

LANGUAGE USE IN MEDIA DISCOURSE: THE CASE OF *NDEVHETSINI* 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 NDEVHETSINI 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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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 (TSHIVENDA)

A hu athu tou vha na vhaḁivhi vha maḁwalwa vhe vha sedzulusa kushumisele kwa luambo kha nyandadzamafhungo nga maanda kha ngudo ya Nyambo dza Vharema.

Ndivho ya ngudo yo vha u ṭoda u wanulusa kushumisele kwa luambo kha nyandadzamafhungo kha mbekanyamushumo ya Nḁevhetsini, ho sedzwa zwiteḁwa zwa luambo zwine zwa vha fha khaedu khathihi na u sedza uri mulaedza u swika nga nḁilade kha vhathetshesesi. Ngudo iyi yo shumisa ngona ya Khwaḁithethivi kha u kuvhanganya mafhungo u bva kha episode ṭhanu. Episode dzo saukanywa u ya nga thero dzo wanalaho hu u itela u ita mbambedzo dza kushumisele kwa luambo dzi fanaho na dzi sa faniho.

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

Milaedza i hashiwaho nga English i ṇea vhathetshesesi khaedu kha kushumisele kwa luambo kha khasho. Mbekanyamushumo na milayo i ṭuṭuwedzaho tshumiso ya Tshivenda 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 Ndevhetsini 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 Ndevhetsini 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 Ndebhetsini 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 Venda" and "Radio Thohoyandou" in 1998. Radio Venda broadcast in the Tshivenda 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, Tshivenda 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	Tshivenda
j)	SA FM	English

k)	RSG FM	Afrikaans
l)	Lotus 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, Tshimanda, Tshilembethu/Tshinja 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 Tlohoenyane 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 fhedzi!*” ‘*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 yothe!*”/‘*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 Ndevhetsini 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 Venda), which is characterised by traces of Sotho (especially Setlokwa) influences, mostly in vocabulary; *Tshimanda* (Central Venda), commonly, but not universally spoken between Luonde and Lwamondo, characterised by sluggishness in the articulation of sound, e.g. muio for mulilo, Aiai for

Aḽilali; *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 (Zimbabwe); *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 Tshivenda. Most listeners are Vh Venda, 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 policies 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 Venda people. At the time they arrived, there were no publications in Tshivenda. Missionaries like C.F Beauster, the Schwellnus brothers and Mrs E.D Giesekke put much effort into the foundation of Tshivenda 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 Tshivenda 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 Tshivenda 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 Tshivenda and vice versa, code-switching where there is a mixture of English and Tshivenda and also the use of dialectical variants.

The research problem of this study is based on the inappropriate and/or appropriate use of the Tshivenda language by broadcasters on the current affairs (Ndevhetsini) 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, technoligisation of language, etc. as factors that are making a great impact on language.

The Tshivenda 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 Tshivenda 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 Tshivenda 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 Nǀdevhetsini programme on Phalaphala FM.

1.4.2 Objectives

The objectives of this research study are to:

- explore the state of the language (Tshivenda) use on Phalaphala FM.
- investigate why there is borrowing, from English, code-mixing, involving Tshivenda and English, and the use of dialectal variants by presenters and participants on the Nǀdevhetsini 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 Nǀdevhetsini 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 Ndevhetsini programme clearly get the message conveyed during the programme, in view of the use of Tshivenda ?

1.6 JUSTIFICATION OF THE STUDY

The aim of studying language on Media Discourse was motivated by the special Ndevhetsini 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 Tshivenda 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 Ndevhetsini 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 Tshivenda language is broad, owing to many dialects, but besides the problems posed by dialects, this study will also explore whether Tshivenda 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 Tshivenda.

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 Tshivenda 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 Tshivenda 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 Tshivenda 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 Nǃdevhetsini, that have been recorded. This study will be based on recording, transcribing and analysing the Nǃdevhetsini 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 Tshivenda 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 Ndevhetsini 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 Ndevhetsini 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 Ndevhetsini 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 Ndevhetsini 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 Tshivenda 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 // 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 Saville-Troike (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. Saville-Troike 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 Tshivenda 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 Vhavenda for official writings. It is spoken in Ha Tshivhasa in the following areas: Mapate, Duthuni, Phiphidi, Ngovhela, Maungani, Mukumbani, Tshilapfene, Vhufuli, Ngudza, Khubvi, Murangoni, Maranzhe, Ngulumbi, Gondeni, Ngwenani ya Ha Themeli, Mbilwi, Tshidzivhe, 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 Tshivenda standard language.

Tshiilafuri –This dialect is spoken on the Western side of Venda (around Dzanani Ha Mphephu). It has Northern Sotho influences. This dialect is spoken in the West and South of Venda. It is spoken in the following areas: Ha Sinthumule, Ha Kutama, Ha Madodonga, Ha Magau, Gogobole, Ha Ramantsha, Tshiozwi, Madombidzha, Maebane, Ha Mulima, Ha Nthabalala, 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.

Tshin̄ia–It is spoken in the following areas: Muswoḽi, Folovhoḽwe, Shakadza, Madimbo, Mukovhawabale and other surrounding villages.

Tshimanda – 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 (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.

Webb and Kembo-Sure (2000:113-114), quoted in Thamaga (2012:9), explain language shift, language loss, and language death terminologies in this way:

- 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 Tshivenda, will no longer be used. This confirms that borrowing can cause people to consider these words as acceptable even if they are not Tshivenda 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

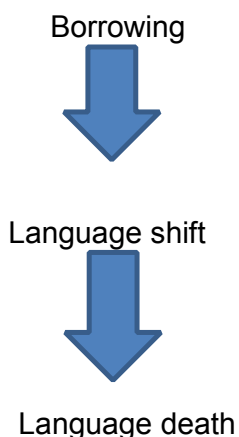
becomes poor, therefore code-switching takes place. Mohan and Zador (1986:317) suggest that “languages do not die because of the nature of their linguistic structure, but because of a blow from the outside, a shift in language loyalty in parts of the community.”

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 Ndevhetsini 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.

Tshivenda has varieties of languages like Tshiphani, Tshiilafuri, Tshilembetu, Tshimanda 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 Tshivenda dialects. It should be noted that when it comes to the Tshivenda dialects, scholars often use two prefixes: Tshi- and Lu- interchangeably.

Mulaudzi (1987:3) identifies the influence that each Tshivenda 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*. [Disani **thuba** ngeno/ disani **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 Vhailathoho 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 Venda. Today people who dominated this area are the Vatsonga, Basotho and VhaVenda. Luronga is a result of a mixture of those three languages.

A thi divhi 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 2.1: Derivation of dialects

Venḁa	Luronga	Luphani	Lulaudzi	Luirafuri
fukedza (cover)	fukedza	fukedza	fukedza	Fukedza
dzegere (half)	ḁegere	dzegere	dzegere	ḁegere
tevhela (follow)	tevhela	tevhela	tevhea	Tovhela
tshiangatela (slow)	tshiangatela	tshiangatela	tshiangatea	Tshiangatela
pwasha (break)	pwasha	pwasha	pwasha	Pwasha

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. Lulauzi dictates the belief of other dialects to come from Luphani. Lulauzi is a dialect known by another name; 'Tshimanda' is spoken at Lwamondo. This group of people have the problem of pronouncing the speech sound "r".

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.

2.7 LANGUAGE POLICY

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 Labvov, Ricento and others share Labvov'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 Ndevhetsini 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 Ndevhetsini 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 Ngevhetsini. 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 Ndevhetsini 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

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

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 Ndevhetsini 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 Ndevhetsini 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/Ndisedzo ya tshumelo

Theme 2: Hiring of companies/U tholwa ha dzikhamphani

Theme 3: Water supply/Ndisedzo ya maq̄i

Theme 4: Service delivery strike/Tshiṭereke tsha ndisedzo ya tshumelo

Theme 5: Election campaign/Mafulo a khetho

Theme 6: Election campaign/Mafhungo a zwa polotiki

Theme 7: Election campaign/Mafulo a khetho

Theme 8: The protection of rhinos/Tsireledzo ya dzitshugulu

Theme 9: Sports/Zwa mitambo

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 Ndevhetsini 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 Hanekom, 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 Ndevhetsini 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 Ndevhetsini 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".

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 Nđevhetsini 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 Nđevhetsini episode was recorded and transcribed. It was recorded between January and June 2014. Nđevhetsini 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 Ndevhetsini 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, Ndevhetsini 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 Ndevhetsini 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 Ndevhetsini 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/Ndisedzo ya tshumelo

Theme 2: Hiring of companies/Utholwa ha dzikhamphani

Theme 3: Water supply/Ndisedzo ya maq

Theme 4: Service delivery strike/Tshitereke tsha ndisedzo ya tshumelo

Theme 5: Election campaign/Mafulo a khetho

Theme 6: Election campaign/Mafhungo a zwa polotiki

Theme 7: Election campaign/Mafulo a khetho

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. Codemixing 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, Tshimanda, Tshilembethu, Tshinia, Tshironga, Tshivhatsindi, 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 (Tshimanda, 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 /Nḡisedzo 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 vhathuni na tshumelo ine ya kha ḡi konḡa u swika vhathuni. U sedza fhungo ḡeneḡi ḡa nḡisedzo ya tshumelo ro ramba vha ḡihoro ḡa ANC, vha ḡihoro ḡa DA, vha ḡihoro ḡa COPE, vha ḡihoro ḡa UDM na vha ḡihoro ḡa PAC ro sedza uri hayo ndi mahoro ane o no vha hone Phalamenndeni ya Vundu ḡa Limpopo ro sedza vhukati ha ṅwaha wa gidiḡaḡahe fuḡaḡeṅa na zwino. U pfa uri tshumelo vha khou i vhona hani zwino dimokirasi yo no ralo u fhedza miṅwaha ya mahumi mavhili nga maanda ro sedza Tshitiriki tsha Vhembe ro sedza vho na huṅwevho. Vha khou ḡanganedzwa nga Thambatshira Ndadza muyani ndi khou vha ḡanganedza ndi na Lufuno Tshivhase.

Ḳo kovhela! Madekwana avhuḡi vhathetshesesi vhoḡhe vha Mbekanyamushumo ya Nḡevhetsini ndi zwone ṅamusi ri khou vha ḡanganedza ri fhano Phalamenndeni ya kale ya Venda hune ṅamusi ra ḡo vha ri kho dāvhidzana na vha mahoro haya a politiki ane ndi mahoro ane a vha hone Phalamenndeni ya Vundu, Limpopo kana o no ḡi vhuya a vha hone Phalamenndeni ya Vundu heneḡha Limpopo ro sedza u bva heneṅei nga ṅwaha wa gidi ḡaḡahe fuḡaḡe ṅa u vhuyo swika khamusi na zwino nga ṅwaha wa gidimbili fumiiṅa. Ndi zwone ṅamusi ri ḡo vha ri khou lavhelesa fhungo ḡa zwi kwamaho tshumelo ro ramba vha ḡihoro ḡa ANC, DA, COPE, UDM na PAC. Khamusi nga tshino tshifhinga ri tshi nga tou ḡanganedza vha eneo mahoro e ra vha ramba vha na fhungo heḡi ḡa zwi kwamaho tshumelo. Ri na Vho Steven Maluleke vha ḡihoro ḡa PAC (zwaḡa, mifhululu, dzikhombolwe). Ri dovha hafhu ra vha na vho Malokisa Khorommbi vha bvaho kha UDM, ri na Vho Tshiḡereke Matibe u bva kha

ANC, vho imelaho lihora la Democratic Alliance ndi Vho Rembuluwani Marole, lihora la Congress of the People lo imelwa nga Vho Patrick Sikhutshi. Ndi havha vhaeni vhashu namusi ri tshi lavhelesa fhungo la tshumelo.

Musi ri khou vha disela khasho ino ya Ndevhetsini yo khetheaho hune namusi ri takutshedza u bva zwino ra dovha ra khunyeledza mbekanyamushumo nga hafu u bva kha awara ya vhuṭanu na vhuvhili. Ri sa tsha vhuya ra fhedza na Tshifhinga ri kho takutshedza, khamusi ri thome hafhala kha vha lihora la ANC. Vho Matibe, ndisedzo ya tshumelo tshitirikini tsha Vhembe vha i vhona hani? Minete ndi miraru fhedzi.

