋamusi ra ḍo vha ri kho davhidzana na vha mahoro haya a politiki ane ndi mahoro ano a vha hone Phalamenndeni ya Vundu, Limpopo kana o no ḍi vhuya a vha hone Phalamenndeni ya Vundu henefha Limpopo ro sedza u bva henengei nga ḍwaha wa gidi ḋaṭahe futahe iṅa u vhuyo swika khamusi na zwino nga ḍwaha wa gidimbili fumiṅa. Ndi zwone ḋamusi ri ḍo vha ri khou lavhelesa fhungo ḍa zwi kwamaho tshumelo ro ramba vha ḍihoro ḍa ANC, DA, COPE, UDM na PAC. Khamusi nga tshino thifhinga ri tshi nga tou ḏanganedza vha eneo mahoro e ra vha ramba vha na fhungo ḍeli ḍa zwi kwamaho tshumelo. Ri na Vho Steven Maluleke vha ḍihoro ḍa PAC (zwanda, mifhulu, dzikhombolwe). Ri dovha haflhu ra vha na vho Malokisa Khorommbi vha bvaho kha UDM, ri na Vho Tshiṭereke Matibe u bva kha

Musi ri khou vha ḓisela khasho ino ya Nḓevhetsini yo khetheaho hune ɲamusi ri takutshedza u bva zwino ra dovha ra khunyeledza mbekanyamushumo nga hafu u bva kha awara ya vhutamu na vhuvhili. Ri sa tsha vhuya ra fhedza na Tshihinga ri kho takutshedza, khamusi ri thome hafha la kha vha ḣihoro ḣa ANC. Vho Matibe, ndziładzo ya tshumelo tshitirikini tsha Vhembe vha i vhona hani? Minete ndi miraru fhedzi.

**Vho Matibe** - Ndi khou livhuwa muhashi na vhathetshelesi, ri tshi thoma nga u humbela uri hu vhe na vhudi fari uri hei mbekanyamushumo i tshimbile zwavhuqhi zwi nga thisa uri zwithu zwashu zwi tshimbile zwavhuqhi. Muhashi na vhathetshelesi ri内科 sa ANC zwine ra nga sumbedza zwone ndi zwa uri u bva tsha 1994 u swika zwino ro no vha na tshumelo nnzhi ine ro no i isa vhathuni. Tshipiδa tsha u thoma tshine ra nga sumbedzisa tshone ndi tsha uri a ri ɲee tsumbo sa muigslisti. Ri tshi amba kha sia la muлистi ri nga amba uri u bva nga 1994 u humela murahu u bva tshe muлистi wa vha hone, vhadzulapo vha Afrika Tshipembe vhe vha vha vha na access ya muлистi vho vha vha vhadzulapo vha 5 miλiono fhedzi. U bva 1994 u swika zwino vhadzulalpo vha Afrika Tshipembe vhane vha vha na access ya muлистi ndi vha linganaho 7 miλiono. Nga iṅwe ndila kha miṅwaha yoṱhe ya muvhuso wa tshiṱalula u bva 1880 u swika nga 1994 vho kono u ita 5 phesenthe….five miλiono. Fhedziha u bva tshe ANC ya vha muvhusoni nga 1994 u swika zwino ro konou swikelela vhadzulapo vha 7 miλiono. Ri tshi ya kha sia la ndziładzo ya maquisa ri nga kona u sumbedza uri u bva 1994 ndziładzo ya maquisa yo vha i kha 60%, fhedzi zwino ro wana uri u bva tsha 1994 u swika zwino phesenthe ine ya khou wana maquisa ndi 92%. Hezwo zwoṱhe zwi kho konadzea nga muvhuso wa ANC.
**PRESENTER** - Vho Matibe, ija miniti miraru yo fhela ri ḓo vhuya ra bvela phanḍa ri fhirele kha vhaṅwe.

*Miniti* miraru fhedza ndi ya mvulatswinga ri pfevho uri nḓisedzo ya tshumelo *tshitirikini* tsha Vhembe vha i vhona hani. Ri mbo ḓi ya kha vho Rembuluwani Marole vho imelaho ḫihoro ḫa DA hafha hu uri nḓisedzo ya tshumelo *tshitirikini* tsha Vhembe vha i vhona hani.

**Vho Rembuluwani Marole** - “Ndo livhuwa vhatshimbidzamushumo. Eh riṋe vha Democratic Alliance ri vhona hu kha ḓi vha na khaedu khulusa hafhanoni kha *tshitirikini* tsha Vhembe zhwuluhlulu zwi tshi ḓa kha maḏi. **Executive mayor** vho amba hafha uri vho *deliver* 92% ngeno ri tshi tou vha na vhutanzi uri mbamulovha heneffa minisita o vha o ḓa u vula damu ḫa maḏi. Maḏi haya ha khou vhuya a seva Vhathu vha fhano vhane vha dzula kha dzenedzila dzieria. Ndi khou tou ḫea tsumbo. Zwine zwa dovha zwa amba uri hu na fhethu hunzhī hune ha kha ḓi vha na ḫhahelelo khulwanea ya maḏi. Arali ra vha ri tshi khou amba nga zwithu zwine zwa nga muḏagasi. Muhashi hafhanoni Thulamela hu na phurogireme ye ya vha yo itiwa ya uri Vhathu kha vha renge sevisi ine ri tshi sedza sa Democratic Alliance ri wana i tshi lwa na *Constitution*. Hune miḏi minzhi nga maanḍa ine vho depositha dzitshelede dzibanngani ra wana uri vho ralo sa masipala a vha tevheli dzi IDP. Hu kha ḓi vha na *challenge* khulwane nga maanḍa zwi tshi ḓa kha muḏagasi. Hone ra to amba kha *dzibada* a ri tsha vhuya ra amba. *Dzibada* zwa zwino ri kхо amba hu na *bada* nnzhi dzine zwa zwino dzi khou u shumululwa. Tsumbo hafho block G. hafho D vho khura *bada* ye ya vha yo shumiwa nga fhasi ha vhurangaphanḍa ha ANC. Zwa zwino ri kхо amba u bva Elim u ya Bandelierkop vha ḓo tendelana na nḓe uri heiļa *bada* ndi madindi fhedza na yone zwi amba uri hu si kale vha ḓo i khurulula. Hune zwithu zwinzhi zwi tshi ya kha *dzibada* zwine ra nga amba uri a ri vhoni zwi tshi khou tshimbila nga yeneyo nḓila. Kha vha ri ndi fhedzise na nga *education*. Tshumelo ya *education* ri tshi tou sedza zwavhuḓivhuḓi vha ḓo tendelana na nḓe na lushaka ngeo nnḍa uri *education*.
**standard** tsha hone tsho tsena ende ri khou vhona i **challenge** ngauri musi vhana vhashu vha tshi **phasa** vha tshi ya hangei kha **tertiary** madzuloni a uri vha fhedze nga **record time** vha wana ha vha noni vhathu vha tshi khou vha na u engedzedzwa na miwangaha vha tshi khou lwa kha **curriculum** dza hangei ntho nga musi vha tshi khou mpfa uri hu na dzi RDP vha ño tendelana na ntho. Vhathu vhane vha khou mpha uri hu na dzi RDP dzo fhatiwoho dzo soko dzuloho dziňwe a dzi na Vhathu. Khamusi Vhathu vhane vha vha hone ndi vhathu vhane vha bva ntho mashangoni a hangei ntho. Dziňwe dza hone ri khou amba dzo soko dzuloho. Vho Rembuluwani Marole kha vha ji fare henefho.** PRESENTER **- Vho Steven Maluleke vha PAC vha ri mini nga tshiimo tsha tshumelo tshi** Tiririkini tsha Vhembe.

**Vho Steven Maluleke:** "Ri kho livhuwa muhashi. Rine sa dzangano ja PAC hei mbudziso yo ña nga Tshifhinga tshone ro sedza uri migwalabo i khou bvelela kha **District** ya Vhembe. Ndi yone tsumbo ya uri a hu athu vha na tshumelo i yaho kha Vhathu. Namusi nga matseloni rine sa PAC ro wana vhutanzi ha uri hangei Thengwe, ha Mañenzhe, Ha Khakhu, na Musina, na Malamulele vhathu vha kha ĵi lwa vha kho lwela tshumelo. Tshumelo a i….vhadzulopo vha hashu a vha i vhoni, a vha ipfi uri i hone. Sa dzangano ja PAC ri ri vhone vha nga sedza bada vha ño zwi vhona uri mvula yo na miwendzi mivhili miraru yo fhelaho mara hu tsheen a fhetu hunzhi hune vhathu vha kho ño thanda tshumelo na u sa vha na **bada**. Ri tshi ña kha mafhungo a pfunzo ri khou ri hezwi zwo **dilivariwaho** musi zwi tshi ña kha mafhungo a pfunzo vhana vhashu zwifhaţo zwi hone fhedzi a hu na pfunzo vha khou phasisiwa nga 30%. Kha vha ri ndi vha vhudze uri zwi tshi ña kha mafhungo a mutakalo ri khou ri **zwibadela** hezwi ri nazwo fhano Vhembe na mmbwa ya mukhuwa i nga si lafhiwe khazwo. Ri amba nga mmbwa ngauri riňe a ri isi mmbwa zwibadela. Zwi tshi ña kha dzinngu ro tshimbila fhethu hu no fana na Ha Mañenzhe, Tshenzhelani na Ha Gumbu ho fhaţiwa na namusi
a hu athu fhela. Dzi hone ṭhukhuṱhukhu dzi fhiwa nga mafhungo a garata ya Ḋihoro. Riṋe sa PAC ri kho ri kha vhadzulapo vha Vhembe a vha athu u i vhona tshumelo, avha athu u i pfa.

PRESENTER- Ri fhirele kha Vho Patrick Sikhutshi ha Ḋihoro Ḋa Congress of the people uri nyisedzo ya tshumelo tshiṱirikini tsha Vhembe vhone vha khou i vhona hani.

Vho Patrick Sikhutshi - Ee ri khou lumelisa vhahashi na vhathetshelesi na vhakhethi vhoṱhe vha Afrika Tshipembe. Musi ri khou amba nga miṅwaha ya mahumi mavhili ya demokirasi Afrika Tshipembe ri tea uri tsha u thoma ri livhuwa uri nga murahu ha u tsiruwa ha gole jitswu ja muvhuso wa apartheid nga 1994. Riṋe vhadzulapo vha Afrika Tshipembe ro ḍa ra vha na fhuluϕelo Ḋihulu Ḋa uri zwithu zwinzhi zwi ḍo kona u vha hone shangoni ja hashu. Kha ri ri ri dovhe ri sumbedzise zwauri vuḥuϕimiseli ho vha hone. Hu na zwithu zwinzhi zwine ra tea uri ri zwi sumbedze uri zwo ḍaho zwo konou thusa tshitshavha tsha hashu nga ṅdıla yavhuϕí fhedzi ri tshi amba mafhungo a demokirasi a miṅwaha ya mahumi mavhili ri tea uri zwi vhe zwithu zwo fhambananaho. Tsha u thoma democracy yo lweliwa uri vhutshilo ha vhathu vhu khwinisee hezwi ri tshi amba nga ha u ṅea tshumelo a ri ambi nga mafhungo a maḓi, dzibada, muḓagasi na dzinnḓu fhedzi. Ri dovha hafhu ra kombetshedzea uri ri sedze mafhungo a ikonomi, mafhungo a pfunzo, ngauri ndi yone ṅdıla i yoṱhe ine vhutshilo ha vhathu vha Afrika Tshipembe ha nga kwinisea ngaho. Fhedzi ri khou ṭoϕa uri kha vhathetshelesi na vhakheti vhoṱhe vha ḍiyve uri hoyu muṱoro we wa vha hone nga ḏwaha wa 1994 ri tshi sedzulusa zwavhuϕí ṅamusi riṋe sa vhadzulapo vha Afrika Tshipembe ri kho wana u muṱoro wo no xelaho. Tsumbo musi ri henefha ri khou dibeiθa haya mafhungo a ndeme, vha ya kona u zwi vhona vuḥuϕifari ha miraϕo ya madzangano a poṱitiki uri hezwi zwi fhambana kule na zwi ra lwela zwone. Zwino ri nyaga uri ri sumbedzise mafhungo a uri u disa dignity kha vhathu vha Afrika Tshipembe ndi muṱoro une Ḋihoro Ḋivhusi ji nga si tsha u kona u swikelela. Ri tshi ya kha zwistatistics zwine ha vha vha

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jiho hori liphwesi vha khotlisa namusi ndi zwi *statistics* zwina vha sokou ri dekela zwone fhedzi. Ri hangeini kha Phalamennde ya Vundu, Vho Premier, dhikugubu dzo ya zwikoloni zwothe ri tshi vha vhudza uri hayo a si mafhungo a ngoho nga murahu ha vhege vha tenda uri zwe vha vha vho neuwa zwone nga zwi *statistics* a si zwone. Na muhulwane Vho *executive mayor* maguvhaha maphhili a daho vha dzo hana uri hezi zwe vha amba zwone ndi zwone."

**PRESENTER** - Vho Sikutshi kha vha ji fare heneke, ndi ila minkiti miraru ye ra pfana yone. Kha ri mbo dji ya fhalala kha Vho Malokisa Khorommbi vha UDM. Vha ri mini nga tshumelo tshi'tirikini tsha Vhembe."

**Vho Malokisa Khorombi** - Ndo livhuwa muhashi sa vhathu vhothe vha re hafha nd'uni heyi. Riwe vha UDM ro ita *audit* zwi tshi yelana na mafhungo a tshumelo. Hu na u tselo fhasi hune mivhundu ya vhathu vhashu a i khou nwa ma'ji naho hu uri Vhembe i na madamu mahulwane ane a tea u isa ma'ji vhatheuni. Ro wanavho na zwauri dzibada dzashu dzenedzi dze ra dzi *inheritia* nga 1994 kheyo a i ho ndi madindi fhedzi. Ro wanavho na zwauri pfunzo ya vhana vhashu i khou tselo fhasi nga zwine musi ri tshi ya phanda na mbekanyamushumo heyi ra dzo zwi t'aluza sa UDM. Ro wanavho na zwauri tshumelo ya zwa mutakalo na *zwibadela* zwashu zwi re fhano Vhembe, *zwibadela* zwi ngaho Tshilidzini, Donald Frazer, na Siloam zwo shanduka u to nga dzikiliniki. Hu tou nga *zwibadela* zwi thoma Polokwane. Ro wanavho na zwauri zwi tshi ya kha zwa dzinnu, dzinnu dze pfizhi ya fha'thu mara zwi ra zwi wana ndi zwauri ndi dza *low quality*. A hu na *quality* nga ngomu. Ro wanavho na zwauri vhoramabindu vha'tuku vha re fhano Vhembe vha khololedziwa kha *inversion* ine ya khou itiwa nga vhathu vhanegane ri ri vha khou dzhia *dziopportunity* dza vhathe vha fhano Vhembe kha *dziphendiso*. Ro wanavho na zwauri mafhungo a hezwi zwine ra zwi vhidza *skill transfer* a zwi khou dzhiebla n'tha ngaauri ndi zwone zwine zwa *disa.*
tshumelo kha vhathu arali vhathu vha tshi khou pfumbudziwa vha fhiwa zwikili zwauri vha kone u isa tshumelo vhathuni. Ndo livhuwa muhashi."

**PRESENTER** - Ro livhuwa. Vho Khorommbi ndi vhane vha khou bva kha ķihoro ķa UDM. Matsina vhathetshelesi ri khou dovha u vha humbudza uri iyi ndi mbekanyamushumo yo khetheaho ya Ngëvhetsini ine ra khou vha ķisela yone ri phalamenndeni ya kale ya VenĎa. Mahoro ane ra vha nako ķamusu ndi mahoro a re hone phalamenndeni ya Vundu fhano Limpopo kana e a vhika a vha hone phalamenndeni ya Vundu Limpopo u bva ng a ķwaha wa 1994 u swika zwino naho mańwe a tshi nga ķi vha a si tsheho. Ri khou bvela phanĎa na mbekanyamushumo ya Ngëvhetsini. Khamusi nga tshino tshifhinga a ri fhe tshifhinga Vho Tshiţereke Matibe vha fhindule. Vho Matibe hu na fhungo hafha lo ķambiwa ķa uri musi hu tshi iswa tshumelo vhathuni hu a sedzwa na avho vhane vha na garaţa dza ķihoro."

**Vho Tshiţereke Matibe**- Ndi khou livhuwa muhashi, riţe sa ANC ri tshi isa tshumelo kha vhathu a ri sedzi uri muthu ndi wa ķihoro ķifhio. Zwine ra ita zwone ndi zwauri tshumelo ri i isa kha vhadzulapo vhoĎe vha Afrika Tshipembe. Khamusiha ndi dovhe hafhu ndi fhindule kha mafhungo a pfunzo, riţe ri tshi dzhena muvhusoni nga 1994, kuphasele kwa pfunzo kwo vha ku kha 50%. Zwa zwino ri kho amba kuphasele ku kha 78%. Ri tshi sedza kha tsitiţi ksha Vhembe kuphasele nga results dza last year dza 2013 ro wana 81%. Ra do vha hafhu nga nnĎa ha u vha ro dzhia number 1 kha Vundu. Ro vha riţe vhane ra wanala kha top 10 nationally. Zwi amba uri kha sia ķa pfunzo ri kho phefoma muhashi na vhathetshelesi.

**PRESENTER**- Ri khou livhuwa Vho Matibe. Khamusi hafha ri ye kha Vho Rembuluwani Marole vha ķihoro ķa DA. Vha DA vha khou pulana uri tshumelo vha ķo i isisa hani vhathuni?"
Rembuluwani Marole - Ro livhuwa riñe vha DA ri na plan dzine ra vha nadzo. Tsha u tou thoma tshine nda ġo amba tshone muhashi na vhathetshelesi zwihuluhulu ngeo nnqā ri ġo ġisa tshanduko fhano South Africa. Ri rothèque ri ġo dovha hafhu ra ġisa mishumo. Zwino khamusi kha vha ri ndi vha sumbedze uri mishumo hei ine ra khou amba yone uri ri nga i ġisa hani. Ri na plan yavhuği nga maanḏa hafhanoni, vha ġo kona u zwi vhona zwauri ri ġo fanela uri ri vhe na base ine ya vha uri ndi BEE. Ri vha ri kho amba nga vhathu vhane vha vha uri ndi vhoramabindu. Ra dovha hafhu ra thutha corruption yoŧhe. Arali ri tshi nga tou amba nga corruption vha ġo zwi ġivha zwauri corruption i hone i wanala na dzitafulani. Ri ġo dovha hafhu ra engedzedza....

PRESENTER- corruption ya hone vha tshi ġo lwa nayo nga njilaçe?

Rembuluwani Marole - Corruption riñe ri khou ri zero tolerance. Ri ġo lwa nayo nga hei njila. Ee dzipublic representative dzotēhe dza DA a dzi nga ġo tendelwa u ita vhubindudzi kha mvhuuso une riñe ra ġo vha ri khawo. Ra dovha ra vhona uri na vhashumeli vhoŧhe vha mvhuuso une wa ġo vha u khou rangwa phanḏa nga mvhuuso wa DA a ri nga ġo tenda uri vha ite vhubindudzi. Zwino ri ġo vha ri kho i monithara nga heyo njila. Ri ġo dovha futhi ra vhona uri musi hu tshi tholiwa arali ri tshi khou tholiwa kha zwa mishumo yoŧhe, zwi amba uri ri ġo thola nga vhukoni. A ri nga ġo thola ngauri ndi muzwala.


Vho Marole - Eh kha vha ri musi ndi tshi fhindula heyo ndi thome u sumbedzisa uri vhahashi na hangei nnqā hune DA ya kho vhusa mamasipala, tshumelo i vha i kho
tshimbila zwavhuṅi nga maanđa ngauri vho holder dziminidzhere dzavho uri vha kone u Ḟifhindulela. Zwi amba zwauri tshelede ine ra vha ro i wana kha mvhuso wa vhukati i fanela u shuma zwine ya Ḟela zwone. A ri nga Ḟo ita uri hu vhe na u dai….

DATA ANALYSIS

Borrowing of words

In this episode, borrowing will be analysed in terms of the words borrowed amongst the presenter, DA, PAC, UDM, ANC and COPE.

DA: programme, constitution, challenge, education, education, education, standard, challenge, tertiary, record time, plan, South Africa, corruption, corruption, corruption, corruption, base, tolerance, holder, education, curriculum, matric, depostha.


Borrowed words, code-mixing and dialectal variants used by presenters, reporters, speakers and citizens.

Borrowed words:

PRESENTER: (message 1), Phalamenndeni, dimokirasi, tshiṱiriki, politiki, minete
PRESENTER: (message 2), miniti and tshiṱirikini
PRESENTER: (message 3), tshiṭirikini
PRESENTER: (message 4), tshiṭirikini
PRESENTER: (message 5), miniti and tshiṭirikini
PRESENTER: (message 6), phalamenndeni
PRESENTER: (message 7), pulana
PRESENTER: (message 8), no borrowing of words occurred.
PRESENTER: (message 9), dzibada

**Borrowed words**

ANC: Vho Matibe (message 1), miļoni and phesenthe
DA: Vho Rembuluwani Marole: (message 1), tshiṭirikini, miniswa, damu, seva, dzieria, phurogireme, sevisi, dephositha, dzibanngani, masipala, dzibada, phasa, dziyunivesithi
PAC: Vho Steven Maluleke (message 1), bada, dilivariwoho, zwibadela and garaṭa
COPE: Vho Patrick Sikutshì (message 1), demokirasi, dzibada, ikonomi, dibeitha, phalamennde
UDM: Vho Malokisa Khorommbi (message 1), madamu, dzibada, zwibadela, dzikiḷiniki, mara and zwikili
ANC: Vho Tshiṭereke Matibe (message 2), kuphasele, tshiṭiriki and phefoma
DA: Vho Rembuluwani Marole (message 2), dzịṭafulani
DA: Vho Rembuluwani Marole (message 3), monithara
DA: Vho Rembuluwani Marole (message 3), monithara
DA: Vho Rembuluwani Marole (message 4), mimasipala and tshelede

**Code-mixing**

PRESENTER: (message 1), no code-mixing
PRESENTER: (message 2), no code-mixing
PRESENTER: (message 3), no code-mixing
PRESENTER: (message 4), no code-mixing
PRESENTER: (message 5), no code-mixing
PRESENTER: (message 6), no code-mixing
PRESENTER: (message 7), no code-mixing
PRESENTER: (message 8), corruption
PRESENTER: (message 9), no code-mixing

ANC: Vho Matibe (message 1), access and five million
DA: Vho Rembuluwani Marole: (message 1), executive mayor, deliver, constitution, challenge, education, education standard, record time, curriculum, matric, standard
PAC: Vho Steven Maluleke (message 1), district
COPE: Vho Patrick Sikutshi (message 1), apartheid, dignity, statistics, premier and executive mayor
UDM: Vho Malokisa Khorommbi (message 1), audit, inherit, low quality, quality, inversion, dzioportunity, dzibusiness and skill transfer
ANC: Vho Tshišereke Matibe (message 2), results dza last year, number 1 and top 10 nationally
DA: Vho Rembuluwani Marole (message 2), plan, South Africa, base, corruption and BEE, which is an abbreviation
DA: Vho Rembuluwani Marole (message 3), corruption, zero tolerance and public representatives
DA: Vho Rembuluwani Marole (message 4), holder dziminidzhere
Dialectal variants used

Presenter: standardised Tshivenđa used
ANC: Vho Matibe (message 1), standardised Tshivenđa used
DA: Vho Rembuluwani Marole: (message 1), standardised Tshivenđa used
PAC: Vho Steven Maluleke (message 1), standardized Tshivenđa used
COPE: Vho Patrick Sikutshi (message 1), nyaga
UDM: Vho Malokisa Khorommbi (message 1), standardised Tshivenđa used
ANC: Vho Tshiṱereke Matibe (message 2), standardised Tshivenđa used
DA: Vho Rembuluwani Marole (message 2), standardised Tshivenđa used
DA: Vho Rembuluwani Marole (message 3), futhi
DA: Vho Rembuluwani Marole (message 4), standardised Tshivenđa used

METHOD OF AGREEMENT

In borrowing, the presenter was found to be Tshivenđa linguistically competent. The borrowing strategy was necessary because all borrowed words do not have equivalences in Tshivenđa.

Both the presenter and the ANC speaker did not use dialectal variants. Vho Matibe Tshiṱereke and Lufuno Tshivhase are Vhavenđa who proved to be competent in the language.

The DA and UDM borrowed more words than the presenter, PAC and COPE.

All political organisations in this theme borrowed words from English, except UDM, where ‘mara’ is borrowed from Afrikaans. This shows that most of the Tshivenđa words are borrowed from English rather than Afrikaans.
METHOD OF DIFFERENCE

The presenter did not use dialectal variants or code-mix. This might show that the presenter is Muvenđa, but has Tshivenđa communicative and linguistic competence.

The DA was found to have borrowed more words than the PAC, UDM, ANC and COPE and in dialectal variants’ use, the DA and COPE used dialectal variants, whereas the PAC, UDM and ANC did not use any dialectal variants.

In code-mixing, the PAC, UDM, ANC, DA and COPE code-mixed more than the presenter.

The more questions were asked of the DA, the more time they had to speak, which could be the reason for more borrowing and code-mixing.

The DA and PAC have borrowed equally but less than COPE. In the case of dialects, the ANC and the presenter managed to use the standard. COPE used ‘nyaga’ and ‘vha ya’ (Tshiilafuri and Tshironga); DA used ‘futhi’ and ANC, PAC, UDM and the presenter used the standard dialect.

The DA speaker, Mr. Rembuluwani Mathole, was inconsistent while using same borrowing word it and its correct equivalence differently. The word ‘khaedu’ is the correct equivalent for the word challenge but he initially started using it correctly and then switched to using it in English.
4.4.1.2  Theme 2: The hiring of companies/ U tholwa ha dzikhamphani (News A2)

PRESENTER - Musi ro ramba vha mahoro a zwa politiki u ya nga u fhambana ri tshi dovha hafhu u vha humbudza na uri ri na vha jihoro ja PAC, UDM, ANC, DA na Congress of the People. Vho marole vho vha vha kha ḋi ṭalutshedza vha tshi ya phanja khamusi miniti muthihi u bva zwino.

Vho Marole - Ee, ra ri khou amba uri musi hu tshi yo tholiwa dzikhamphani dzine dza ḋo vha dzi tshi khou ya u ita, tsumbo dzibada, ri fanela u thola vhathu vhane vha vha na vhukoni, na inspection zwi amba uri i fanela u itiwa zwa vhukuma ngauri zwine ra kho zwi vhona hafha hu kho tholiwa vhathu vhane hu tshi nga sedzwa project ra ḋivhudzisa uri i gai. Zwino riṅe musi ri tshi ḋo vha ri khou yo vhusa ri ḋo thola vhathu vhane vha vha na vhukoni ha vhukuma.

PRESENTER - Vho Marole! Vho Marole! Zwa zwino, Vho Marole ri ḋo vha fha tshifhinga tsha u dovha vha isa phanja musi ri tshi ḋo vhona zwo fanela. Ri thome ri bvele phanja na mańwe mahoro."

PRESENTER - Ri sedze Vho Maluleke, Vho Steven Maluleke vha jihoro ja PAC uri ndi dzifhio khaedu kana ndi dzifhio tshumelo dzine vha vhona dzi kho ṭahela kha vhadzulapo vha tshitiriki tsha Vhembe. Na uri sa PAC vha vhona vha tshi ḋo i tandulula nga nḓilaḓe?

Vho Steven Maluleke - Ee, Muhashi ndi tshi thoma u amba na vhone na vhadzulapo vha Vhembe ndo zwi bvisela khagala uri khaedu khulwane ya Vhembe ndi matshimbidzele a zwa mutakalo. Riṅe sa dzangano ja PAC ra to fhiwa tshifhinga tsha u tshimbidza Vundu helja ja Limpopo ri ḋo nationalizer zwibadela. Zwi tshi ḋa kha mafhungo a dzithendara, ri ḋo vhulaha dzithendara dzoṱhe ngauri ndi dzone dzi kho
itisaho uri vhathu vha ṣiise tshumelo i si yone. Tshĩnwe ri nga tshi itaho ndi mafhungo a uri kha **zwibadela** zwoţhe ri ḣo **maker sure** uri kha **Department ya Public Works** vhathu, mvhuso u vhe na capacity uri zwithu zwiţukutuku zwi sa ũogi na **thendara** hu vhe vhathu vhenevho vha shumaho kha **Department of Public Works** vha lugisa bada.

**PRESENTER** - Vho Maluleke! **Instead** yo imela uri hu vhe na **thendara** yo lugisa bada yo kwashiwaho nga mvula ndo livhuwa. Vho Maluleke vha sa thu vhea maikhi fhasi ro pfa vha tshi khou amba zwa **zwibadela** hafhaľa. Ndi na mbudziso ya uri maengelo a **phuraivethe** na one vha ḣo ita uri a vhe a mvhuso naa?"

**Vho Maluleke** - Yaa nga u tama hashu ro vha ri tshi tama uri **South Africa** hu vhe na **zwibadela** tshithihi. Ndi tshi ri tshithihi a thi khou amba nga tshifhaľo, ndi kho amba nga matshimbidzele uri ri si tsha vha na **zwibadela** zwa **phuraivethe** zwi vhe zwa mvhuso ngauri zwi zwa **phuraivethe** vhathu vha hashu vha a dureliwa. Ndi nga dovha nda vhudzisa muhashi nda vha vhudzisa uri fhano Vhembe fhedzi ndi vhathu vha ngana vha vhadzulapo vhane vha ri vha na **problem** ya u ya **sibadela** vha ya kha **phuraivethe** vha ḣo wana hu si na fhano Vhembe. Zwi sumbedza uri ra khwathisa uri **zwibadela** zoţhe kha zwi vhe zwa mvhuso uri vhathu vha kone u zwi swikelela. Ndi vho pfumaho fhedzi vha u ḣikona vho ya kha **zwibadela** hezwi zwa **phuraivethe**, ndo livhuwa.”

**PRESENTER** - Vho Maluleke! Ri vhe ro ḣi vhea heneelho ri ye kha Vho Khorommbi vha UDM. Vho Khorombi vha UDM ndi zwifthio zwine sa UDM vha nga ri vha ḣo thoma u tandulula zwone vho sedza tshumelo kha vhadzulapo arali vha nga vha na maanđa a u ita ngauralo.
**Vho Khorommbi** - Ndo livhuwa. Ndo sumbedzisa hafha uri tshithu tsha u thoma tshihulwane tshine vhathu vha Vhembe vha khou lila ngatsho ndi ngisedzo ya maği. Muhashi vha ḓo zwi humbula uri nga 1994 musi **demokirasi** i tshi dzhena ho vha hu na maği ane a khou nwiwa, hu na **dziphaiphi dzine dza vha na zwitaratani**. **Mara ŋamusi heila infrastructure yo collapsa** a i tsheho. Zwine riñe ra khou zwi dzhiela ntha tsha u thoma ndi zwa u vhona uri yeneiła themamveledziso ye ya vha i hone i vusuludziwe zwi tshi ya kha uri u a mangala uri hu na **department** yo to imelaho zwa maği vhane havho vhathu tshifhinga tshoṱhe vha tshi vuwa ḓuvha liṅwe na liṅwe vha vha vha tshi khou ya mushumoni. Wa mangala uri ndi nga mini mivhundu i si na maği hu na vhathu vhane vha tou shumana na zwa maği. Zwino riñe ri ḓo thoma na u shumana na zwezwo.

**PRESENTER** - Vha tshi ḓo to zwi itisa hani uri maği a vhe hone? Ri kho zwi pfa uri vha kho ri ndi **challenge** kana ndi khaedu, vha tshi ḓo to zwi itisa hani? Vha nga ri bvisela khagala uri vha ḓo ḓo to zwitisa hani?

**Vho Khorommbi** – Eh…. zwine ra ḓo ita zwone ndi u vhona uri havha vha **department** ya u shumana na zwa mağı vha shume, vha vusuludze mafhungo a **infrastructure** ine yo collapsa. **Extension** yo ya kha dzi **new settlement** ri wane hu khou isiwa dziphaiphi. Dzi tshi khou ya dziphaiphi dzine ŋamusi ri tshi khou amba hu na mivhundu ine a i na maği mara dziereservoir dzo dzulela mini vhathu vha sa khou nwa maği. Hu na vhathu vhane hu tshi kho vuliwa **damu la Ńango** vho vha tshi kho **tereka ngauri maği Ńango** vha a khou a nwa ngeno hu kho vuliwa **damu la uri tshumelo i ḓe vhathuni**. Ndi ḓo ya phanda kha zwa dzibada. Nga u to pfufhifhadza.

Arali ra tsheka dzibada dzashu, zwiṅwe zwiambi zwo no amba hafha uri dzo phulekana ndi dzipothole. Ri ḓo tea uri ri vhone uri dzibada dzi vusuludzwe ngauri dzi khou lozwa matshilo a vhathu vhashu. **Zwitaratana za dziviledzhini** dzashu zwi
Khuriwa fhedzi arali hu na lufu. Ri ḓo tea u vhona uri hu vhe na zwithu zwine ra zwi vhidza uri dziclustara dziwadi. Ri ḓo clastara dziwadi dzenedzo dzi vhe na mitshini yadzo ine dzi dzula tshi tshi khou servisa dzivillage dzenedzi ro ita cluster ya dziwadi zwi tshi elana na mafhungo a uri zwifara ta zwi shumiwe.

**PRESENTER** - Ro livhuwa Vho Ma...Mal....khamusi Vho khorommbi vha ji fare henefho ri ḓo dovha hafhu ra bvela phanqa”.

**DATA ANALYSIS**

**Borrowing of words**

Presenter: (message 1), politiki and miniti
Presenter: (message 2), no borrowing of words occurred
Presenter: (message 3) tshiṭiriki
Presenter: (message 4), bada, thendara, maikh and phuraivethe
Presenter: (message 5), no borrowing of words occurred.
Presenter: (message 6), no borrowing of words occurred.
Presenter: (message 7), no borrowing of words occurred.

DA: Vho Rembuluwani Marole, borrowed dzibada and khamphani. The two words have been adopted in Tshivenqə.

PAC: Vho Maluleke Steven (message 1), borrowed zwibadela, dzithendara and bada. The word sibadela is an adopted word in Tshivenqə, however, it also utilises vhuongelo. Both words are used in Tshivenqə. Thendara and bada do not have equivalences in Tshivenqə, they are adopted words.

PAC: Vho Maluleke Steven (message 2), zwibadela, phuaivethe and dureliwa are the words borrowed. All words are adopted and used in Tshivenqə.
UDM: Vho Khorommbi (message 1), borrowed *demokirasi*, *dzipa phi*, *zwiṱaraṱani* and *mara*. Only the conjunction ‘mara’ was not necessary to use as there is its equivalent ‘fhedzi’ in Tshivenda. Mara comes from Afrikaans. However, this Afrikaans conjunction is adopted for spoken language in Tshivenda.

UDM: Vho Khorommbi (message 2), borrowed *dzipa phi*, *damu*, *dzibada*, *tsheka*, *zwiṱaraṱa*, *mitchini* and *dziwadi*. Ţereka and tsheka are the words that were not supposed to be convoluted by borrowing because they have equivalences in Tshivenda. Ţereka = *gwalaba* and *tsheka* = *lavhelesa* or *sedza* (in the context in which they are used); the rest were borrowed because of the lack of their equivalences.

**Code-mixing**

PRESENTER: (message 1), no code-mixing
PRESENTER: (message 2), no code-mixing
PRESENTER: (message 3), no code-mixing
PRESENTER: (message 4), instead
PRESENTER: (message 5), no code-mixing
PRESENTER: (message 6), challenge
PRESENTER: (message 7), no code-mixing

DA: Vho Rembuluwani Marole, inspection and project are English words that were mixed with Tshivenda words in his conversation.

PAC: Vho Maluleke Steven (message 1), Nationalizer, maker sure, department ya public works, capacity, Department of Public Works
PAC: Vho Maluleke Steven (message 2), problem
UDM: Vho Khorommbi (message 1), infrastructure yo collapse and department
The phrase ‘infrastructure yo collapsa’ is joined by the Tshivenda concord ‘yo’. The English verb collapsa contributed to code-mixing by its terminal vowel -a.

UDM: Vho Khorommbi (message 2), department, infrastructure, collapse, extension, new settlement, dzireservoir, dzipothole, dziviledzhini, dziclustara, clastara dziwadi, sevisa dziviledzhzi and cluster PAC: nationalaiza, maker sure

UDM: collapsa, collapsa, dzipothole, dzireservoir, dziviledzhini, clastara, clastara, dziwadi, dziwadi, servisa.

**Dialectal variants use**

The DA used the Tshiilafuri dialect ‘nyaga’, which has been loaned from the Sesotho word ‘nyaka’. The Vhavenda who use this dialect are closer to the Pedi and Lobedu people. The word ‘nyaga’ is used for spoken language as it has its counterpart in Tshiphani, ‘ṭoda’, which is a formal, standardised dialect in Tshivenda.

The PAC and the UDM did not use other dialectal variants except focusing on the standard one.

**METHOD OF AGREEMENT: NEWS A1 AND NEWS A2**

In this theme, the presenter and DA, borrowed fewer words. The dialectal variants use by the UDM and the PAC was equal. The borrowing and code-mixing of COPE was less. Code-mixing by COPE and the PAC was equal with very few borrowed words. In this theme, borrowing, code-mixing and dialectal variants did not occur frequently.

The borrowing frequency of the UDM is higher than that of the presenter, COPE and the PAC.
METHOD OF DIFFERENCE: NEWS A1 AND NEWS A2

The UDM was asked one question but the PAC was asked two questions and there was no question asked to COPE. Even though the UDM was asked one question, their response took longer and consequent to that, they borrowed more words. Another reason for the UDM to borrow more words is because in their response they discussed two promises of their manifesto: water delivery service and road reconstruction service delivery whereas the PAC focused on one manifesto promise, which is health service delivery. The DA was found to have used one dialectal variant, ‘gai’, which is Tshiilafuri of which its standard dialect is ngafhi.

The presenter, PAC and COPE managed to follow the standard dialect, but the DA was found to have used one dialectal variant of Tshiilafuri, namely, ‘gai’. The presenter was inconsistent by using one word but in two different languages. The word sibadela was borrowed from other South African languages like Sepedi, SeTswana and IsiZulu. Looking at the derivation and the etymology of the word ‘sibadela’ from English and Afrikaans, it shows that ho- was uncoupled from hospital (English) and hospitaal (Afrikaans) and the presenter still on the same question used it again as ‘maongelo’, which is the correct Tshivenḓa equivalence for the English word hospital/Afrikaans ‘hospitaal’.

The UDM used the word ‘mara’, borrowed from Afrikaans; the PAC and COPE borrowed their words from English.

UDM: Ri kho zwi pfa uri vha kho ri ndi challenge kana ndi khaedu, vha tshi ǵo to zwi itisa hani? The use of ndi challenge kana khaedu, tells us that those two words are
synonymous because of the conjunction ‘kana’, and once they are synonymous, it
means one can replace the other.

4.4.1.3 Theme 3: Water supply/Ndizedo ya maqli (News A3)

**PRESENTER** - Vhathetshelesi na vhọtʰe vha re fhano ri kho ri kha vha vhe vha tshi
lugisa hu si kale ri a ḍa kha vhone vha vhudzise mbudziso dzavho kana zwifhiio na
zwifhiio zwine vha tama u amb na u sheła mulenzhe kha ino mbekanyamushumo
fhedzi nga tshino tshifhinga ri ya hafhala kha Vho Tšiṭereke Matibe hu na zwinzhi
zwo ambiwaho hafha nga fhungo ʃine….. *(u dzhenelela nga vha COPE)*- riṅe a ri ngo
vhudziswa sa Congress of the People, a ro ngo vhudziswa heyo mbudziso.

**PRESENTER** - Ri khou humbela vha ri fhe tshifhinga ri tshimbidze iyi
mbekanyamushumo ya Ndevhetsini, ri ḍo vha fha tshifhinga vha amba ra bvela
phanḍa zwavhuḍi na mbekanyamushumo. Zwazwino ndi Tshifhinga tsha Vho Matibe

**Vho Matibe** - *(Ndo livhuwa).*

**PRESENTER** - Vho Matibe ho vha na mafhungo manzhi e a ambiwa. ḏ̣we khaedukhulwane yo vha fhungo ḋa nga ha maqli, hafhala Vho Khorommbi vha kha ḋi bva u
sumbedza uri damu ḋa ḳanḍoni ḋo vuliwa fhedzi vhadzulapo a vha khou wana maqli u
bva kha ḧeneḱo *damu*. Vha nga fhindula hani sa ḧihoro ḋa ANC nga maanḍa muthu a
tshi khou dovha a lavhelesa hafhu kha mvulatswinga.

**Vho Matibe** - Ya, vho amba nga ha mvelaphanḍa ye vha kona u i swikelela vho kwama
muḍagasi, vha kwama na maqli fhedzi khaedu ya maqli hu pfi i hone fhano
Vhembe. Ndi khou livhuwa muhashi. Zwine ra nga sumbedzisa zwone riṅe sa ANC
ndi zwauri ri na *programme* ya u thusedza hune damu ḋa ḳanḍoni a ḋi thu swika hone.
Programme ya vhoriñe ndi ya u revitalize dzi boreholes. Hedzo dzi boreholes ri kho dzi ita uri dzi suplaye maği. Hezwo zwíthu ri kho kona u zwi swikelela muhashi.

PRESENTER - Vho Matibe, kha vha vhe vho ħi fara henefho. Zwíno hafhu ra ri tshi nga humbela kha vharangaphanđa vha mahoro e ra a vhidza ane a vha hone hafha ŋamusi arali vha vhona vhatikedi kana miraĵo yavho hu na zwińwe zwine a vha kho tshimbidzisa zwone kha ino mbekanyamushumo i khou bvela phanđa ri a vha tendela uri vha vha kaidze ri thome hafhu ri bvele phanđa. Vha nga bvela phanđa.

SPEAKER - Ri kho livhuwa, ri kho livhuwa muhashi. Riñe sa masipala sa muvhuso wa ANC zwine ra kho ita zwone fhethu hune damu Ċa Ŋanđoni a Ċi thu kona u swikelela hone ri na dzi boreholes dzine ri kho dzi vusuludza. Fhano kha tshitirikí tshoțhe tsha Vhembe ro identifaya boreholes dza 206. Ri tshi khou amba zwa zwíno hedzo boreholes ri kho dzi shuma dzoțhe hu u itela uri vhadzulapo vhoțhe vha konou wana maği. Nga hetsho Tshifhinga ri ďo vha ri kho lindela uri hoțhe hune laini ya Ŋanđoni ya vha i khou ya hone i ye. Fhedziha henefho hune vhadzulapo vha vha hone vha vhe vha tshi khou bva kha vhathu.

PRESENTER: Ri ďo dzhia mbudziso dzine dza vha dzi khou bva kha vhathu. Ri ďo vha ri tshi khou dzhiya mbudziso dzine dza vha dzi khou bva kha vhathu ri kha ďi humbela vharangaphanđa vha mahoro vha re hafha phanđa uri kha vha vhone uri miraĵo yavho vha khou shumisanea navho. Ri ya hafhala kha Congress of the People ri sa thu dzhia muthetshelesi kana muthu wa u thoma ri ye kha vha ċi horo ċa COPE vha ri bvisele khagala uri zwińlwane zwine vha khou vhona zwine ŋhahelelo Tshitiřikińi tsha Vhembe ndi mini vha tshi ďo zwi tandulula hani? Ri tama vha tshi ďo bvisele khagala pulane yavho nga u dodombedza nga ngĩla ine ya pfala.
SPEAKER1 (COPE) - Ri khou livhuwa muhashi tsha u thoma ri kho nyaga u sumbedzisa uri sa COPE a ro ngo ḇa fhano u nakisa heyi debate. Ri vhona uri ri ᶇewe tshifhinga tsho linganaho na maṅwe mahoro. Hezwi zwi khwaṱhisedza u dzhia sia ha dziradio dza SABC.

PRESENTER - Vho Sikutshi ri khou humbela uri vha dzhene kha mafhungo.

SPEAKER (Vho Sikutshi) - Zwino ri tshi ya kha hayo mafhungo a uri ndi zwifthio zwine ra Ḇo ita zwone uri hu vhe na tshumelo Afrika Tshipembe. Tsha u thoma ro tea uri ri tendelane sa vhazulapo vha Afrika Tshipembe kha Tšitiriki tsha Vhembe nga maangšesa uri vhulwadze ho faraho mvhuso wa zwino sa vhulwadze vhune ha kona u ilafhea. Uri hu kone u vha na tshumelo kha tšitiriki tsha hashu, tsha u thoma hu Ḇo vha na ḇhoďea ya uri hu vhe na strategic alliance. U shumisana ha vhathu vhoṱhe vha Afrika Tshipembe na mahoro oṱhe uri ri kone u ḇisa zwine vhathu vha funa zwone zwi tshi ya kha mafhungo a tshumelo. Problem khulukhulu ine ya vha hone Afrika Tshipembe ndi mafhungo a mvhuso une u sa vhe na capacity. Sa tsumbo riṅe vha Congress of the People ro zwi vhona uri kha kutshimbidzele kwa masheleni Limpopo na kha mvhuso yoṱhe ya fhano Vhembe hu na vhuthada vhuhulu nga maangšesa. Hezwo zwi khwaṱhisedzwa nga report ya auditor general. Zwine zwa ḇoďea ndi zwauri vhasheli vha mvhuso tsha u thoma vha tea u vha vhashumeli vho ḇiimiselaho, vha re na vhukoni ha u shuma mishumo ine vha tea u shuma yone ngauri zwa zwino kha lihorò ḇivhusi vhathu vha ḇewa mishumo ngauri vha na garata ya lihorò ḇivhusi. Tshi tevhelaho ndi tsha uri vhathu vha tea uri vha humiselwe zwikoloni vha fhiwe pfunzo yo teaho ine ya yelana na mishumo ine vha tea uri vha shume yone. Kha dzilevel dzo fhambanananho dza mvhuso. Khaedu khulukhulu ine ra vha nayo ndi ya uri riṅe sa Congress of the People ri Ḇo vhona zwauri vhashumeli vha mvhuso vha sa vhe vhane vha wela kha lihorò ja politiki kana arali vha tshi wela khalo vha sa shumise u vha miraḍo havho kha dzangano ḇenele musi vha mushumoni. Hezwo zwi
do ita uri tshumelo i kone u swika kha vhathu vhanzhi nguri zwa zwino hounoni muvhuso wa apartheid we wa vha u tshi tou shuma...."

**PRESENTER:** “Vho Sikutshi kha ri vhe ro Ji fara henefho ri thome ri wane mbudziso hafhalha hu re na Muedi.”


**PRESENTER** - Ro ṱanganedza iṅwe mbudziso hune ha vha na Innocent. Innocent mbudziso.

**CITIZEN 2 (Mashudu Tshisikule)** - Ndi khou livhuwa muhashi na vhathetshelesi. Ṯańwe nne ndi pfi Mashudu Tshisikule, ndi bva kha Jiho ro ANC. Mbudziso yanga ndi i tevhelaho, ndi kho nyaga u i livhisa kha Vho Maluleke uri ndi vhona u nga ri muthu a to ya radioni ya lushaka nngafhangafha a ya a tshi kha thanwe a tshi amba zwithu zwine fhano Vhembe a zwi athu u vha hone, ndo pfa vha tshi khou amba nga ha protest ya service delivery. Arali ri tshi khou amba nga ha protest ya service delivery, fhano Vhembe a ri athu vha nayo nga ndani ha musi zwine ra zwi ďivha fhano Vhembe ndi zwauri hu na tshițereke tsha vhathu vhane vha khou tođa masipala wavho. Service delivery strike a ri thu tshi vhona fhano Vhembe. Mbudziso ya vhuvhili i khou ya kha Vho Marole. Hangeini kha masipala une vha khou ya u vhusa kha province ine vha khou i vhusa kha DA Western Cape vha kho tshimbila na.
zwibakete zwa 2 Litha vha tshi fha vhathu uri vha shumise sa toilet. Mbudziso yanga ndi ya uri vhone vho dzula afho itshi tshibakete vha nga tshi shumisa naa?

**PRESENTER** - Muthetshelesi ro livhuwa.

**DATA ANALYSIS**

**Borrowing of words**

Presenter: (message 1), no borrowing of words occurred.
Presenter: (message 2), no borrowing of words occurred.
Presenter: (message 3) **damu**
Presenter: (message 4), no borrowing of words occurred.
Presenter: (message 5), **tshiṱirikini** and **pulane**
Presenter: (message 6), no borrowing of words occurred.
Presenter: (message 7), no borrowing of words occurred.
Presenter: (message 8), no borrowing of words occurred.
Presenter: (message 9), no borrowing of words occurred.

ANC: Vho Matibe (message 1), no borrowing occurred.
ANC: Vho Matibe (message 2), no borrowing occurred.
ANC: Vho Matibe (message 3), **masipala**, **damu**, **tshiṱiriki** and **laini**.

The words borrowed by Vho Matibe are commonly used and adopted in Tshvenđa. The word ľaini is generalising various areas that are supplied water by the Nandoúni Dam.
COPE: Vho Sikutshi (message 1), borrowed a word, radio, which is a very common adopted word in Tshivenda to those who listen to radio. The use of the borrowing strategy was necessary, as there is no equivalent word for radio in Tshivenda. COPE: Vho Sikutshi (message 2), in this message, tshįtiriki, garatša, zwikoloni and politiki were necessary to be borrowed. They are adopted and commonly used in Tshivenda.

CITIZEN 1: no borrowing of words occurred.

CITIZEN 2: radioni, masipala, 2 Lithuania and zwibakete

The borrowing of those words by CITIZEN 2 was necessary. All words are common to Tshivenda speakers.

**Code-mixing**

PRESENTER: No code-mixing by the presenter.
ANC: suplaye, programme, boreholes, Revitalaiza dziboreholes, saplaya, indentifaya boreholes
COPE: debate, strategic alliance, problem, capacity, report ya auditor general, dzilevele, apartheid
CITIZEN 1: protest ya service delivery, addressa issue ya education, na issue ya maši, na issue ya muşagasi, enjoye
CITIZEN 2: protest ya service delivery, protest, service delivery protest, service delivery strike, toilet

**Dialectal variants use**

PRESENTER: No dialectal variants use by the presenter.
ANC: No dialectal variants use by the ANC.
COPE: used nyaga
CITIZEN 2: used nyaga, ṭhamusi

**METHOD OF AGREEMENT: NEWS A3**

The presenter was interrupting while the ANC, COPE and CITIZEN 1 were busy giving their responses. The interference had an impact on the time given and could also caused speakers to repeat what had already been said before the interruption.
The ANC speaker and CITIZEN 1 code mixed the ‘service delivery’ phrase instead of ‘Ngisedzo ya tshumelo’ in the same manner and again CITIZEN 1 code mixed the word ‘enjoye’ instead of ġiphiṋe; the part of the word which makes it no longer natural is the suffix’-e’. The Tshivenda suffix - ‘e’ makes it no longer an English word. ANC and COPE code switched equally.

The COPE representative used the Dialectal variant ‘nyaga’, which is Tshiilafuri. Tshiilafuri vocabulary is mostly borrowed from Northern Sotho. Northern Sotho = nyaka and Tshiilafuri =nyaga. The dialect could be spoken in the specific area and could also shift as a language. The probability in this case might be that both CITIZEN 1 and the COPE speaker come from the same area or the areas are close.

The ANC, COPE, CITIZEN 1 AND CITIZEN 2 code-switched almost equally.

**METHOD OF DIFFERENCE: NEWS A3**

The ANC, COPE and CITIZEN 2 borrowed more words than the presenter. CITIZEN 1 did not borrow any words unlike CITIZEN 2. The presenter, when giving the ANC a turn to respond to the question, just summarised the question and gave the ANC
speaker a chance to respond. However, when coming to COPE, a direct question was asked by the presenter and consequent to that, the COPE speaker needed more time to try to answer the question.

The presenter did not use borrowed words whereas both the ANC, COPE and CITIZEN 2 did. At the opening, the speaker stated that people should prepare to ask questions or anything that they wished to discuss or comment on. By saying so, it meant that citizens and political organisations were given the chance to ask questions and to give their opinions. The COPE speaker complained about not being given equal time as compared to the other political parties and blamed the SABC for not being fair. Instead of responding to the complaint, the presenter advised Mr. Sikutshi to focus on what he had to say based on the question asked. A complaint is also an opinion, it was supposed to be welcomed, as the presenter said in the opening.

The ANC and CITIZEN 2, code switched more than CITIZEN 1. The reason for CITIZEN 1 to code switch more could be that, instead of asking a question to Mr. Maluleke, the citizen took up extra time by accusing Mr. Maluleke, saying he lied about service delivery. For the second question directed to Mr. Marole, the speaker started by giving a discussion and asked the question at the end.

The presenter and ANC used a standard dialect, which is Tshiphani, but the COPE speaker used nyaga and ṱhamusi. Nyaga is Tshiilafuri and ṱhamusi is Tshironga. The two dialects are used in different regions of Venđa.
4.4.1.4 Theme 4: Service delivery strike/ Tshiṱereke tsha ngisendzo ya tshumelo
(News A4)

PRESENTER - Khamusi zwiṅwe hafhu muthetshelesi ndi uri mbudziso ri khou humbela uri i tou vha yo livhaho i songo lapfa mbudziso ya hone hu u itela uri ri tshi ṭanganedza phindulo, phindulo dza hone na dzone dzi songo lapfa vha to fhindula mbudziso ṭhamusi ndi nga to ri straight i vhe i khagala phindulo ya hone musi vha tshi ɗo fhindula. Vho Matibe ho vha na mbudziso ye ya swikiswa kha vhone ho ambiwa fhungo ļa pfunzo, maḍi na muḍagasi sa zwiṅwe zwine vho no swikelela.

Vho Matibe - Vha sedza muhashi ndi zwauri phesenthe dzo salaho dza uri ri kone u swikisa 100% ndi ṭhukhu dzine ri khou ri rińe sa ANC ri ɗo isa Afrika Tshipembe phanđa kha vha ri vouthele nga dzi 7 dza May ri ise phanđa na tshumelo ya uri vhone vha kone u wana tshumelo muhashi."

PRESENTER - Vho Maluleke! Vho Maluleke! Vho Steven Maluleke vha PAC hu pfi tshitereke tsha ngisendzo ya tshumelo vhone vho tshi vhona ngafhi?

Vho Maluleke - Ndo livhuwa muhashi kha vha ri ndi thome ndi ambe na muthetshelesi o vhudzisaho mbudziso uri migwalabo a si migwalabo fhedzi a tshi khou pfa kha radio kana a tshi khou vhona kha TV. Kha vha ri ndi tshi ya phanđa ndi nga ri na ene o tenda uri hangei Ha Malamulele hu na migwalabo mara houja mugwalabo wo ḋisiwa nga u sa vha na tshumelo henefhaḷa fhethu Ha Malamulele, ri khou ri vhathu vho zwi vhona vhathu vho gwalaba. Vhege yo fhiraho ndo vha ndi hangei Thengwe a thi ngo tou pfa vhathu vha Thengwe vho vha vhe hone vho ri vhudza vha khou sumbedza uri hafha fhethu a hu na maḍi Thengwe musanda fhasi ha bada.
**PRESENTER** - Vho Maluleke vha tshi kha gi vha henefho thaidzo ya Ha Malamulele na ya Thengwe ine vha kho amba, PAC i gi ita mini ngayo uri hu swike hune ya fhela hu si tsha vha na heyo thaidzo ine ya kho ambiwa.

**Vho Maluleke** - Riñe vha PAC ri kho sumbedza uri hu vhe hu riñe ri kho isaho phand'a kana u isa tshumelo kha vhathu, ri gi **maker sure** uri Ha Malamulele ri ise tshumelo. Na hezwo zwa u gwalaba ha hu gi vha hu siho. Ri gi **maker sure** uri hu tshi tshiliwa hu songo tshiliwa ngauri vhathe ndi vha jihoro jifhio kana vha shuma kha masipala ufhio.

**PRESENTER** - Vho Maluleke kha zwiňwe zwi vha amba zwone vho sumbedzisa uri hoyu migwalabo wa nga u tođa masipala ngei Malamulele u khou vha hone nga mulandu wa tshumelo. Tshumelo a i ho Ha Malamulele?“

**Vho Maluleke** - Vhaňwe vho no zwi sumbedzisa hafha muhashi uri tshipiqa tsha Ha Malamulelel tshi wanala tsini tsini na damu la Ṣandoni fhedzi zwi ra zwi wana ndi uri vhathu vha vhadzulapo vha Ha Malamulele a vha na maçi. Ro ya hurňwe shangoni la hangei HaXigalo ra wana uri hu na dzinnĎu hedzi dzi kho fhiwa vhathu ngauri ndi vha jihoro. Hezwi zwi kho itwaho ngauralo a hu na tshumelo muhashi.

**PRESENTER** - Ro livhuwa Vho Maluleke.

Vho Marole! Vho Marole! Vho Marole vha DA. Ndo ….ho vha na mbudzisco hafha malugana na tshumelo.  Hu pfį hangei Western Cape hune vha kho shuma hone zwi khou bala, afhaa?“

**Vho Marole** - Ndo livhuwa vahashe na vhoţhe vhathešele si wihuluhulu ngei nnĎa. Ro tou sumbedza zwavhuĎi haningei Western Cape vha gi zwi vhona uri i tshi reithiwa nga havho vho imelaho u reitha zwi tshi ya kha service ndi ińwe ine ya vha uri i nthesa.
Arali ndi sa kho to khakha muthetshelesi hafhaḷa o sumbedzisa uri Western Cape riḼe sa DA ro shumisa toilet bucket system. Zwino ndo vha ndi kho nyaga u ṱalutshedza uri ṱhamusi a nga vha o to hangwa u dhzenisa na Eastern Cape ngauri bucket system yo vha i si Western Cape mara kha vha ri ndi fhindule hafhanoni. Vhahashi vhashu uri heinoni bucket system nga murahu ha musi Democratic Alliance yo dzudzanyiwa ngauri ho vha hu tshi tou vha na nyimele ya shishi nga tshenetsho tshifhinga nga murahu ha musi vho vhona uri vho tendelanaho navho vho rengisa vha tenda uri hei issue ya bucket system vha i solve nga u ġavhanya ri tshi khou amba report ya bucket yo fhela.

PRESENTER - Aa! Vho Marole vha henefha hafha muthetshelesi o sumbedza hafha mabunga haḷa a Western Cape haḷa a songo fhaṱelwaho khamusi ri sedze kha eneo.

Vho Marole - Ee, ndo vha ndi kho ṱalutshedza one uri ndi zwone zwa uri Democataric Allince vho vha vho swika he vha ri before vha tshi ġa na bucket system vho vha vho ita consultation ngauri yo vha i nzudzanyo ya uri tshifhinga tsho dzhayaho na tshelede zwi amba zwauri yo vha i tshi tendela zwenezwo. Mara arali ri kho amba zwazwino nga murahu ha musi vhazulapo vho complaina ho vha na migwalabo vho swika he vha i adresa issue ya bucket system zwa zwino ri kho amba a i tsheho yo fheliswa.

CITIZENS’ QUESTIONS/MBUDZISO NGA VHADZULAPO

PRESENTER - Vha kha ġi vha vho thetshelesa mbekanyamushumo ya N蔑evhetsini ine ra kho vha ġisela yone ṱnamusi u bva phalamendeni ya kale ya VenĎa. Ri kho bvela phanĎa na mbekanyamushumo ya N蔑evhetsini. Tshifhinga zwino ndi miniti ya malo ri kho livha kha awara ya vhutĎanu na vhuvhili hune i tshi to ri awara ya vhutĎanu
na vhuvhili henefa ꞏa ri kho yo ṭanganedza mafhungo u bva nduni dza khasho Polokwane.

Nga tshino tshifhinga ri ḓo ṭanganedza mbudziso. Owen hu na muthetshelesi afho?

REPORTER (Owen) – Ee.