Vho Matibe - Ndi khou livhuwa muhashi na vhathetsheshelesi, ri tshi thoma nga u humbela uri hu vhe na vhuḍifari uri hei mbekanyamushumo i tshimbile zwavhuḍi zwi nga thusa uri zwithu zwashu zwi tshimbile zwavhuḍi. Muhashi na vhathetsheshelesi riṇe 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. Tshipiḁa tsha u thoma tshine ra nga sumbedzisa tshone ndi tsha uri a ri ṇee tsumbo sa muḁagasi. Ri tshi amba kha sia la muḁagasi ri nga amba uri u bva nga 1994 u humela murahu u bva tshe muḁagasi wa vha hone, vhadzulapo vha Afrika Tshipembe vhe vha vha vha na **access** ya muḁagasi vho vha vha vhadzulapo vha 5 milioni fhedzi. U bva 1994 u swika zwino vhadzulapo vha Afrika Tshipembe vhane vha vha na **access** ya muḁagasi ndi vha linganaho 7 milioni. Nga inwe ndila kha miṇwaha yoṭhe ya muvhuso wa tshiṭalula u bva 1880 u swika nga 1994 vho kono u ita 5 phesenthe....**five milioni**. Fhedziha u bva tshe ANC ya vha muvhusoni nga 1994 u swika zwino ro konou swikelela vhadzulapo vha 7 milioni. Ri tshi ya kha sia la ndisedzo ya maḁi ri nga kona u sumbedza uri u bva 1994 ndisedzo ya maḁi yo vha i kha 60%, fhedzi zwino ro wana uri u bva tsha 1994 u swika zwino *phesenthe* ine ya khou wana maḁi ndi 92%. Hezwo zwoṭhe zwi kho konadzea nga muvhuso wa ANC.

PRESENTER - Vho Matibe, iḽa miniti miraru yo fhela ri ḡo vhuya ra bvela phanḡa ri fhirele kha vhaḽwe.

Miniti miraru fhedza ndi ya mvulatswinga ri pfevho uri ḡḡisedzo ya tshumelo tshitirikini tsha Vhembe vha i vhona hani. Ri mbo ḡi ya kha vho Rembuluwani Marole vho imelaho ḽihoro ḽa DA hafha hu uri ḡḡisedzo ya tshumelo tshitirikini tsha Vhembe vha i vhona hani.

Vho Rembuluwani Marole - “Ndo livhuwa vhatshimbizamushumo. Eh riḡe vha Democratic Alliance ri vhona hu kha ḡi vha na khaedu khulusa hafhanoni kha tshitirikini tsha Vhembe zwiḽuluhulu zwi tshi ḡa kha maḡi. **Executive mayor** vho amba hafha uri vho **deliver** 92% ḡeno ri tshi tou vha na vhuḡanzi uri mbamulovha heneḡha minisita o vha o ḡa u vula damu ḽa maḡi. Maḡi haya ha khou vhuya a seva Vhathu vha fhano vhane vha dzula kha dzenedzila dzieria. Ndi khou tou ḡea tsumbo. Zwine zwa dovha zwa amba uri hu na fhethu hunzhi hune ha kha ḡi vha na ḡhahelelo khulwane ya maḡi. Arali ra vha ri tshi khou amba nga zwithu zwine zwa nga muḡagasi. Muhashi hafhanoni Thulamela hu na phurogireme ye ya vha yo itiwa ya uri Vhathu kha vha renḡe sevisi ine ri tshi sedza sa Democratic Alliance ri wana i tshi lwa na **Constitution**. Hune miḡi minzhi nga maanḡa ine vho depositha dzitshelede dzibanngani ra wana uri vho ralo sa masipala a vha tevheli dzi IDP. Hu kha ḡi vha na **challenge** khulwane nga maanḡa zwi tshi ḡa kha muḡagasi. Hone ra to amba kha dzibada a ri tsha vhuya ra amba. Dzibada zwa zwino ri kho 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 vhurangaphanḡa ha ANC. Zwa zwino ri kho amba u bva Elim u ya Bandelierkop vha ḡo tendelana na ḡḡe uri heḽa *bada* ndi madindi fhedza na yone zwi amba uri hu si kale vha ḡo i khurulula. Hune zwithu zwinzhi zwi tshi ya kha dzibada zwine ra nga amba uri a ri vhoni zwi tshi khou tshimbila nga yeneyo ḡḡila. Kha vha ri ndi fhedzise na nga **education**. Tshumelo ya **education** ri tshi tou sedza zwavhuḡivhuḡi vha ḡo tendelana na ḡḡe na lushaka ḡeo nnḡa 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 miñwaha vha tshi khou lwa kha **curriculum** dza hangei ntha ngauri zwi amba uri **matric** musi vha tshi khou phasa matric hu si nga **standard** tshine tsha khou sedziwa nga dziyunivesithi. U nga amba zwinzhi na tshumelo ya nndu dza RDP vha do tendelana na nne. Vhathu vhane vha khou mpfa uri hu na dzi RDP dzo fhatiwaho dzo soko dzulaho dziñwe a dzi na Vhathu. Khamusi Vhathu vhane vha vha hone ndi vhathu vhane vha bva nnda mashangoni a hangei nnda. Dziñwe dza hone ri khou amba dzo soko dzula. Vho Rembuluwani Marole kha vha li fare henefho.” **PRESENTER** - Vho Steven Maluleke vha PAC vha ri mini nga tshiimo tsha tshumelo tshitirikini tsha Vhembe.

Vho Steven Maluleke: “Ri kho livhuwa muhashi. Riñe sa dzangano la PAC hei mbudziso yo da 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 vhuñanzi ha uri hangei Thengwe, ha Mañenzhe, Ha Khakhu, na Musina, na Malamulele vhathu vha kha di lwa vha kho lwela tshumelo. Tshumelo a i....vhadzulapo vha hashu a vha i vhoni, a vha ipfi uri i hone. Sa dzangano la PAC ri ri vhone vha nga sedza bada vha do zwi vhona uri mvula yo na miñwedzi mivhili miraru yo fhelaho mara hu tshee na fhethu hunzhi hune vhathu vha kho toda tshumelo na u sa vha na *bada*. Ri tshi da kha mafhungo a pfunzo ri khou ri hezwi zwo dilivariwaho musi zwi tshi da kha mafhungo a pfunzo vhana vhashu zwifhato zwi hone fhedzi a hu na pfunzo vha khou phasisiwa nga 30%. Kha vha ri ndi vha vhudze uri zwi tshi da kha mafhungo a mutakalo ri khou ri zwibadela hezwi ri nazwo fano Vhembe na mmbwa ya mukhuwa i nga si lafhiwe khazwo. Ri amba nga mmbwa ngauri riñe a ri isi mmbwa zwibadela. Zwi tshi da kha dzinndu ro tshimbila fhethu hu no fana na Ha Mañenzhe, Tshenzhelani na Ha Gumbu ho fhatwa na namusi

a hu athu fhela. Dzi hone thukhu thukhu dzi fhiwa nga mafhungo a garata ya lihoro. Rine 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 lihoro la Congress of the people uri nyisedzo ya tshumelo tshitirikini tsha Vhembe vhona vha khou i vhona hani.

Vho Patrick Sikhutshi - Ee ri khou lumelisa vhahashi na vhathetsheseli na vhakhethi vhothe vha Afrika Tshipembe. Musi ri khou amba nga miŋwaha ya mahumi mavhili ya demokirasi Afrika Tshipembe ri tea uri tsha u thoma ri livhuwa uri nga murahu ha u tsiruwa ha gole litswu la muvhuso wa **apartheid** nga 1994. Rine vhadzulapo vha Afrika Tshipembe ro da ra vha na fhulufhelo lihulu la uri zwithu zwinzhi zwi do kona u vha hone shangoni la hashu. Kha ri ri ri dovhe ri sumbedzise zwauri vhuḽiimiseli ho vha hone. Hu na zwithu zwinzhi zwine ra tea uri ri zwi sumbedze uri zwo daho zwo konou thusa tshitshavha tsha hashu nga ndila yavhuḽi fhedzi ri tshi amba mafhungo a demokirasi a miŋwaha 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 nea tshumelo a ri ambi nga mafhungo a maḽi, dzibada, muḽagasi na dzinḽu fhedzi. Ri dovha hafhu ra kombetshedzea uri ri sedze mafhungo a ikonomi, mafhungo a pfunzo, ngauri ndi yone ndila i yothe ine vhutshilo ha vhathu vha Afrika Tshipembe ha nga kwinisea ngaho. Fhedzi ri khou toda uri kha vhathetsheseli na vhakheti vhothe vha divhe uri hoyu muḽoro we wa vha hone nga ḽwaha wa 1994 ri tshi sedzulusa zwavhuḽi ḽamusi rine sa vhadzulapo vha Afrika Tshipembe ri kho wana u muḽoro wo no xelaho. Tsumbo musu ri heneḽha ri khou dibeitha haya mafhungo a ndeme, vha ya kona u zwi vhona vhuḽifari ha mirado ya madzangano a polḽitiki uri hezwi zwi fhambana kule na zwe ra lwela zwone. Zwino ri **nyaga** uri ri sumbedzise mafhungo a uri u ḽisa **dignity** kha vhathu vha Afrika Tshipembe ndi muḽoro une lihoro livhusi li nga si tsha u kona u swikelela. Ri tshi ya kha **zwistatistics** zwine ha vha vha

lihora livhusi vha kho zwi disa namusi ndi zwi **statistics** zwine vha sokou ri disela zwone fhedzi. Ri hangeini kha Phalamennde ya Vundu, Vho **Premier**, dzibugu 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 newa zwone nga zwi **statistics** a si zwone. Na muhulwane Vho **executive mayor** maduvha mavhili a daho vha do hana uri hezwi zwe vha amba zwone ndi zwone.”

PRESENTER - Vho Sikutshi kha vha li fare henefho, ndi ila miniti miraru ye ra pfana yone. Kha ri mbo di ya fhaia kha Vho Malokisa Khorommbi vha UDM. Vha ri mini nga tshumelo tshitirikini tsha Vhembe.”

Vho Malokisa Khorommbi- Ndo livhuwa muhashi na vhathu vhothe vha re hafha nduni heyi. Rihe vha UDM ro ita **audit** zwi tshi yelana na mafhungo a tshumelo. Hu na u tsela fhasi hune mivhundu ya vhathu vhashu a i khou nwa maḁi naho hu uri Vhembe i na madamu mahulwane ane a tea u isa maḁi 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 tsela fhasi nga zwine musi ri tshi ya phanda na mbekanyamushumo heyi ra do zwi talusa sa UDM. Ro wanavho na zwauri tshumelo ya zwa mutakalo na zwibadela zwashu zwi re fhamo Vhembe, zwibadela zwi ngaho Tshilidzini, Donald Frazer, na Siloam zwo shanduka u to nga dzikilini. Hu tou nga zwibadela zwi thoma Polokwane. Ro wanavho na zwauri zwi tshi ya kha zwa dzinndu, dzinndu dzi pfi dzi khou fhatiwa mara zwe ra zwi wana ndi zwauri ndi dza **low quality**. A hu na **quality** nga ngomu. Ro wanavho na zwauri vhoramabindu vhatuku vha re fhamo Vhembe vha kho tsireledziwa kha **inversion** ine ya khou itiwa nga vhathu vane ra ri vha khou dzhia **dziopportunity** dza vhathu vha fhamo Vhembe kha **dzibusiness**. Ro wanavho na zwauri mafhungo a hezwi zwine ra zwi vhidza **skill transfer** a zwi khou dzhielwa ntha ngauri ndi zwone zwine zwa disa

tshumelo kha vhathu arali vhathu vha tshi khou pfumbudziwa vha fhiwa zwikili zwaure vha kone u isa tshumelo vhathuni. Ndo livhuwa muhashi.”

PRESENTER - Ro livhuwa. Vho Khorommbi ndi vhane vha khou bva kha lihoro la UDM. Matsina vathetsheshelesi ri khou dovha u vha humbudza uri iyi ndi mbekanyamushumo yo khetheaho ya Ndevhetsini ine ra khou vha disela yone ri phalamenndeni ya kale ya Venda. Mahoro ane ra vha nao namusi ndi mahoro a re hone phalamenndeni ya Vundu fano Limpopo kana e a vhuya a vha hone *phalamenndeni* ya Vundu Limpopo u bva ng a nwaha wa 1994 u swika zwino naho manwe a tshi nga di vha a si tsheho. Ri khou bvela phanda na mbekanyamushumo ya Ndevhetsini. Khamusi nga tshino tshifhinga a ri fhe tshifhinga Vho Tshireke Matibe vha fhindule. Vho Matibe hu na fhungo hafha lo ambiwa la uri musi hu tshi iswa tshumelo vhathuni hu a sedzwa na avho vhane vha na gara dza lihoro.”