CITIZEN (Unnamed) - ndo livhuwa vhathetshelesi vhoṱhe vha Phalaphala FM khathihi na vhahashi vha Phalalahala FM. Fhedzi mbudziso yanga ine ya to vha hone ndi ya uri nẹ nga ndi muswa we nda vha phuli kha muvhuso une wa vha uri u kho ri vhusa kha muṅwe muhasho une wa vha wa vha uri ndi wa tshipholisa une ndo no serva service ya 8 years ndi tshi kholo sa pholisa Ɋa u thusa fhedzi a thi thu vhuya nda pfa nga ha ḋiṅwe ḋihoro Ɋi kho sumbedzisa zwauri ḋi kho imelela vhathu vha no shuma vha sa holi vhane vho no fhedza tshifhinga tshine tsha nga lingana miṅwedzi, a ndi ri miṅwaha i linganaho 10 years sa dzi police reservist. Nda dovha hafhu nda vha muthu we a tambula hafhu nga vhudzulo nda zwi vhiga kha muvhuso une wa kho ri vhusa. Ndo ya nda humbela vhudzulo nda fhedza nda kundelwa u Ɋewa nnğu. Ndi tshi kholo amba zwazwino hu si kha uri ndi kha ḋiṅwe ḋihoroko fhedzi nda ndi tshi nga livhisa mbudziso yanga kha ḋiṅwe ḋihoro Ɋa ANC ya uri ndi zwifhio zve vha swikelela kha vhathu vhe vha ḓo shuma sa dzi voluntary reservists dza tshipholisa vhane vha vha uri u swika zwino a vha athu u tholiwa naho hu uri vha na dziqualification kana ndangulo ngauri tshi kholo amba zwa zwino ri vhathu vhane ro ḓidzhenela dziyunivesithi fhedzi u swika zwino a ri athu u considariwa fhethu.

PRESENTER - Ro livhuwa muthetshelesi jo pfala. Vhathetshelesi ri tshi dovha hafhu u vha tsivhudza uri mbudziso dzi pfufhifhale dzi songo lapfa. Innocent kha ri vhudzise mbudziso yo to livhaho i songo khonakhona.
CITIZEN 2 (Nthambeleni Nemakhavhani) - Ndo livhuwa dzina ḋanga ndi pfi Nthambeleni Ḟemakhavhani ndi kho nyago thoma nda…, khamusi ndi fhindule mbudziso. Vho Tshiṱereke Matibe, hafhu uri tshiṅwe tshifhinga arali ſwana a bebiwa vha vhona a tshi khou kundelwa u tshimbila tshifhinga tshawe tsho swika ….  

PRESENTER - Ndi mbudziso iyo muthetshelesi? Muthetshelesi ri khou humbela mbudziso. Ndi kho nyaga uri ndi ye kha Vho Matibe, ri humbela uri vha ṭavhanye vha vhudzise mbudziso yo to livhaho thwii.  

CITIZEN 2 (Nthambeleni Nemakhavhani) - Musi vha tshi khou ita dzimbalombalo hafho Vho Matibe tsha u thoma vha kho sumbedza uri vho misa maḓi henefho he vha isa maḓi fhethu he vha sumbedza. Kha wadi 33 hu na miḓi ya 420 ine yo badela maḓi ha masipala ine total ya hone vhaṅwe vho badela R2500.00, vhaṅwe vho badela R6000.00 nga 2010 na ſamusi bommbi dza hone a dzi athu dzhenisiwa miḓini. Kiliniki yo kundelwa u thusa mulwadze zwe a vhuya a tshinyaleliwa hu tshi khou u bala uri hu swike ambulentse ine ya tea u mu dzhia ya mu isa sibadela.  

PRESENTER - Mbudziso ndi ya uri mini muthetshelesi?  

CITIZEN 2 (Nthambeleni Nemakhavhani)- Mbudziso ndi ya uri zwezwi vha kho uri service delivery i kho ya vhathuni izwi zwi kho vha balela hani uri vha zwi swikelele. Hu na vhana vhane vha kho balelwa u swikelela zwikoloni nga ſthani ha uri a hu na dziburoho. Zwenezwi vha tshi kho amba vha tshi ri service delivery i kho ya vhathuni izwi zwone zwo vha balela nga mini?  

PRESENTER - Ndo livhuwa Ofhani. Nga afho hu re na Ofhani ri Ḟanganedza mbudziso.
CITIZEN 3 (Ndou Murendeni) - Ndi khou livhuwa nṱe ndi pfi Ndou Murendeni wa vhaswa vha kholidzhini ya Makwarela kana vha Vhembe FET. Nṱe hovhu vhurangaphanqha vhune ha khou vhusa zwino ndi pfa u nga vha khou vhusa zwavhughi saizwi ri tshi nga ri ri khou ṱoḓa, riṅe we are receiving bursaries. Ri kho wana dzibazari. Ri kho wana everything we need.

PRESENTER - Ro livhuwa muthetshelesi hu pfala hu si na mbudziso afho hu tshi to vha na u khoṕa kana u livhuwa zwine vha khou u zwi ṱanganedza. Sa mudzulapo wa Vhembe ndi khou humbela uri ri ṱekedzane tshifhinga. Kha vha vhudzise.

CITIZEN 4 (Unnamed) - Kha meyara wa Vhembe ri ri vha khou ita mini uri riṅe sa matshudeni ri wane bazari dzo ri isa phanda? Ri khou livhuwa.

PRESENTER - Ro livhuwa muthetshelesi, kha ri ṱanganedza iṅwe….arali vha nga pfufhifhdza ri nga ṱanganedza dziṅwe mbudziso mbili ra ya mafhungoni. Mbudziso! Innocent nga afho hu na mbudziso?

CITIZEN 5 (Thifhelimbilu Maphaha) - Ndo livhuwa mutshimbidza mushumo ndi pfi Thifhelimbilu Maphaha, ndi na mbudziso hafha dzine……

PRESENTER - A ri vha pfi zwavhughi Vho Thifhelimbilu. Ndo livhuwa u wana tshipiḓa, Kha ri sielisane tshifhinga Vho Thifhelimbilu.

CITIZEN 5 (Thifhelimbilu Maphaha) Ndo livhuwa u wana tshipiḓa.

PRESENTER - Vho Thifhelimbilu vha kha qhi vhudzisa mbudziso?
CITIZEN 6 (Rammbuḍa Sylvia) - Ndi pfi Rammbuḍa Sylvia ndi khow tama u livhisa hei mbudziso yanga kha Vho Tshiṱereke Matibe ya uri ndi village ngana dzo no khow yo wana maḍi 24 hours ane a ḓo vha a tshi khou wana maḍi u bva Nanḍoni Vho Tshiṱereke Matibe.

PRESENTER - Ro livhuwa Vho Sylvia.
Vho Thifheli ri ḓo vhuya khavho khamusi vha mbo ḓi vhudzisa mbudziso yavho nga u tou ṭavhanya ri tou vha na mihili mivhili fhedzi.

CITIZEN 5 (Thifhelimbilu Maphaha) - Ndo livhuwa mutshimbidza mushumo ndi khow nyaga u sumbedzela hafha uri ri….fhano South Africa ri na mivhulo wavhudi wa dimokirasi hune vhathu vha khou amba uri mivhulo wa ANC vhathu vha tholiwa nga dzigaraṭa. Ndo vha ndi khow nyaga uri vhone vha ri vhudze uri vha na tsumbo naa ya vhathu vhane vha ri vho tholiwa nga garaṭa.

PRESENTER - Ḽo pfala.
CITIZEN 5 (Thifhelimbilu Maphaha) - Ya vhuvhili ndo pfa vha tshi vho amba mafhungo a uri ri na challenge ya zwibadela fhano, ndi khow nyaga u vha humbudza heyo media ngeno vha vha khow ri riṇe ri na challenge ya mishonga zwibadela uri riṇe tshumelo ya national health insurance ine ya khow u quick start fhano South Africa.

PRESENTER - Muthetshelesi!
CITIZEN 5 (Thifhelimbilu Maphaha) - Ḽa u fhedzisela ndi Ḽa uri vho sumbedzela uri tshiimo tsha pfunzo tshi khou tsa. Ri fhano Vhembe ri ḓo sumbedza uri riṇe hafha ro dzhia number 1 kha province yoṭhe ri number 7 kha national. So, hezwo zwi sumbedza u shuma kha Department of Education.
**PRESENTER** - Ro livhuwa muthetshelesi khamusi ri vhudze vhathetshelesi kana vhathu vhane vha khou vhudzisa mbudziso uri tshifhinga hetshi tshine ra khou vha fha a si tsha u ṭahisa vhupfiwa ndi tsha u vhudzisa mbudziso. Arali vha si na mbudziso a vha tendele vha re na mbudziso vha vhudzise. Ri ḓo tenda mbudziso hedzi dži ḓo fhinduliwa nga murahu ha musi ro no vhuya mafhungoni. Vho Tshiṭereke Matibe vhunzhi ha mbudziso dzo livha khavho, vha ḓo ḓilugisela. Ri ḓo ri ri tshi vhuya mafhungoni ra ḇa hefho khavho. Vha kha ḇi vha vho thetshelesa mbekanyamushumo ya Ngdevhetsini tshifhinga zwino ndi miniti muthihi u livha kha awara ya vhut'anu na vhuvhili na zwino ri mbo ḇi gidimela nduni ya khasho Polokwane hune u hone Emmanuel Mudau o dzula o lindela na mafhungo a awara ya vhut'anu na vhuvhili.

**DATA ANALYSIS**

**Borrowing of words**

**Borrowing of words**

Presenter: (message 1), no borrowing of words occurred.
Presenter: (message 2), tshiṭereke
Presenter: (message 3), no borrowing of words occurred.
Presenter: (message 4), masipala
Presenter: (message 5), tshiṭirikini and pulane
Presenter: (message 6), no borrowing of words occurred.
Presenter: (message 7), miniti, awara
Presenter: (message 8), no borrowing of words occurred.
Presenter: (message 9), no borrowing of words occurred.
Presenter: (message 10), no borrowing of words occurred.
Presenter: (message 11), no borrowing of words occurred.
Presenter: (message 12) no borrowing of words occurred.
Presenter: (message 13), no borrowing of words occurred.
Presenter: (message 14), no borrowing of words occurred.
Presenter: (message 15), no borrowing of words occurred.
Presenter: (message 16), **miniti**
Presenter: (message 17), **zwibadela**
Presenter: (message 18), no borrowing of words occurred.
Presenter: (message 19), **miniti, awara**.
ANC (Vho Matibe): **phesenthe, vouthele**
PAC, Vho Steven Maluleke (message 1): radio, mara, bada
PAC, Vho Steven Maluleke (message 2): **masipala**
PAC, Vho Steven Maluleke (message 3): damu
DA, Vho Marole (message 1): reithiwa, mara
DA, Vho Marole (message 2): mara
Reporter, Owen (message 1): no borrowing of words occurred.
CITIZEN 1 (unnamed): tshipholisa, pholisa, dziyunivesithi
CITIZEN 2, Nthambeleni Nemakhavhani, (message 1): No borrowing of words occurred.
CITIZEN 2, Nthambeleni Nemakhavhani, (message 2): **zwikoloni**
CITIZEN 3 (Nğou Murendeni): khořidzhini, dzibazari
CITIZEN 4 (unnamed): **meyara, bazari**
CITIZEN 5, Thifhelimbilu Maphaha (message 1): No borrowing of words occurred.
CITIZEN 5, Thifhelimbilu Maphaha (message 2): No borrowing of words occurred.
Code-mixing

Presenter: (message 1), ndi nga to ri straight Presenter: (message 2), No code-mixing.
Presenter: (message 3), No code-mixing.
Presenter: (message 4), No code-mixing.
Presenter: (message 5), No code-mixing.
Presenter: (message 6), No code-mixing.
Presenter: (message 7), No code-mixing.
Presenter: (message 8), No code-mixing.
Presenter: (message 9), No code-mixing.
Presenter: (message 10), No code-mixing.
Presenter: (message 11), No code-mixing.
Presenter: (message 12) No code-mixing.
Presenter: (message 13), No code-mixing.
Presenter: (message 14), No code-mixing.
Presenter: (message 15), No code-mixing.
Presenter: (message 16), No code-mixing.
Presenter: (message 17), No code-mixing.
Presenter: (message 18), No code-mixing.
Presenter: (message 19), No code-mixing.

CITIZEN 1 (unnamed): No code-mixing.
CITIZEN 2, Nthambeleni Nemakhavhani, (message 1): No code-mixing occurred.
CITIZEN 2, Nthambeleni Nemakhavhani, (message 2): vho misa maği, total ya hone.
CITIZEN 2, Nthambeleni Nemakhavhani, (message 3): vha tshi ri service delivery i kho ya vhathuni, izwi zwone zwo vha balela nga mini?
CITIZEN 3 (Ndou Murendeni): riŋe we are receiving bursaries. Ri khou wana everything we need.

CITIZEN 4 (unnamed): No code-mixing occurred.

CITIZEN 5, Thifhelimbi Maphaha (message 1): No code-mixing occurred.

CITIZEN 5, Thifhelimbi Maphaha (message 2): No code-mixing occurred.

CITIZEN 5, Thifhelimbi Maphaha (message 3): no code-mixing occurred.

CITIZEN 5, Thifhelimbi Maphaha (message 4): ya vhuvhili ndo pfa vha tshi vho amba mafhungo a uri ri na challenge ya zwibadela fhano, ndi khou nyaga u vha humbudza heyo media ngeno vha vha kho ri rine ri na challenge ya mishonga zwibadela uri ri na tshumelo ya National Health Insurance ine ya khou quick starter fhano South Africa.

CITIZEN 5, Thifhelimbi Maphaha (message 5): Ri fhano Vhembe ri ḇo sumbedza uri riŋe hafha ro dzhia number 1 kha province yoṱhe, ri number 7 kha national. So, hezwo zwi sumbedza u shuma kha Department of Education.

CITIZEN 6 (Rammbuda Sylvia): Ndi pfi Rammbuṱa Sylvia ndi kho ta ma livhisa hei mbudziso yanga kha Vho Tshiṱereke Matibe ya uri ndi village nngana dzo no khou yo wana maṱi 24 hours ane a ḇo vha a tshi khou wana maṱi u bva Namdiyo Vho Tshiṱereke Matibe.

Dialectal variants

PRESENTER: nyaga, bala PAC:
No dialectal variants use.

DA: No dialectal variants use.

Reporter: No dialectal variants use.

CITIZEN 1: No dialectal variants use.

CITIZEN 2 (message 1): nyago

CITIZEN 3: No dialectal variants use.

CITIZEN 4: No dialectal variants use.
CITIZEN 5 (MESSAGE 4): nyaga
CITIZEN 6: No dialectal variants use.

METHOD OF AGREEMENT: NEWS A3 AND NEWS A4

The DA was also asked an indirect question, similarly to the PAC, by the presenter. That indirect question was followed by a follow-up question by the presenter. With the PAC, the presenter interrupted during the follow-up questions and the same happened to the DA.

Both participants who borrowed words as indicated in the summary of analysis, only borrowed a few words and the words borrowed are commonly used, except the technical term ‘reithiwa’, which can be understood by those who are familiar with the context of its usage.

Regarding code-mixing: both the DA Speaker and the CITIZEN used code-mixing frequently. The code-mixing is between English and Tshivenḓa. The PAC and the presenter code mixed less than the DA and the CITIZEN.

The ANC, DA, PAC speaker, CITIZEN 1, CITIZEN 6, and the reporter did not use Dialectal variants, they used the standard language. The DA speaker and the presenter happened to use the same dialectal variant ‘nyaga’, which is Tshiilafuri’. This could be due to dialect shift or speakers coming from the same area.

The presenter used two Dialectal variants, which are nyaga and bala. They are both Tshiilafuri. People who speak Tshiilafuri have border contact with Northern Sotho speakers.
METHOD OF DIFFERENCE: NEWS A3 AND NEWS A4

The PAC was approached by indirect and direct questions on service delivery by the presenter. The first question is indirect because the presenter formulated it from the question raised by the concerned citizens and the second question was asked directly by the presenter to the PAC speaker.


The first question asked by the presenter incited follow up questions again by the presenter to the PAC. Asking a follow-up question extended the conversation. The ANC was not asked questions but reminded about the question that was directed to them. Presenter: “Vho Matibe, ho vha na mbudziso ye ya swikiswa kha vhone. Ho ambiwa fhungo la pfunzo mađi na muđagasi sa zwinwe zwine vho no zwi swikelela.” That was not a direct question as was asked to the PAC.

The borrowing of the word, thoilethe, by the DA was also used as native word ‘mabunga’ by the presenter. The presenter focused on three aspects with the ANC, which was pfunzo, mađi, na muđagasi, with the PAC, the aspect was service delivery protests and with the DA was service delivery. Regarding borrowing, the PAC speaker did not borrow at all. Mr. Maluleke showed language competency. The ANC speaker was not asked a question but used May instead of Shundunthule.
4.4.1.5 Theme 5: Election Campaign/Mafulo a khetho (News B1)

PRESENTER: Vha kha ḫi vha vho thetshelesa mbekanyamushumo ya Ndgɛvheitsini na tshifhinga zwino ndi mɛnti ya fumisumbe ro bva kha awara ya vhутanu na vhuthihi. Ri khou bvela phanḍa na ino mbekanyamushumo ya Ndgɛvheitsini, ri tshi sedza fhungo ḫa uri hu khou pfala uri Phuresidennde Vho Jacob Zuma vho no ḩi swika ngei Malamulele hune vha vha kha mafulo avho a u kunga vhakhethi. Fhedzi u pfa uri zwi khou tshimbila hani Ha Malamulele zwa zwino ri kwamana na ramafhungo washu Jabulani Baloyi a re ngei Ha Malamulele. Jabu, ḫo kovhela, ro ni ṱanganedza.

REPORTER - (Jabulani Baloyi)- ḫo kovhela. Ni nga ri ṱʌltshedza uri hu khou bvelela mini ngeo Malamulele na uri tshiimo tshi hani nga tshino tshifhinga?

JABU - Eee, zwazwino ndi vha vhudza uri tshiimo a tshi takadzi hafha, vhathu vho vha vho vala nḧula nga mathaela a dugaho na zwiṅwe zwithu. Vho dzhia zwithu zwi no shumiswa nga havha vha u rengisa hafha, ee…. tsini na dzibada vha dzhia zwone vha vala bada vha fhisa thaela habe, vha khwasha na jiṅwe vhengele vha dzhia zwithu zwi nga ngomu vhengeleni vha athakha na dzigolo dza kwashiwa mafasître na windscreen. Hune bisi ine ya yo hwala vhathu vhane vha khou bva sitediamu na yone yo posiwa nga matombo ya khwashiswa na vhaṅwe vha vhanameli vha ngei bisini vha mbo ḩi dzhampa nga mafasître nahone vhaṅwe ungari vho tshewa nga dzingilasi. Hejani bisi i kho shavha vhathu vha hone vha vha vha kho posa nga matombo vha nwa iṅwe goloi nga murahu hayo. Mapholiosa vha kho vha bizi vha vhukati, vha kho thiraya vha vha lange tshiimo vha vhone uri tshi vhe tshavhuḓi. Ndi zwiṅwe zwo bvelelaho henefho. Hezwu zwithu zwo bvelela musi Muphesidennde Vho Jacob Zuma vha tshi fhedza uamba na vhathu vha Malamulele kha demand ine vha vha nayo tsła kale ya uri vhone vha kho thoja u vha na masipala wavho u bva kha masipala wa Thulamela. Ri tshi khoamba zwino, zwi kho thusa nagauri mvula i kho
thoma u na zwine zwa lelusela *mapholisa* uri a tsime zwithu hezwi zwi kho fhiswiwaho *dzibadani*. Ri tshi kho amba vha kho *zama* u bvisa matombo na zwiṅwe zwithu zwo shumisiwaho u thivha *bada*.”

**PRESENTER:** Jabu, khamusi ni tshi khou amba na vhaṅwe vhazulapo vha tshe vho ima kha *lenulo lauri* a vha nga ḇo khetha.”

**JABULANI** - Ee, vha vhazulapo vha kho sumbedza zwenezwo zwauri vhone vha nga si khethe kha khetho dzī ḇaho ngaui vha ri Phuresidennde Jacob Zuma ha ngo amba tshithu tshiswa tshine vho vho lavhelela tshone. Uya nga vhazulapo vha vho lavhelela uri *Phuresidennde*. Jacob Zuma a tshi ḇa fhano ḋamusu u ḇo kona u vha vhudza uri uya nga ha *demand* yavho kana zwine vha kho ḇo ḇa zwone kana vha kho rabela zwone uri mini ngazwo. U ḇo kona u ita uri mvhuso wawe u vha fhe *masipala* ende u thoma lini? Zwine a amba zwone ndi uri ndi nga mini vhathu vha Malamulele vha tshi kho ḇo ḇa *masipala*. Zwino hezwo ngaui ndi u thoma a tshi pfa izwo zwithu, uri u sumbedzisa uri o vha a kho zwi vhona kha *dzi TV* o zwi pfa kha maftungo, *mara* o vha a sa koni u zwi pfeesaa uri vhathu vha kho ḇo ḇa *masipala* nga mini. Zwi kho sumbedza uri ḋamusu nga murahu o pfa *dziripoto* u khou vhona uri u ḇo dzula fhasi a vhala hedzi *ripoto* ngaui ndi u thoma a tshi zwi pfa ḋamusu. U ḇo thoma a dzula fhasi a dzi lavhelesa a shumisana na vhaṅwe vha mvhuso vha vhona uri vha nga dzhia *decision* ifhi malugana na ḇo ḋeza kana *demands* ya vhathu vha fhano Malmulele. O sumbedza uri ene a nga si ambe uri vhathu vha HaMalamulele vha ḇo fhiwa *masipala* kana hani ngaui zwawino kana heyo phindulo i nga ita uri vhathu vha sinyuwe nga maanḍa. Zuma a tshi khou fhedza u amba, vhathu vhone vho vha vha tshi balangana *silediamu*, vha thoma zwiṅwe zwi dzikhakhathi hafha *badani*. Vha dzhia zwiṅwe zwi no rengiswa nga vhathu hafha *dzibadani* vha kho kwasha na dzigoloi.”
PRESENTER - Jabu, kanzhi hu tshi vha na dzikhakhathi dzenedzi, vhadzulapo vha mashangoni a nnđa ndi vhone vhane nga maanđa vha kwamea. Kha dzikhakhathi dza ṣamusi ni nga ri mini?

JABULANI - Zwine zwo bvelela ṣamusi, ho ri ee... vhathu vha tshi khou ṭangana ngei sitediamu, mashopho vha thoma u vala nga u ṭavhanya ngauri vha a zwi ġivha uri tshifhinga tshinzhi hu na muṱangano hafha sitediamu tsha Malamulele vhathu arali vha bva vha songo fushea vha ita dzikhakhathi, vha khwasha mavhengele vha ita zwiṅwe zwa dzikhakhathi. Zwine zwa bvelela ndi uri mavhengele oṱhe o vala nga u ṭavhanya nga u ġivha uri hu na meeting, hu kho ḓa Muphuresidennde, vhathu vhanzhi vha kho itela u pfesesa uri Muphuresidennde u ḓo amba uri mini. Zwiṅwe zwine nda nga zwi amba ndi zwauri vhathu especially vha mavhengele oṱhe o vala nga u ṭavhanya nga u ġivha uri vhathu vha bva vha songo fhushea vha ḓo ita zwa dzikhakhathi zwine zwa ita uri vha vale mavhengele nga u ṭavhanya hafha Ha Malamulele.”

PRESENTER - Jabu, vharrangaphanđa vha vhadzulapo heneffho ha Malamulele vha kho ri mini zwino musi tshiimo tsho to ima nga u to rali?

JABULANI - Zwithu zwo no vha nga iṅwe nḓila khathihi na zwezwo zwa u tshinyadzwana ha ndaka. U swika zwino a ri thu kona u ṭangana na vharrangaphanđa vha dzikomiti dza u fhambanana hafha Ha Malamulele u pfa uri vha ri mini. Mara vha tshi kho amba hafhala sitediamu vha tshi khou ṭanganedza Muphuresidennde vho sumbedzisa uri vho amba na Muphuresidennde, vho mu fha dziripoto dzavho uri ndi nga mini vha tshi khou ṭođa masipala ende vha fhulufhzedzisa uri u ḓo zwi thetshelesa. A vho ngo kona u sumbedza zwavhuçi uri vha ima gai kana uri vha ḓo vhudza vhathu uri vha yo khetha kana hani. Mara u swika zwino vhathu vhe ra amba navho vhone vha sumbedzisa uri vhone vha nga si ye u khetha ngauri Muphuresidennde vha ḓela na zwithu zwiṅwe
zwiswa. *Mara* u bva kha vhatnu vha *dzikomiti* dza tshitshavha a ri thu kona u amba navho u swika zwino ngauri tshiimo tsho vha tshi sa laueli, ho vha hu na dzikhakhathi, hu sa ḓivhei uri nnyi u khou ya u dzhena *gai* hu na khakhathi khulwane nga maanḍa. Ho ita na u fhisiwa, hu kho kwashiwa dzigoloi, *dzibisi* na *vhengele* ḫiṅwe ḫa zwiliwa zwalo vhatnu vha ḫi khwasha”

**PRESENTER** - Tsireledzo i hani henefho? Mapholisa vha kha ḫi vhonala nga vhunzhi henefho?

**JABULANI** - Ee, hu kha ḫi vha na mapholisa manzh i nga maanḍa vhane vha kho ita vha kho monamona na zwitarata vha kho thuntsha *dzirubber bullets*. Vho kona u ita uri vhatnu vhane vha vha kho ita dzikhakhathi vha kone u balangana, vha songo vha fhethu nthihi uri vhakone uri tshiimo tshi lauleye. Ngauri ho vha hu sa tshimbile. Na dzigoloi dzo vha dzi kho kwashiwa goloi iṅwe na iṅwe i tshi kho fhira i kho poswa nga matombo i kho kwashiwa, dzi tshi kho kwashekanywa tshiimo tshi sa laulei na u laulwa tsho vha tshi khombo nga maanḍa.

**PRESENTER** - Jabu, ri kholivhuwa nga maanḍa tshifhinga tshaṋu ri ḫo dovha ra amba na inwi upfa uri tshiimo tshi nga ṭiṅlade zwenezwi tshifhinga tshi kha ḫi ya phanḍa. Ndaa!”

**PRESENTER:** “Aa! We ra vha ri tshi khou amba nae ndi mushumisani Jabulani Baloyi ane avha Ha Malamulele hune Phuresidennde Vho Jacob Zuma vha vha kha fulo kana kha mafulo avho a u kunga vhakhethi. Ri tshi kho pfa uri tshiimo tshi nga ṭiṅlade hune a kho sumbedza uri a hu na dzikhakhathi henefho. I tshi kho ita *miniti* ya fumbili ḫa ndi u bva kha *awara* ya rathi.”
REPORTER, JABULANI BALOYI (message 1): Eee, zwazwino ndi vha vhudza uri tshiimo a tshi takadzi hafha, vhathu vho vha vho vala ndīlili nga mathaela a dugaho na zwiṅwe zwithu. Vho dzhia zwithu zwi no shumiswa nga havha vha u rengisa hafha, ee…. tsini na dzibada vha dzhia zwone vha vala bada vha fhisa thaela habe, vha khwasha na jirwe vhengele vha dzhia zwithu zwi nga ngomu vhengeleli vha athakha na dzigolo dza kwa mafasiṭere na windscreen. Hune bisa ine ya yo hwala vhathu vhane vha khou bva siṭediamu na yone yo posiwa nga matombo ya khwashiwa na vhaṅwe vha vhanameli vha ngei bisi vha mbo .borderWidth  nga mafasiṭere nahone vhaṅwe ungari vho tshewa nga dzingilasi. Heĵani bisi i kho shavha vhathu vha hone vha vha vha kho posa nga matombo vha rwa inwe goloi nga m_fwatu hayo. Mapholiosa vha kho vha bizi vha vhukati, vha kho thiraya uri vha lange tshiimo vha vhone uri tshi vhe tshavhuḍi. Ndi zwiṅwe zwo bvelela musi Muphuresidennde Vho Jacob Zuma vha tshi fhedza u amb a vhaṅwe vha Malamulele kha demand ine vha vha nayo tsha kale ya uri vhone vha kho ṱoḽa u vha na masipala wavho u bva kha masipala wa Thulamela

REPORTER, JABULANI BALOYI (message 2): Uya nga vhadzulapo vha vho lavhelela uri Phuresidennde Jacob Zuma a tshi ɗa fhano ṇamusi u ɗo kona u vha vhudza uri uya nga ha demand yavho kana zwine vha kho ṱoḽa zwone kana vha kho rabela zwone uri mini ngazwo. U ɗo thoma a dzula fhasi a dzi lavhelela a shumisana na vhaṅwe vha muvhuso vha vhona uri vha nga dzhia decision ifhio malugana na Thoḽea kana demands ya vhathu vha fhano Malmulele.

REPORTER, JABULANI BALOYI (message 3): Zwine zwa bvelela ndi uri mavhengele oṱhe o vala nga u ṱavhanya nga u ɖivha uri hu na meeting, hu kho ḋa Muphuresidennde, vhathu vhanzhi vha kho itela u pfesesa uri Muphuresidennde u ɖo amba uri mini. Zwiṅwe zwine nda nga zwi amba ndi zwauri vhathu especially vha mavhengele oṱhe o vala nga u ṱavhanya nga u ɖivha uri vhathu vha bva vha songo
DATA ANALYSIS

Borrowing of words

Presenter (message 1): miniti, Phuresidennde
Presenter (message 2): no borrowing of words occurred.
Presenter (message 3): no borrowing of words occurred.
Presenter (message 4): no borrowing of words occurred.
Presenter (message 5): Mapholisa
Presenter (message 6): Phuresidennde, miniti, awara
Reporter, Jabulani Baloyi (message 1): dzibada, thaela, vhengele, mafasitere, bisi, dzingilasi, bizi, mapholisa, Muphuresidennde, masipala
Reporter, Jabulani Baloyi (message 2): Phuresidennde, masipala, mara, dziTV, dziripoto, badani, siṱediamu
Reporter, Jabulani Baloyi (message 3): siṱediamu, mashopho, mavhengele, Muphuresidennde
Reporter, Jabulani Baloyi (message 4): dzikomiti, mara, siṱediamu, Muphuresidennde, dziripoto, masipala, dzibisi, vhengele
Reporter, Jabulani Baloyi (message 5): mapholisa, zwiṱaraṭa
Borrowing, code-mixing and Dialectal variants use by the presenter

The presenter borrowed only two words, which are miniti and phuresidennde. The two words are adopted and commonly used in Tshivenḓa because they do not have equivalences. No code-mixing by the presenter occurred.

Reporter, Jabulani Baloyi (message 4): No code-mixing occurred.  
Reporter, Jabulani Baloyi (message 5): Ee, hu kha di vha na mapholisa manzhi nga maanḍa vhane vha kho ita vha kho monamona na zwiṭaraṭa vha kho thuntsha dzirubber bullets. The phrase dzirubber bullet is an English phrase which has been included in the Tshivenḓa message.

Dialectal variants

In this theme, the presenter used standard Tshivenḓa.  
Jabulani Baloyi, the reporter, used gai which is Thiilafuri instead of using ngafhi; however, the word is commonly used for communicative purposes by most of vhavenḓa.

The compilers are not Vhavenḓa, but the report given by Jabulani Baloyi is in Tshivenḓa.
METHOD OF AGREEMENT: PRESENTER VS REPORTER IN NEWS B1

The presenter used Tshivenda. The reporter, Jabulani Baloyi tried to speak Thivenđa even though regarding his name and surname, he could not possibly be Muvenđa (MuTsonga).

The reporter, Jabulani, used more borrowed vocabulary than the presenter did. The reporter borrowed more than the presenter did because he is not Muvenđa and he was trying to accommodate listeners who understand Tshivenda rather than English.

Table 4.1 presents the borrowed words and their equivalents by the reporter:

Table 4.1: Borrowed words and equivalents

<table>
<thead>
<tr>
<th>Borrowed words</th>
<th>Tshivenda equivalents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Athakha</td>
<td>ṭhasela</td>
</tr>
<tr>
<td>Windscreen</td>
<td>No equivalence</td>
</tr>
<tr>
<td>dzhampa</td>
<td>Fhufha</td>
</tr>
<tr>
<td>Bizi</td>
<td>farekanea/adopted</td>
</tr>
<tr>
<td>Thiraya</td>
<td>lingedza</td>
</tr>
<tr>
<td>ende and mara</td>
<td>Adopted for spoken language</td>
</tr>
<tr>
<td>ripoto</td>
<td>muvhigo/adopted</td>
</tr>
<tr>
<td>Dizishini</td>
<td>Tsheo</td>
</tr>
<tr>
<td>Meeting</td>
<td>muṱangano</td>
</tr>
<tr>
<td>dzirubber bullet</td>
<td>No equivalence</td>
</tr>
</tbody>
</table>
Only **windscreen** and **dzirubber** bullet have no equivalences in Tshivenđa. Bizi, ende, mara and mvhigo are common adopted words used for spoken language in Tshivenđa and in different regions of Venđa.

Words like thiraya, dizishini and meeting have equivalences in Tshivenđa, borrowing was not necessary.

**METHOD OF DIFFERENCE: PRESENTER VS REPORTER IN NEWS B1**

Jabulani happened to use the word **demand** and thereafter translate it as ‘**zwine vha ṭođa**’, and again he used the same word ‘**demand**’ as ‘**ţhođea**’, which is the correct equivalence. This shows lack of consistency in borrowing words. The same happened when he used the word ‘**mashopho**’ and ‘**mavhengele**’. These two words can be used acceptably in the Tshivenđa lexicon, but the challenge can be the consistency because they are borrowed from two different languages, which is English, ‘**shop**’ (mashopho) and Afrikaans, ‘**winkels**’ (mavhengele).

Jabulani borrowed more than the presenter perhaps because he is not Muvenđa and most of the words were localised. English words were adapted to Tshivenđa.

The data analysis of Theme 6 and 7 will be compared because they deal with the same subject. Aspects of borrowing and interpretation of messages will be highlighted in the passages for readers to follow, but the full analysis will be in the form of comparison of both themes after theme 7.


SPEAKER (Vho Jacob Zuma): “Whilst many people pretend to be clever, are saying ANC is losing ground. It is actually the opposite. The ANC is gaining ground all the time. Just make a glaring example. When we went to Polokwane in 2007, we had 600
000 plus membership. A big membership nobody could compare in the country. The next conference in Mangaung we were 1200 000 plus. We have grown historically in the face of negativity against the ANC; the ANC grows and is going to grow all the time.”

**PRESENTER:** Phuresidennde Vho Jacob Zuma vha ri ḣihoro ḣo ɖiimisela u dzhia ndango Mavunduni oṭhe nga murahu ha khetho dza ḣuvha ḣa vhutanu na vhuvhili ḣa nnewdzi wa Shundunthule ḣanwaha. Vundu ḣa Western Cape ndi ḣone Vundu ḣi ọtḥe ḣine ḣa langiwa nga vha ḣihoro ḣa DA. Vho Zuma vha ri ḣihoro ḣo shuma mushumo muhulwane wa u lwela mbofolowo kha ḣino shango.

**SPEAKER (Vho Jacob Zuma):** “We are very happy with the campaigns so far, the campaign is going very well, very, very well. We have been everywhere, and we are everywhere. Wherever you look is the ANC because we are big. And we are not big because we wish it, we worked for it, we sacrificed for it, we are very happy we think the campaign is doing very well.

**PRESENTER:** Vha ri hu na zwinzhi zwine zwa khou khwaṭhisedza uri vhazulapo vha khethevho ḣihoro ḣa African National Congress.

**SPEAKER (Vho Jacob Zuma):** We stressed to the people here, what is absolutely important to vote for the ANC is that it stands for people and is the only organisation that you call the liberator. National liberation movement it is an organisation of the people. It has got track record you can see that many people are trying to rubbish all the time. But it’s a track record of more than 100 years. It has now a track record of 20 years of governance. And there are tangible things that it has done that we are in this way demonstrating how to change South Africa into prosperous South Africa. It will be our final destination.”
PRESENTER: Murangaphanđa wa Vundu ja Mpumalanga Vho David Mabuza vha ri vha ño wana gundo khethoni nga 90% Vunduni jenejo. Hune vho lindela khetho fhedzi dza ñuvha ja vhutani na vhuvhili ja ñwedzi wa Shundunhule.

SPEAKER 2 (Vho David Mabuza): “We are strong we are just multiplying our strength. We are closer to the election we are looking for the 90 percent wherever we find we are going villages, house to house, we are going to many rallies everywhere in the province we are visible.”

PRESENTER: Nga Łavhuraru Phuresidennde Vho Jacob Zuma vha ño vha vhe kha zwa fulo ḋavho ja khetho kha ja Enkanzeni.

PRESENTER: Ro vha ńetshedza fhungo na nga vha jihoro ja EFF vhane vha ri vhege ńdaho vha ño matsha u livha zwifhațoni zwihulwane zwa SABC fhaJa Johannesburg. Vho pfana nga u ño vhumbwa ha komiti ya tshipheinyana ya Phalamennde ine ya ño lavhelesa muvhigo wa mutsireledzi wa lushaka, Vho Adivokheithi Thuli Madonsela malaugana na zwa u khwiniswa ha tsireledzo muñini wa Phuresidennde Vho Jacob Zuma fhaJa Nkandla. Ri tshi kha ñi vha na mafhungo manzhi afho hu tshi katelwa na ja nga ha masheleni manzhi ane a ño shumiswa kha u lwa na u vhulawa ha tshugulu fhano Afrika Tshipembe.
DATA ANALYSIS

Borrowing of words

Presenter (message 1): Phuresidennde, politiki, mojo, siṭedamu
Presenter (message 2): Phuresidennde
Presenter (message 3): no borrowing of words occurred.
Presenter (message 4): no borrowing of words occurred.
Presenter (message 5): no borrowing of words occurred.
Presenter (message 6): matsha, komiti, phalamennde, SABC, Adivokheithi
Reporter, Joseph Masimbane: Phuresidennde, dzikerekeni, zwiṭaraṭani, mavhengeleni, siṭedamu

Speaker 1 (Vho Jacob Zuma): His messages were all delivered in English; no words of other languages were used.
Speaker 2 (Vho David Mabuza): His messages were all delivered in English; no words of other languages were used.

Code-switching

Presenter (message 1): no codemixing occurred.
Presenter (message 2): no codemixing occurred.
Presenter (message 3): no codemixing occurred.
Presenter (message 4): no codemixing occurred.
Presenter (message 5): no codemixing occurred.
Presenter (message 6): no codemixing occurred.
Reporter, Joseph Masimbane: No code-mixing occurred.
Speaker 1 (Vho Jacob Zuma): His messages were all delivered in English, no codemixing occurred.
Speaker 2 (Vho David Mabuza): His messages were all delivered in English, no codemixing occurred.

Dialectal variants use

Presenter (message 1): no dialectal variants use occurred.
Presenter (message 2): no dialectal variants use occurred.
Presenter (message 3): no dialectal variants use occurred.
Presenter (message 4): no dialectal variants use occurred.
Presenter (message 5): no dialectal variants use occurred.
Presenter (message 6): no dialectal variants use occurred.
Reporter, Joseph Masimbane: No dialectal variants use occurred.
Speaker 1 (Vho Jacob Zuma): No dialectal variants use occurred.
Speaker 2 (Vho David Mabuza): No dialectal variants use occurred.

DATA EVALUATION

Presenter borrowing, code-mixing and Dialectal variants use by the presenter (message 1)

The presenter borrowed the words, poŋotiki, moŋo and sitediamu, which are commonly adopted by Tshivenda speakers. No code-mixing or even dialectal variants were used by the presenter. The language used is standardised Tshivenda, possibly because he is Muvenđa.
Borrowing, code-mixing and Dialectal variants use by the presenter (message 2)

The presenter borrowed the word *Phuresidennde*, which is adopted and commonly used in Tshivenda. No code-mixing and dialectal variants were used. The message accommodates everyone who speaks Tshivenda. The presenter shows linguistic competency in delivering the message.

Borrowing, code-mixing and Dialectal variants use by the reporter

The reporter borrowed *Phuresidennde, dzikerekeni, zwiṱaraṱani, mavhengeleni* and *sitediamu*. These words are adopted in Tshivenda. They are common words to Tshivenda speakers. No code-mixing and dialectal variants were used by the reporter, Joseph Masimbane, possibly because he is Muvenđa.

SUMMARY

In this theme, the presenter did not code-mix nor use dialectal variants. The borrowing of words by the presenter did occur but words borrowed are words that are commonly used in spoken language.

The challenge in this theme was that the speaker was a non-Tshivenda speaker, delivering a message in English. There was a lack of interpretation of the message, which could possibly leave the listeners, who do not have competency in understanding English, confused.
The compiler and again a reporter, Joseph Masimbane, also borrowed words which are commonly used by Vhavengha. No code-mixing or dialectal variants were used by the reporter. The report was compiled by Ntebi Mokobo and presented by Joseph Masimbane, who is Muvenha. The compilers could be non-Tshivenha speakers.

The presenter used Tshivenha; in all cases the presenter commented about the speaker and did not use code-mixing and any dialectal variants. Borrowed words that he used are commonly used by Tshivenha speakers.

The compiler’s language is not indicated. Although the compiler’s language is not indicated, it could possibly be English because the report was presented by Joseph Masimbane, who was the only Muvenha amongst the listed compilers.

Speaker 1, Mr Jacob Zuma, uses English. The message by Speaker one was not interpreted to listeners, which was then in favour of those who understand English and difficult to those who do not understand it.

Speaker 2, Mr David Mabuza, uses English. The message by Mr David Mabuza was also delivered naturally, like Mr Jacob Zuma’s message. The problem with not interpreting a message, is that it disadvantages those Vhavengha who cannot understand the English language in which the message is said.
SPEAKER'S MESSAGES

Interpretation of the message to the listeners

The speaker delivered the message in English, which has to be translated into Tshivenḓa as well to accommodate listeners who do not understand English. The message below by the presenter does not state the message delivered by the speaker, consequently, lack of interpretation of the message results in the loss of the message to listeners who do not understand English. In this case where a message is delivered in a foreign language, interpretation of the message should be a priority to help those who do not have an understanding of a foreign language, to have the same understanding as those who do understand a foreign language.

Interpretation of Speaker 1’s (Vho Jacob Zuma) message by the presenter to listeners

The message above by the speaker is in English. This challenges the listeners if they do not understand English. Those who followed the message could be those who are competent in both English and Tshivenḓa. Those who are incompetent in understanding English could be left out.
Interpretation of Speaker 2’s (Vho David Mabuza) message by the presenter to listeners

The message above by the speaker leaves listeners not following what is said, especially if they do not understand English.

Interpretation of the message to listeners

The message above was delivered by the speaker in English. The message would be understood by those who have competency in understanding English but misunderstood by those who are incompetent in understanding English. Stakeholders of Phalaphala FM are diverse and the language barrier becomes a problem as some stakeholders cannot speak Tshivenda and Tshivenda listeners also cannot understand the language used by stakeholders. Interpreting could be the solution to this language barrier problem.

4.4.1.7 Theme 7: Election campaign/Mafhungo a zwa poṱiki (News B3)

PRESENTER: Nghisedzo ya tshumelo na u sikwa ha mishumo ya tshoṱhe ndi nnçu, maṱi na mabunga khathihi na muṱagasi. Ndi wone mulaedza u no khou diswa vhathuni na mishumo ine ya ḍo bveledzwa nga vha jihoro ḍa DA musi vha kha fulo ḍa u kunga vhakhethi ngei ha Hammanskraal na Soshanguve Devhula ha Pretoria. Vho Zille vho itela vhadzulapo khuwelelo uri khethoni guṱe dza ṅaṟwaha vha vouthele jihoro ḍa DA. Phuresidennde wa jihoro ḍa Azanian People Organisation kana Azapo, Vho Jack Dikobo vhone vha kha fulo ḍa khetho ngei Kwaggafontein ngeno hu uri murangaphanṱa wa EFF, Julius Malema o amba na vhathu kha raṱi ya khetho ngei Thabanchu, Free State. Zwinzhi zwi kha muvhigo wo dzudzanywaho nga Maluti
Obuseng, Phumzile Mlangeni na Annel Heidenruid na Joseph Masimbane
(Compilers)


SPEAKER 1 “You stay here?”

CITIZEN 1: Jaa, no Bab wam no Sesi wam.

SPEAKER 1: Ok, ok!”

PRESENTER: Vho Zille vha ri jihoro ja DA jo ya fhaľa vhuponi ha Soshanguve vho sedza uri vhupo honoho ho ġala nga maanja zwiiita zwa vhugevhenga na vhufhura zwa swikisa na uri muńwe wa mukhantselara wa jihoro ja African National Congresss vha pandeliwe, vha ri vha na fhulufhelo uri vha ḓo dzhia ndango ya wadi yeneyo ye ha ḓo vha na mafhungo eneo fhaľa Soshanguve.

SPEAKER 1:“I am here today because there is terrible corruption scandal and as a result, the ANC council was fired and we are confident that we can win this ward in Soshanguve; so i am here to give a lot of confidence to the people to encourage them to work as hard as they are and doing marvellous jobs for us. So, we are here working very hard with blue people and the blue people have come today.”

PRESENTER: Vhadzulapo vho vha na vhupfiwa ho fhambananaho musi zwi tshi kwama madalo aya nga jihoro ja DA vhuponi havho. Vhańwe vho ṱanganedza u vha hone ha jihoro ja DA a hu na zwinzhi zwine ja nga vha ġisela zwone.
CITIZEN: Jaa! I can see that they are here to campaign, but I didn’t understand what is their theory about this. Because this election is already being developed by ANC or I don’t see any harm. It’s campaigning!

PRESENTER: Musi zwi tshi kha ṇa ḍi vha zwo ralo murangaphanṱha wa ŋihoro ḏa EFF, Julius Malema, o amba na vhathu vha fhiraho tshigidi Thabanchu Vhubvaﹰ呕吐ha ha Vundu ḏa Free State. Malema o dzhenela nga maanṱha vha mahoro vhane vha kho tshila vhuthilo ha u .OutputStream ngeno a tshi khou amba uri hu na vhathu zwavo vhane vha kho sika nga ndala fhano Afrika Tshipembe. A ri vhadzulapo vhone vhaṅe vha ḍo vha na tshifhinga tsha u ḋikhethela murangaphanṱha wavho vhone vhaṅe nga ḍuvha ḏa vhutanosi ḏa  ndezi wa Shundunthule ḏaṱwa.

SPEAKER-2: “The people have got a choice on the 7th of May. These present us with an opportunity to exercise the rights of our people. The need to separate right from wrong and we must stop rallying on the politicians that politicians are supposed to impeach President Zuma in parliament. We have power and we must use our power to fight what happens on the 7th of May. If people love corruption and they celebrate corruption let them go and vote for it.”

PRESENTER: Kha ḋiṅwe sia, Phuresidennde wa Azanian People’s organisation kana Azapo, Vho Jacky Dikobo vho amba vha kho itela khaedu vhadzulapo vha Kwaggafontein fhaḻa Vunduni ḏa Mpumalanga uri vha khethele ŋihoro ḏavho arali vha tshi khou ṋoṱha u vhona tshanduko vhuponi havho. Vho Dikobo vho vha na fulo ḏa u dzhenwa muṱha nga muṱhi vhuponi uvho. Vho vhudza vhadzulapo uri vha to ḋikhethela Phuresidennde wa shango vhone vhaṅe na ḋhabinethe arali ŋihoro ḏavho ḏa nga kunda khethoni

SPEAKER-3: “The only organisation to the best of my knowledge that says we want to bring a mixture of proportional representation and the constituency base. In other
words, 50 percent of members of parliament should be elected directly by the community through a constituency base almost the same with what we have in the municipalities. It is something that our people are welcoming.”

PRESENTER: Mafulo a u ṭoḍa vhakhethi a khou lavhelelwa u kwaṭha vhukuma sa vhunga ho sala maḍuvha a sa swiki mahumi maṇa uri vhadzulapo vha dzhie tsheo uri naa ndi ḫifhio ḫihoro ḫine ḫa ḫo ranga phanḍa shango lwa miṅwaha miṭanu i ḫaho.

DATA ANALYSIS

Borrowing of words

Presenter (message 1): Phuresidennde, vouthele
Presenter (message 2): no borrowing of words occurred.
Presenter (message 3): mukhantselara, wadi
Presenter (message 4): no borrowing of words occurred.
Presenter (message 5): no borrowing of words occurred.
Presenter (message 6): Phuresindennde, khabinethe
Presenter (message 7): No borrowing occurred.
Speaker 1, Vho Helen Zille (message 1, 2, 3): No borrowing occurred, the speaker says English messages only where such appears.
Speaker 2, Vho Julius Malema: No borrowing occurred, the speaker, the speaker says English messages only where such appears.
Speaker 3, Vho Jacky Dikobo: No borrowing occurred, the speaker says English messages only where such appears.
CITIZEN 1: no borrowing of words. The speaker uses IsiZulu.
CITIZEN 2: no borrowing of words occurred; the speaker uses English.

**Code-mixing**

Presenter (message 1, 2, 3, 4, 5, 6, 7): No code-mixing occurred, the presenter sticks to speaking Tshivenđa. Those messages show high linguistic skill and competency by the presenter.

Speaker 1, Vho Helen Zille (message 1, 2, 3): No code-mixing occurred, the speaker, the speaker says English messages only where such appears.

Speaker 2, Vho Julius Malema: No code-mixing occurred, the speaker, the speaker says English messages only where such appears.

Speaker 3, Vho Jacky Dikobo: No code-mixing occurred, the speaker, the speaker says English messages only where such appears.

CITIZEN 1: The speaker used the word *jaa*, which is an Afrikaans word, instead of using *yebo* in IsiZulu.

CITIZEN 2: The speaker used *jaa*, which is an Afrikaans word equivalent to *yes* in English. CITIZEN 2’s native/mother tongue language is difficult to trace as the whole message was in English, unlike CITIZEN 1 whose message was in IsiZulu.

**Dialectal variants use**

The presenter was found to have only used the dialect *enda* in message 2, which is Tshinjia. The one that is commonly known, which is equivalent to *enda* is *tshimbila*, which is the Tshiphani dialect.
Both speaker 1, 2, and 3 used English, thus, it could not be possible to analyse Tshivëndâ dialects.

CITIZEN 1 used IsiZulu with a bit of Afrikaans and CITIZEN 2 used English with a bit of Afrikaans as well. These two messages are impossible to analyse in terms of Tshivëndâ dialects.

**SUMMARY**

The presenter used Tshivëndâ, however, in some instances he also used borrowed words, which are commonly used and adopted in Tshivëndâ. No code-mixing and only one case of dialectal variants used by the presenter was found in this theme. The presenter showed Tshivëndâ linguistic competency in delivering the message to listeners.

Some of the compilers are not speakers of Tshivëndâ, but the report is in Tshivëndâ, possibly by Joseph Masimbane, who is Muvenë. Maluti Obuseng, Phumzile Mlangeni na Annel Heidenruid na Joseph Masimbane are found to be the compilers of the theme 7 report.

The speaker - Helen Zille uses English twice.
Speaker 2 - Julius Malema uses English.
Speaker 3 - Dikobo uses English.

The messages delivered by the three speakers were not interpreted to listeners and therefore the listeners might not follow what was said. It is important for the listeners to receive the message equally to those who may receive it in foreign language.
METHOD OF AGREEMENT ON ELECTION CAMPAIGN: NEWS B2 AND NEWS B3

Compilers of News B2 and News B3 are non-Tshivenđa speakers. This presumably means that the report was translated before it was aired. The challenge comes when there should be interaction among speakers; messages are spoken and there are listeners waiting to receive the messages with the same understanding in terms of language of deliverance. Interpretation has to play a vital role because not every listener understands English. If the message is delivered in a foreign language on the radio, it creates a gap in understanding to listeners.

In news B2 and B3, all speakers and citizen messages were in different languages and were not interpreted into Tshivenđa.

The presenter in News B2 and B3 used Tshivenđa, which shows he is competent in Tshivenđa. When assessing language usage by the presenter: he uses the language appropriately with borrowed words, which are adopted in Tshivenđa. The presenter avoided code-mixing by all means. Only one case of dialectal variant use was found in News B3.

METHOD OF DIFFERENCE: NEWS B2 AND NEWS B3

On News B3, three compilers are non-Tshivenđa speakers (Maluti Oleseng, Phumzile Mlangeni, Annel Heidenruid), and one compiler speaks Tshivenđa (Joseph Masimbane), but the reporters were not introduced to the audience as in News B2, where Joseph Masimbane was introduced to the audience as the one airing the report.
In News B3, the audience had to make an assumption on who was airing the report and possibly the assumption could be that Joseph Masimbane was the one broadcasting the report because he was introduced as one of the report compilers. Introducing compilers and reporters to the audience, allows them to understand who is doing what.

All speakers on News B2 used English except on B3 where CITIZEN 1, used Afrikaans and IsiZulu, and CITIZEN 2, used the word ja when interviewed. All of them are non-Tshivengə speakers.

Both compilers of News B2 and News B3 were not the reporters. On News B2, the compiler was Ntebi Mokobo and the report was delivered by Joseph Masimbane; on News B3, the reporters were Maluti Oleseng, Phumzile Mlangeni, Annel Heidenruid and the report was delivered by Joseph Masimbane again.

4.4.1.8 Theme 8: The protection of rhinos/ Tsireledzo ya dzitshugulu (News B4)

Izwi zwi kha muvhigo wa Malusi Oleseng-[COMPILER] une wa khou da na
REPORTER - Tshimangadzo Murovhi: “Mulanguli muhulwane wa Sun Parks vho tou farelaho Vho Abe Sibiya vha ri ṅanwaha ho no vhulawa tshugulu dza maḍana mabhili na fuiña u mona na Afrika Tshipembe, u bva nga ṅwaha wa gidi mbili ho no vhulawa tshugulu dzi anganyelwaho kha tshigidi tshithihi na maḍana a malo vhugalaphukha ha Baulo. Vho Sibiya vha ri u vhulawa ha tshugulu zwi siho mulayoni zwi tea u vhilahedzisa mudzulpo muṅwe na muṅwe wa ḽa Afrika Tshipembe. Vha ri iyi a si thaidzo ya fhano Afrika Tshipembe, fhedzi i khwama shango loṭhe nga vhuphara.

SPEAKER 1 - Vho Sibiya “In that, we need to grow the numbers that we have, and we need to protect the number of Rhinos that we have and if we don’t do that, we are likely to have lesser and lesser numbers. Ladies and gentlemen, as we speak to you this morning, a total of 3072 Rhinos have been poached in South Africa since the year 2000 and of this 58 percent which is equivalent to almost 1800 that have been killed in the Kruger National Park alone.”

PRESENTER - Zwo ralo vharengisi vha tshivhalo vho sengedza masheleni a linganaho milioni tharu khoma źhanu wa dzirannda u itela u ṅo thusa vha Sun Parks kha u lwa na u zwimiwa ha tshugulu zwi siho mulayoni.

PRESENTER - Mudzudzanyi wa Flez Funding Initiative Vho Creig Clecksmith vha ri nnnda iyí ndi ya ndeme u fhira masheleni.

SPEAKER 2: The formula proposed which was agreed upon by everybody was that contribution as a matter of urgency will be done by the retailer. Six piece of the Bavaria 0.04 in the store and this will be matched by Bavaria. As a result, we will be very proud shortly to handover a cheque under parks of 3.5 million rand. And I want to point out
that the investment in this is extended a lot further than cash component that has been handed over today.”

**PRESENTER**- Vha Sun Parks vha ri vho no vha na mafulo a tshivhalo a u funza vhathu nga ha ndeme ya tshugulu.

**SPEAKER 3**, Vha Sun Parks: “As far as we are concerned, we can do all the things that we are doing but unless people bug into our course, we will also not win this war. So, we have gone out on various platforms to try and educate people as best as we can. And i think we appreciate what the media has done in order to help us to highlight the pride of the Rhino and to educate the public in general.”

**PRESENTER**- Vha muvhuso wa fhano Afrika Tshipembe vho saina thendelano ya u vhulunga tshugulu na shango ḽa Vietnam, Mozambique khatihi na shango ḽa China. Ndi miniti dza ṱahe u livha kha awara ya sumbe. Vha Zhendedzi ḽa Vhuendela Mashango na Vhugalaphukha ha ḽa Mpumalanga (Mpumlanga Parks and Tourism Agency), vha ri vha nga si tou amba uri ndi maṋanga mangana a tshugulu o tsiwiwaho ofisini khulwane dza zhendedzi fhaḷa Mataffin, Nelspruit mulovha nga matsheloni. Hu na mivhigo ya uri ho tsiwiwa maṋanga a henefho kha fuiña a tshugulu fhethu he a vha o vhewa hone. Vha khethekanyo ya mapholisa, vha Hawks vha ri ṱhoḓisiso dzo khwaṱhiswa tshoṱhe u itela uri hu kone u farwa vho tsawaho maṋanga ayo a tshugulu. Izwi zwi kha muvhigo wa Motsebi Monareng [COMPILER]-1 u tshi khou ḽa na Ndivhuwo Khuba.

**[REPORTER]** 2 (Ndivhuwo Khuba) - Ho vha hu na maṋanga a tshugulu a fuinëa e a vha o vhewa ofisini khulwane dza Zhendedzi ḽa zwa Vhuendela Mashango na Vhugalaphukha henefho Mpumalanga. Fhaḷa Mafikeng nnḍa ha Nelspruit mavemu vho kwasha vha dzhena vha swika he a vha o vhewa hone vha mbo ṱuwa nao. O vha o vhewa lwa tshifhinganyana tshifhaṱoni tshenetsho musi vha zhendedzi jeneṱo vha tshi kha ḽi ṱoḓa fhethu ho tsireledzeaho hune vha ḽo a vhea hone. Muambeli wa
Hawks vho Paul Ramaloko vha ri maṅanga eneo o vha o vhewa henefho ho sedzwa fhungo ḷa tsireledzo nahone a hu na o no fariwaho u swika zwino. Fhedzi vha ri tsedzuluso dzi kha ḷi bvela phanḍa.

**SPEAKER 4:** Vho Paul Ramoloko (message 1): “We are not able to attach value number but that is the number we are looking for. Looking into the modus operandi used by organised criminals, it is clear that they know how to gain entry to get to the valuable items.”

**PRESENTER:** Maṅanga eneo o vha o iswa fhethu henefho nga vha heneļo zhendedzi u bva vhugalaphukaha ho fhambanaho. Maṅvevho o vha o ḷiswa nga vhaqe vha tshugulu uri a vhulungwe zwavhuɖi. Uya nga ha vha zhendedzi jenelo u khwashiwa honoho ho vhigwa *mapholisani* zwenezwo nga vhalindi. Muambeli wa zhendedzi jenelo Vho Kholofelo Nkambule vha ri tsedzuluso dza nga ngomu dzi kha ḷi bvela phanḍa, fhedzi vha nga si kone u khwathisedza tshithu nga tshino tshifhinga.

**SPEAKER 5,** Vho Kholofelo Nkambule: “My securities within the premises informed us that there was burglary in the early hours of the morning yesterday and from there, police case of theft has been opened. Currently, investigation is underway. Obviously internally, we will look at the issue of security or to check what happened. And once all investigations are done, relevant action will be taken. At this point I cannot say we are going to take action against security.”

**PRESENTER:** Vho Nkambule vha ri ndi maitele o ḷoweleaho u vhulunga maṅanga a tshugulu nahone zwa ńwaliwa fhasi nga vha jenelo zhendedzi. Vha khou hanedza uri maṅanga a fuiṇa o tswiwa. Vho amba uri vha kha ḷi lavhelesa *tungu* dzavho u thoma u sedza tshivhalo tsha vhukuma tsha maṅanga o tswiwa. Vho Nkambule vha ri vha nga si hanedze uri tshiwo tshenetsho tshi nga vha tshi tshi kwama vhashumi vha
henefho. Fhedi vha sumbedzisa uri tsedzuluso dzavho dzi ḓo bvisela khagala zwoṭhe. Nahone a vha nga litshi vhatshinyi ngoho arali vhe hehefha mushumoni.

**SPEAKER 4**, Vho Paul Ramoloko (message 2): “So the story surface that we have in the offices was mainly when we received the stock par to target, to assess, to categorise it according to categories and they moved out to a safe location. We have a safe location after our offices where that material is kept.” We can’t confirm as yet and we say that we will not leave any stone unturned.

**PRESENTER** - Vhe vha vha vha tshi khou amba ndi muambeli wa Zhendedzi ḽa zwa Vhuendela Mashango na Vhugalaphukha, Mpumalanga Vho Kholofelo Nkambule, vha tshi khou klhunyeledza muvhigo.