Vho Tshireke Matibe- Ndi khou livhuwa muhashi, ri ne sa ANC ri tshi isa tshumelo kha vhathu a ri sedzi uri muthu ndi wa lihoro lifhio. Zwine ra ita zwone ndi zwaure tshumelo ri i isa kha vhadzulapo vhothe vha Afrika Tshipembe. Khamusiha ndi dovhe hafhu ndi fhindule kha mafhungo a pfunzo, ri ne 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 tshiriki tsha Vhembe *kuphasele* nga **results dza last year** dza 2013 ro wana 81%. Ra do vha hafhu nga nda ha u vha ro dzhia **number 1** kha Vundu. Ro vha ri ne vhane ra wanala kha **top 10 nationally**. Zwi amba uri kha sia la pfunzo ri kho **phofoma** muhashi na vathetsheshelesi.

PRESENTER- Ri kho livhuwa Vho Matibe. Khamusi hafha ri ye kha Vho Rembuluwani Marole vha lihoro la DA. Vha DA vha khou pulana uri tshumelo vha do i isisa hani vhathuni?”

Rembuluwani Marole - Ro livhuwa riṅe vha DA ri na **plan** dzine ra vha nadzo. Tsha u tou thoma tshine nda ḑo amba tshone muhashi na vhathetshelesi zwihuluhulu ngeo nṅa ri ḑo ḑisa tshanduko fhanu **South Africa**. Ri roṅhe ri ḑo dovha hafhu ra ḑisa mishumo. Zwino khamusi kha vha ri ndi vha sumbedze uri mishumo hei ine ra khou amba yone uri ri nga i ḑisa hani. Ri na **plan** yavhuḑi nga maanda hafhanoni, vha ḑo kona u zwi vhona zwauri ri ḑo 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** yoṅhe. Arali ri tshi nga tou amba nga **corruption** vha ḑo zwi ḑivha zwauri **corruption** i hone i wanala na dzitafulani. Ri ḑo dovha hafhu ra engedzedza....

PRESENTER- corruption ya hone vha tshi ḑo lwa nayo nga ṅḑilade?

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

PRESENTER - Vho Marole! Vho Marole! Vho Marole! Kha vha ri ndi vha dzhenelele. Hafho kha mvulatswinga vho sumbezisa zwa dzibada vha sumbedzisa na nga ha maḑi. Hezwo zwi pfala zwi dzikhaedu dzine vhadzulapo vho livhana nadzo siani ḑa ṅḑisedzo dza tshumelo. DA i ḑo 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 nṅa hune DA ya kho vhusa mimasipala, tshumelo i vha i kho

tshimbila zwavhuḡi nga maanḡa ngauri vho **holder dziminidzhere** dzavho uri vha kone u ḡifhindulela. Zwi amba zwauri tshelede ine ra vha ro i wana kha muvhuso wa vhukati i fanela u shuma zwine ya ḡela zwone. A ri nga ḡo 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.**

PAC: **apartheid, democracy, dignity, statistics, statistics, statistics, statistics.**

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

Borrowed words:

PRESENTER: (message 1), **Phalamenndeni, dimokirasi, tshiḡiriki, polḡitiki, minete**

PRESENTER: (message 2), **miniti** and **tshiḡirikini**

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), **miḽioni** and **phesenthe**

DA: Vho Rembuluwani Marole: (message 1), **tshiṭirikini**, **miniṣṭa**, **damu**, **seva**, **dzieria**, **phurogireme**, **sevisi**, **dephositha**, **dzibanngani**, **masipala**, **dzibada**, **phasa**, **dziyunivesithi**

PAC: Vho Steven Maluleke (message 1), **bada**, **diḽivariwaho**, **zwibadela** and **garaṭa**

COPE: Vho Patrick Sikutshi (message 1), **demokirasi**, **dzibada**, **ikonomi**, **dibeitha**, **phalamennde**

UDM: Vho Malokisa Khorommbe (message 1), **madamu**, **dzibada**, **zwibadela**, **dzikiḽiniki**, **mara** and **zwikili**

ANC: Vho Tshiṭereke Matibe (message 2), **kuphasele**, **tshiṭiriki** and **phefoma**

DA: Vho Rembuluwani Marole (message 2), **dziṭafulani**

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 Khorommmbi (message 1), audit, inherit, low quality, quality, inversion, dziopportunity, dzibusiness and skill transfer

ANC: Vho Tshitereke 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 Tshivenda used

ANC: Vho Matibe (message 1), standardised Tshivenda used

DA: Vho Rembuluwani Marole: (message 1), standardised Tshivenda used

PAC: Vho Steven Maluleke (message 1), standardized Tshivenda used

COPE: Vho Patrick Sikutshi (message 1), nyaga

UDM: Vho Malokisa Khorommbe (message 1), standardised Tshivenda used

ANC: Vho Tshiṭereke Matibe (message 2), standardised Tshivenda used

DA: Vho Rembuluwani Marole (message 2), standardised Tshivenda used

DA: Vho Rembuluwani Marole (message 3), futhi

DA: Vho Rembuluwani Marole (message 4), standardised Tshivenda used

METHOD OF AGREEMENT

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

Both the presenter and the ANC speaker did not use dialectal variants. Vho Matibe Tshiṭereke and Lufuno Tshivhase are Vhavenda 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 Tshivenda 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 Muvenda, but has Tshivenda 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 lihoro la PAC, UDM, ANC, DA na Congress of the People. Vho marole vho vha vha kha di talutshedza vha tshi ya phanda khamusi miniti muthihi u bva zwino.

Vho Marole - Ee, ra ri khou amba uri musu hu tshi yo tholiwa dzikhamphani dzine dza do 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 divhudzisa uri i *gai*. Zwino ri ne musu ri tshi do vha ri khou yo vhusa ri do thola vhathu vhane vha vha na vhukoni ha vhukuma.

PRESENTER - Vho Marole! Vho Marole! Zwa zwino, Vho Marole ri do vha fha tshifhinga tsha u dovha vha isa phanda musu ri tshi do vhona zwo fanela. Ri thome ri bvele phanda na manwe mahoro.”

PRESENTER - Ri sedze Vho Maluleke, Vho Steven Maluleke vha lihoro la PAC uri ndi dzifhio khaedu kana ndi dzifhio tshumelo dzine vha vhona dzi kho tahela kha vhadzulapo vha tshitiriki tsha Vhembe. Na uri sa PAC vha vhona vha tshi do i tandulula nga ndilade?

Vho Steven Maluleke - Ee, Muhashi ndi tshi thoma u amba na vhona na vhadzulapo vha Vhembe ndo zwi bvisela khagala uri khaedu khulwane ya Vhembe ndi matshimbidzele a zwa mutakalo. Ri ne sa dzangano la PAC ra to fhiwa tshifhinga tsha u tshimbidza Vundu helia la Limpopo ri do **nationalizer** zwibadela. Zwi tshi da kha mafhungo a dzithendara, ri do vhulaha *dzithendara* dzothe ngauri ndi dzone dzi kho

itisaho uri vhathu vha dīse tshumelo i si yone. Tshiṅwe ri nga tshi itaho ndi mafhungo a uri kha zwibadela zwoṱhe ri dō **maker sure** uri kha **Department ya Public Works** vhathu, muvhuso u vhe na **capacity** uri zwithu zwiṱukuṱuku zwi sa ṱoḍi 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 hafhaḷa. Ndi na mbudziso ya uri maongelo a phuraivethe na one vha dō 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 dō wana hu si na fhano Vhembe. Zwi sumbedza uri ra khwaṱhisa uri zwibadela zwoṱhe kha zwi vhe zwa muvhuso uri vhathu vha kone u zwi swikelela. Ndi vho pfumaho fhedzi vha u dīkona vho ya kha zwibadela hezwi zwa phuraivethe, ndo livhuwa.”

PRESENTER - Vho Maluleke! Ri vhe ro ḷi vhea henevho ri ye kha Vho Khorommbi vha UDM. Vho Khorommbi vha UDM ndi zwifhio zwine sa UDM vha nga ri vha dō thoma u tandulula zwone vho sedza tshumelo kha vhadzulapo arali vha nga vha na maanda 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 ndisedzo ya maḓi. Muhashi vha ḑo zwi humbula uri nga 1994 musi demokirasi i tshi dzhena ho vha hu na maḓi ane a khou nwiwa, hu na dziphaiphi dzine dza vha na zwitaratani. Mara ṅamusi heḽa **infrastructure yo collapsa** a i tsheho. Zwine riṅe ra khou zwi dzhiela nṱha tsha u thoma ndi zwa u vhona uri yeneḽa themamveledziso ye ya vha i hone i vusuludziwe zwi tshi ya kha uri u a mangala uri hu na **department** yo to imelaho zwa maḓi vhane havho vhathu tshifhinga tshoṱhe vha tshi vuwa ḑuvha ḽiṅwe na ḽiṅwe vha vha vha tshi khou ya mushumoni. Wa mangala uri ndi nga mini mivhundu i si na maḓi hu na vhathu vhane vha tou shumana na zwa maḓi. Zwino riṅe ri ḑo thoma na u shumana na zwezwo.

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

Vho Khorommbi – Eh.... zwine ra ḑo ita zwone ndi u vhona uri havha vha **department** ya u shumana na zwa maḓi 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 ṅamusi ri tshi khou amba hu na mivhundu ine a i na maḓi mara **dzireservoir** dzo dzulela mini vhathu vha sa khou nwa maḓi. Hu na vhathu vhane hu tshi kho vuliwa damu ḽa Nṅḑoni vho vha vha tshi kho tereka ngauri maḓi Nṅḑoni a vha a khou a nwa ngeno hu kho vuliwa damu ḽa uri tshumelo i ḑe vhathuni. Ndi ḑo ya phanḑa kha zwa dzibada. Nga u to pfufhifhadza.

Arali ra tsheka dzibada dzashu, zwiṅwe zwiambi zwo no amba hafha uri dzo phulekana ndi **dzipothole**. Ri ḑo tea uri ri vhone uri dzibada dzi vusuludzwe ngauri dzi khou lozwa matshilo a vhathu vhashu. Zwitarata zwa **dziviledzhini** dzashu zwi

khuriwa fhedzi arali hu na lufu. Ri do tea u vhona uri hu vhe na zwithu zwine ra zwi
vhidza uri **dziclustara** dziwadi. Ri do **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 zwitaraṭa zwi shumiwe.

PRESENTER - Ro livhuwa Vho Ma...Mal....khamusi Vho khorommbi vha ḽi fare
heneḽho ri do dovha hafhu ra bvela phanḽa”.

DATA ANALYSIS

Borrowing of words

Presenter: (message 1), **poḽitiki** and **miniti**

Presenter: (message 2), no borrowing of words occurred

Presenter: (message 3) **tshiṭiriki**

Presenter: (message 4), **bada**, **thendara**, **maikhi** 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 Tshivenda.

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

PAC: Vho Maluleke Steven (message 2), **zwibadela**, **phuaivethe** and **ḽureliwa** are
the words borrowed. All words are adopted and used in Tshivenda.

UDM: Vho Khorommbe (message 1), borrowed **demokirasi**, **dziphaiphi**, **zwiṭaraṭani** 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 Khorommbe (message 2), borrowed **dziphaiphi**, **damu**, **dzibada**, **tsheka**, **zwiṭaraṭa**, **mitshini** and **dziwadi**. **Ṭereka** and **tsheka** are the words that were not supposed to be convoluted by borrowing because they have equivalences in Tshivenda. **Ṭereka** = **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 Khorommbe (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 dziviledzhi 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, '**toḽa**', 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 Tshivenda 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 do 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/Ndisedzo ya maḓi (News A3)

PRESENTER - Vhathetsheshelesi na vhoṭhe vha re fhano ri kho ri kha vha vhe vha tshi lugisa hu si kale ri a ḡa kha vhone vha vhudzise mbudziso dzavho kana zwifhio na zwifhio zwine vha tama u amba na u shela mulenzhe kha ino mbekanyamushumo fhedzi nga tshino tshifhinga ri ya hafhaḷa kha Vho Tshiṭereke Matibe hu na zwinzhi zwo ambiwaho hafha nga fhungo ḷine..... (**u dzhenelela nga vha COPE**)- riṇe 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 Nḡevhetsini, ri ḡo vha fha tshifhinga vha amba ra bvela phanda zwavhuḍi na mbekanyamushumo. Zwazwino ndi Tshifhinga tsha Vho Matibe

Vho Matibe - (Ndo livhuwa).