**Summary of Theme 9**

In the introductory message by the presenter, he only borrowed two words which are mijioni and dzikhamphani. The borrowing strategy for those words was necessary as they do not have equivalents in Tshivenda. The two words are adopted and commonly used in Tshivenda. The presenter avoided borrowing, code-mixing and dialectal variants use in the rest of the messages in theme 9. The presenter showed linguistic competency and linguistic knowledge of Tshivenda.

There are two compilers and two reporters. Malusi Oleseng and Motsebi Monareng are the reporters whose languages were not indicated. The report that was compiled by Malusi Oleseng was reported on by Tshimangadzo Murovhi, the first reporter and the one compiled by Motsebi Monareng was reported on by Ndihuwo Khuba, who was the second reporter. These indicate that compilers and reporters possibly speak different languages. This also means that the translation process had to have taken place before the report was broadcast. Both reporters’ language is Tshivenda.
All messages delivered by Speaker 1 and Speaker 2 were not interpreted to listeners. Failure to interpret the message to listeners confuses those to whom the language used is foreign.

DATA ANALYSIS

Borrowing of words

Presenter (message 1): miniti, milioni, dzikhamphani
Presenter (message 2): milioni, dzirannya
Presenter (message 3): No borrowing of words occurred.
Presenter (message 4): No borrowing of words occurred.
Presenter (message 5): saina, miniti, awara, ofisini, mapholisa
Presenter (message 6): mapholisani
Presenter (message 7): bugu
Presenter (message 8): No borrowing of words occurred.
Reporter 1, Tshimangadzo Murovhi: No borrowing of words occurred.
Reporter 2, Ndivhuwo Khuba: ofisini
Speaker 1, Vho Sibiya: No borrowing occurred as the speaker uses English in the whole message.
Speaker 2, Vho Craig Clerksmith (message 1 and 2): No borrowing occurred as the speaker uses English in all messages.
Speaker 3, Vha Sun Parks: No borrowing occurred as the speaker uses English in the whole message.
Speaker 4, Vho Pau Ramoloko message 1 and 2: No borrowing occurred as the speaker uses English in all messages.
Speaker 5, Vho Kholofelo Nkambule: No borrowing occurred as the speaker uses English in the whole message.

**Code-mixing**

The presenter, speakers and reporters did not code mix. They all focused on the languages they preferred to use. Example: The presenter and the reporters used Tshivenda and the speakers used English. None of them switched to other languages.

**Dialectal variants use**

The presenter and the reporters did not use non-standard dialects, they used the standard dialect which is Tshiphani.

In terms of linguistic competence in borrowing, code-mixing and dialectal variants use, they were achieved by both the presenter and the reporters. The challenge of linguistic transfer of information to listeners by speaker 1-5, resulted in a lack of interpretation of their messages to the listeners; the way in which someone who understands English would have the same understanding as someone who understands Tshivenda. There was a need for the presenter to interpret the message as it was into Tshivenda.
SUMMARY

Presenter

The presenter tried his level best to use linguistic competency and linguistic knowledge to deliver his messages. In this whole theme, he only borrowed words which were necessary because of the lack of their equivalences in Tshivenđa. The borrowing application strategy was necessary as the words borrowed lack counterparts in Tshivenđa. There were no code-mixing and dialectal variants use by the presenter in this theme. The assumption is that everyone who only understands Tshivenđa was able to understand the context of the presenter’s messages.

Reporters

There were two reporters in this theme, Tshimangadzo Murovhi and Ndívhuwo Khuba. Both of them did not code mix or used dialectal variants in delivering their messages to listeners. Ndívhuwo Khuba borrowed the word ofisini which did not impact listeners in terms of understanding the message. Both reporters managed to comprehend the linguistic competency and linguistic knowledge of Tshivenđa.

Compiler not indicated

Malusi Oleseng and Monareng Motsebi were the compilers of this theme report. The language in which the report was compiled, was not specified. The reports they compiled were delivered by Tshimangadzo Murovhi and Ndívhuwo Khuba in this theme and in Tshivenđa. The compilers languages were not specified.
The reporters delivered messages they did not compile. This shows that compilers are not reporters and reporters are not compilers. The compilers’ names are not Tshivenḓa names whereas the reporters’ names are Tshivenḓa.

All messages by different speakers in this theme were in English.

4.4.1.9  Theme 9: Sports/Mitambo (News B5)

**PRESENTER:** Vha dzangano ja bola Afrika Tshipembe vha kha fulo jo lavhelesaho tshoṱhe kha u bvisa tshanduko na mveledziso ya mutambo wa bola. Zwoṱhe izwo zwo thoma nga thonamennde ya mavundu ya vha miṅwaha ya fhasi ha fumisumbe. Iyo thonamennde ine ya nga yeneyi yo dzudzanyelwa u ḓo thoma vhege i ḓaho ya vha miṅwaha ya fhasi ha ya vhufumi ḓahe. Zwinzhi zwi kha muvhigo wo dzudzanywaho nga Dakalo Vincent Sitsula-[COMPILER AND REPORTER].

**REPORTER** - Iyi thonamennde ya vha miṅwaha ya fhasi ha fumisumbe yo vha na mvelaphanđa ya u bveledza vhatambi kha vha miṅwaha ya fhasi ha fumisumbe na vha miṅwaha ya fumbili. Afrika Tshipembe ji khou ḓilugisela u dzhena thonamennde ya vha miṅwaha iyo yoṱhe. Phuresidennde wa zwa mitambo, Vho Danny Jordan) vha ri thonamennde dzì ḓo vha thusa uri vha tumbule vhatambi makone Afrika Tshipembe nga vhuphara."

**SPEAKER 1 (Danny Jordan) (1)** - We should answer the first question that all the players ask. If I am in the Umlazi or Khayelitsha or New Brighton, how do I get to the under 17 national team or under 20 national team? Now it is clear. You get into your regional team from your region you get into your provincial team. The nine provinces will come into national championship and we will have the best players and from there we select a squad of 40 players. And out of 40 we produce our national junior team."

SPEAKER-1 (2) “It is very important that we have to produce quality national junior team. We last played in the world cup in 1997, we last played the Olympics in 2000 and you can see the quality of players who came through. Nomvete, Matthew Booth, Benny McCarthy, Quinton Fortune, and the list is endless. So, we have to create a new talent and that’s part of the process and we are looking forward to this tournament in Bloemfontein.”

PRESENTER- Afrika Tshipembe ndi dzingwenya dza Cosafa dza miṅwaha ya fumbili. Fhedzi izwo a zwi khou vha fusha saizwi vha tshi khou lwela u dzhia tshiphuga tsha dzhango Ja Afrika. Mugudisi Vho Shakes Mashaba vha ri vha ḓo shumisa iyi thonamennde u wana vhatambi vhaswa vha fhasi ha miṅwaha ya fumbili.

The message above by the presenter has got one borrowed word, which is thonamennde. The word thonamennde is adopted in Tshivenḓa and is commonly used in the sport field. The bolded word, Cosafa is an acronym, not a borrowed word. Acronyms are retained as they are because they are cultural-bound coined words. The presenter used the appropriate strategies to deliver the message.

SPEAKER-2 “The under 20s as we are going down to IPT in Bloemfontein, under 10, we are going to look for boys that we are embarking to go with the qualifier. But we
are worrying about players losing form. Some are not getting time, so we look at maybe in this we can pick three players.”

REPORTER - lyi thonamennde i do tambelwa Bloemfontein nga Swondaha. Dakalo Sitsula wa mafhungo a SABC, Johannesburg.

DATA ANALYSIS

Borrowing of words

Presenter (message 1): bola, thonamennde
Presenter (message 2): thimu, thonamennde
Presenter (message 3): thonamennde
Reporter, Dakalo Vincent Sitsula (message 1): thonamennde, Phuresidennde
Reporter, Dakalo Vincent Sitsula (message 2): thonamennde, Swondaha
Speaker 1, Vho Danny Jordan: No borrowed words as the speaker used English in the whole message.
Speaker 2, Vho Shakes Mashaba: No borrowed words as the speaker used English in the whole message.

Code-mixing and dialectal variants use

Both the reporter and the presenter did not code mix or use dialect variants throughout the theme. The content of this theme is rich in their linguistic competency.
Speaker 1 and 2 could not be evaluated in terms of code-mixing and dialectal variant use of Tshivenđa as they used English.

SUMMARY

The presenter uses Tshivenđa. The presenter borrowed the following words from English in this theme: *thonammennde*, *thimu* and *bola*. There is also a word Olympics which was used naturally as it is. The words borrowed are adopted and accepted in sports jargon. No code-mixing or dialectal variants were used by the presenter.

The compiler, who is also the reporter, uses Tshivenđa. The compiler of this theme is Dakalo Sitsula, who is also a reporter. Dakalo borrowed the following words: *thonammennde*, *phuresidennde* and *Swondaha*. The borrowed words are commonly used in the sports field, except Swondaha, which does not fall under the sport field. The strategy of borrowing was appropriate as it did not distort the message to those who do not understand English.

Both Speaker 1 and Speaker 2 messages were broadcast in English. The messages were not interpreted to those who only understand Tshivenđa.

METHOD OF AGREEMENT: NEWS B4 AND NEWS B5

The presenters on News B4 and B5 used Tshivenđa appropriately without borrowing or code-mixing interference. The possibility might be that they are Tshivenđa speakers.
Before or after the reporters air the reports, the presenter gives a summary every time on what is to be reported on, to give an indication to the audience on what is coming. This could put the audience at ease, once they hear that the compilers are not Vhavenđa.

On News B4 and News B5, all speakers used English because they are not Tshivenđa speakers. Brief summaries were given by the presenter before the speakers delivered their messages, even though the summaries did not detail everything that was to be said.

**METHOD OF DIFFERENCE: NEWS B4 AND NEWS B5**

On News B4, there are two different compilers. On News B5, the two compilers, Malusi Oleseng and Motsebi Monareng, compiled the report in an unidentified language, but the reporters Tshimangadzo Murovhi and Ndivhuwo Khuba, who aired the message, surely translated it into Tshivenđa because they are Vhavenđa.

On News B5, the compiler (Dakalo Vincent Sitsula) was also a compiler and a reporter, which is different to News B4, where the reporters are Vhavenđa and the compilers are not. The advantage on News B5 is for a report to be in Tshivenđa. It could be that Dakalo Vicent Sitsula is Muvenđa. The borrowing of words on News B3 was more frequent than on News B4.

**4.5 CONCLUSION**

This chapter focused on data analysis, which relates back to the research questions that need answers. The Method of Agreement and the Method of Difference of Analytical Comparison were utilised in the study to give an understanding of media
discourse language. The analysis looked at 9 themes. In those themes, the reasons behind the use of borrowing, code-mixing and dialectal variants were analysed. The Method of Agreement and Method of Difference were applied to assess where the cases are common and where the cases differ.

In terms of assessing language skills, presenters were competent in Tshivénda. Most of the words borrowed by presenters were adopted words, which are commonly used in Tshivénda. The presenters borrowed less than other speakers who delivered their messages in Tshivénda.

Compilers and reporters seem to be of different languages. In most cases, the compilers were not the reporters, except in Theme 9, where Dakalo Sitsula happened to be the compiler and the reporter as well. In some cases, the languages of the compilers were not specified whereas all reporters delivered the reports in Tshivénda. This brings the assumption that the translation process took place before the broadcast.

The speakers’ messages that were not broadcast in Tshivénda were not interpreted to accommodate Tshivénda speakers who do not understand English.

In Theme 7-9, there was no code-mixing and dialectal variants use. Those themes engaged speakers who used English and reporters and presenters who delivered the message in Tshivénda. Theme 1-6 engaged speakers who used Tshivénda, and presenters and reporters who used Tshivénda. The speakers borrowed and codemixed more words than in other themes. In terms of dialectal variants use, when comparing themes 1-6 and theme 7-9, themes 1-6 used dialectal variants more frequently than themes 7-9. The speakers in themes 1-6 seem to be from different regions of Venđa where different dialects are spoken.
The conclusion is that language use in media depends on who the presenters are engaging with and the language they use. The observation was that where there are fewer engagements with Tshivendza speakers, borrowing, code-mixing and dialectal variants use is lower and where there are more engagements between presenters and none Tshivendza speakers, those elements happen frequently in high volume as has been shown in themes 1-6.
CHAPTER 5

REVIEW OF THE RESEARCH, FINDINGS, RECOMMENDATIONS AND CONCLUSION

5.1 INTRODUCTION

Chapter Four focused on the data analysis which used the Analytic Comparison method. The approach used the Method of Agreement and the Method of Difference to analyse data that was organised according to identified themes. It should be stated that both Critical Language Awareness and the Ethnography of Communication theories were relied upon when analysing communication by presenters, reporters, compilers, citizens and guest speakers.

The review of the research chapters, the findings of the data analysis based on the borrowing, code-mixing, Dialectal variants use and the interpretation of the messages to listeners, as well as the recommendations on aspects of the findings will be outlined in this chapter. The research problem was partly addressed through the analysis and findings. It should be indicated that part of the problem will be resolved through the recommendations. The findings from five Nqevhetsini episodes categorised into nine themes, which were recorded and transcribed were identified. In the end, recommendations of the identified findings will be discussed. The overall conclusion of the study will be presented in this chapter.
5.2 REVIEW OF THE RESEARCH

The review of the research summarises the study because it mirrors the whole study. It reviews all chapters of the study. The research review will focus on the Introduction, the Literature Review and the Theoretical Framework, the Research methodology and the Data analysis. The research review functions as a representation of the entire study.

5.2.1 Introduction

Chapter One gave the introduction and the background information to the study. The research problem, the aims and objectives, the findings and a brief of the methodology and theories on language use in media discourse were discussed in this study.

5.2.2 Literature review

The focus of this chapter was therefore on the literature review backed up by the theoretical framework that worked as a solution to research problems. Mouton (2001:86) points out that every research project begins with a review of the existing literature. A literature review plays a vital role in linking the research problem and literature resources relevant to a study. Without the review of literature resources, the research feasibility cannot be concrete. In other words, a literature review cements the study. It is the literature review, which links the research problem, data analysis and the findings.

A relevant literature review guided the feasibility of this study. The literature review functioned as the foundation of the study as research problems are resolved through the visitation of literature resources. The literature review helped to identify three
linguistic problems (borrowing, code-mixing and Dialectal variants) of language use in media discourse. Those linguistic problems were addressed in relation to the review of existing literature done by other scholars. The solution to a problem was also found through visitation of literature work done by other scholars.

A theoretical framework is the most important aspect of the research which aligns itself with the literature review. The knowledge of language use in media discourse was constructed within the theoretical framework. The Critical Language Awareness and the Ethnography of Communication theories were used to assess language use in media discourse by presenters, listeners, reporters, citizens and guest speakers. Borrowing, code-mixing and Dialectal use by presenters, speakers and reporters were accolades to the study by the application of the Critical Language Awareness and Ethnography of Communication theories.

5.2.3 Research methodology

The research methodology was discussed in Chapter Three. The qualitative research method benefited the purpose of the study. The study used a number of N’dévhetsini episodes, which were recorded using a voice recorder, and later transcribed. Phalaphala FM is a radio station that broadcasts many programmes. Amongst its programmes, the N’dévhetsini current affairs programmes were selected to be the focus of the study. The research design tool which was used was a voice recorder. The small population was sampled in order to be well managed.

The N’dévhetsini programme airs twice a day, in the morning and in the evening. The selected episodes were broadcast in the evening. The study focused only on a number of recorded episodes, which covered the following themes:
Theme 1: Service delivery/Nðisedzo ya tshumelo
Theme 2: Hiring of companies/ Utholwa ha dzikhamphani
Theme 3: Water supply/Nðisedzo ya maði
Theme 4: Service delivery strike/Tshiṭereke tsha nðisedzo ya tshumelo
Theme 5: Election campaign/Mafulo a khetho
Theme 6: Election campaign/Mafhungo a zwa połotiki
Theme 7: Election campaign/Mafulo a khetho
Theme 8: The protection of rhinos/ Tsireledzo ya dzitshugulu
Theme 9: Sports/Zwa mitambo

The language for commercial advertisements was not considered to be part of the study as most of them air during the programme. This is necessary to mention because adverts aired during commercial breaks when the Nðevhetsini programme is on.

5.2.4 Data analysis and presentation

Chapter Four carried the scope of data analysis of one episode.

The selected themes were as follows:

Theme 1: Service delivery/Nðisedzo ya tshumelo
Theme 2: Hiring of companies/ Utholwa ha dzikhamphani
Theme 3: Water supply/Nðisedzo ya maði
Theme 4: Service delivery strike/Tshiṭereke tsha nðisedzo ya tshumelo
Theme 5: Election campaign/Mafulo a khetho
Theme 6: Election campaign/Mafhungo a zwa połotiki
Theme 7: Election campaign/Mafulo a khetho
Theme 8: *The protection of rhinos/Tsireledzo ya dzitshugulu*

Theme 9: *Sports/Zwa mitambo*

The episodes were analysed using the analytic comparison sub-methods, which are the Method of Agreement and Method of Difference. The analytic comparison method was adapted to this study with its sub-methods: The Method of Agreement and the Method of Difference.

Analytic comparison was an appropriate approach to data analysis. The communications amongst participants in the episodes were compared through the Method of Agreement and the Method of Difference. The two sub-methods enabled the researcher to achieve the goal of the research as common cases and different cases identified in the process of data analysis in the text transcribed proved that appropriateness in language use, Tshivenda in this case, was hard to come by.

### 5.3 RESEARCH FINDINGS

The following findings were identified in the course of data analysis:

#### 5.3.1 Findings based on borrowing

- All the representatives of the different political parties, namely the ANC, DA, PAC, and UDM in Theme 1-4 were serious borrowers from English.

- In most cases, each party was associated with certain borrowed terms. The ANC was always on the back foot as it was associated with some concepts such as *corruption*, *phefoma*, among others. On the other hand, the ANC borrowed words from English...
that spoke more on service delivery, programmes and development, among others. The other parties, such as the DA and PAC, borrowed verbs from English such as, *seva*, *monithara* (DA), *dilivariwa* (PAC) in Theme 1, that are consistent with the promises they will bring if they come to power.

- On topics about election campaigns, sports and protection of rhinos, the presenters spoke Tshivenđa well and so did the reporters who rarely borrowed.

- Parts of speech that were borrowed frequently are nouns rather than verbs.

- In News A1-A4, borrowing happened several times amongst political party speakers more so than the presenter. In these news programmes, political speakers were given a chance to present their manifestos and there was less interference by the presenter.

- In themes 3, 4 and 5, the Afrikaans conjunction *maar* was found to be a dominating borrowed conjunction in Tshivenđa. This marks the abandoning of the existing equivalence *fhedzi* and consequent to that, could result in extinction of its use in Tshivenđa. Vho Malokisa Khorommbi in Theme 1 borrowed *inheritha* from English. CITIZEN 2 Nthambeleni borrowed in Tshivenđa the word *misa* in Theme 4 from the English word *miss*. The examples given are part of borrowed words and code-mixed form of languages.

- Theme 1: UDM: Vho Malokisa Khorommbi (message 1), *mara*
  Theme 4: Vho Maluleke (message 1), *mara*
  Vho Marole (message 1 and 2), *mara*
5.3.2 Findings based on code-mixing

According to Stepanyan (2018:79), the concept of borrowing indicates the process of moving different elements from one language to another. Different elements are understood as units of different levels of the structure of the languages - phonology, morphology, syntax, vocabulary and semantics. The examples below show the ignorance of morphological rules that apply in Tshivenda.

- Citizens proved to code-mix English words infusing them into the Tshivenda elements such as *prefixes* and *suffixes*, but rarely did the same with other languages.

- Examples from Theme 4: Service delivery/Ndisedzo ya tshumelo: CITIZEN (UNNAMED): Used codemixed words such as *dziqualification* and *considariwa*. The first examples by unnamed CITIZEN, fused into Tshivenda. The word *dziqualification* is formed of Tshivenda prefix *dzi-* and the English base – *qualification*.

- The word *considariwa* is formed of English and Tshivenda units. The only part, which is connected to Tshivenda, is –because the consonant [i] is part of *consider*.

- The second example relates to the first example.

- Vho Malokisa Khorommbi borrowed *inheritha, dziopportunity and Dzibusiness*, which have Tshivenda and English forms. *Dziopportunity* and *dzibusiness* have Tshivenda Prefixes and English bases. For instance, -dzi is a Tshivenda prefix and -opportunity is an English base. Again -dzi is a Tshivenda prefix and -business is an English base.
• In Theme 5, Jabulani Baloyi, who is a reporter, also code-mixed in order to communicate his message to the presenter who is Muvenđa.

• Citizens who took part in the debates in Theme 1, proved to be students as they borrowed quite excellently from English and when it came to code-mixing, they were very technical as shown by the words used by CITIZEN 5 (message 4) such as challenge and National Health Insurance and in message 5 such as number 1 kha province yoṱhe, ri number 7 kha national. So, hezwo zwi sumbedza u shuma kha Department of Education.

• It was also noted that in almost all the discourses, whenever a speaker including in some instances the presenter, wanted to make a point, they borrowed from English as in Theme 3 (News A3), where a speaker borrowed the word enjoy instead of using a word ꦐiphyne which is the proper equivalence in Tshivenḓa.

• The news commentaries on service delivery in themes 1 to 4 and theme 7 on the Election campaign involving Jabulani Baloyi prove to be impromptu and not planned, hence borrowing and code-mixing are very spontaneous whereas in the other remaining themes, there is hardly any use of them because they were compiled and edited in advance before the reporting.
5.3.3 Findings based on Dialectal variants

- In Theme 1 (News A1), there was a high competency in standard dialect use by the presenter, the ANC, the DA, the PAC, the UDM, except for COPE that used *nyaga*, which is a Tshiilafuri dialect.

- Dialectal variants use by presenter, guest speakers and the reporters showed much competency on standard dialect in Theme 8 and Theme 9.

- Jabulani Baloyi (The reporter), used two dialects in Theme 5, *habe* and *gai*. Both dialects are Tshilafuri. The dialect which had powerful influence in the dialectal variants use analysis is Tshiilafuri.

5.3.4 Findings based on the interpretation of the messages to the listeners

- The language used by the compilers is not given in News B3 (Theme 7) and in News B4 (Theme 8) and one suspects that it could be English as most of these compilers carry none Tshivenḓa names. On the other hand, there were a few cases where some of the compilers were also reporters and these spoke Tshivenḓa well. In these news commentaries, all the politicians and or representatives of institutions spoke English and there was no translation for the Tshivenḓa listeners. This very action clearly and obviously undermines the position and policy of the Phalaphala FM Station and the SABC, which is to protect African languages as well as having the goal of developing and promoting them. What seems to be happening here is that the broadcasting station takes it for granted that the listeners will be able to understand English. To an extent, English is placed above Tshivenḓa, which is seriously sidelined.
• Acronyms and abbreviations in Tshivenda are linguistically challenging elements as most of them lack equivalents. In News B5, there was an abbreviation such as IPT, it was said as it is, and it was never introduced before and consequent to that, listeners would not understand what it means, or what it stands for.

5.4 CONTRIBUTION TO THE STUDY OF MEDIA DISCOURSE

The contribution to the study of media discourse facilitated the understanding of media discourse language during the interactions of presenters, reporters and guest speakers. Political language is a language in its own discourse and the study piloted how it was used.

The issues on borrowing and code-mixing

Borrowing of words

Borrowing of words from English in the analysed themes played a vital role in bringing the feasibility of intended meanings. Tshivenda is a language that has its specific terms like English. Where speakers lack equivalents in Tshivenda, they borrowed mostly in English. Most of the borrowed words are accepted in Tshivenda. Challenges of borrowing, in nine themes, occurred where speakers borrowed words that have existing equivalents in Tshivenda.

Code-mixing was found to be the biggest challenge as compared to borrowing. Some English words or phrases were mixed with the Tshivenda lexicon. The study showed less code-mixing of the Tshivenda dialect.
Saville-Troike (2012:106) highlights communicative competence as not only to know aspects of linguistic structure but as to know when to speak, what to say to whom, and how to say it appropriately in any given situation. Presenters, reporters and compilers showed linguistic competence in delivering the message. With borrowing, code-mixing and dialectal use, they showed outstanding competency. The lack of interpretation of the message did not show the recognition of the listener’s level of understanding of English. English was not interpreted in a manner in which someone having an understanding of English would equally understand the same message as someone who understands Tshivenḓa.

**Use of Dialectal variants**

It is impossible to speak of a pure language, more especially in a dialectic situation. Phalaphala FM covers all regions where Tshivenḓa dialects are spoken and it would be difficult for the institution to opt for a standard language. In nine themes, the dominant dialect was Tshiphani followed by Tshiilafuri. In terms of dialectal use in the selected themes, dialect was not a challenge in preserving intended meanings. There is a need for scholars to start research projects on these aspects so as to find out how they do or do not benefit language development and or listeners’ understanding of the language.

**5.5 RECOMMENDATIONS**

The research questions relate to the findings that should connect with the recommendations. This means that the recommendations should be the solution to
the findings. Where listeners and presenters have to interact, language should be used appropriately.

5.5.1 Borrowing

It is important to borrow words where there is totally no equivalence in Tshivenda. This helps in preserving the vocabulary of a language but if we just borrow even if we have equivalents, it will result in a language shift that will eventually die or disappear. Avoiding borrowing of words which have equivalents in Tshivenda will help to preserve the cultural vocabulary rather than to lose the vocabulary that exists and replace it with foreign words. Many words were borrowed unnecessarily with the negligence of abandoning the existing equivalents. There are listeners who do not have knowledge of English; if borrowing happens unnecessarily, the message to those listeners may be distorted. In radio, a programme of preserving Tshivenda vocabulary should be introduced to presenters and guest speakers to avoid inappropriate use of language.

5.5.2 Code-mixing

Muysken (2000:1) says, “An ideal bilingual switches from one language according to appropriate changes in the speech situation, but not in an unchanged speech situation and certainly not within a single sentence.” Muysken set the speech situation as a central point of code-mixing. According to Muysken, code-mixing can happen when a presenter engages with a speaker of another language to be on the same understanding of a situation but not to happen within the same language. Code-mixing can be used in the case where the speaker of other languages is part of a broadcast, as some people try to speak other languages but not amongst speakers.
of the same language. In the spirit of appreciation to speakers, code-mixing can be done, however the interpretation of the message should be done so as to show appreciation to listeners who do not have knowledge of the language used. If it is a presenter or a listener who is Muvenđa, it should be totally avoided to avoid distortion of the message to those who do not have the knowledge of the language used to utter those code-mixed phrases.

5.5.3 Awareness of non-standard dialects

Awareness of non-standard dialects is important so that listeners who are not familiar with them learn to know them. Phalaphala is a radio station located in Polokwane that broadcasts in Tshvenđa only and it has another branch at Ṭhohoyanđou. The majority of its listeners are located in various areas of Venđa where different dialects are spoken. It would be difficult for the radio station to broadcast using all eight dialects: Tshiphani, Tshiilafuri, Tshimbedzi, Tshimanđa, Tshironga, Tshiṋia, Tshilembethu and Tshiṱavhatsindi. Presenters also come from different areas where those dialects are spoken and as speakers, they end up using their dialects. It was also noted that listeners come from various areas where Tshivenđa dialects are spoken and that many participants who listen and take part in programmes are not necessarily VhaVenđa and as such, end up using non-standard language or dialects. Whereas Tshiphani has been accepted as the standard dialect, consistency of using a single dialect proved difficult to both presenters and listeners in the episodes recorded and analysed.
5.5.4 Presentation and interpretations into Tshivenḓa from other languages

English messages should be interpreted to listeners in a manner that they should at least resemble the same content from the speaker. The educational level of listeners may not be the same; to avoid misunderstandings, interpretation of the message should take place. Abbreviations need to be spelled out to make it easier to listeners to understand their meaning or what they stand for.

In as much as people support the appropriateness of language use, it is impossible for presenters and participants to caution one another because these programmes are not on the purity of language. It was noticed that in News A1 (Theme 1), News A2 (Theme 2), News A3 (Theme 3) and News A4 (Theme 4), News B1 (Theme 5) and News B5 (Theme 9) presenters and participants used language freely, hence there was borrowing, code-mixing and use of dialectal variants.

In Theme 1-4 (News A1- News A4), the presenter code mixed when interacting with the participants, as with examples like corruption from News A1 (Theme 1), instead and challenge in News A2 (Theme 2) and ndi nga to ri straight from News A3 (Theme 3), which shows that participants also influence presenters in inappropriateness of language use.

In News B1 (Theme 5) and News B5 (Theme 9) there was less interaction of presenters and participants who speak Tshivenḓa, the presenter interacted with Tshivenḓa reporters and borrowing, code-mixing and dialectal use were quite avoided.
5.6 CONCLUSION

The aim of the study was to assess language use in media discourse on the Nqêvhetshini news programme of Phalaphala FM. The study emphasised how Tshivenda is used by presenters and guest speakers and the manner in which messages reach listeners. This last chapter reviewed Chapter One to Chapter Four. Findings based on borrowing, code-mixing, Dialectal variants use and the interpretation of the messages to the listeners were discussed. The recommendations given suggest solutions to the research problem. On the whole, it was clear throughout the study that on radio, appropriate language use is not easy, but that Phalaphala FM and the SABC in particular should see to it that there are programmes on language use which in the end will benefit not only presenters, listeners and participants, but the future generations who must protect, develop and promote languages including Tshivenda.
5.7 REFERENCES


**Web source**

Cape-commstudies.blogspot.com › 2011/01 › language-dialectal-variation
APPENDICES

APPENDIX A: PERMISSION LETTER

SABC NEWS & CURRENT AFFAIRS Polokwane
Date: 20 December 2019

Memorandum For Use of N'qevhetsini Current Affairs For Academic Purposes:

REGISTRATION NUMBER 2003/023915/30

Purpose
The purpose of this memorandum is to grant permission for the usage of SABC Phalaphala FM Current Affairs — N'qevhetshini — for academic purpose.

2. Background
A University of South Africa (UNISA) student has over the past five months batting to get permission from the SABC News to use recorded content for purposes of finalizing her dissertation.

There has been a flurry of emails between the SABC News Polokwane, the SABC News and Commercial Sales in Auckland over the past five months or so, without any closure to the request.
The cumulative impact is that the student, Ms Thilivhali Mukosi's has been furstrated and unable to meet the requirements of the M.A degree unless she receives explicit permission from the SABC News to use the recorded radio content.

Ms. Mukosi's dissertation title is: Language use in media discourse: The case of N’dévhetsini news commentary on Phalaphala FM.