PRESENTER - Vho Matibe ho vha na mafhungo manzhi e a ambiwa. Inṱwe khaedu khulwane yo vha fhungo ḷa nga ha maḓi, hafhaḷa Vho Khorommbi vha kha ḡi bva u sumbedza uri damu ḷa Nandoni ḷo vuliwa fhedzi vhadzulapo a vha khou wana maḓi u bva kha ḷeneḷo damu. Vha nga fhindula hani sa ḷihoro ḷa ANC nga maanda 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 muḡagasi, vha kwama na maḓi fhedzi khaedu ya maḓi hu pfi i hone fhano Vhembe. Ndi khou livhuwa muhashi. Zwine ra nga sumbedzisa zwone riṇe sa ANC ndi zwaure ri na **programme** ya u thusedza hune damu ḷa Nandoni a ḷi thu swika hone.

Programme ya vhorine ndi ya u **revitalize dzi boreholes**. Hedzo dzi **boreholes** ri kho dzi ita uri dzi **suplaye** maḓi. Hezwo zwithu ri kho kona u zwi swikelela muhashi.

PRESENTER - Vho Matibe, kha vha vhe vho ḽi fara heneḑho. Zwino hafhu ra ri tshi nga humbela kha vharangaphanda vha mahoro e ra a vhidza ane a vha hone hafha namusi arali vha vhona vhatikedzi kana mirado yavho hu na zwiḽwe zwine a vha kho tshimbidzisa zwone kha ino mbekanyamushumo i khou bvela phanda ri a vha tendela uri vha vha kaidze ri thome hafhu ri bvele phanda. Vha nga bvela phanda.

SPEAKER - Ri kho livhuwa, ri kho livhuwa muhashi. Riḽe sa masipala sa muvhuso wa ANC zwine ra kho ita zwone fhethu hune damu ḽa Nandoni a ḽi thu kona u swikelela hone ri na dzi **boreholes** dzine ri kho dzi vusuludza. Fhano kha tshitiriki tshoṑhe tsha Vhembe ro **identifaya boreholes** dza 206. Ri tshi khou amba zwa zwino hedzo **boreholes** ri kho dzi shuma dzoṑhe hu u itela uri vhadzulapo vhoṑhe vha konou wana maḓi. Nga hetsho Tshifhinga ri do vha ri kho lindela uri hoṑhe hune laini ya Nandoni ya vha i khou ya hone i ye. Fhedziha heneḑho hune vhadzulapo vha vha hone vha vhe vha tshi khou bva kha vhathu.

PRESENTER: Ri do dzhia mbudziso dzine dza vha dzi khou bva kha vhathu. Ri do vha ri tshi khou dzhiya mbudziso dzine dza vha dzi khou bva kha vhathu ri kha ḓi humbela vharangaphanda vha mahoro vha re hafha phanda uri kha vha vhone uri mirado yavho vha khou shumisane navho. Ri ya hafhaḽa kha Congress of the People ri sa thu dzhia muthetsheseli kana muthu wa u thoma ri ye kha vha ḽihoro ḽa COPE vha ri bvisela khagala uri zwiḽlwane zwine vha khou vhona zwine ṑhahelelo Tshitirikini tsha Vhembe ndi mini vha tshi do zwi tandulula hani? Ri tama vha tshi do bvisela khagala pulane yavho nga u dodombedza nga ḽila ine ya pfala.

SPEAKER1 (COPE) - Ri khou livhuwa muhashi tsha u thoma ri kho **nyaga** u sumbedzisa uri sa COPE a ro ngo da fhanu u nakisa heyi **debate**. Ri vhona uri ri newe tshifhinga tsho linganaho na manwe mahoro. Hezwi zwi khwaṭhisedza 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 zwifhio zwine ra do ita zwone uri hu vhe na tshumelo Afrika Tshipembe. Tsha u thoma ro tea uri ri tendelane sa vhadzulapo vha Afrika Tshipembe kha Tshitiriki tsha Vhembe nga maandesa 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 do vha na thodea ya uri hu vhe na **strategic alliance**. U shumisana ha vhathu vhothe vha Afrika Tshipembe na mahoro othe uri ri kone u disa zwine vhathu vha funa zwone zwi tshi ya kha mafhungo a tshumelo. **Problem** khulukhulu ine ya vha hone Afrika Tshipembe ndi mafhungo a muvhuso 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 mivhuso yothe ya fhanu Vhembe hu na vhuthada vhuhulu nga maandesa. Hezwo zwi khwaṭhisedzwa nga **report ya auditor general**. Zwine zwa thodea ndi zwauri vhasheli vha muvhuso tsha u thoma vha tea u vha vhashumeli vho diimiselaḥo, vha re na vhukoni ha u shuma mishumo ine vha tea u shuma yone ngauri zwa zwino kha lihora livhusi vhathu vha newa mushumo ngauri vha na garata ya lihora livhusi. 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 **dziḽevel** dzo fhambanananḥo dza muvhuso. Khaedu khulukhulu ine ra vha nayo ndi ya uri riṅe sa Congress of the People ri do vhona zwauri vhashumeli vha muvhuso vha sa vhe vhane vha wela kha lihora la politiki kana arali vha tshi wela khaḽo vha sa shumise u vha mirado havho kha dzangano lenelo 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 li fara henefho ri thome ri wane mbudziso hafhala hu re na Muedi.”

CITIZEN 1 (Mudzanani Leonard) - Ndo livhuwa mutshimbidza mushumo. Nga madzina ndi pfi Mudzanani Leonard. Mbudziso yanga ndi kho i livhisa kha vha lihora la ANC line li kho sumbedza uri lo kona u **adresa issue ya education, na issue ya madi, na issue ya mudagsi**. Zwi amba ho sala zwithu zwiutuku, zwo salaho vha do to zwiitisa hani sa ANC uri vha fhedzise? Vhadzulapo vha **South Africa** vha **enjoye** 100% kha zwothe.

PRESENTER - Ro tanganedza iwe mbudziso hune ha vha na Innocent. Innocent mbudziso.

CITIZEN 2 (Mashudu Tshisikule) - Ndi khou livhuwa muhashi na vhathetsheshele. Thaŋwe nne ndi pfi Mashudu Tshisikule, ndi bva kha lihora la 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 kho *thaŋwe* 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 nndani ha musu zwine ra zwi divha fhano Vhembe ndi zwauri hu na tshitereke tsha vhathu vhane vha khou toda masipala wavho. **Service delivery strike** a ri thu tshi vhona fhano Vhembe. Mbudziso ya vuvhili 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 - Muthetsheshelesi 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), **tshitiirikini** 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**, **tshitiiriki** and **laini**.

The words borrowed by Vho Matibe are commonly used and adopted in Tshvenda.

The word **laini** is generalising various areas that are supplied water by the Nandoni 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, **tshiṭiriki, garaṭa, 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 Litha** 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 maḍi, na issue ya muḍagasi, 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, t̥hamusi

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 'Nḡisedzo ya tshumelo' in the same manner and again CITIZEN 1 code mixed the word 'enjoye' instead of d̥iphine; 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 CITIZEN 2 used **nyaga** and **thamusi**. **Nyaga** is Tshiilafuri and **thamusi** is Tshironga. The two dialects are used in different regions of Venda.

4.4.1.4 Theme 4: Service delivery strike/ Tshitereke tsha ndisedzo ya tshumelo (News A4)

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

Vho Matibe - Vha sedza muhashi ndi zwauri phesenthe dzo salaho dza uri ri kone u swikisa 100% ndi thukhu dzine ri khou ri riṅe sa ANC ri do isa Afrika Tshipembe phanda kha vha ri youthele nga dzi 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 ndisedzo ya tshumelo vhone vho tshi vhona ngafhi?

Vho Maluleke - Ndo livhuwa muhashi kha vha ri ndi thome ndi ambe na muthetsheseli 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 houla mugwalabo wo ḍisiwa 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 ɔi vha henefho thaidzo ya Ha Malamulele na ya Thengwe ine vha kho amba, PAC i ɔo ita mini ngayo uri hu swike hune ya fhela hu si tsha vha na heyo thaidzo ine ya kho ambiwa.

Vho Maluleke - Riṅe vha PAC ri kho sumbedza uri hu vhe hu riṅe ri kho isaho phanda kana u isa tshumelo kha vhathu, ri ɔo **maker sure** uri Ha Malamulele ri ise tshumelo. Na hezwo zwa u gwalaba ha hu ɔo vha hu siho. Ri ɔo **maker sure** uri hu tshi tshiliwa hu songo tshiliwa ngauri vhathu ndi vha lihora lifhio kana vha shuma kha masipala ufhio.

PRESENTER - Vho Maluleke kha zwiṅwe zwe vha amba zwone vho sumbedzisa uri hoyu migwalabo wa nga u ɔoɔa masipala ngei Malamulele u khou vha hone nga mulandu wa tshumelo. Tshumelo a i ho Ha Malamulele?”

Vho Maluleke - Vhaṅwe vho no zwi sumbedzisa hafha muhashi uri tshipiɔa 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 maɔi. Ro ya huṅwe shangoni la hangei HaXigalo ra wana uri hu na dzinndu hedzi dzi kho fhiwa vhathu ngauri ndi vha lihora. Hezwi zwi kho itwaho ngauralo a hu na tshumelo muhashi.

PRESENTER - Ro livhuwa Vho Maluleke.

Vho Marole! Vho Marole! Vho Marole vha DA. Ndoho vha na mbudziso hafha malugana na tshumelo. Hu pfi hangei Western Cape hune vha kho shuma hone zwi khou *bala*, afhaa?”

Vho Marole - Ndo livhuwa vhahashi na vhoṅhe vhathetsheshelesi zwihuluhulu ngei nṅa. Ro tou sumbedza zwavhuɔi haningei Western Cape vha ɔo zwi vhona uri i tshi reithiwa nga havho vho imelaho u reitha zwi tshi ya kha **service** ndi iṅwe ine ya vha uri i nṅhesa.

Arali ndi sa kho to khakha muthetsheseli hafha o sumbedzisa uri Western Cape ri ne sa DA ro shumisa **toilet bucket system**. Zwino ndo vha ndi kho *nyaga* u talutshedza uri thamusi 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 fhindle 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 tshanya ri tshi khou amba **report ya bucket** yo fhela.

PRESENTER - Aa! Vho Marole vha hene fha hafha muthetsheseli o sumbedza hafha mabunga haa a Western Cape haa a songo fhatelwaho khamusi ri sedze kha eneo.

Vho Marole - Ee, ndo vha ndi kho talutshedza one uri ndi zwone zwa uri Democratic Alliance vho vha vho swika he vha ri **before** vha tshi da na **bucket system** vho vha vho ita **consultation** ngauri yo vha i nzudzanyo ya uri tshifhinga tsho dzhayaho na tshede zwi amba zwauri yo vha i tshi tendela zwenezwo. Mara arali ri kho 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 kho amba a i tsheho yo fheliswa.

CITIZENS' QUESTIONS/MBUDZISO NGA VHADZULAPO

PRESENTER - Vha kha di vha vho thetshesela mbekanyamushumo ya Ndevhetsini ine ra kho vha disela yone namusi u bva phalamendeni ya kale ya Venda. Ri kho bvela phanda na mbekanyamushumo ya Ndevhetsini. Tshifhinga zwino ndi miniti ya malo ri kho livha kha awara ya vhuṭanu na vhuvhili hune i tshi to ri *awara* ya vhuṭanu

na vuvhili henehala ri kho yo tangedza mafhungo u bva nduni dza khasho Polokwane.

Nga tshino tshifhinga ri do tangedza mbudziso. Owen hu na muthetshesi afho?

REPORTER (Owen) – Ee.

CITIZEN (Unnamed) - ndo livhuwa vathetshesi vhothe 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 muvhuso une wa vha uri u kho ri vhusa kha muhwe muhasho une wa vha wa vha uri ndi wa tshipholisa une ndo no **serva service** ya 8 **years** ndi tshi kho shuma sa pholisa la u thusa fhedzi a thi thu vhuya nda pfa nga ha liwe lihora li kho sumbedzisa zwauri li kho imelela vhathu vha no shuma vha sa holi vhane vho no fhedza tshifhinga tshine tsha nga lingana miwedzi, a ndi ri miwaha i lingana ho **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 newa ndu. Ndi tshi kho amba zwazwino hu si kha uri ndi kha lihora lifhio fhedzi nda ndi tshi nga livhisa mbudziso yanga kha lihora la ANC ya uri ndi zwifhio zwe vha swikelela kha vhathu vhe vha do 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 ri tshi kho amba zwa zwino ri vhathu vhane ro didzhenela dziyunivesithi fhedzi u swika zwino a ri athu u **considariwa** fhethu.