Mukosi’s supervisor, Prof TM Sengani, senganitom@gmail.com, ultimately wrote to me pleading for a written permission for Mukosi to use the recorded content to meet the requirement of her degree.

3. Organisational and personnel implications

The request by Mukosi illustrates a case of complex internal arrangements that are having a negative impact on academic work that ultimately feeds into, enriches and empowers the work of the SABC News and Current Affairs.

4. Financial Implication

There are no financial implications involved

5. Business Risks

The SABC News as a public broadcasting entity should be providing support and access to such academic endeavours by young South Africans whose efforts are geared towards increasing the body of academic knowledge about a critical institional in the country's democracy.

6. Consultation with other parties

There has been a flurry of correspondence between Ms Mukosi and the SABC News (Polokwane and Auckland Park) and SABC Commercial Sales for programmes. The matter went to and fro without resolution for the past five months or so.

7. Governance I Procurement implications
The SABC as a public entity should be open and accessible to South African students and academic institutions for purposes of pursuing academic research. If the SABC fails to do so, this would constitute a serious indictment on its part as a national public broadcasting service.

Academic research of this nature, is also meant to assist the SABC News in meeting its mandate, and improving its systems and operations

8. Communication implications

This memorandum is directed to the General Executive News, to grant permission to the Ms Mukosi to use the recorded 2014 Ndevhetshini material for her M.A dissertation.

9. Recommendation(s)

It is requested that the permission be granted to Ms Mukosi to use the recorded 2014 SABC News and Current Affairs Ndevhetshini Current Affairs for purpose of her M.A
Requested by:

Jubie Matlou
SABC Limpopo Regional Editor

Zolisa Sigabi
Acting GM Radio and Current Affairs

Phathiswa Magopeni
GE News and Current Affairs

Date

20/12/2019.
APPENDIX B: UNISA RESEARCH ETHICS COMMITTEE CERTIFICATE

UNISA DEPT. AFRICAN LANGUAGES RESEARCH ETHICS REVIEW COMMITTEE

Date 22 January 2020

NHREC Registration #: REC-240816-052
CREC Reference #: 2016-CHS-Department-35158948
Name: Thilivhali Mukosi
Student Number #:35158948

Dear Thilivhali Mukosi,

Decision: Ethics Approval from:
2 January 2015 to 31 December 2019.

Researcher(s): Name: Date 22 January 2020

Dear Thilivhali Mukosi,

Address: Tshwane University of Technology, Pretoria.
Email Address, telephone #: mukosithili@gmail.com
0728547188 (cell)
Supervisor(s): 1. Prof, Prof T.M. Sengani
LANGUAGE USE IN MEDIA DISCOURSE: THE CASE OF NĐEVHETSINI NEWS COMMENTARY ON PHALAPHALA FM

Qualifications Applied: MA

Thank you for the application for research ethics clearance by the Unisa DAL Ethics Review Committee for the above mentioned research. Ethics approval is granted for 2 January 2015 to 31 December 2019.
The low risk application was reviewed by a Sub-committee of URERC on 14 November 2018 in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment. The decision was approved on 31 January 2019.

The proposed research may now commence with the provisions that:

1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.

2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the CHS Research Ethics Committee.

3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.

4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.

5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.

6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data require additional ethics clearance.

7. No field work activities may continue after the expiry date (31 November 2021). Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval, Note:

The reference number 2015-CHS-Department -35158948 should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.

Yours sincerely,

Signature
Chair of DAL RERC: Dr TMSMA Monyakane

E-mail: monvatm@unisa.ac.za Tel: (012) 429-3935

decision template (V2) - Approve
CERTIFICATION OF LANGUAGE EDITING

Dr. Andrea Garnett
English language editing services
SATI membership number: 1001674
Tel: 083 662 1728
E-mail: andreagarnett@yahoo.com

3 December 2019

To whom it may concern

This is to confirm that I, the undersigned, have English language edited the completed research of Ms T Mkosi for the master’s degree in African Languages and the dissertation titled: Language use in media discourse: the case of Ndevhetsini news commentary on Phalaphala FM.

The responsibility of implementing the recommended language changes rests with the author of the dissertation.

Yours truly,

Andrea Garnett
APPENDIX D: NĐEVHETSINI EPISODES
THEMES ANALYSED FROM THE EPISODES

Theme 1: Service delivery /Ngisidzo ya tshumelo (News A1)

Under this theme, the focus will be on borrowed words, code-switching, code-mixed words and dialectal variants. Elements will be counted according to their aspects to manage data, as the study is not using the quantitative method.

PRESENT... zwa miñwaha ya mahumi mavhili i hone. Ri sedzavho na tshumelo yo no iswaho vhathuni na tshumelo ine ya kha gi konđa u swika vhathuni. U sedza fhungo leneji la ngisidzo ya tshumelo ro ramba vha lihororo ANC, vha lihororo DA, vha lihororo COPE, vha lihororo UDM na vha lihororo PAC ro sedza uri hayo ndi mahoro ane o no vha hone Phalamenndeni ya Vundu la Limpopo ro sedza vhukati ha ńwaha wa gidiţahe fuţaheĩna na zwino. U pfa uri tshumelo vha khou i vhona hani zwino dimokirasi yo no ralo u fhedza miñwaha ya mahumi mavhili nga maanđa ro sedza Tshiṱiriki tsha Vhembe ro sedza vho na huńwevho. Vha khou ṱanganedzwa nga Thambatshira Ndadza muyani ndi khou vha ṱanganedza ndi na Lufuno Tshivhase.

Lo kovhela! Madekwana avhuği vhathetshelesi vhọthẹ vha Mbekanyamushumo ya Nđevhetsini ndi zwone ńamusi ri khou vha ṱanganedza ri fhano Phalamenndeni ya kale ya Venđa hune ńamusi ra ḇo vha ri kho davhidzana na vha mahoro haya a politiki ane ndi mahoro ane a vha hone Phalamenndeni ya Vundu, Limpopo kana o no ḇi vhuya a vha hone Phalamenndeni ya Vundu heneńha Limpopo ro sedza u bva henengei nga ńwaha wa gidi daṭahe fuţahe iņa u vhuyo swika khamusi na zwino nga ńwaha wa gidimbili fumiiṅa. Ndi zwone ńamusi ri ḇo vha ri khou lavhelesa fhungo la zwi kwamaho tshumelo ro ramba vha lihororo ANC, DA, COPE, UDM na PAC. Khamusi nga tshino tshiṅynthia ri tshi nga tou ṱanganedza vha eneo mahoro e ra vha ramba vha na fhungo helji la zwi kwamaho tshumelo. Ri na Vho Steven Maluleke vha lihororo PAC (wana, misiphulu, dzikhombolwe). Ri dovha hafhu ra vha na vho Malokisa Khorommbi vha bvaho kha UDM, ri na Vho Tshiṱereke Matibe u bva kha

Musi ri khou vha ļisela khasho ino ya NĎevhetsini yo khetheaho hune noinspection ri takutshedza u bva zwino ra dovha ra khunyeledza mbekanyamushumo nga hafu u bva kha awara ya vhúţanu na vhuvhili. Ri sa tsha vhuya ra fhedza na Tshifhinga ri kho takutshedza, khamusi ri thome hafhaľa vha vho ļihoro ļa ANC. Vho Matibe, nḓisedzo ya tshumelo *tshitiřikini* tsha Vhembe vha i vhona hani? Minete ndi miraru fhedzi. **Vho Matibe** - Ndi khou livhuwa muhashi na vhathetshelesi, ri tshi thoma nga u humbela uri hu vhe na vhúďifari uri hei mbekanyamushumo i tshimbile zwavhuďi zwi nga thusa uri zwithu zwashu zwi tshimbile zwavhuďi. Muhashi na vhathetshelesi riņe sa ANC zwine ra nga sumbedzisa zwone ndi zwa uri u bva tsha 1994 u swika zwino ro no vha na tshumelo nnzhi ine ro no i isa vhathuni. Tshipiďa tsha u thoma tshine ra nga sumbedzisa tshone ndi tsha uri a ri řee tsumbo sa muĎagasi. Ri tshi amba kha sia ļa muĎagasi ri nga amba uri u bva nga 1994 u humela murahu u bva tshe muĎagasi wa vha hone, vhadzulapo vha Afrika Tshipembe vhe vha vha vha na *access* ya muĎagasi vho vha vha vhadzulapo vha 5 *miľion* fhedzi. U bva 1994 u swika zwino vhadzulalpo vha Afrika Tshipembe vhane vha vha na *access* ya muĎagasi ndi vha linganaho 7 *miľion*. Nga iŵle nĎila kha mihwaha yoţhe ya muvhuso wa tshiţalula u bva 1880 u swika nga 1994 vho kono u ita 5 *phesenthe*....*five miľion*. Fhedziha u bva tshe ANC ya vha muvhusoni nga 1994 u swika zwino ro konou swikelela vhadzulapo vha 7 *miľion*. Ri tshi ya kha sia ļa nḓisedzo ya maĎi ri nga kona u sumbedza uri u bva 1994 nḓisedzo ya maĎi yo vha i kha 60%, fhedzi zwino ro wana uri u bva tsha 1994 u swika zwino *phesenthe* ine ya khou wana maĎi ndi 92%. Hezwo zoţhe zwi kho konadzea nga muvhuso wa ANC.

**PRESENTER** - Vho Matibe, ļa *miniti* miraru yo fhela ri ļo vhuya ra bvela phanda ri fhirele kha vhańwe.  
*Miniti* miraru fhedza ndi ya mvulatswinga ri pfevho uri nḓisedzo ya tshumelo *tshitiřikini* tsha Vhembe vha i vhona hani. Ri mbo ļi ya kha vho Rembuluwani Marole vho imelaho ļihoro ļa DA hafha hu uri nḓisedzo ya tshumelo *tshitiřikini* tsha Vhembe vha i vhona hani.

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Arali ra vha ri tshi khou ambu nga zwithu zwine zwa nga muḍagasi. Muhashi hafhanoni Thulamela hu na phuroqireme ye ya vha yo itiwa ya uri Vhathu kha vha renge sevisi ine ri tshi sedza sa Democratic Alliance ri wana i tshi lwa na Constitution. Hune miği minzhi nga maanđa ine vho depositha dzitshelede dzibangani ra wana uri vho ralo sa masipala a vha tevheli dizi IDP. Hu kha ġi vha na challenge khulwane nga maanđa zwi tshi ġa kha muḍagasi. Hone ra to ambu kha dzibada a ri tsha vhuya ra ambu. Dzibada zwa zwino ri kho ambu hu na bada nnzhi dzine zwa zwino dzi khou u shumululwa. Tsumbo hafho block G. hafho D vho khura bada ye ya vha yo shumiwa nga fhasi ha vhurangaphandʒa ha ANC. Zwa zwino ri kho ambu u bva Elim u ya Bandelierkop vha ġo tendelana na nņe uri heiļa bada ndi madindi fhedza na yone zwi ambu uri hu si kale vha ġo i khurulula. Hune zwithu zwinzhi zwi tshi ya kha dzibada zwine ra nga ambu uri a ri vhoni zwi tshi khou tshimbila nga yeneyo nḑila. Kha vha ri ndi fhedzise na nga education. Tshumelo ya education ri tshi tou sedza zwavhuqivhuqidi vha ġo tendelana na nņe na lushaka ngeo nnĎa uri education standard tsha hone tsho tsa ende ri khou vhona i challenge ngauri musi vhana vhashu vha tshi phasa vha tshi ya hangei kha tertiary madzuloni a uri vha fhedze nga record time vha wana ha vha noni vhathu vha tshi khou vha na u engedzedzwa na mińwaha vha tshi khou lwa kha curriculum dza hangei nthwa ngauri musi vha tshi phasa matric hu si nga standard tshine tsha khou sedziwa nga dziyunivesithi. U nga ambu zwinzhi na tshumelo ya nnĎu dza RDP vha ġo tendelana na nņe. Vhathu vhane vha khou mpfa uri hu na dzi RDP dzo fhaṱiwaho dzo soko dzulaho dziṅwe a dzi na Vhathu. Khamusi Vhathu vhane vha vha hone ndi vhathu vhane vha bva nnĎa mashangoni a hangei nnĎa. Dziṅwe dza hone ri khou ambu dzo soko dzulaza. Vho Rembuluwani marole kha vha ġi ġare henefho.”
**PRESENTER** - Vho Steven Maluleke vha PAC vha ri mini nga tshiimo tsha tshumelo tshiṭirikini tsha Vhembe.

Vho Steven Maluleke: “Ri kho livhuwa muhashi. Riñe sa dzangano Ja PAC hei mbudziso yo ḍa nga Tshifhinga tshone ro sedza uri migwalabo i khou bvelela kha District ya Vhembe. Ndi yone tsumbo ya uri a hu athu vha na tshumelo i yaho kha Vhathu. Namusi nga matsheloni riñe sa PAC ro wana vhütanzi ha uri hangei Thengwe, ha MaṈenzhe, Ha Khakhu, na Musina, na Malamulele vhathu vha kha ḍi lwa vha kho lwela tshumelo. Tshumelo a i….vhadzulapo vha hashu a vha i vhoni, a vha ipfi uri i hone. Sa dzangano Ja PAC ri ri vhone vha nga sedza bada vha ḍo zwi vhona uri mvula yo na miṅwedzi mivhili miraru yo fhelaho mara hu tshee na fhethu hunzhi hune vhathu vha kho ṭoḓa tshumelo na u sa vha na bada. Ri tshi ḍa kha mafhungo a pfunzo ri khou ri hezwi zwo djiḷivarwahō musi zwi tshi ḍa kha mafhungo a pfunzo vhana vhashu zwifhwho zwi hone fhedzi a hu na pfunzo vha khou phasisiwa nga 30%. Kha vha ri ndi vha vhudze uri zwi tshi ḍa kha mafhungo a mutakaloi ri khou ri zwibadela hezwi ri nazwo fhano Vhembe na mmbwa ya mukuwuva i nga si lafhiwe khazwo. Ri amb nga mmbwa ngauri riñe a ri isi mmbwa zwibadela. Zwi tshi ḍa kha dzinnodu ro tshimbila fhethu hu no fana na Ha MaṈenzhe, Tshenzhelani na Ha Gumbu ho fhatiwa na ŋamusi a hu athu fhela. Dzi hone ḧukhuṱhukhu dzi fhiwa nga mafhungo a garata ya jiḥoro. Riñe sa PAC ri kho ri nga vhadzulapo vha Vhembe a vha athu u i vhona tshumelo, avha athu u i pfa.

**PRESENTER** - Ri fhirele kha Vho Patrick Sikhutshi vha Jiḥoro Ja Congress of the people uri nyisedzo ya tshumelo tshiṭirikini tsha Vhembe vhone vha khou i vhona hani.

**Vho Patrick Sikhutshi** - Ee ri khou lumelisa vhahashi na vhathešhelesi na vhakhethi vhoṭhe vha Afrika Tshipembe. Musi ri khou amb nga miṅwaha ya mahumi mavhili ya demokirasi Afrika Tshipembe ri tea uri tsha u thoma ri livhuwa uri nga murahu ha u tsiruwa ha gole jitswu ya muvhuso wa apartheid nga 1994. Riñe vhadzulapo vha Afrika Tshipembe ro ḍa ra vha na fhuluḥelo ḥihulu Ja uri zwithu zwinzhi zwi ḍo kona u vha hone shangoni Ja hashu. Kha ri ri ri dovhe ri sumbedzise zwauri vhuḍiimiseli ho vha hone. Hu na zwithu zwinzhi zwine ra tea uri ri zwi sumbedze uri zwo ḍaḥo zwo konou thusa tshitshavha tsha hashu nga ndila yavhuḍi fhedzi ri tshi amb a mafhungo a demokirasi a miṅwaha ya mahumi mavhili ri tea uri zwi vhe zwithu zwo fhambananaḥo. Tsha u thoma democracy yo lweliwa uri vhutshiloh ha vhathu vhu khwinisee hezwi ri
tshi amba nga ha u ñea tshumelo a ri ambi nga mafhungo a maḏi, dzibada, muďagasi na dzinṅṅu fhedzi. Ri dovha haftu ra kombatshedzea uri ri sedze mafhungo a ikonomi, mafhungo a pfunzo, ngauri ndi yone nỳila i yoṯthe ine vhutshilo ha vhathu vha Afrika Tshipembe ha nga kwiniase ngaho.  Fhedzi ri khou ṭọda uri kha vathetheshelesa na vhakheti vhoṱhe vha ḡivhe uri hoyu mulojo we wa va hone nga ŋwaha wa 1994 ri tshi sedzulusa zwavhuṅṅi ṭamusi riṅre sa vhadzulapo vha Afrika Tshipembe ri khou wana u mulojo wo no xelaho. Tsumbo musi ri henefha ri khou dibeitha haya mafhungo a ndeme, vha ya kona u zwi vhona vhudifari ha miraṱo ya madzangano a poljitiki urĩ hezwi zwi fhambana kule na zwi re la ḱwela zwo. Zwino ri nyaga uri ri sumbedzise mafhungo a uri u ḡisa dignity kha vhathu vha Afrika Tshipembe ndi mulojo une jihoro jivhusi jĩ nga si tsha u kona u swikelela. Ri tshi ya kha zwistatistics zwi ne na vha jihoro jivhusi vha kho zwi ḡisa ṭamusi ndi zwi statistics zwi ne sa vha sokou ri ḡisela zwone fhedzi. Ri hangeini kha Phalamennde ya Vundu, Vho Premier, dzibugu dzo ya zwikoloni zwoṱhe ri tshi vha vhudza uri hayo a si mafhungo a ngo ho nga murohu ha vhege vha tenda uri zwi vha vha ḡo evhu zwone nga zwi statistics a si zwone. Na muhulwane Vho executive mayor maḏuvha mavhili a ḍahto vha ḡo hana uri hezwi zwi vha amba zwone ndi zwone."

PRESENTER - Vho Sikutshi kha vha jĩ fare henefho, ndi ija miniti miraru ye ra pfana yone. Kha ri mbo ḇi ya fhala kha Vho Malokisa Khorommbi vha UDM. Vha ri mini nga tshumelo tshiṱirikini tsha Vhembe."

Vho Malokisa Khorombi- Ndo livhuwa muhashi na vhathu vhoṱhe vha re hafha nḗuni hey. Riṅre vha UDM ro ita audit zwi tshi yelana na mafhungo a tshumelo. Hu na u tselo ḡhasi hune mivhundu ya vhathu vhashu a i kho nwa maḏi naho hu uri Vhembe i na madamu mahulwane ane a tea u isa maḏi vhathuni. Ro wanavho na zwauri dzibada dzashu dzenedzi dze ra dzi inheritha nga 1994 kheyo a i ho ndi madindi fhedzi. Ro wanavho na zwauri pfunzo ya vhana vhashu i kho tselo ḡhasi nga zwone musi ri tshi ya phando na mbekanyamushumo heyi ra ḍo zwi ŋalusa sa UDM. Ro wanavho na zwauri tshumelo ya zwa mutakalo na zwibadela zwashu zwi re fhano Vhembe, zwibadela zwi nga ho Tshilidzini, Donald Frazer, na Siloam zwo shanduka u to nga dzikiliniki. Hu tou nga zwibadela zwi thoma Polokwane. Ro wanavho na zwauri zwi tshi ya kha zwa dzinṅṅu, dzinṅṅu dze pfí dze kho fhaṱwa mara zwi re zwi wana ndi zwauri ndi dza low quality. A hu na quality nga ngomu. Ro wanavho na zwauri
vhoramabindu vhaṭuku vha re fhano Vhembe vha kho tsireledziwa kha **inversion** ine ya khou itiwa nga vhathu vhane ra ri vha khou dzhia **dziopportuity** dza vhathu vha fhano Vhembe kha **dzibusiness**. Ro wanavho na zwauri mafhungo a hezwila zwine ra zwi vhidza **skill transfer** a zwi khou dzhielwa ntha ngauri ndi zwone zwine zwa ḍisa tshumelo kha vhathu arali vhathu vha tshi khou pfumbudziwa vha fhiwa zwikili zwauri vha kone u isa tshumelo vhathuni. Ndo livhuwa muhashi."

**PRESENTER** - Ro livhuwa. Vho Khorommbi ndi vhane vha khou bva kha ḫihoro ḫa UDM. Matsina vhathetshelesi ri khou dovha u vha humbudza uri iyi ndi mbekanyamushumo yo khetheaho ya Nďevhetsini ine ra khou vha ḍisela yone ri phalamenndeni ya kale ya Venđa. Mahoro ane ra vha nai ḳamusisi ndi mahoro a re hone phalamenndeni ya Vundu fhano Limpopo kana e a vhuya a vha hone phalamenndeni ya Vundu Limpopo u bva ng a ſwaha wa 1994 u swika zwino naho mańwe a tshi nga ḩi vha a si tsheho. Ri khou bvela phanđa na mbekanyamushumo ya Nďevhetsini. Khamusi nga tshino tshifthinga a ri fhe tshifthinga Vho Tshiṱereke Matibe vha fhindule. Vho Matibe hu na fhungo hafha ḫo ambiwa ḫa uri musi hu tshi iswa tshumelo vhathuni hu a sedzwa na avho vhane vha na garaṱa dza ḫihoro."

**Vho Tshiṱereke Matibe**- Ndi khou livhuwa muhashi, riņe sa ANC ri tshi isa tshumelo kha vhathu a ri sedzi uri muthu ndi wa ḫihoro ḫifhio. Zwine ra ita zwone ndi zwauri tshumelo ri i isa kha vhadzulapo vhoṭhe vha Afrika Tshipembe. Khamusiha ndi dovhe hafhu ndi fhindule kha mafhungo a pfunzo, riņe ri tshi dzhena muvhusoni nga 1994, kuphasele kwa pfunzo kwo vha ku kha 50%. Zwa zwino ri kho amba kuphasele ku kha 78%. Ri tshi sedza kha tshiṱiriki tsha Vhembe kuphasele nga **results dza last year** dza 2013 ro wana 81%. Ra do vha hafhu nga nŋa ha u vha ro dzhia **number 1** kha Vundu. Ro vha riņe vhane ra wanala kha **top 10 nationally**. Zwi amba uri kha sia ḫa pfunzo ri kho **phemfoma** muhashi na vhathetshelesi.

**PRESENTER**- Ri kho livhuwa Vho Matibe. Khamusi hafha ri ye kha Vho Rembuluwani Marole vha ḫihoro ḫa DA. Vha DA vha khou **pulana** uri tshumelo vha ḍo i isisa hani vhathuni?"

**Rembuluwani Marole** - Ro livhuwa riņe vha DA ri na **plan** dzine ra vha nadzo. Tsha u tou thoma tshine nda ḍo amba tshone muhashi na vhathetshelesi zwihuluhulu ngeo
nnđa ri ḍo ḍisa tshanduko fhano **South Africa**. Ri roṭhe ri ḍo dovha hafhu ra ḍisa mishumo. Zwino khamusi kha vha ri ndi vha sumbedze uri mishumo hei ine ra khou amba yone uri ri nga i ḍisa hani. Ri na **plan** yavhuḍi nga maanḍa hafhanoni, vha ḍo kona u zwi vhona zwauri ri ḍo fanela uri ri vhe na **base** ine ya vha uri ndi **BEE**. Ri vha ri kho amba nga vhathu vhane vha vha uri ndi vhoramabindu. Ra dovha hafhu ra thutha **corruption** yoṭhe. Arali ri tshi nga tou amba nga **corruption** vha ḍo zwi ḍivha zwauri **corruption** i hone i wanala na dzitafulani. Ri ḍo dovha hafhu ra engedzedza….

**PRESENTER**- **corruption** ya hone vha tshi ḍo lwa nayo nga njilaṇge?

**Rembuluwani Marole** - **Corruption** riṅe ri khou ri **zero tolerance**. Ri ḍo lwa nayo nga hei njila. Ee **dzipublic representative** dzothe dza DA a dzi nga ḍo tendelwa u ita vhubindudzi kha muvhuso une riṅe ra ḍo vha ri khawo. Ra dovha ra vhona uri na vhashumeli vhoṭhe vha muvhuso une wa ḍo vha u khou rangwa phanḍa nga muvhuso wa DA a ri nga ḍo tenda uri vha ite vhubindudzi. Zwino ri ḍo vha ri kho i **monithara** nga heyo njila. Ri ḍo dovha **futhi** ra vhona uri musi hu tshi tholiwa arali ri tshi khou tholiwa kha zwa mishumo yoṭhe, zwi amba uri ri ḍo thola nga vhukoni. A ri nga ḍo thola ngaauri ndi muzwala.

**PRESENTER** - Vho Marole! Vho Marole! Vho Marole! Kha vha ri ndi vha dzhenenelele. Hafho kha mvulatswinga vho sumbezisa zwa **dzibada** vha sumbedzisa na nga ha maḍi. Hezwo zwi pfala zwi dzikhaedu dzine vhadzulapo vho livhana nadzo siani la njisedzo dza tshumelo. DA a ḍo itani uri vhathu vha wane idzi tshumelo?  

**Vho Marole** - Eh kha vha ri musi ndi tshi fhindula heyo ndi thome u sumbedzisa uri vhahashi na hangei nnđa hune DA ya kho vhusa **mimasipala**, tshumelo i vha i kho tshimbila zwavhuḍi nga maanḍa ngauri vho **holder dziminidzhere** dzavho uri vha kone u ḍifhindulela. Zwi amba zwauri tshelede ine ra vha ro i wana kha muvhuso wa vhukati i fanela u shuma zwine ya ḍela zwone. A ri nga ḍo ita uri hu vhe na u dai….

**Theme 2: The hiring of companies/ U tsholwa ha dzikhamphani (News A2)**

**PRESENTER** - Musi ro ramba vha mahoro a zwa **politiki** u ya nga u fhambana ri tshi dovha hafhu u vha humbudza na uri ri ri na vha jiħoro la PAC, UDM, ANC, DA na
Congress of the People. Vho marole vho vha vha kha ḋi ṱalutshedza vha tshi ya phanđa khamusi miniti muthihi u bva zwino.

**Vho Marole** - Ee, ra ri khou ambu uri musi hu tshi yo tholiwa dzikhamphani dzine dza ḋo vha dzi tshi khou ya u ita, tsumbo dzibada, ri fanela u thola vhathu vhane vha vha na vhukoni, na **inspection** zwi ambu uri i fanela u itiwa zwa vhukuma ngauri zwine ra kхо zwi vhona hafha hu kho tholiwi vhathu vhane hu tshi nga sedzwa **project** ra Ḇivhudzisa uri i **gai**. Zwino riṅe musi ri tshi ḋo vha ri khou yo vhusa ri ḋo thola vhathu vhane vha vha na vhukoni ha vhukuma.


**PRESENTER** - Ri sedze Vho Maluleke, Vho Steven Maluleke vha ḋihoro ḍa PAC uri ndi dzifhio khaedu kana ndi dzifhio tshumelo dzine vha vhona dzi kho Ṽahela kha vhadzulapo vha tshiṱiriki tsha Vhembe. Na uri sa PAC vha vhona vha tshi ḋo i tandulula nga ndilłaṱe?

**Vho Steven Maluleke** - Ee, Muhashi ndi tshi thoma u ambu na vhone na vhadzulapo vha Vhembe ndo zwi bvisela khagala uri khandedu khulwane ya Vhembe ndi matshimbidzele a zwa mutakalo. Riṅe sa dzangano ja PAC ra to fhiwa tshifhinga tsha u tshimbidza Vundu hēlja ja Limpopo ri ḋo **nationalizer** zwibadela. Zwi tshi ḋa kha mafhungo a **dzithendara** ri ḋo vhulaha dzithendara dzoṱhe ngauri ndi dzone dzi kхо itisaho uri vhathu vha ḋise tshumelo i si yone. Tshiṅwe ri nga tshi itaho ndi mafhungo a uri kha **zwibadela** zwoṱhe ri ḋo **maker sure** uri kha Department ya Public Works vhathu, muvhuso u vhe na **capacity** uri zwithu zwīṱukuṱuku zwi sa Ṽoṱo na thendara hu vhe vhathu vhenyemo vha shumaho kha Department of Public Works vha lugisa bada.

**PRESENTER** - Vho Maluleke! **Instead** yo imela uri hu vhe na thendara yo lugisa bada yo kwashiwaho nga mvula ndo livhuwa. Vho Maluleke vha sa thu vhea maikhi fhasi ro pfa vha tshi khou ambu zwa zwibadela hafhaṱa. Ndi na mbudziso ya uri maongelo a phuraivethe na one vha ḋo ita uri a vhe a muvhuso naa?"
Vho Maluleke - Yaa nga u tama hashu ro vha ri tshi tama uri **South Africa** hu vhe na zwibadela tshithihi. Ndi tshi ri tshithihi a thi khou amba nga tshifhaṱo, ndi kho amba nga matshimbidzele uri ri si tsha vha na zwibadela zwa phuraivethe zwi vhe zwa muvhuso ngauri zwi zwa phuraivethe vhathu vha hashu vha a dureliwa. Ndi nga dovha nda vhudzisa muhashi nda vha vhudzisa uri fhano Vhembe fhedzi ndi vhathu vha ngana vha vhadzulapo vhane vha ri vha na problem ya u ya sibadela vha ya kha phuraivethe vha ḓo wana hu si na fhano Vhembe. Zwi sumbedza uri ra khwathisa uri zwibadela zwoṱhe kha zwi vhe zwa muvhuso uri vhathu vha kone u zwi swikelela. Ndi vho pfumaho fhedzi vha u ḓikona vho ya kha zwibadela hezwi zwa phuraivethe, ndo livhuwa.”

PRESENTER - Vho Maluleke! Ri vhe ro jī vhea heneňho ri ye kha Vho Khorommbi vha UDM. Vho Khorombi vha UDM ndi zwifhio zwine sa UDM vha nga ri vha ḓo thoma u tandulula zwone vho sedza tshumelo kha vhadzulapo arali vha nga vha na maanđa a u ita ngauralo.