PRESENTER - Ro livhuwa muthetshesi lo pfala. Vathetshesi 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 langa ndi pfi Nthambeleni Nemakhavhani ndi kho *nyago* thoma nda..., khamusi ndi fhindule mbudziso. Vho Tshiṭereke Matibe, hafhu uri tshiṇwe tshifhinga arali ṇwana 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** maḍi heneḥo he vha isa maḍi fhethu he vha sumbedza. Kha wadi 33 hu na miḍi ya 420 ine yo badela maḍi ha masipala ine **total** ya hone vhaṇwe vho badela R2500.00, vhaṇwe vho badela R6000.00 nga 2010 na ṇamusi bommbi dza hone a dzi athu dzhenisiwa miḍini. Kililiki 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 ṇṭhani 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 ṭanganedza mbudziso.

CITIZEN 3 (Nḡou Murendeni) - Ndi khou livhuwa nḡe ndi pfi Nḡou Murendeni wa vhaswa vha kholidzhini ya Makwarela kana vha Vhembe **FET**. Nḡe hovhu vhurangaphanda vhune ha khou vhusa zwino ndi pfa u nga vha khou vhusa zwavhuḡi saizwi ri tshi nga ri ri khou ṭoḡa, riḡe **we are receiving bursaries**. Ri kho wana dzibazari. Ri kho wana **everything we need**.

PRESENTER - Ro livhuwa muthetshesheleshi hu pfala hu si na mbudziso afho hu tshi to vha na u khoḡa kana u livhuwa zwine vha khou u zwi ṭanganedza. Sa mudzulapo wa Vhembe ndi khou humbela uri ri nḡekedzane tshifhinga. kha vha vhudzise.

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

PRESENTER - Ro livhuwa muthetshesheleshi, kha ri ṭanganedza iḡwe....arali vha nga pfufhifhdza ri nga ṭanganedza dziḡwe 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 zwavhuḡi Vho Thifhelimbilu. Ndo livhuwa u wana tshipiḡa, Kha ri sielisane tshifhinga Vho Thifhelimbilu.

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

PRESENTER - Vho Thifhelimbilu vha kha ḡi vhudzisa mbudziso?

CITIZEN 6 (Rammbuḡa Sylvia) -Ndi pfi Rammbuḡa Sylvia ndi kho tama u livhisa hei mbudziso yanga kha Vho Tshiṭereke Matibe ya uri ndi **village** nngana dzo no khou yo wana maḡi **24 hours** ane a ḡo vha a tshi khou wana maḡi u bva Nandoni Vho Tshiṭereke Matibe.

PRESENTER - Ro livhuwa Vho Sylvia.

Vho Thifheli ri ḡo vhuya khavho khamusi vha mbo ḡi 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....fhanu **South Africa** ri na muvhuso wavhuḡi 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 *garata*.

PRESENTER - Ḳo pfala.

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

PRESENTER - Muthetshesesi!

CITIZEN 5 (Thifhelimbilu Maphaha) - Ḳa u fhedzisela ndi Ḳa uri vho sumbedzela uri tshiimo tsha pfunzo tshi khou tsa. Ri fhanu Vhembe ri ḡo 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 muthetsheshelesi khamusi ri vhudze vhathetsheshelesi kana vhathu vhane vha khou vhudzisa mbudziso uri tshifhinga hetshi tshine ra khou vha fha a si tsha u tshisa vhupfiwa ndi tsha u vhudzisa mbudziso. Arali vha si na mbudziso a vha tendele vha re na mbudziso vha vhudzise. Ri do tenda mbudziso hedzi dzi do fhinduliwa nga murahu ha musi ro no vhuya mafhungoni. Vho Tshiṭereke Matibe vhunzhi ha mbudziso dzo livha khavho, vha do dilugisela. Ri do ri ri tshi vhuya mafhungoni ra da hefho khavho. Vha kha di vha vho thetsheshelesa mbekanyamushumo ya Nḁevhetsini tshifhinga zwino ndi miniti muthihi u livha kha awara ya vhuṭanu na vhuvhili na zwino ri mbo di gidimela nḁuni ya khasho Polokwane hune u hone Emmanuel Mudau o dzula o lindela na mafhungo a awara ya vhuṭanu 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): **zwickoloni**

CITIZEN 3 (Ngdou Murendeni): **kholidzhini, 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 maḽi, 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): rine we are receiving bursaries. Ri khou wana everything we need.

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

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

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

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

CITIZEN 5, Thifhelimbilu Maphaha (message 4): ya vhuvhili ndo pfa vha tshi vho amba mafhungo a uri ri na challenge ya zwibadela fhanu, 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 fhanu South Africa.

CITIZEN 5, Thifhelimbilu Maphaha (message 5): Ri fhanu Vhembe ri do sumbedza uri rine hafha ro dzhia number 1 kha province yothu, ri number 7 kha national. So, hezwo zwi sumbedza u shuma kha Department of Education.

CITIZEN 6 (Rammbuda Sylvia): Ndi pfi Rammbuda Sylvia ndi kho tama u livhisa hei mbudziso yanga kha Vho Tshireke Matibe ya uri ndi village nngana dzo no khou yo wana madi 24 hours ane a do vha a tshi khou wana madi u bva Nandoni Vho Tshireke 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 Tshivenda. 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.

1st question by presenter: “Vho Maluleke! Vho Maluleke! Vho Steven Maluleke vha PAC, hu pfi tshitereke tsha ndisedzo ya tshumelo vhone vho tshi vhona ngafhi?” 2nd question by presenter: “Vho Maluleke vha tshi kha ɔi vha henefho, thaidzo ya HaMalamulele na ya Thengwe ine vha kho amba, PAC i ɔo ita mini ngayo uri hu swike hune ya fhela hu si tsha vha na heyo thaidzo ine ya khou ambiwa?” 3rd question by presenter: “Tshumelo a i ho HaMalamulele?”

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 maɔi na muɔagasi 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, maɔi, na muɔagasi, 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 ɔi vha vho thetshesela mbekanyamushumo ya Nɔdevhetsini na tshifhinga zwino ndi miniti ya fumisumbe ro bva kha awara ya vhuṭanu na vhuthihi. Ri khou bvela phanda na ino mbekanyamushumo ya Nɔdevhetsini, ri tshi sedza fhungo ɭa uri hu khou pfala uri Phuresidennde Vho Jacob Zuma vho no ɔi 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, ɭo kovhela, ro ni ṭanganedza.

REPORTER - (Jabulani Baloyi)- ɭo kovhela. Ni nga ri ṭalutshedza 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 ndila nga mathaela a dugaho na zwiṇwe 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 ɭiṇwe vhengele vha dzhia zwithu zwi nga ngomu vhengeleni vha **athakha** na dzigoloi dza kwashiwa mafasitere na **windscreen**. Hune bisi ine ya yo hwala vhathu vhane vha khou bva sitediamu na yone yo posiwa nga matombo ya khwashiwa na vhaṇwe vha vhanameli vha ngei *bisini* vha mbo ɔi **dzhampa** nga *mafasitere* nahone vhaṇwe ungari vho tshewa nga dzingilasi. Heɭani bisi i kho shavha vhathu vha hone vha vha vha kho posa nga matombo vha rwa iṇwe goloi nga murahu hayo. Mapholiosa vha kho vha **bizi** vha vhukati, vha kho **thiraya** uri vha lange tshiimo vha vhone uri tshi vhe tshavhuɔi. Ndi zwiṇwe zwo bvelelaho henefho. Hezwi zwithu zwo bvelela musi Muphuresidennde Vho Jacob Zuma vha tshi fhedza u amba na vhathu vha Malamulele kha **demand** ine vha vha nayo tsha kale ya uri vhone vha kho ṭoɔa u vha na masipala wavho u bva kha *masipala* wa Thulamela. Ri tshi kho amba zwino, zwi kho thusa nagauri 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 zwiñwe zwithu zwo shumisiwaho u thivha bada.”

PRESENTER: Jabu, khamusi ni tshi khou amba na vhañwe vhadzulapo vha tshe vho ima kha lenejo lauri a vha nga do khetha.”

JABULANI - Ee, vha vhadzulapo vha kho sumbedza zwenezwo zwaurei vhone vha nga si khetha kha khetho dzi daho 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 da fhanu namusi u do kona u vha vhudza uri uya nga ha **demand** yavho kana zwine vha kho to da zwone kana vha kho rabela zwone uri mini ngazwo. U do 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 to da 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 to da masipala nga mini. Zwi kho sumbedza uri namusi nga murahu o pfa dziripoto u khou vhona uri u do dzula fhasi a vhala hedzi ripoto ngauri ndi u thoma a tshi zwi pfa namusi. U do thoma a dzula fhasi a dzi lavhelesa a shumisana na vhañwe vha muvhuso vha vhona uri vha nga dzhia **decision** ifhio malugana na thodea kana **demands** ya vhathu vha fhanu Malamulele. O sumbedza uri ene a nga si ambe uri vhathu vha HaMalamulele vha do fhiwa masipala kana hani ngauri zwazwino kana heyo phindulo i nga ita uri vhathu vha sinyuwe nga maanda. Zuma a tshi khou fhedza u amba, vhathu vhone vho vha vha tshi balangana sitediamu, vha thoma zwiñwe zwa dzikhakhathi hafha badani. Vha dzhia zwiñwe 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 nnda ndi vhone vhane nga maanda vha kwamea. Kha dzikhakhathi dza namusi ni nga ri mini?

JABULANI - Zwine zwo bvelela namusi, ho ri ee... vhatu vha tshi khou tangana ngei sitediamu, mashopho vha thoma u vala nga u tsvhanya ngauri vha a zwi divha uri tshifhinga tshinzhi hu na mutangano hafha sitediamu tsha Malamulele vhatu arali vha bva vha songo fushea vha ita dzikhakhathi, vha khwasha mavhengele vha ita zwiwe zwa dzikhakhathi. Zwine zwa bvelela ndi uri mavhengele othe o vala nga u tsvhanya nga u divha uri hu na **meeting**, hu kho da Muphuresidennde, vhatu vhanzhi vha kho itela u pfesesa uri Muphuresidennde u do amba uri mini. Zwiwe zwine nda nga zwi amba ndi zwauri vhatu **especially** vha mavhengele othe o vala nga u tsvhanya nga u divha uri vhatu vha bva vha songo fusha vha do ita zwa dzikhakhathi zwine zwa ita uri vha vale mavhengele nga u tsvhanya hafha Ha Malamulele.”

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

JABULANI - Zwithu zwo no vha nga iwe ndila khathihi na zwezwo zwa u tshinyadzwa ha ndaka. U swika zwino a ri thu kona u tangana na vharangaphanda vha dzikomiti dza u fhambanana hafha Ha Malamulele u pfa uri vha ri mini. Mara vha tshi kho amba hafha sitediamu vha tshi khou tangandza Muphuresidennde vho sumbedzisa uri vho amba na Muphuresidennde, vho mu fha dziripoto dzavho uri ndi nga mini vha tshi khou toda masipala ende vha fhulufhedzisa uri u do zwi theshelesa. A vho ngo kona u sumbedza zwavhudi uri vha ima *gai* kana uri vha do vhudza vhatu uri vha yo khetha kana hani. Mara u swika zwino vhatu vhe ra amba navho vhone vha sumbedzisa uri vhone vha nga si ye u khetha ngauri Muphuresidennde vha dela na zwithu zwiwe

zwise. Mara u bva kha vhathu 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 divhei uri nnyi u khou ya u dzhena *gai* hu na khakhathi khulwane nga maanda. Ho ita na u fhisiwa, hu kho kwashiwa dzigoloi, dzibisi na vhengele linwe la zwiliwa zwalo vhathu vha li khwasha”

PRESENTER - Tsireledzo i hani henefho? Mapholisa vha kha di vhonele nga vhezhi henefho?

JABULANI - Ee, hu kha di vha na mapholisa manzhi nga maanda vhane vha kho ita vha kho monamona na zwitarata vha kho thuntsha **dzirubber bullets**. Vho kona u ita uri vhathu vhane vha vha kho ita dzikhakhathi vha kone u balangana, vha songo vha fhethu nthihi uri vhonele uri tshiimo tshi lauleye. Ngauri ho vha hu sa tshimbilei. Na dzigoloi dzo vha dzi kho kwashiwa goloi inwe na inwe i tshi kho fhira i kho poswa nga matombo i kho kwashiwa, dzi tshi kho kwashekanyiwa tshiimo tshi sa laulei na u lauliwa tsho vha tshi khombo nga maanda.

PRESENTER - Jabu, ri kho livhuwa nga maanda tshifhinga tshanu ri do dovha ra amba na inwi upfa uri tshiimo tshi nga ndilade zwenezwi tshifhinga tshi kho di ya phanda. 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 ndilade hune a kho sumbedza uri a hu na dzikhakhathi henefho. I tshi kho ita miniti ya fumbili ina 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 ndila nga mathaela a dugaho na zwiñwe 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 liñwe vhengele vha dzhia zwithu zwi nga ngomu vhengeleni vha **athakha** na dzigoloi dza kwashiwa mafasitere na **windscreen**. Hune bisi ine ya yo hwala vhathu vhane vha khou bva siṭediamu na yone yo posiwa nga matombo ya khwashiwa na vhañwe vha vhanameli vha ngei bisini vha mbo ḡi **dzhampa** nga mafasitere nahone vhañwe ungari vho tshewa nga dzingilasi. Heilani bisi i kho shavha vhathu vha hone vha vha vha kho posa nga matombo vha rwa inwe goloi nga murahu hayo.

Mapholiosa vha kho vha **bizi** vha vhukati, vha kho **thiraya** uri vha lange tshiimo vha vhone uri tshi vhe tshavhuḡi. Ndi zwiñwe zwo bvelelaho henefho. Hezwi zwithu zwo bvelela musi Muphuresidennde Vho Jacob Zuma vha tshi fhedza u amba na vhathu vha Malamulele kha **demand** ine vha vha nayo tsha kale ya uri vhone vha kho ṭoda 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 ḡa fhano ṇamusi u ḡo kona u vha vhudza uri uya nga ha **demand** yavho kana zwine vha kho ṭoda zwone kana vha kho rabela zwone uri mini ngazwo. U ḡo thoma a dzula fhasi a dzi lavhelesa a shumisana na vhañwe vha muvhuso vha vhona uri vha nga dzhia **decision** ifhio malugana na ṭhodea kana **demands** ya vhathu vha fhano Malmulele.

REPORTER, JABULANI BALOYI (message 3): Zwine zwa bvelela ndi uri *mavhengele* oṭhe o vala nga u ṭavhanya nga u ḡivha uri hu na **meeting**, hu kho ḡa Muphuresidennde, vhathu vhanzhi vha kho itela u pfesesa uri *Muphuresidennde* u ḡo amba uri mini. Zwiñwe zwine nda nga zwi amba ndi zwauri vhathu **especially** vha *mavhengele* oṭhe o vala nga u ṭavhanya nga u ḡivha uri vhathu vha bva vha songo

fhushea vha go ita zwa dzikhakhathi zwine zwa ita uri vha vale *mavhengele* nga u tshanya hafha Ha Malamulele.”

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, sitediamu**

Reporter, Jabulani Baloyi (message 3): **sitediamu, mashopho, mavhengele, Muphuresidennde**

Reporter, Jabulani Baloyi (message 4): **dzikomiti, mara, sitediamu, Muphuresidennde, dziripoto, masipala, dzibisi, vhengele**

Reporter, Jabulani Baloyi (message 5): **mapholisa, zwiṱaraṱa**

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 Tshivenda 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 ɔi vha na mapholisa manzhi nga maanda vhane vha kho ita vha kho monamona na zwiɽaraɽa vha kho thuntsha **dzirubber bullets**. The phrase *dzirubber bullet* is an English phrase which has been included in the Tshivenda message.

Dialectal variants

In this theme, the presenter used standard Tshivenda.

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 vhavenda.

The compilers are not Vhavenda, but the report given by Jabulani Baloyi is in Tshivenda.

METHOD OF AGREEMENT: PRESENTER VS REPORTER IN NEWS B1

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

The reporter, Jabulani, used more borrowed vocabulary than the presenter did. The reporter borrowed more than the presenter did because he is not Muvenda 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

Borrowed words	Tshivenda equivalents
Athakha	thasela
Windscreen	No equivalence
dzhampa	Fhufha
Bizi	farekanea/adopted
Thiraya	lingedza
ende and mara	Adopted for spoken language
ripoto	muvhigo/adopted
Dizishini	Tsheo
Meeting	mutangano
dzirubber bullet	No equivalence

Only **windscreen** and *dzirubber* bullet have no equivalences in Tshivenda. Bizi, ende, mara and muvhigo are common adopted words used for spoken language in Tshivenda and in different regions of Venda.

Words like thiraya, dizishini and meeting have equivalences in Tshivenda, 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 tōda**', and again he used the same word '**demand**' as '**thodea**', which is the correct equivalence. This shows lack of consistency in borrowing words. The same happened when he used the word '**mashopo**' and '**mavhengele**'. These two words can be used acceptably in the Tshivenda 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 Muvenda and most of the words were localised. English words were adapted to Tshivenda.

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.

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

PRESENTER: Phuresidennde wa lihoro la ANC, Vho Jacob Zuma, vha ri vhupfiwa ha vhasaukanyi vha zwa politiki ho fhambana tshothe na zwine lihoro la vha zwone. Vha ri lihoro la ANC li khou aluwa vhukuma siani la thikhedzo. Vho amba izwi nga tshifhinga tsha fulo la khetho la ANC la u kunga vhakhethi ngei Secunda, Vunduni la Mpumalanga. Vho Zuma vho vha vho fheletshedzwa nga murangaphanda wa ANC Vunduni, Vho David Mabuza. Phuresidennde vho ita na u vha na fulo la u dzhena muḽi nga muḽi. Ngei Embalenhle vha dovha vha dalelavho na moḽo phanda ha musi vha tshi ya u amba na vathu vhane vha vhaliwa nga zwigidi sitediamu tsha Tshepong. A ri pfe muvhigo nga Ntebi Mokobo u tshi ḽa na ene Joseph Masimbane.

REPORTER (Joseph Masimbane) - Vhadzulapo vha Embalenhle huḽwe zwifhatoni tserekano zwapo vho vha tshi khou lwedzana u yo vhona Phuresidennde Vho Jacob Zuma. Musi zwi tshi tevhela fulo la khetho dza mafhelo a vhege. Musi zwi tshi tevhela fulo la zwa dzikhetho dzikerekeni dzo fhambananaho, Phuresidennde Vho Zuma vho vha na mafulo avho a zwa khetho fhaḽa Mpumalanga. Vho tḽanganedzwa nga mihuvho zwitaratani na mavhengeleni apo. Hone gogo lihulwane la vathu vhapo vho vha vho kuvhangana sitediamu tsha henefho tsini. Vhothe vha tshi khou toḽa u pfa phuresidennde vha tshi amba. Zwine vha ri ndi mafhungo avhuḽi o itwaho nga lihoro la ANC. Vho Zuma vho amba uri lihoro la African National Congress lo toka midzi zwitshavhani nahone vha ri li ḽo bvela phanda na u aluwa naho hu na vhaḽwe vhasaukanyi vhane vha khou amba uri lihoro li khou xeletshelwa nga mirado na vhatikedzi vhaḽo.

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 lihora lo diimisela u dzhia ndango Mavunduni othe nga murahu ha khetho dza duvha la vhuṭanu na vhuvhili la ṛnewdzi wa Shundunthule ṇaṇwaha. Vundu la Western Cape ndi lone Vundu li lothe line la langiwa nga vha lihora la DA. Vho Zuma vha ri lihora lo shuma mushumo muhulwane wa u lwela mbofholowo kha lino 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 vhadzulapo vha khethevo lihora la 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: Murangaphanda wa Vundu la Mpumalanga Vho David Mabuza vha ri vha do wana gundo khethoni nga 90% Vunduni lenejo. Hune vho lindela khetho fhedzi dza duvha la vhuṭanu na vhuvhili la ṛwedzi 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 Lavhuraru Phuresidennde Vho Jacob Zuma vha do vha vhe kha zwa fulo lavho la khetho kha la Enkanzeni.

PRESENTER: Ro vha netshedza fhungo na nga vha lihora la EFF vhane vha ri vhege idaho vha do matsha u livha zwifhatoni zwiḥulwane zwa SABC fhaḷa Johannesburg. Vho pfana nga u do vhumbe ha komiti ya tshifhinganyana ya Phalamennde ine ya do lavhelesa muvhigo wa mutsiredzi wa lushaka, Vho Adivokheithi Thuli Madonsela malaugana na zwa u khwiniswa ha tsiredzo mudini wa Phuresidennde Vho Jacob Zuma fhaḷa Nkandla. Ri tshi kha di vha na mafhungo manzhi afho hu tshi katelwa na la nga ha masheleni manzhi ane a do shumiswa kha u lwa na u vhulawa ha tshugulu fhano Afrika Tshipembe.

DATA ANALYSIS

Borrowing of words

Presenter (message 1): **Phuresidennde, politiki, mojo, sitediamu**

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, sitediamu**

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, *polotiki*, *moło* and *sitediamu*, which are commonly adopted by Tshivenḡa speakers. No code-mixing or even dialectal variants were used by the presenter. The language used is standardised Tshivenḡa, possibly because he is Muvenḡa.

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**, **zwiṭaraṭani**, **mavhengeleni** and **siṭediamu**. 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 Muvenda.

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 Vhavenda. 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 Muvenda. The compilers could be non-Tshivenda speakers.

The presenter used Tshivenda; 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 Tshivenda 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 Muvenda 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 Vhavenda 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 Tshivenda 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 Tshivenda. 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 polotiki (News B3)

PRESENTER: Ndisedzo ya tshumelo na u sikwa ha mishumo ya tshothe ndi nndu, maḡi na mabunga khathihi na muḡagasi. Ndi wone mulaedza u no khou ḡiswa vhathuni na mishumo ine ya ḡo bveledzwa nga vha ḡihoro ḡa DA musi vha kha fulo ḡa u kunga vhakhethi ngei ha Hammanskraal na Soshanguve Devhula ha Pretoria. Vho Zille vho itela vhadzulapo khuwelelo uri khethoni ḡuḡe dza ḡaḡwaha vha vouthele ḡihoro ḡa DA. Phuresidennde wa ḡihoro ḡa Azanian People Organisation kana Azapo, Vho Jack Dikobo vhone vha kha fulo ḡa khetho ngei Kwaggafontein ngeno hu uri murangaphanda wa EFF, Julius Malema o amba na vhathu kha raḡi ya khetho ngei Thabanchu, Free State. Zwinzhi zwi kha **muvhigo wo dzudzanywaho** nga **Maluti**

**Obuseng, Phumzile Mlangeni na Annel Heidenruid na Joseph Masimbane
(Compilers)**

PRESENTER: Iyo ndila ya u tšanganedza muhulwane wa DA Vho Hellen Zille (Ke na le wena Zille). Vhatikedzi vha lihora la African National Congress vho vha vha tshi vhone vho ima nga kule. U bva heneho murangaphanda vha lihora la DA Vho Helen Zille vho do thoma u enda vha tshi amba na vhadzulapo.

SPEAKER 1 “You stay here?”

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

SPEAKER 1: Ok, ok!”

PRESENTER: Vho Zille vha ri lihora la DA lo ya fha la vhuoni ha Soshanguve vho sedza uri vhuo honoho ho dala nga maanda zwiito zwa vhugevhenga na vhu fura zwa swikisa na uri muwe wa mukhantselela wa lihora la African National Congress vha pandeliwe, vha ri vha na fhu fheho uri vha do dzhia ndango ya wadi yeneyo ye ha do vha na mafhungo eneo fha la 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 vhu fwa ho fhambananaho musi zwi tshi kwama madalo aya nga lihora la DA vhuoni havho. Vha we vho tšanganedza u vha hone ha lihora la DA a hu na zwizhi zwine la nga vha disela 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 di vha zwo ralo murangaphanda wa lihora la EFF, Julius Malema, o amba na vhathu vha fhiraho tshigidi Thabanchu Vhubvavha ha Vundu la Free State. Malema o dzhenela nga maanda vha mahoro vhane vha kho tshila vhuthilo ha u diphina ngeno a tshi khou amba uri hu na vhathu zwavho vhane vha kho sika nga ndala fano Afrika Tshipembe. A ri vhadzulapo vhone vha vha vha do vha na tshifhinga tsha u dikhethela murangaphanda wavho vhone vha nga duvha la vhuṭanu la nwedzi wa Shundunthule nahwaha.

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 kho itela khaedu vhadzulapo vha Kwaggafontein fhaṭa Vunduni la Mpumalanga uri vha kethele lihora lavho arali vha tshi khou toḡa u vhona tshanduko vhuponi havho. Vho Dikobo vho vha na fulo la u dzhena muḡi nga muḡi vhuponi uvho. Vho vhudza vhadzulapo uri vha to dikhethela phuresidennde wa shango vhone vha na khabinethe arali lihora lavho la 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 tōḁa vhakhethi a khou lavhelelwa u kwaṱha vhukuma sa vhunga ho sala maḁuvha a sa swiki mahumi maṱa uri vhadzulapo vha dzhie tsheo uri naa ndi ḽifhio ḽihoro ḽine ḽa ḁo ranga phanda shango lwa miṱwaha miṱanu i ḁaho.