Vho Khorommbi - Ndo livhuwa. Ndo sumbedzisa hafha uri tshithu tsha u thoma tshihulwane tshine vhathu vha Vhembe vha khou lila ngatsho ndi njísedzo ya maği. Muhashi vha ḓo zwi humbula uri nga 1994 musi demokirasi i tshi dzhenha ho vha hu na maği ane a khou nwiwa, hu na dzipaiphi dzine dza vha na zwitaratani. Mera ḓamusi heīja infrastructure yo collapsa a i tsheho. Zwine ḓiŋe ra khou zwi dzhiela nṱha tsha u thoma ndi zwa u vhona uri yeneja themamveledziso ye ya vha i hone i vusuludziwe zwi tshi ya kha uri u a mangala uri hu na department yo to imelaho zwa maği vhane havho vhathu tshifhinga tshoṱhe vha tshi vuwa ḓuvha jiṅwe na jiṅwe vha vha vha tshi khou ya mushumoni. Wa mangala uri ndi nga mini mvhundu i si na maği hu na vhathu vhane vha tou shumana na zwa maği. Zwino riŋe ri ḓo thoma na u shumana na zwezwo.

PRESENTER - Vha tshi ḓo to zwi itisa hani uri maği a vhe hone? Ri kho zwi pfa uri vha kho ri ndi challenge kana ndi khaedu, vha tshi ḓo to zwi itisa hani? Vha nga ri bvisela khagala uri vha ḓo to zwitisa hani?

Vho Khorommbi – Eh…. zwine ra ḓo ita zwone ndi u vhona uri havha vha department ya u shumana na zwa maği vha shume, vha vusuludze mafhungo a infrastructure ine yo collapsa. Extension yo ya kha dzi new settlement ri wane hu khou isiwa dzipaiphi. Dzi tshi khou ya dzipaiphi dzine ḓamusi ri tshi khou amba hu na mvhundu ine a i na maği mera dzireservoir dzo dzulela mini vhathu vha sa khou nwa maği. Hu na vhathu vhane hu tshi kho vuliwa damu la Nandoni vho vha vha tshi
kho tereka ngauri maqhi Ṋanqoni a vha a khou a nwa ngeno hu kho vuliwa damu ja uri tshumelo i ḍe vhathuni. Ndi ḍo ya phanda kwa zwa dzibada. Nga u to pfufhifhadza.

Arali ra tsheka dzibada dzashu, zwińwe zwambi zwo no amba hafha uri dzo phulekana ndi dzipothole. Ri ḍo tea uri ri vhone uri dzibada dzi vusuludzwe ngauri dzi khou lozw matshilo a vhathu vhashu. Zwitarata zwa dziviledzhini dzashu zwi khuriwa fhedzi arali hu na lufu. Ri ḍo tea u vhona uri hu vhe na zwithu zwine ra zwi vhidza uri dziclustara dziwadi. Ri ḍo clastara dziwadi dzenedzo dzi vhe na mitshini yadzo ine dzi dzula tshi tshi khou servisa dzivillage dzenedzi ro ita cluster ya diziwadi zwi tshi elana na mafhungo a uri zwiṱarata zwi shumiwe.

Theme 3: Water supply/Nqisedzo ya maqhi (News A3)

PRESENTER - Vhathetshelesi na vhoṱhe vha re fhano ri kho ri kha vha vhe vha tshi lugisa hu si kale ri a ḍa kha vhone vha vhudzise mbudziso dzavho kana zwifhio na zwifhio zwine vha tama u ambu na u sheла mulenzhe kha ino mbekeanyamushumo fhedzi nga tshino tshifhinga ri ya hafhaḷa kha Vho Tshitereke Matibe hu na zwinzhi zwo ambiwaho hafha nga fhungo jine..... (u dzhenesela nga vha COPE)- riṋe a ri ngo vhudziswa sa Congress of the People, a ro ngo vhudziswa heyo mbudziso.

PRESENTER - Ri kho humbela vha ri fhe tshifhinga ri tshimbidze iyi mbekeanyamushumo ya Ngevhetsini, ri ḍo vha fha tshifhinga vha amba ra bvela phanda zwavhuği na mbekeanyamushumo. Zwazwino ndi Tshifhinga tsha Vho Matibe

Vho Matibe - (Ndo livhuwa).

PRESENTER - Vho Matibe ho vha na mafhungo manzhi e a ambiwa. Ihwe khaedu khulwane yo vha fhungo jà nga ha maqhi, hafhaḷa Vho Khorommbi vha kha ḍi bva u sumbedza uri damu ja Ṋanqoni jo vuliwa fhedzi vhadzulapo a vha khou wana maqhi u bva kha jenelo damu. Vha nga fhindula hani sa ŋihoro jà ANC nga maança muthu a tshi khou dovha a lavhelesa hafhu kha mvulatswinga.

Vho Matibe - Ya, vho amba nga ha mvelaphanda ye vha kona u i swikelela vho kwama muqagasi, vha kwama na maqhi fhedzi khaedu ya maqhi hu pfi i hone fhano Vhembe. Ndi kho livhuwa muhashi. Zwine ra nga sumbedzisa zwone riṋe sa ANC ndi zwauri ri na programme ya u thusedza hune damu ja Ṋanqoni a ŋi thu swika hone. Programme ya vhoriqe ndi ya u revitalize dzi boreholes. Hedzo dzi boreholes ri kho dzi ita uri dzi suplaye maqhi. Hezwo zwithu ri kho kona u zwi swikelela muhashi.
PRESENTER - Vho Matibe, kha vha vhe vho ji fara henefho. Zwino hafhu ra ri tshi nga humbela kha vharangaphandà vha mahoro e ra a vhidza ane a vha hone hafha ḋamusì arali vha vhona vhatikedzi kana miraגד yavho hu na zwiṅwe zwine a vha kho tshimbidzisa zwone kha ino mbekanyamushumo i khou bvela phanđa ri a vha tendela uri vha vha kaidže ri thome hafhu ri bvele phanđa. Vha nga bvela phanđa.

SPEAKER - Ri kho livhuwa, ri kho livhuwa muhashi. Riṋe sa masipala sa muvhuso wa ANC zwine ra kho ita zwone fhethu hune damu la Ṉanđoni a ji thu kona u swikelela hone ri na dzi boreholes dzine ri kho dzi vusuludza. Fhano kha tshiṱiriki tshoṱhe tsha Vhembe ro identifaya boreholes dza 206. Ri tshi khou amba zwa zwino hedzo boreholes ri kho dzi shuma dzoṱhe hu u itela uri vhadzulapo vhoṱhe vha konou wana maṫi. Nga hetsho Tshiṱifhinga ri ḓo vha ri kho lindela uri hoṱhe hune laini ya Ḉanđoni ya vha i khou ya hone i ye. Fhedziha henefho hune vhadzulapo vha vha hone vha vhe vha tshi khou bva kha vhathu.

PRESENTER: Ri ḓo dzhia mbudziso dzine dza vha dzi khou bva kha vhathu. Ri ḓo vha ri tshi khou dzhia mbudziso dzine dza vha dzi khou bva kha vhathu ri ḓi ḡi humbela vharangaphandà vha mahoro vha re hafha phanđa uri kha vha vhone uri miraגד yavho vha khou shumisanea navho. Ri ya hafhaḷa kha Congress of the People ri sa thu dzhia muthetshelesi kana muthu wa u thoma ri ye kha vha jihoro la COPE vha ri bvisele khagala uri zwihilwane zwine vha khou vhona zwine Ṉhahelelo Tshiṱirikini tsha Vhembe ndi mini vha tshi ḓo zwi tandulula hani? Ri tama vha tshi ḓo bvisela khagala pulane vavho nga u dodombedza nga ndlíla ine ya pfala.

SPEAKER1 (COPE) - Ri khou livhuwa muhashi tsha u thoma ri kho nyaga u sumbedzisa uri sa COPE a ro ngo ḓa fhano u nakisa heyi debate. Ri vhona uri ri Ṉewe tshiṱifhinga tsho linganaho na maṅwe mahoro. Hezwi zwi khaṱhisedza u dzhia sia ha dziradio dza SABC."

PRESENTER - Vho Sikutshi ri khou humbela uri vha dzhene kha mafhungo.

SPEAKER (Vho Sikutshi) - Zwino ri tshi ya kha hayo mafhungo a uri ndi zwifhiho zwine ra ḓo ita zwone uri hu vhe na tshumelo Afrika Tshipembe. Tsha u thoma ro tea uri ri tendelane sa vhadzulapo vha Afrika Tshipembe kha Tshiṱiriki tsha Vhembe nga maanʤesa uri vhulwadze ho faraho muvhuso wa zwino sa vhulwadze vhune ha kona
u ilafhea. Uri hu kone u vha na tshumelo kha tshitiriki tsha hashu, tsha u thoma hu čo vha na ũoqeda ya uri hu vhe na strategic alliance. U shumisana ha vhatnu vhočo vha Afrika Tshipembe na mahoro otše uri ri kone u čisa zwine vhatnu vha funa zwone zwi tshi ya kha mafhungo a tshumelo. Problem khukhulu ine ya vha höne Afrika Tshipembe ndi mafhungo a mvhuso a mvhuso na vha sava na capacity. Sa tsumbo riqe vha Congress of the People ro zwi vhona uri kha kutshimbidzele kwa masheleni Limpopo na kha mvhuso yočhe ya phano Vhembe hu vha vhuthada vhuhulu nga maanqesa. Hezwo zwi kwaṱhisedzwa nga report ya auditor general. Zwine zwa toqe da zwi aurivi vhasheli vha mvhuso tsha u thoma vha tea u vha vhushumeli vho diimiselaho, vha re na vhukoni ha u shuma mishumo ine vha tea u shuma yone ngauri zwi zwino kha lihorọši livhushi vhatnu vha nêuwa mushumo ngauri vha na gara ya lihorọ šivhushi. Tshi tevhelaho ndi tsha uri vhatnu vha tea uri vha humiselwe zwikoloni vha fiwe pfunzo yo teaho ine ya yelana na mishumo ine vha tea uri vha shume yone. Kha dzilevel dzo fhambanananho dzia mvhuso. Khaedu khukhulu ine ra čo vhona nayo ndi ya uri riqe sa Congress of the People ri čo vhona zwari vhashumeli vha mvhuso vha sa vhe vhame vha wela kha lihorọ impoliti kana arali vha tshi wela khalo vha sa shumise u vha mirando havho kha dzangano qeše musi vha mushumoni. Hezwo zwi čo ita uri tshumelo i kone u swika kha vhatnu vhanzhi nguri zwi zwino hounoni mvhuso wa apartheid we vha vha u tshi tou shuma....

PRESENTER: “Vho Sikutshi kha ri vhe ro li fora henebho ri thome ri wane mbudziso hafhala hu re na Muedi.”


PRESENTER - Ro ũanganedza iṅwe mbudziso hune ha vha na Innocent. Innocent mbudziso.

CITIZEN 2 (Mashudu Tshisikule) - Ndi khou livhuwa muhashi na vhathešhelesi. Ţhańwe nńe ndi pfi Mashudu Tshisikule, ndi bva kha lihorọ la ANC. Mbudziso yanga ndi i tevhelaho, ndi kdo nyyaga u i livhisa kha Vho Maluleke uri ndi vhona u nga ri muthu a to ya radioni ya liushaka ngafhangafha a ya a tshi kha ńhańwe a tshi amba zwithu zwine fhano Vhembe a zwi athu u vha höne, ndo pfa vha tshi khou amba nga ha protest ya service delivery. Arali ri tshi khou amba nga ha protest ya service delivery, fhano Vhembe a ri athu vha nayu nga nnĎani ha musi zwine ra zwi čivha fhano Vhembe ndi zwauri hu na tshịjereke tsha vhatnu vhame vha khou čoĎa masipala wavho. Service delivery strike a ri thu tshi vhona fhano Vhembe. Mbudziso ya
vhuvhili i khou ya kha Vho Marole. Hangeini kha masipala uno vha khou ya u vhusa kha province ine vha khou i vhusa kha DA Western Cape vha kho tshimbila na zwibakete zwa 2 Litha vha tshi fha vhathu uri vha shumise sa toilet. Mbudziso yanga ndi ya uri vhone vho dzula afho itsi tshibakete vha nga tshi shumisa naa?

**PRESENTER** - Muthetshelesi ro livhuwa.

Theme 4: Service delivery strike/ Tšiṱereke tsha nḓisedzo ya tshumelo (News A4)

**PRESENTER** - Khamusi zwiṅwe hafhu muthetshelesi ndi uri mbudziso ri khou humbela uri i tou vha yo livhaho i songo lapfa mbudziso ya hone hu u itela uri ri tshi tšanganedza phindulo, phindulo dza hone na dzone dзи songo lapfa vha to fhindula mbudziso tʰamusi ndi nga to ri straight i vhe i khagala phindulo ya hone musi vha tshi ɠo fhindula. Vho Matibe ho vha na mbudziso ye ya swikiswa kha vhone ho ambiwa fhungo ja pfunzo, maŋi na muḍagasi sa zwiṅwe zwine vho no swikelela.

**Vho Matibe** - Vha sedza muhashi ndi zwauri phesenthe dzo salaho dza uri ri kone u swikisa 100% ndi ContentLoaded dza khono ri riŋe sa ANC ri ɠo isa Afrika Tshipembe phanda kha vha ri vouthele nga dзи 7 dza May ri ise phanda na tshumelo ya uri vhone vha kone u wana tshumelo muhashi.”

**PRESENTER** - Vho Maluleke! Vho Maluleke! Vho Steven Maluleke vha PAC hu pfi tshitereke tsha nḓisedzo ya tshumelo vhone vho tshi vhona ngafhi?

**Vho Maluleke** - Ndo livhuwa muhashi kha vha ri ndi thome ndi ambe na muthetshelesi o vhudzisaho mbudziso uri migwalabo a si migwalabo fhedzi a tshi khou pfa kha radio kana a tshi khou vhona kha TV. Kha vha ri ndi tshi ya phanda ndi nga ri na ene o tenda uri hangei Ha Malamulele hu na migwalabo mara houja mugwalabo wo ɠisiwa nga u sa vha na tshumelo henefhaɊa fhethu Ha Malamulele, ri khou ri vhathu vho zwi vhona vhathu vho gwalaba. Vhege yo fhiraho ndo vha ndi hangei Thengwe a thi ngo tou pfa vhathu vha Thengwe vho vha vhe hone vho ri vhudza vha khou sumbedza uri hafha fhethu a hu na maŋi Thengwe musanda fhasi ha bada.

**PRESENTER** - Vho Maluleke vha tshi kha ɠi vha henefho thaidzo ya Ha Malamulele na ya Thengwe ine vha kho amba, PAC i ɠo ita mini ngayo uri hu swike hune ya fhela hu si tsha vha na heyo thaidzo ine ya kho ambiwa.
**Vho Maluleke** - Riñe vha PAC ri kho sumbedza uri hu vhe hu riñe ri kho isaho phańđa kana u isa tshumelo kha vhathu, ri ḏo **maker sure** uri Ha Malamulele ri ise tshumelo. Na hezwo zwa u gwalaba ha hu ḏo vha hu siho. Ri ḏo **maker sure** uri hu tshi tshiliwa hu songo tshiliwa ngauri vhathu ndi vha jińoro ḣifhio kana vha shuma kha **masipala** ufhiio.

**PRESENTER** - Vho Maluleke kha zwińwe zwe vha amba zwone vho sumbedziza uri hoyu migwalabo wa nga u ḣo **masipala** ngei Malamulele u khou vha hone nga mulandu wa tshumelo. Tshumelo a i ho Ha Malamulele?"

**Vho Maluleke** - Vhańwe vho no zwi sumbedziza hafha muhashi uri tshipiđa tsha Ha Malamulele tshi wanala tsini tsini na **damu la Nandoni** fhedzi zwe ra zwi wana ndi uri vhathu vha vhadzulapo vha Ha Malamulele a vha na maḏi. Ro ya huńwe shangoni ḣa hangei Ha Xigalo ra wana uri hu na dzinnĎu heńdezi ḣi kho fhiwa vhathu ngauri ndi vha ḣińoro. Hezwi zwi kхо itwaho ngauralo a hu na tshumelo muhashi.

**PRESENTER** - Ro livhuwa Vho Maluleke.

Vho Marole! Vho Marole! Vho Marole vha DA. Ndo ....ho vha na mbudziso hafha malugana na tshumelo. Ḥu ḣi hangei Western Cape hune vha kho shuma hone zwi khou *bala*, afhaa?"

**Vho Marole** - Ndo livhuwa vhahashi na vhoțhe vhathetshelesi zwińweri nga ne. Ro tou sumbedza zwavhući haningei Western Cape vha ḣo zwi vhona uri i tshi reithiwa nga havho vho imelaho u **reitha** zwi tshi ya kha **service** ndi Ĭhwe Ĭne ya vha uri i nthesa. Arali ndi sa kхо to khakha muthetshelesi hafhaına o sumbedziza uri Western Cape rińe sa DA ro shumisa **toilet bucket system**. Zwino ndo vha ndi kho *nyaga* u ḣalutshedza uri ḣamunci a nga vha o to hangwa u dzhenisa na Eastern Cape ngauri **bucket system** yo vha i si Western Cape mara kha vha ri ndi fhindule hafhanoni. Vhahashi vhahali uri heinoni **bucket system** nga murahu ha musi Democratic Alliance yo dzudzanyiwa ngauri ho vha hu tshi tou vha na nyimele ya shishi nga tshenetsho tshifhinga nga murahu ha musi vho vhona uri vho tendelanaho navho vho rengisa vha tenda uri hei **issue ya bucket system** vha i **solve** nga u ḣavhanya ri tshi khou amba **report ya bucket** yo fheła.
PRESENTER - Aa! Vho Marole vha henefha hafha muthetshelesi o sumbedza hafha mabunga haJa a Western Cape haJa a songo fhaṱelwaho khamusi ri sedze kha eneo.

Vho Marole - EE, ndo vha ndi kha talutshedza one uri ndi zwone zwa uri Democtaric Allince vho vha vho swika he vha ri before vha tshi ḓa na bucket system vho vha vho ita consultation ngauri yo vha i nzudzanyo ya uri tshi鲱inga tsho dzhayaho na tshelede zwi amba zwauri yo vha i tshi tendela zwenezwo. Mara arali ri kha amba zwazwino nga murahu ha musi vhadzulapo vho complaina ho vha na migwalabo vho swika he vha i adresa issue ya bucket system zwa zwino ri kha amba a i tsheho yo fheliswa.

CITIZENS’ QUESTIONS/MBUDZISO NGA VHADZULAPO

PRESENTER - Vha kha ḓi vha vho thetshelesa mbekanyamushumo ya Nδevhetsini ine ra kha vha ḓisela yone ņamusu i bva phalamendeni ya kalę ya VenĎa. Ri kha bvela phanda na mbekanyamushumo ya Nδevhetsini. Tshi鲱inga zwino ndi minnitus ya malo ri kha livha kha awara ya vhūtanu na vhuvhili hune i tshi to ri awara ya vhūtanu na vhuvhili henefhaJa ri kha yo ḓanganedza mafhungo u bva ņuni dza khasho Polokwane.

Nga tshino tshi鲱inga ri ḓo ḓanganedza mbudziso. Owen hu na muthetshelesi afho?

REPORTER (Owen) – EE.

CITIZEN (Unnamed) - ndo livhuwa vhathetshelesi vhoṱhe vha Phalaphala FM khathihi na vhahashi vha Phalahala FM. Fhedzi mbudziso yanga ine ya to vha hone ndi ya uri nne ndi muswa we nda vha phuli kha mvhuso une wa vha uri u kho ri vhusa kha muṅwe muhasho une wa vha wa vha uri ndi wa tshipholisa une ndo no serva service ya 8 years ndi tshi kha shuma sa pholisa ja u thusa fhedzi a thi thu vhuya nda pfa nga ha ņiṱwe ņihoro ji kha sumbedzisa zwauri ji kha imelela vhathu vha no shuma vha sa holi vhane vho no fhedza tshi鲱inga tshine tsha nga lingana miṅwedzi, a ndi ri miṅwaha i linganaho 10 years sa dzi police reservist. Nda dovha hafhu nda vha muthu we a tambula hafhu nga vhudzulo nda zwi vhiga kha mvhuso une wa kha ri vhusa. Ndo ya nda humbela vhudzulo nda fhedza nda kundelwa u ņewa nnĎu. Ndi tshi kha amba zwazwino hu si kha uri ndi kha ņihoro ŋihio fhedzi nda ndi tshi nga livhisa mbudziso yanga kha ņihoro Ja ANC ya uri ndi zwifhio zve vha swikelela kha vhathu vhe vha ḓo shuma sa dzi voluntary reservists dza tshipholisa vhane vha vha uri u swika zwino a vha athu u tholiwa naho hu uri vha na dzqualification kana ndangulo
ngauri ri tshi kho amba zwa zwino ri vhathu vhane ro ćidzhenela dziyunivesithi fhedzi u swika zwino a ri athu u considariwa fhethu.

PRESENTER - Ro livhuwa muthetshelesi jo pfala. Vhathetshelesi ri tshi dovha hafhu u vha tsvivudza uri mbudziso dzì pfufhifhale dzì songo lapfa. Innocent kha ri vhudzise mbudziso yo to livhaho i songo khonakhona.

CITIZEN 2 (Nthambeleni Nemakhavhani) - Ndo livhuwa dzìna izzazione ndi pfí Nthambeleni Ñemakhavhani ndi khou nyago thoma nda..., khamusi ndi fhindule mbudziso. Vho Tshiṭereke Matibe, hafhu uri tshiṅwe tshifhinga arali ŋwana a bebiwa vha vhona a tshi khou kundelwa u tshimbila tshifhinga tshawe tsho swika ....


CITIZEN 2 (Nṭhambeleni Nemakhavhani) - Musi vha tshi khou ita dzimalombalo hafho Vho Matibe tsha u thoma vha khou sumbedza uri vho misa maǵi henefho he vha isa maǵi fhethu he vha sumbedza. “Kha wadi 33 hu na miǵi ya 420 ine yo badela maǵi ha masipala ine total ya hone vhańwe vho badela R2500.00, vhańwe vho badela R6000.00 nga 2010 na ŋamusi bommbi dza hone a dzi athu dzhenisiwa miǵini. Kipiniki yo kundelwa u thusa muwadze zwe a vhuya a tshinyaleliwa hu tshi khou u bala uri hu swike ambulentse ine ya tea u mu dźhia ya mu isa sibadela.

PRESENTER - Mbudziso ndi ya uri mini muthetshelesi?

CITIZEN 2 (Nṭhambeleni Nemakhavhani )- Mbudziso ndi ya uri zwezwi vha khou uri service delivery i khou ya vhathuni izwi zwi khou vha balela hani uri vha zwi swikelele. Hu na vhana vhane vha khou balela u swikelela zwikoloni nga ńthani ha uri a hu na dziburoho. Zwenezwi vha tshi khou amba vha tshi ri service delivery i khou ya vhathuni izwi zwone zwo vha balela nga mini?

PRESENTER - Ndo livhuwa Ofhani. Nga afho hu re na Ofhani ri ŋanganedza mbudziso.
CITIZEN 3 (Ndagou Murendeni) - Ndi khou livhuwa npe ndi pf Ndagou Murendeni wa vhaswa vha kholidzini ya Makwarela kana vha Vhembe FET. Npe hovhu vhurangaphanqha vhune ha khou vhusa zwino ndi pfa u nga vha khou vhusa zwavhuqli saizwi ri tshi nga ri ri khou tʃọga, riqe we are receiving bursaries. Ri kho wana dzibazari. Ri kho wana everything we need.

PRESENTER - Ro livhuwa muthetshelesi hu pfala hu si na mbudziso afho hu tshi to vha na u khoɡa kana livhuwa zwine vha khou u zwi tʃanganedza. Sa mudzulapo wa Vhembe ndi khou humbela uri ri ṅekedzane tshifhinga. Kha vha vhudzise.

CITIZEN 4 (Unnamed) - Kha meyara wa Vhembe ri ri vha khou ita mini uri riqe sa matshudeni ri wane bazari dzo ri isa phanga? Ri kho livhuwa.

PRESENTER - Ro livhuwa muthetshelesi, kha ri ṅanganedza iṅwe….arali vha nga pfufhifhdza ri nga ṅanganedza dziṅwe mbudziso mbili ra ya mafhungoni. Mbudziso! Innocent nga afho hu na mbudziso?

CITIZEN 5 (Thifhelimbilu Maphaha) - Ndo livhuwa mutshimbidza mushumo ndi pf Thifhelimbilu Maphaha, ndi na mbudziso hafha dzine……

PRESENTER - A ri vha pf ziwavhuqli Vho Thifhelimbilu. Ndo livhuwa u wana tshipiḍa, Kha ri sielisane tshifhinga Vho Thifhelimbilu.

CITIZEN 5 (Thifhelimbilu Maphaha) Ndo livhuwa u wana tshipiḍa.

PRESENTER - Vho Thifhelimbilu vha kha ḓi vhudzisa mbudziso?

CITIZEN 6 (Rammbuḍa Sylvia) -Ndī pf Rammbuḍa Sylvia ndi kho tama u livhisa hei mbudziso yanga kha Vho Tshiṭereke Matibe ya uri ndi village ngana dzo no khou yo wana maği 24 hours ane a ḓo vha a tshi khou wana maği u bva Nanḍoni Vho Tshiṭereke Matibe.
PRESENTER - Ro livhuwa Vho Sylvia.

Vho Thifheli ri ḍo vhuya khavho khamusi vha mbo ḍi vhudzisa mbudziso yavho nga u tou ṭavhanya ri tou vha na miniti mivhili fhedzi.

CITIZEN 5 (Thifhelimbilu Maphaha) - Ndo livhuwa mutshimbidza mushumo ndi kho nyaga u sumbedzela hafha uri ri...fhano South Africa ri na muvhuso wavhuди wa dimokirasi hune vhathu vha khou amba uri muvhuso wa ANC vhathu vha tholiwa nga dzigarata. Ndo vha ndi kho nyaga uri vhone vha ri vhudze uri vha na tsumbo naa ya vhathu vhane vha ri vho tholiwa nga garaña.

PRESENTER - Ḽo pfala.

CITIZEN 5 (Thifhelimbilu Maphaha) - Ya vhuvhili ndo pfa vha tshi vho amba mafhungo a uri ri na challenge ya zwibadela fhano, ndi kho nyaga u vha humbudza heyo media ngeno vha vha kho ri riňe ri na challenge ya mishonga zwibadela uri riňe tshumelo ya national health insurance ine ya kho u quick start fhano South Africa.

PRESENTER - Muthetshelesi!

CITIZEN 5 (Thifhelimbilu Maphaha) - Ḽa u fhedzisela ndi ja uri vho sumbedzela uri tshiimo tsha pfunzo tshi khou ts. Ri fhano Vhembe ri ḍo sumbedza uri riňe hafha ro dzhia number 1 kha province yothe ri number 7 kha national. So, hezwo zwi sumbedza u shuma kha Department of Education.

PRESENTER - Ro livhuwa muthetshelesi khamusi ri vhudze vhathetshelesi kana vhathu vhane vha khou vhudzisa mbudziso uri tshifhinga hetshi tshine ra khou vha fha a si tsha u ṭahisa vhupfiwa ndi tsha u vhudzisa mbudziso. Arali vha si na mbudziso a vha tendele vha re na mbudziso vha vhudzise. Ri ḍo tenda mbudziso hedzi dzi ḍo fhinduliwa nga murahu ha musi ro no vhuya mafhungoni. Vho Tshiṭereke Matibe vhunzhi ha mbudziso dzo livha khavho, vha ḍo ḍilugisela. Ri ḍo ri ri tshi vhuya mafhungoni ra ḍa hefho khavho. Vha kha ḍi vha vho thetshelesa mbekeiamushumo ya Nqevhetsini tshifhinga zwino ndi miniti muthihi u livha kha awara ya vhujanu na vhuvhili na zwino ri mbo ḍi gidimela nļuni ya khasho Polokwane hune u hone Emmanuel Mudau o dzula o lindela na mafhungo a awara ya vhujanu na vhuvhili.
Theme 5: Election Campaign/Mafulo a khetho (News B1)

**PRESENTER:** Vha kha ḗi vha vho thetshelesa mbekanyamushumo ya N̒devhetsini na tshifthinga zwino ndi m̒nni ya fumisumbe ro bva kha awara ya vhut̒anu na vhuthihi. Ri khou bvela phan̒da na ino mbekanyamushumo ya N̒devhetsini, ri tshi sedza fhungo ḷa uri hu khou pfala uri Phuresidennde Vho Jacob Zuma vho no ḗi swika ngei Malamulele hune vha vha kha mafulo avho a u kunga vhakhethi. Fhedzi u pfā uri zwi khou tshimbila hani Ha Malamulele zwa zwino ri kwamana na ramafhungo washu Jabulani Baloyi a re ngei Ha Malamulele. Jabu, Ḽo kovhela, ro ni ṱanganedza.

**REPORTER - (Jabulani Baloyi)**- Ṽo kovhela. Ni nga ri ṱalutshedza uri hu khou bvelela mini ngeo Malamulele na uri tshiimo tshi hani nga tshino tshifthinga?

**JABU** - Eee, zwazwino ndi vha vhudza uri tshiimo a tshi takadzi hafha, vhathu vho vha vho vala nd̒ila nga mathaela a dugaho na zwi̲n̒we zwithu. Vho dzhia zwithu zwi no shumiswa nga havha vha u rengisa hafha, ee…. tsini na dzibada vha dzhia zwone vha vala bada vha fhisa thaela habe, vha khwashana ji̲n̒we vhengele vha dzjbia zwithu zwi nga ngomu vhengeleni vha athakha na dzigolo dza kwashiwa mafasite na windscreen. Hune bisini ine ya yo hwala vhathu vhane vha khou bva sitediamu na yone yo posiwa nga matombo ya kwhashiwa na vhaṅwe vha vhaṅwali vha ngei bisini vha mbo ḗi dzhampa nga mafasite na nhone vhaṅwe ungari vho tshe wana dzingilasi. Hejani bisini ḵo shavha vhathu vha hone vha vha vha kho posa nga matombo vha rwa i̲n̒we goloi nga murahu hayo. Mapholiosa vha kho vha bizi vha vhukati, vha kho thiraya uri vha lange tshiimo vha vhone uri tshi vhe tshavhuḗ. Ndi zwi̲n̒we zwo bvelelaho heneffho. Hezwi zwithu zwo bvelela musi Muphuresidennde Vho Jacob Zuma vha tshi fhedza u amba na vhathu vha Malamulele kha demand ine vha vha n̒ay o tsha kale ya uri vhone vha kho t̒o̲g̒a u vha na masipala wavho u bva kha masipala wa Thulamela. Ri tshi kho amba zwino, zwi kho thusa naga u mvula i kho thoma u na zwine zwa lelusela mapholisa uri a tsime zwithu hezwi zwi kho fhisiwaho dzibadani. Ri tshi kho amba vha kho zama u bvisa matombo na zwi̲n̒we zwithu zwo shumisiwo u thivha bada.