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 Tshivenda. 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 Tshiŋia. 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 Tshivenda 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 Tshivenda dialects.

SUMMARY

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

Some of the compilers are not speakers of Tshivenda, but the report is in Tshivenda, possibly by Joseph Masimbane, who is Muvenda. 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-Tshivenda 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 Tshivenda.

The presenter in News B2 and B3 used Tshivenda, which shows he is competent in Tshivenda. When assessing language usage by the presenter: he uses the language appropriately with borrowed words, which are adopted in Tshivenda. 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-Tshivenda speakers (Maluti Oleseng, Phumzile Mlangeni, Annel Heidenruid), and one compiler speaks Tshivenda (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-Tshivenda 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)

PRESENTER: Ndi miniti ya fumimbili, ndi u bva kha awara ya sumbe. I kha qi vha mbekanyamushumo ya Ndevhetsini. Vha South African Parks vha ri vho wana rannda dza milioni thanu na hafu. Masheleni ane a do shumiswa u kwathisa nndwa ya u lwa na zwa u zwimiwa ha tshugulu. Ayo masheleni o kuvhanganyiwa nga vha tshigwada tsha vha dzikhamphani nga tshifhinga tsha minwedzi mina. Ayo masheleni a do shumiswa u pfumbudza na u rengela zwishumiswa vhalindi vha vhugalaphukha. Muofisiri muhulwane mutshimbidzi wa Sun Parks o tou farelaho Vho Abe Sibiya vha ri u bva tsha nwaha wa gidimbili ho no vhulawa tshugulu dza zwigidi zwiraru na fusumbe mbili fhano Afrika Tshipembe dzine dza ita 58%. Tshugulu dzenedzo dzo vhulawa fhaJa Kruger National Park.

Izwi zwi kha muvhigo wa **Malusi Oleseng-[COMPILER]** une wa khou ḡa na

REPORTER -Tshimangadzo Murovhi: “Mulanguli muhulwane wa Sun Parks vho tou farelaho Vho Abe Sibiya vha ri ḡanwaha ho no vhulawa tshugulu dza maḡana mavhili na fuiḡa u mona na Afrika Tshipembe, u bva nga ḡwaha wa gidi mbili ho no vhulawa tshugulu dzi anganyelwaho kha tshigidi tshithihi na maḡana a malo vhugalaphukha ha Baulo. Vho Sibiya vha ri u vhulawa ha tshugulu zwi siho mulayoni zwi tea u vhilahedzisa mudzulpo muḡwe na muḡwe wa ḡa Afrika Tshipembe. Vha ri iyi a si thaidzo ya fhano Afrika Tshipembe, fhedzi i khwama shango ḡoṡhe 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 ṡhanu wa dzirannya u itela u ḡo 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 nndwa iyi 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 la Vietnam, Mozambique khathihi na shango la China. Ndi miniti dza tahe u livha kha awara ya sumbe. Vha Zhendedzi la Vhuendela Mashango na Vhugalaphukha ha la Mpumalanga (Mpumalanga Parks and Tourism Agency), vha ri vha nga si tou amba uri ndi mananga mangana a tshugulu o tswiwaho ofisini khulwane dza zhendedzi fha la Mataffin, Nelspruit mulovha nga matsheloni. Hu na mivhigo ya uri ho tswiwa mananga a henefho kha fui na a tshugulu fhethu he a vha o vhewa hone. Vha khethekanyo ya mapholisa, vha Hawks vha ri thodisiso dzo khwa thiswa tsho the u itela uri hu kone u farwa vho tswaho mananga ayo a tshugulu. Izwi zwi kha muvhigo wa **Motsebi Monareng [COMPILER]-1** u tshi khou da na **Ndivhuwo Khuba**.

[REPORTER] 2 (Ndivhuwo Khuba) - Ho vha hu na mananga a tshugulu a fui na e a vha o vhewa ofisini khulwane dza Zhendedzi la zwa Vhuendela Mashango na Vhugalaphukha henefho Mpumalanga. Fha la Mafikeng nnda ha Nelspruit mavemu vho kwasha vha dzhena vha swika he a vha o vhewa hone vha mbo tuwa nao. O vha o vhewa lwa tshifhinganyana tshifha toni tshenetsho musi vha zhendedzi jene lo vha tshi kha di to da fhethu ho tsireledzeaho hune vha do a vhea hone. Muambeli wa

Hawks vho Paul Ramaloko vha ri maṅanga eneo o vha o vhewa heneḥho ho sedzwa fhungo ḽa tsireledzo nahone a hu na o no fariwaho u swika zwino. Fhedzi vha ri tsedzuluso dzi kha ḽi bvela phanda.

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 heneḥho nga vha heneḽo zhendedzi u bva vhugalaphukaha ho fhambanaho. Maṅwevho o vha o ḽiswa nga vhaṅe vha tshugulu uri a vhulungwe zwavhuḽi. Uya nga ha vha zhendedzi ḽeneḽo u khwashiwa honoho ho vhigwa mapholisani zwenezwo nga vhalindi. Muambeli wa zhendedzi ḽeneḽo Vho Kholofelo Nkambule vha ri tsedzuluso dza nga ngomu dzi kha ḽi bvela phanda, fhedzi vha nga si kone u khwaṭhisedza 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 ḽowealeho u vhulunga maṅanga a tshugulu nahone zwa ṅwaliwa fhasi nga vha ḽeneḽo zhendzedzi. Vha khou hanedza uri maṅanga a fuiṅa o tswiwa. Vho amba uri vha kha ḽi lavhelesa bugu dzavho u thoma u sedza tshivhalo tsha vhukuma tsha maṅanga o tswiwaho. Vho Nkambule vha ri vha nga si hanedze uri tshiwo tshenetsho tshi nga vha tshi tshi kwama vhashumi vha

heneffho. Fhedzi vha sumbedzisa uri tsedzuluso dzavho dzi do bvisela khagala zwothe. 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 la zwa Vhuendela Mashango na Vhugalaphukha, Mpumalanga Vho Kholofelo Nkambule, vha tshi khou khunyeledza muvhigo.

Summary of Theme 9

In the introductory message by the presenter, he only borrowed two words which are milioni 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 Ndivhuwo 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, mīlioni, dzikhamphani**

Presenter (message 2): **mīlioni, dzirannda**

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 Tshivenda. The borrowing application strategy was necessary as the words borrowed lack counterparts in Tshivenda. There were no code-mixing and dialectal variants use by the presenter in this theme. The assumption is that everyone who only understands Tshivenda was able to understand the context of the presenter's messages.

Reporters

There were two reporters in this theme, Tshimangadzo Murovhi and Ndivhuwo Khuba. Both of them did not code mix or used dialectal variants in delivering their messages to listeners. Ndivhuwo 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 Tshivenda.

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 Ndivhuwo Khuba in this theme and in Tshivenda. 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 Tshivenda names whereas the reporters' names are Tshivenda.

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

4.4.1.9 Theme 9: Sports/Mitambo (News B5)

PRESENTER: Vha dzangano la bola Afrika Tshipembe vha kha fulo lo lavhelesaho tshothe kha u bvisa tshanduko na mveledziso ya mutambo wa bola. Zwothe izwo zwo thoma nga thonamennde ya mavundu ya vha miŋwaha ya fhasi ha fumisumbe. Iyo thonamennde ine ya nga yeneyi yo dzudzanyelwa u do thoma vhege i daho ya vha miŋwaha ya fhasi ha ya vhufumi tahe. Zwinzhi zwi kha **muvhigo wo dzudzanywaho** nga **Dakalo Vincent Sitsula-[COMPILER AND REPORTER]**.

REPORTER - Iyi thonamennde ya vha miŋwaha ya fhasi ha fumisumbe yo vha na mvelaphanda ya u bveledza vhatambi kha vha miŋwaha ya fhasi ha fumisumbe na vha miŋwaha ya fumbili. Afrika Tshipembe li khou dilugisela u dzhena thonamennde ya vha miŋwaha iyo yothe. Phuresidennde wa zwa mitambo, Vho Danny Jordan) vha ri thonamennde dzi do 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 lifhasi nga ṅwaha 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 ḡo dzhenela mitambo dzhangoni ḡa Afrika na mitambo ya lifhasi.

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 dzhangano ḡa Afrika. Mugudisi Vho Shakes Mashaba vha ri vha ḡo 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 Tshivenda 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 go 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 Tshivenda as they used English.

SUMMARY

The presenter uses Tshivenda. 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 Tshivenda. The compiler of this theme is Dakalo Sitsula, who is also a reporter. Dakalo borrowed the following words: **thonamennde**, **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 Tshivenda.

METHOD OF AGREEMENT: NEWS B4 AND NEWS B5

The presenters on News B4 and B5 used Tshivenda appropriately without borrowing or code-mixing interference. The possibility might be that they are Tshivenda 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 Vhavenda.

On News B4 and News B5, all speakers used English because they are not Tshivenda 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 Tshivenda because they are Vhavenda.

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 Vhavenda and the compilers are not. The advantage on News B5 is for a report to be in Tshivenda. It could be that Dakalo Vicent Sitsula is Muvenda. 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 Tshivenda. Most of the words borrowed by presenters were adopted words, which are commonly used in Tshivenda. The presenters borrowed less than other speakers who delivered their messages in Tshivenda.

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 Tshivenda. This brings the assumption that the translation process took place before the broadcast.

The speakers' messages that were not broadcast in Tshivenda were not interpreted to accommodate Tshivenda 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 Tshivenda. Theme 1-6 engaged speakers who used Tshivenda, and presenters and reporters who used Tshivenda. 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 Venda 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 Tshivenda speakers, borrowing, code-mixing and dialectal variants use is lower and where there are more engagements between presenters and none Tshivenda 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 Ndevhetsini 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 Ndevhetsini 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 Ndevhetsini 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 Ndevhetsini 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/Ndisedzo ya tshumelo*
- Theme 2: *Hiring of companies/ Utholwa ha dzikhamphani*
- Theme 3: *Water supply/Ndisedzo ya maqi*
- Theme 4: *Service delivery strike/Tshiṭereke tsha ndisedzo ya tshumelo*
- Theme 5: *Election campaign/Mafulo a khetho*
- Theme 6: *Election campaign/Mafhungo a zwa polotiki*
- 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 Ndevhetsini 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/Ndisedzo ya tshumelo*
- Theme 2: *Hiring of companies/ U tholwa ha dzikhamphani*
- Theme 3: *Water supply/Ndisedzo ya maqi*
- Theme 4: *Service delivery strike/Tshiṭereke tsha ndisedzo ya tshumelo*
- Theme 5: *Election campaign/Mafulo a khetho*
- Theme 6: *Election campaign/Mafhungo a zwa polotiki*
- 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*, *phofoma*, 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 Tshivenda 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 Tshivenda. This marks the abandoning of the existing equivalence *fhedzi* and consequent to that, could result in extinction of its use in Tshivenda. Vho Malokisa Khorommbe in Theme 1 borrowed *inheritha* from English. CITIZEN 2 Nthambeleni borrowed in Tshivenda 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 Khorommbe (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/Nqisedzo 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 Khorommbe 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 Muvenda.
- 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* yothe, 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 *enjoye* instead of using a word *diphine* which is the proper equivalence in Tshivenda.
- 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 Tshivenda names. On the other hand, there were a few cases where some of the compilers were also reporters and these spoke Tshivenda well. In these news commentaries, all the politicians and or representatives of institutions spoke English and there was no translation for the Tshivenda 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 Tshivenda, 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 Tshivenda.

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 Tshivenda 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 Muvenda, 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 Tshivenda only and it has another branch at Tlohoenyane. The majority of its listeners are located in various areas of Venda where different dialects are spoken. It would be difficult for the radio station to broadcast using all eight dialects: Tshiphani, Tshiilafuri, Tshimbedzi, Tshimanda, Tshironga, Tshinina, Tshilembethu and Tshiṭavhatsindi. 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 Tshivenda dialects are spoken and that many participants who listen and take part in programmes are not necessarily VhaVenda 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 Tshivenda 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 Tshivenda, the presenter interacted with Tshivenda 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 Ngevhetsini 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.

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Web source

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

APPENDICES

APPENDIX A: PERMISSION LETTER

SABC



NEWS

SABC NEWS & CURRENT AFFAIRS Polokwane

Date: 20 December 2019

Memorandum For Use of Ndevhetsini 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 — Ndevhetsini — for academic purpose.