**PRESENTER:** Jabu, khamusi ni tshi khou amba na vhaṅwe vhadzulapo vha tshe vho ima kha jenelo lauri a vha nga Ḹo khetha.”

**JABULANI** - Ee, vha vhadzulapo vha kho sumbedza zwenezwó zwauri vhone vha nga si khethe kha khetho dži gahó ngauri vha ri Phuresidennde Jacob Zuma ha ngo amba tshithu tshiswa tshine vha vho lavhelela tshone. Uya nga vhadzulapo vha vho lavhelela uri Phuresidennde Jacob Zuma a tshi Ḹa fhano namusi u Ḹo kona u vha vhudza uri uya nga ha demand yavho kana zwine vha kho t̒o̲g̒a zwone kana vha kho rabela zwone uri mini ngazwo. U Ḹo kona u ita uri muvhuso wawe u vha fhe masipala ende.
u thoma lini? Zwine a amba zwone ndi uri ndi nga mini vhathu vha Malamulele vha tshi kho ṭoṭa masipala. Zwino hezwo ngauri ndi u thoma a tshi pfa izwo zwithu, uri u sumbedzisa uri o vha a kho zwi vhona kha dziTV o zwi pfa kha mafhungo, mara o vha a sa koni u zwi pfesesa uri vhathu vha khou ṭoṭa masipala nga mini. Zwi kho sumbedza uri ṭamusi nga murahu o pfa dziripoto u khou vhona uri u ḓo dzula fhasi a vhala hedzi ripoto ngauri ndi u thoma a tshi zwi pfa ṭamusi. U ḓo thoma a dzula fhasi a dzi lavhelesa a shumisana na vhawhe vha mvuhuso vha vhona uri vha nga dzhia decision ithio malugana na ṭhoṭea kana demands ya vhathu vha fhano Malmulele. O sumbedza uri ene a nga si ambe uri vhathu vha HaMalamulele vha ḓo fhiwa masipala kana hani ngauri zwazwino kana heyo phindulo i nga ita uri vhathu vha sinyuwe nga maanḍa. Zuma a tshi khou fhedza u amba, vhathu vhone vho vha vha tshi balangana sitediamu, vha thoma zwiṅwe zwa dzikhakhathi hafha badani. Vha dzhia zwiṅwe zwi no rengiswa nga vhathu hafha dzibadani vha kho kwasha na dzigoloi."

PRESENTER - Jabu, kanzhi hu tshi vha na dzikhakhathi dzenedzi, vhadzulapo vha mashangoni a nnḍa ndi vhone vhane nga maanḍa vha kwamea. Kha dzikhakhathi dza ṭamusi ni nga ri mini?

JABULANI - Zwino zwo bvelela ṭamusi, ho ri ee... vhathu vha tshi khou ṭangana ngei sitediamu, mashopho vha thoma u vala nga u ṭavhanya ngauri vha a zwi ḓivha uri tshifhingga tshinzhi hu na muṭangano hafha sitediamu tsha Malamulele vhathu arali vha bva vha songo fushea vha ita dzikhakhathi, vha khwasho mavhengele vha ita zwiṅwe zwa dzikhakhathi. Zwino zwa bvelela ndi uri mavhengele oṱhe o vala nga u ṭavhanya nga u ḓivha uri hu na meeting, hu kho ḓa Muphuresidennde, vhathu vhanyi vha kha itela u pfesesa uri Muphuresidennde ḓo amba uri mini. Zwiṅwe zwino nda nga zwi amba ndi zwauri vhathu especially vha mavhengele oṱhe o vala nga u ṭavhanya nga u ḓivha uri vhathu vha bva vha songo fushea vha ḓo ita zwa dzikhakhathi zwine zwa ita uri vha vale mavhengele nga u ṭavhanya hafha Ha Malamulele.”

PRESENTER - Jabu, vharangaphanḍa vha vhadzulapo henefho ha Malamulele vha kho ri mini zwino musi tshiimo tsho to ima nga u to rali?

JABULANI - Zwithu zwo no vha nga iṅwe ndilu khathihi na zwezwo zwa u tshinyadzwa ha ndaka. U swika zwino a ri thu kona a ṭangana na vharangaphanḍa vha dzikomiti dza u fhambanana hafha Ha Malamulele u pfa uri vha ri mini. Mara vha tshi kho amba hafhaḷa sitediamu vha tshi khou ṭanganedza Muphuresidennde vho sumbedzisa uri vho amba na Muphuresidennde, vho mu fha dziripoto dzavho uri ndi nga mini vha tshi khou ṭoṭa masipala ende vha fhuluḥfedzisa uri u ḓo zwi thetshelesa. A vho nga kona u sumbedza zwavhudi uri vha ima gai kana uri vha ḓo vhudza vhathu uri vha yo khetha kana hani. Mara u swika zwino vhathu vhe ra amba navho vhone vha sumbedzisa uri vhone vha nga si ye u khetha ngauri Muphuresidennde vha ḓela na zwithu zwiṅwe zwiswa. Mara u bva kha vhathu vha dzikomiti dza tshitshavha vha ri thu kona u amba navho u swika zwino ngauri tshiimo tsho vha tshi sa laueli, ho vha hu na dzikhakhathi, hu sa ḓivhei uri nnyi u khou ya u dzhena gai hu na khakhathi khulwane nga maanḍa.
Ho ita na u fhisiwa, hu kho kwashiwa dzigoloi, dzibisi na vhengele iṅwe ja zwiliwa zwało vhathu vha ji kwasha”

PRESENTER - Tsireledzo i hani henehfo? Mapholisa vha kha di vhonala nga vhunzhi henehfo?

JABULANI - Ee, hu kha di vha na mapholisa manzhi nga maanda vhane vha kha ita vha kha monamona na zwitarata vha kho huntsha dzirubber bullets. Vho kona u ita uri vhatu vhane vha kha kha ita dzikhakhathi vha kone u balangana, vha songo vha fhethu ntihi uri vhakone uri tshiimo tshi lauleye. Ngauri ho vha hu sa tshimbilei. Na dzigoloi dzo vha dzi koi kwasiwa goloi iṅwe na iṅwe e tshi koi fihira koi koe poswa nga matombo e tshi koi kwasiwa, dzi tshi koi kwasekanyiwa tshiimo tshi sa laulei na u lauliwa tso vha tshi khomo nga maanda.

PRESENTER - Jabu, ri koi livhuwa nga maanda tshifhinga tshaṋu ri ḓo dovha ra ambu na inwi upfa uri tshiimo tshi nga ndilaqe zwenezwi tshifhinga tshi koi di ya phandu. Ndaa!

PRESENTER: “Aa! We ra vha ri tshi khou ambu nae ndi mushumisani Jabulani Baloyi ane avha Ha Malamulele hune Phuresidentnde Vho Jacob Zuma vha vha kha fulo kana kha mafulo avho a u kunga vakhathu. Ri tshi koi pfa uri tshiimo tshi nga ndilaqe hune a koi sumbedza uri a hu na dzikhakhathi henehfo. I tshi koi ita miniti ya fumbili iŋa ndi u bva kha awara ya rathi.”

REPORTER, JABULANI BALOYI (message 1): Eee, zwazwino ndi vha vhudza uri tshiimo a tshi takadzi hafha, vhathu vho vha vho vala nlığı nga mathaela a dugaho na zwiṅwe zwithu. Vho dzhia zwithu zwi no shumiswa nga hayva vha u rengisa hafha, ee…. tsini na dzibada vha dzhia zwone vha vala bada vha fhisa thaela habe, vha kwashwa na iṅwe vhengele vha dzhia zwithu zwi nga ngomu vhengeleni vha athakha na dzigoloi dza kwasiwa mafasitère na windscreen. Hune bisi ine ya yo hwala vhathu vhane vha khou bva siṱediamu na yone yo poswa nga matombo ya kwasiwa na vhaṅwe vha vhanameli vha ngei bisi ni vha mbo di dzhampa nga mafasitère nahone vhaṅwe ungari vho tshewa nga dzingilasi. Heijani bisi i koi shavha vhathu vha hone vha vha vha koi posa nga matombo vha rwa iṅwe goloi nga murahu hayo. Mapholosa vha koi vha bizi vha vhukati, vha koi thiraya uri vha lange tshiimo vha vhone uri tshi vhe thavhuqi. Ndi zwiṅwe zwo bvelelahe henehfo. Heziw zwithu zwo bvelela musi Muphuresidennde Vho Jacob Zuma vha tshi fhedza u ambu na vhatu vha Malamulele kha demand ine vha vha nayo tsha kale ya uri vhone vha koi ḓoḓa u vha na masipala wavho u bva kha masipala wa Thulamela

REPORTER, JABULANI BALOYI (message 2): Uya nga vhadzulapo vha vho lavhelela uri Phuresidentnde Jacob Zuma a tshi ġa fhano namusi u ġo kona u vha vhudza uri uya nga ha demand yavho kana zwine vha koi ḓoḓa zwone kana vha koi
rabela zwone uri mini ngazwo. U ḓo thoma a dzula fhasi a dzi lavhelesa a shumisana na vhanwe vha mvhuhuso vha vhona uri vha nga dzhia decision ifhio malugana na ḓhoṭe kana demands ya vhathu vha fhano Malmulele.

REPORTER, JABULANI BALOYI (message 3): Zwine zwa bvelela ndi uri mavhengele oṱhe o vala nga u ṱavhanya nga u ġivha uri hu na meeting, hu kho ḓa Muphuresidennde, vhathu vhanzhi vha kho itela u pfesesa uri Muphuresidennde u ḓo amba uri mini. Zwiṅwe zwine nda nga zwi amba ndi zwauri vhathu especially vha mavhengele oṱhe o vala nga u ṱavhanya nga u ġivha uri vhathu vha bva vha songo fhushe vha ḓo ita zwa dzikhakhathi zwine zwa ita uri vha vale mavhengele nga u ṱavhanya hafha Ha Malamulele.”

Theme 6: Election campaign /Mafulo a khetho (News B2)


SPEAKER (Vho Jacob Zuma): “Whilst many people pretend to be clever, are saying ANC is losing ground. It is actually the opposite. The ANC is gaining ground all the
time. Just make a glaring example. When we went to Polokwane in 2007, we had 600 000 plus membership. A big membership nobody could compare in the country. The next conference in Mangaung we were 1200 000 plus. We have grown historically in the face of negativity against the ANC; the ANC grows and is going to grow all the time.”

PRESENTER: Phuresidennde Vho Jacob Zuma vha ri ķihoro jo ñitëmisela u dzha ndango Mavunduni oţhe nga murahu ha khetho dza ķuvha ķa vhuţanu na vhuvhili ķa űwewdzi wa Shundunthule ķañwaha. Vundu ķa Western Cape ndi ķone Vundu ķi ñtţhe ķline ķa langiwa nga vha ķihoro ķa DA. Vho Zuma vha ri ķihoro jo shuma mushumo muhwulwane wa u ķwela mbofholowo kha ķìno shango.

SPEAKER (Vho Jacob Zuma): “We are very happy with the campaigns so far, the campaign is going very well, very, very well. We have been everywhere, and we are everywhere. Wherever you look is the ANC because we are big. And we are not big because we wish it, we worked for it, we sacrificed for it, we are very happy we think the campaign is doing very well.

PRESENTER: Vha ri hu na zwinzhi zwine zwa khou khwaţhiselda uri vhadzulapo vha khethevho ķihoro ķa African National Congress.

SPEAKER (Vho Jacob Zuma): We stressed to the people here, what is absolutely important to vote for the ANC is that it stands for people and is the only organisation that you call the liberator. National liberation movement it is an organisation of the people. It has got track record you can see that many people are trying to rubbish all the time. But it’s a track record of more than 100 years. It has now a track record of 20 years of governance. And there are tangible things that it has done that we are in this way demonstrating how to change South Africa into prosperous South Africa. It will be our final destination.”

PRESENTER: Murangaphanţha wa Vundu ķa Mpumalanga Vho David Mabuza vha ri vha ĵo wana gundo khethoni nga 90% Vunduni ķeneljo. Hune vho lindela khetho fhedzi dza ĵuvha ķa vhuţanu na vhuvhili ķa űwewdzi wa Shundunthule.

SPEAKER 2 (Vho David Mabuza): “We are strong we are just multiplying our strength. We are closer to the election we are looking for the 90 percent wherever we find we are going villages, house to house, we are going to many rallies everywhere in the province we are visible.”

PRESENTER: Nga ķavhuraru Phuresidennde Vho Jacob Zuma vha ĵo vha vhe kha zwa fulo ķavho ķa khetho kha ķa Enkanzeni.

PRESENTER: Ro vha ķetshedza fhungo na nga vha ķihoro ķa EFF vhane vha ri vhege ĵdaho vha ĵo matsha u livha zwifaţho ķoni zwiwulwane zwa SABC fhaţa Johannesburg. Vho pfana nga u ĵo vhumbwa ha komiti ya tshiţhinganyana ya Phalamennde ine ya ĵo lavhelesa muvhigo wa mutsireledzi walushaka, Vho Adivokheithi Thuli Madonsela
malaugana na zwa u khwiniswa ha tsireledzo muṱini wa Phuresidennde Vho Jacob Zuma fhaļa Nkandla. Ri tshi kha dì vha na mafhungo manzhi afho hu tshi katelewna na ļa nga ha masheleli manzhi ane a Ċo shumiswa kha u Iwa na u vhulawa ha tshugulu fhano Afrika Tshipembe.

Theme 7: Election campaign/Mafhungo a zwa poļotiki (News B3)

PRESENTER: Nğısedzo ya tshumelo na u sikwa ha mishumo ya tshoṱhe ndi nnďu, mađi na mabunga khathihi na muʤagasi. Ndi wone mulaedza u no khou dìiswa vhathuni na mishumo ine ya Ċo bveledzwa nga vha Ċihoro Ċa DA musi vha kha fulo Ċa u kunga vhakhethi ngei ha Hammanskraal na Soshanguve Devhula ha Pretoria. Vho Zille vho itela vhazulapo khuwelelo uri khethoni Ġu学期 dza (btnw aha vha vouthele Ċihoro Ċa DA. Phuresidennde wa Ċihoro Ċa Azanian People Organisation kana Azapo, Vho Jack Dikobo vhone vha kha fulo Ċa khetho ngei Kwaggafontein ngeno hu uri murangaphanđa wa EFF, Julius Malema o amba na vhathu kha raļi ya khetho ngei Thabanchu, Free State. Zwinzhi zwi kha muvhigo wo dzudzanywaho nga Maluti Obuseng, Phumzile Mlangeni na Annel Heidenruid na Joseph MasimbaneCOMPILERS.

PRESENTER: Iyo ngila ya u Ŭanganedza muhulwane wa DA Vho Hellen Zille (Kina le wena Zille). Vhatikedzi vha Ċihoro Ċa African National Congress vho vha vha tshi vhonala vho ima nga kule. U bva henefho murangaphanđa vha Ċihoro Ċa DA Vho Helen Zille vho Ċo thoma u enda vha tshi amba na vhazulapo.

SPEAKER 1 “You stay here?

CITIZEN 1: Jaa, no Bab wam no Sesi wam.

SPEAKER 1: Ok, ok!”

PRESENTER: Vho Zille vha ri Ċihoro Ċa DA Ċo ya fhaļa vhuponi ha Soshanguve vho sedza uri vhupho honoho ho Ġala nga maanđa zwiito zwa vhugevhenga na vhufhura zwa swikisa na uri mwife wa mukhantselara wa Ċihoro Ċa African National Congresss vha pandeliwe, vha ri vha na fhulufhelo uri vha Ċo dzhia ndango ya wadi yeneyo ye ha Ċo vha na mafhungo eneo fhaļa Soshanguve.

SPEAKER 1: “I am here today because there is terrible corruption scandal and as a result, the ANC council was fired and we are confident that we can win this ward in Soshanguve; so i am here to give a lot of confidence to the people to encourage them to work as hard as they are and doing marvellous jobs for us. So, we are here working very hard with blue people and the blue people have come today.”
PRESENTER: Vhadzulapo vho vha na vhupfiwa ho fhambananaho musi zwi tshi kwama madalo aya nga ihoro ja DA vhuponi havho. Vhaṅwe vho ŷanganedza u vha hone ha ihoro ja DA a hu na zwinzhi zwine ja nga vha Ĺisela zwone.

CITIZEN: Ja! I can see that they are here to campaign, but I didn’t understand what is their theory about this. Because this election is already being developed by ANC or I don’t see any harm. It’s campaigning!

PRESENTER: Musi zwi tshi kha Ĺi vha zwo ralo murangaphanca wa ihoro ja EFF, Julius Malema, o amba na vhathu vha fhiraho tshigidi Thabanchu Vhubvaṅvhuha ha Vundu ja Free State. Malema o dzhenela nga maanḏa vha mahoro vhane vha kho tshila vhuthilo ha u Ĺiphina ngeno a tshi kho amba uri hu na vhathu zwavho vhane vha kho sika nga ngala fhano Afrika Tshipembe. A ri vhadzulapo vhone vhaṅe vha Ĺo vha na tshifhinga tsha u Ĺikhethela murangaphanca wavho vhone vhaṅe nga Ĺuvha ja vhutanu ja Ĺwedzi wa Shundunthuene Ĺaṅwaha.

SPEAKER-2: “The people have got a choice on the 7th of May. These present us with an opportunity to exercise the rights of our people. The need to separate right from wrong and we must stop rallying on the politicians that politicians are supposed to impeach President Zuma in parliament. We have power and we must use our power to fight what happens on the 7th of May. If people love corruption and they celebrate corruption let them go and vote for it.”

PRESENTER: Kha liṅwe sia, Phuresidennde wa Azanian People’s organisation kana Azapo, Vho Jacky Dikobo vho amba vha khetela vhadzulapo vha Kwaggafontein fhaļa Vunduni ja Mpumalanga uri vha khetele ihoro Ṭavho arali vha tshi kho thuḍa u vhona tshanduko vhuponi havho. Vho Dikobo vho vha na fulo ja u dzhena muḏi nga muḏi vhuponi uvhho. Vho vhudza vhadzulapo uri vha to Ĺikhethela phuresidennde wa shango vhone vhaṅe na khabinethe arali ihoro Ṭavho ja nga kunda khethoni

SPEAKER-3: “The only organisation to the best of my knowledge that says we want to bring a mixture of proportional representation and the constituency base. In other words, 50 percent of members of parliament should be elected directly by the community through a constituency base almost the same with what we have in the municipalities. It is something that our people are welcoming.”

PRESENTER: Mafulo a u thoḍa vhakhethi a kholavhelelw a kwatha vhukuma sa vhunga ho sala maḍuvha a sa swiki mahumi maṇa uri vhadzulapo vha dzhie tshee uri naa ndi Ṭifhio ihoro Ĺine ja Ĺo ranga phanja shango lwa miṅwaha miṭanu i Ĺaho.
**Theme 8: The protection of rhinos/ Tsireledzo ya dzitshugulu (News B4)**

**PRESENTER:** Ndi miniti ya fumimbili, ndi u bva kha awara ya sumbe. I kha ñi vha mbekanyamushumo ya Ndevhetsini. Vha South African Parks vha ri vho wana rannda dza milioni ŷhanu na hafu. Masheleni ane a ño shumiswa u kwathisa ndwa ya u Iwa na zwa u zwimiwa ha tshugulu. Ayo masheleni o kuvhanganyiwa nga vha tshigwada tsha vha dzikhamphani nga tshifhinga tsha miṈwedzi miña. Ayo masheleni a ño shumiswa u pfumbudza na u rengela zwishumiswa vhalindi vha vhugalaphukha. Muofisiri muhulwane mutshimbidzi wa Sun Parks o tou farelaho Vho Ed Sibiya vha ri u bva tsha ŷwa ha gidi mbili ho no vhulawa tshugulu dza zwigidi zwiraru na fusumbe mbili fhano Afrika Tshipembe dzine dza ita 58%. Tshugulu dzenedzo dzo vhulawa fhala Kruger National Park.

Izwi zwi kha muvhigo wa Malusi Oleseng-[COMPILER] une wa khou ña na **REPORTER** -Tshimangadzo Murovhi: “Mulanguli muhulwane wa Sun Parks vho tou farelaho Vho Abe Sibiya vha ri ŷanwaha ho no vhulawa tshugulu dza maḏana mavhili na fuiṇa u mona na Afrika Tshipembe, u bva nga ŷwa ha gidi mbili ho no vhulawa tshugulu dži anganyelwaho kha tshigidi tshithihi na maḏana a malo vhugalaphukha ha Baulo. Vho Sibiya vha ri u vhulawa ha tshugulu zwi siho mulayoni zwi tea u vhilahedzisa mudzulpo muṈwe na muṈwe wa ḽa Afrika Tshipembe. Vha ri iyi a si thaidzo ya fhano Afrika Tshipembe, fhedzi i khwama shango lôthe nga vhuphara.

**SPEAKER 1- Vho Sibiya** “In that, we need to grow the numbers that we have, and we need to protect the number of Rhinos that we have and if we don’t do that, we are likely to have lesser and lesser numbers. Ladies and gentlemen, as we speak to you this morning, a total of 3072 Rhinos have been poached in South Africa since the year 2000 and of this 58 percent which is equivalent to almost 1800 that have been killed in the Kruger National Park alone.”

**PRESENTER-** Zwo ralo vharengisi vha tshivhalo vho sengedza masheleni a linganaho milioni ŷhanu khoma ŷhanu wa dzirannunda u itela u ño thusa vha Sun Parks kha u Iwa na u zwimiwa ha tshugulu zwi siho mulayoni.

**PRESENTER-** Mudzudzanyi wa Flez Funding Initiative Vho Creig Clecksmith vha ri nndwa iyí ndi ya ndeme u fhira masheleni.

**SPEAKER 2:** The formula proposed which was agreed upon by everybody was that contribution as a matter of urgency will be done by the retailer. Six piece of the Bavaria 0.04 in the store and this will be matched by Bavaria. As a result, we will be very proud shortly to handover a cheque under parks of 3.5 million rand. And I want to point out that the investment in this is extended a lot further than cash component that has been handed over today.”

**PRESENTER-** Vha Sun Parks vha ri vho no vha na mafulo a tshivhalo a u funza vhathu nga ha ndeme ya tshugulu.
SPEAKER 3, Vha Sun Parks: “As far as we are concerned, we can do all the things that we are doing but unless people bug into our course, we will also not win this war. So, we have gone out on various platforms to try and educate people as best as we can. And I think we appreciate what the media has done in order to help us to highlight the pride of the Rhino and to educate the public in general.”

PRESENTER- Vha muvhuso wa fhano Afrika Tshipembe vho saina thendelano ya u vhulunga tshugulu na shango ja Vietnam, Mozambique khathihi na shango ja China. Ndi miniti dza ṱahe u livha kha awara ya sumbe. Vha Zhendedzi ja Vhuendela Mashango na Vhugalaphukha ha ja Mpumalanga (Mpumlanga Parks and Tourism Agency), vha ri vha nga si tou amba uri ndi maṋanga mangana a tshugulu o tsiwiwaho ofisini khulwane dza zhendedzi fhala Matafin, Nelspruit mulovha nga matsheloni. Hu na mivhigo ya uri ho tswiwa maṋanga a heneḽho kha fuiṋa a tshugulu fhethu he a vha o vhewa hone. Vha khethekanyo ya mapholisa, vha Hawks vha ri ṱhoḓisiso dzo khaṱhiswa tshoṱhe u itela uri hu kone u farwa vho tswaho maṋanga ayo a tshugulu. Izwi zwi kha mivhigo wa Motsebi Monareng [COMPILER]-1 u tshi khou ḳa na Ndivhuwo Khuba.

[REPORTER] 2 (Ndivhuwo Khuba) - Ho vha hu na maṋanga a tshugulu a fuiṋa e a vha o vhewa ofisini khulwane dza Zhendedzi ja zwa Vhuendela Mashango na Vhugalaphukha heneḽho Mpumalanga. Fhaḷa Maṋikeng nnḓa ha Nelspruit mavemu vho kwasha vha dżhena vha swika he a vha o vhewa hone vha mbo ḱuwa nao. O vha o vhewa lwa tshifhinganyana tshifhaṱoni tshenetsho musi vha zhendedzi ḱeneṱo vha tshi kha ḱi ṱoḓa fhethu ho tsireledzeaho hune vha ḱo a vhepha hone. Muambeli wa Hawks vho Paul Ramaloko vha ri maṋanga eneo o vha o vhewa heneḽho ho sedzwa fhungo ḱa tsireledzo nahone a hu na o no fariwaho u swika zwino. Fhedzi vha ri tsedzuluso dzi kha ḱi bvela phanḍa.

SPEAKER 4: Vho Paul Ramoloko (message 1): “We are not able to attach value number but that is the number we are looking for. Looking into the modus operandi used by organised criminals, it is clear that they know how to gain entry to get to the valuable items.”

PRESENTER - Maṋanga eneo o vha o iswa fhethu heneḽho nga vha heneṱo zhendedzi u bva vhugalaphukaha ho fhambanaho. Maṋevho o vha o ḱiswa nga vhaṈe vha tshugulu uri a vhulungwe zwavhuḍi. Uya nga ha vha zhendedzi ḱeneṱo u khwashwiwa honoho ho vhigwa mapholisani zwenezwo nga vhalindi. Muambeli wa zhendedzi ḱeneṱo Vho Kholofelo Nkambule vha ri tsedzuluso dza nga ngomu dzi kha ḱi bvela phanḍa, fhedzi vha nga si kone u khwaṱhisedza tshithu nga tshino tshifhinga.

SPEAKER 5, Vho Kholofelo Nkambule: “My securities within the premises informed us that there was burglary in the early hours of the morning yesterday and from there, police case of theft has been opened. Currently, investigation is underway. Obviously
internally, we will look at the issue of security or to check what happened. And once all investigations are done, relevant action will be taken. At this point I cannot say we are going to take action against security."


**SPEAKER 4**, Vho Paul Ramoloko (message 2): “So the story surface that we have in the offices was mainly when we received the stock par to target, to assess, to categorise it according to categories and they moved out to a safe location. We have a safe location after our offices where that material is kept.” We can’t confirm as yet and we say that we will not leave any stone unturned.

**PRESENTER** - Vhe vha vha vha tshi khou amba ndi muambeli wa Zhendedzi ja zwa Vhuendela Mashango na Vhugalaphukha, Mpumalanga Vho Kholofelo Nkambule, vha tshi khou khunyeledza muvhigo.

Theme 9: Sports/Mitambo (News B5)

**PRESENTER** - Vha dzangano ja bola Afrika Tshipembe vha kha fulo ḕo lavhelela ho tshoṱhe kha u bvisa tsanduko na mveldziso ya mutambo wa bola. Zwoṱhe izwo zwo thoma nga thonamennde ya mavundu ya vha miṅwaha ya fhasi ha fumisumbe. Iyo thonamennde ine ya nga yene yo dzudzanyelwa u ḕo thoma vhege i ḕo ya vha miṅwaha ya fhasi ha ya vhufumi ṱahe. Zwinzhi zwi kha muvhigo wo dzudzanywaho nga Dakalo Vincent Sitsula-[COMPILER AND REPORTER].

**REPORTER** - Iyi thonamennde ya vha miṅwaha ya fhasi ha fumisumbe yo vha na mvlelaphangə ya u bveledza vhatambi kha vha miṅwaha ya fhasi ha fumisumbe na vha miṅwaha ya fumbili. Afrika Tshipembe ḕi khou ḕilugisela u dzhena thonamennde ya vha miṅwaha iyo yoṱhe. Phuresidennde wa zwa mitambo, Vho Danny Jordan) vha ri thonamennde dзи ḕo vha thusa uri vha tumbule vhatambi makone Afrika Tshipembe nga vhuphara."

**SPEAKER 1 (Danny Jordan) (1)** - We should answer the first question that all the players ask. If I am in the Umlazi or Khayelitsha or New Brighton, how do I get to the under 17 national team or under 20 national team? Now it is clear. You get into your regional team from your region you get into your provincial team. The nine provinces will come into national championship and we will have the best players and from there
we select a squad of 40 players. And out of 40 we produce our national junior team.”

**PRESENTER**- Thimu ya vha miṅwaha ya fhasi ha fumbili yo fhedzisela u dzhena mitambo ya ſifhasi nga ſwaha wa 1997. Benny McCarthy muṅwe ane a vha mutambi wa iyo thonamennde. Thimu ya vha miṅwaha ya fhasi ha ya fumiraru yo fhedzisela u dzhena mitambo ya Olympics nga 2000. Vho Jordan vha ri ndi zwa ndeme uri vha fhaṭe thimu dzine dza ḓo dzhenhela mitambo dzhangoni ḣa Afrika na mitambo ya ſifhasi.

**SPEAKER-1** (2) “It is very important that we have to produce quality national junior team. We last played in the world cup in 1997, we last played the Olympics in 2000 and you can see the quality of players who came through. Nomvete, Matthew Booth, Benny McCarthy, Quinton Fortune, and the list is endless. So, we have to create a new talent and that’s part of the process and we are looking forward to this tournament in Bloemfontein.”

**PRESENTER**- Afrika Tshipembe ndi dzingwenya dza Cosafa dza miṅwaha ya fumbili. Fhedzi izwo a zwi khou vha fusha saizwi vha tshi khou lwela u dzhia tshiphuga tsha dzhangongi ḣa Afrika. Mugudisi Vho Shakes Mashaba vha ri vha ḓo shumisa iyi thonamennde u wana vhatambi vhaswa vha fhasi ha miṅwaha ya fumbili.

The message above by the presenter has got one borrowed word, which is thonamennde. The word thonamennde is adopted in Tshivenḓa and is commonly used in the sport field. The bolded word, Cosafa is an acronym, not a borrowed word. Acronyms are retained as they are because they are cultural-bound coined words. The presenter used the appropriate strategies to deliver the message.

**SPEAKER-2** “The under 20s as we are going down to IPT in Bloemfontein, under 10, we are going to look for boys that we are embarking to go with the qualifier. But we are worrying about players losing form. Some are not getting time, so we look at maybe in this we can pick three players.”

**REPORTER** - Iyi thonamennde i ḓo tambelwa Bloemfontein nga Swondaha. Dakalo Sitsula wa mafhungo a SABC, Johannesburg.
APPENDIX E: TURNITIN REPORT

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