2. Background

A University of South Africa (UNISA) student has over the past five months battling 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 Ndevhetsini 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 institutional 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

dissertation.

Requested by:



20/12/2019.

Jubie Matlou

Date

SABC Limpopo Regional Editor

.....

Zolisa Sigabi

.....

Date

Acting GM Radio and Current Affairs

.....

Phathiswa Magopeni

.....

Date

GE News and Current Affairs

APPENDIX B: UNISA RESEARCH ETHICS COMMITTEE CERTIFICATE



UNISA DEPT. AFRICAN LANGUAGES RESEARCH ETHICS REVIEW
COMMITTEE

Date 22 January 2020

Dear Thilivhali Mukosi,

Decision: Ethics Approval from:

**2 January 2015 to
31 December 2019.**

NHREC Registration # : REC-
240816-052

CREC Reference #: 2016-CHS-
Department-**35158948**

Name: Thilivhali Mukosi

Student Number #: **35158948**

Thilivhali Mukosi

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, ProfT.M. Sengani

Address: Dept. African Languages, PO Box 392, Unisa 0003
Email address, telephone #: senganitom@gmail.com
0832646218

LANGUAGE USE IN MEDIA DISCOURSE: THE CASE OF NDEVHETSINI 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.



University of South Africa
Prelier Street. Muckleneuk Ridge, City of
Tshwane PO Box 392 UN SA 0003 South Afr,ca Telephone:
+27 1 2 429 3 1 1 i +27 1 2 429 41 50 www.unisa.ac.za

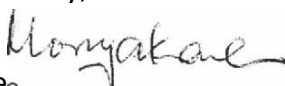
The low risk application was reviewed by a Sub-committee of URERC on 14 November 2018 in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment. The decision was approved on 31 January 2019.

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
ecision template (V2) - Approve

URERC 25.04.17-

APPENDIX C: CERTIFICATION OF LANGUAGE EDITING

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: NDEVHETSINI EPISODES

THEMES ANALYSED FROM THE EPISODES

Theme 1: Service delivery /Nḡisedzo 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 vhathuni na tshumelo ine ya kha ḡi konḡa u swika vhathuni. U sedza fhungo ḡeneḡi ḡa nḡisedzo ya tshumelo ro ramba vha ḡihoro ḡa ANC, vha ḡihoro ḡa DA, vha ḡihoro ḡa COPE, vha ḡihoro ḡa UDM na vha ḡihoro ḡa PAC ro sedza uri hayo ndi mahoro ane o no vha hone Phalamenndeni ya Vundu ḡa Limpopo ro sedza vhukati ha ṅwaha wa gidiḡaḡahe fuḡaheṅa na zwino. U pfa uri tshumelo vha khou i vhona hani zwino dimokirasi yo no ralo u fhedza miṅwaha ya mahumi mavhili nga maanḡa ro sedza Tshiṡiriki tsha Vhembe ro sedza vho na huṅwevho. Vha khou ḡanganedzwa nga Thambatshira Ndadza muyani ndi khou vha ḡanganedza ndi na Lufuno Tshivhase.

Ḳo kovhela! Madekwana avhuḡi vhathetshesesi vhoṡhe vha Mbekanyamushumo ya Nḡevhetsini ndi zwone ṅamusi ri khou vha ḡanganedza ri fhano Phalamenndeni ya kale ya Venḡa hune ṅamusi ra ḡo vha ri kho davhidzana na vha mahoro haya a politiki ane ndi mahoro ane a vha hone Phalamenndeni ya Vundu, Limpopo kana o no ḡi vhuya a vha hone Phalamenndeni ya Vundu heneḡa Limpopo ro sedza u bva henengei nga ṅwaha wa gidi ḡaḡahe fuḡahe ṅa u vhuyo swika khamusi na zwino nga ṅwaha wa gidimbili fumiṅa. Ndi zwone ṅamusi ri ḡo vha ri khou lavhelesa fhungo ḡa zwi kwamaho tshumelo ro ramba vha ḡihoro ḡa ANC, DA, COPE, UDM na PAC. Khamusi nga tshino tshifhinga ri tshi nga tou ḡanganedza vha eneo mahoro e ra vha ramba vha na fhungo heḡi ḡa zwi kwamaho tshumelo. Ri na Vho Steven Maluleke vha ḡihoro ḡa PAC (zwandḡa, mifhululu, dzikhombolwe). Ri dovha hafhu ra vha na vho Malokisa Khorommbi vha bvaho kha UDM, ri na Vho Tshiṡereke Matibe u bva kha

ANC, vho imelaho lihoro la Democratic Alliance ndi Vho Rembuluwani Marole, lihoro la Congress of the People lo imelwa nga Vho Patrick Sikhutshi. Ndi havha vhaeni vhashu namusi ri tshi lavhelesa fhungo la tshumelo.

Musi ri khou vha disela khasho ino ya Ndevhetsini yo khetheaho hune namusi ri takutshedza u bva zwino ra dovha ra khunyeledza mbekanyamushumo nga hafu u bva kha awara ya vhuṭanu na vhuvhili. Ri sa tsha vhuya ra fhedza na Tshifhinga ri kho takutshedza, khamusi ri thome hafhaḽa kha vha lihoro la ANC. Vho Matibe, ndisedzo ya tshumelo tshitirikini tsha Vhembe vha i vhona hani? Minete ndi miraru fhedzi. **Vho Matibe** - Ndi khou livhuwa muhashi na vhathetsheshele, ri tshi thoma nga u humbela uri hu vhe na vhudifari uri hei mbekanyamushumo i tshimbile zwavhuḽi zwi nga thusa uri zwithu zwashu zwi tshimbile zwavhuḽi. Muhashi na vhathetsheshele riṇe 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. Tshipiḽa tsha u thoma tshine ra nga sumbedzisa tshone ndi tsha uri a ri ṇee tsumbo sa muḽagasi. Ri tshi amba kha sia la muḽagasi ri nga amba uri u bva nga 1994 u humela murahu u bva tshe muḽagasi wa vha hone, vhadzulapo vha Afrika Tshipembe vhe vha vha vha na **access** ya muḽagasi vho vha vha vhadzulapo vha 5 milioni fhedzi. U bva 1994 u swika zwino vhadzulapo vha Afrika Tshipembe vhane vha vha na **access** ya muḽagasi ndi vha linganaho 7 milioni. Nga iṇwe ṇḽila kha miṇwaha yoṭhe ya muvhuso wa tshiṭalula u bva 1880 u swika nga 1994 vho kono u ita 5 phesenthe....**five milioni**. Fhedziha u bva tshe ANC ya vha muvhusoni nga 1994 u swika zwino ro konou swikelela vhadzulapo vha 7 milioni. Ri tshi ya kha sia la ndisedzo ya maḽi ri nga kona u sumbedza uri u bva 1994 ndisedzo ya maḽi yo vha i kha 60%, fhedzi zwino ro wana uri u bva tsha 1994 u swika zwino phesenthe ine ya khou wana maḽi ndi 92%. Hezwo zwoṭhe zwi kho konadzea nga muvhuso wa ANC.

PRESENTER - Vho Matibe, iḽa miniti miraru yo fhela ri ḽo vhuya ra bvela phanḽa ri fhirele kha vhaṇwe.

Miniti miraru fhedza ndi ya mvulatswinga ri pfevho uri ndisedzo ya tshumelo tshitirikini tsha Vhembe vha i vhona hani. Ri mbo ḽi ya kha vho Rembuluwani Marole vho imelaho lihoro la DA hafha hu uri ndisedzo ya tshumelo tshitirikini tsha Vhembe vha i vhona hani.

Vho Rembuluwani Marole - “Ndo livhuwa vhatshimbizamushumo. Eh riṅe vha Democratic Alliance ri vhona hu kha ḡi vha na khaedu khulusa hafhanoni kha tshitirikini tsha Vhembe zwiuhuluhulu zwi tshi ḡa kha maḡi. **Executive mayor** vho amba hafha uri vho **deliver** 92% ngeno ri tshi tou vha na vhuṭanzi uri mbamulovha heneḡha minisita o vha o ḡa u vula damu la maḡi. Maḡi haya ha khou vhuya a seva Vhathu vha fhanovhane vha dzula kha dzenedziḡa dzieria. Ndi khou tou ṅea tsumbo. Zwine zwa dovha zwa amba uri hu na fhethu hunzhi hune ha kha ḡi vha na ṭhahalelo khulwane ya maḡi. Arali ra vha ri tshi khou amba nga zwithu zwine zwa nga muḡagasi. Muhashi hafhanoni Thulamela hu na phurogireme ye ya vha yo itiwa ya uri Vhathu kha vha reṅe sevisi ine ri tshi sedza sa Democratic Alliance ri wana i tshi lwa na **Constitution**. Hune miḡi minzhi nga maanda ine vho depositha dzitshelede dzibanngani ra wana uri vho ralo sa masipala a vha tevheli dzi IDP. Hu kha ḡi vha na **challenge** khulwane nga maanda zwi tshi ḡa kha muḡagasi. Hone ra to amba kha dzibada a ri tsha vhuya ra amba. Dzibada zwa zwino ri kho 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 vhangaphanda ha ANC. Zwa zwino ri kho amba u bva Elim u ya Bandelierkop vha ḡo tendelana na ṅṅe uri heḡa *bada* ndi madindi fhedza na yone zwi amba uri hu si kale vha ḡo i khurulula. Hune zwithu zwinzhi zwi tshi ya kha *dzibada* zwine ra nga amba uri a ri vhoni zwi tshi khou tshimbila nga yeneyo ṅḡila. Kha vha ri ndi fhedzise na nga **education**. Tshumelo ya **education** ri tshi tou sedza zwavhuḡivhuḡi vha ḡo tendelana na ṅṅe na lushaka ngeo nnḡa 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 miṅwaha vha tshi khou lwa kha **curriculum** dza hangei ṅṭha ngauri zwi amba uri **matric** musi vha tshi khou phasa matric hu si nga **standard** tshine tsha khou sedziwa nga dziyunivesithi. U nga amba zwinzhi na tshumelo ya nnḡu dza RDP vha ḡo tendelana na ṅṅe. Vhathu vhane vha khou mpfa uri hu na dzi RDP dzo fhaṭiwaho dzo soko dzulaho dziṅwe a dzi na Vhathu. Khamusi Vhathu vhane vha vha hone ndi vhathu vhane vha bva nnḡa mashangoni a hangei nnḡa. Dziṅwe dza hone ri khou amba dzo soko dzula. Vho Rembuluwani marole kha vha li fare heneḡho.”

PRESENTER - Vho Steven Maluleke vha PAC vha ri mini nga tshiimo tsha tshumelo tshitirikini tsha Vhembe.

Vho Steven Maluleke: “Ri kho livhuwa muhashi. Riṅe sa dzangano ḽa PAC hei mbudziso yo ḽa 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 riṅe sa PAC ro wana vhuṭanzi ha uri hangei Thengwe, ha Maṅenzhe, Ha Khakhu, na Musina, na Malamulele vhathu vha kha ḽi lwa vha kho lwela tshumelo. Tshumelo a i....vhadzulapo vha hashu a vha i vhoni, a vha ipfi uri i hone. Sa dzangano ḽa PAC ri ri vhone vha nga sedza bada vha ḽo zwi vhona uri mvula yo na miṅwedzi mivhili miraru yo fhelaho mara hu tshee na fhethu hunzhi hune vhathu vha kho ḽoda tshumelo na u sa vha na bada. Ri tshi ḽa kha mafhungo a pfunzo ri khou ri hezwi zwo dilivariwaho musi zwi tshi ḽa kha mafhungo a pfunzo vhana vhashu zwifhaṭo zwi hone fhedzi a hu na pfunzo vha khou phasisiwa nga 30%. Kha vha ri ndi vha vhudze uri zwi tshi ḽa kha mafhungo a mutakalo ri khou ri zwibadela hezwi ri nazwo fhanu Vhembe na mmbwa ya mukhuwa i nga si lafhiwe khazwo. Ri amba nga mmbwa nga uri riṅe a ri isi mmbwa zwibadela. Zwi tshi ḽa kha dzinṅdu ro tshimbila fhethu hu no fana na Ha Maṅenzhe, Tshenzhelani na Ha Gumbu ho fhaṭiwa na namusi a hu athu fhela. Dzi hone ṭhukhuṭhukhu dzi fhiwa nga mafhungo a garata ya ḽihoro. Riṅe 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 vha ḽihoro ḽa Congress of the people uri nyisedzo ya tshumelo tshitirikini tsha Vhembe vhone vha khou i vhona hani.

Vho Patrick Sikhutshi - Ee ri khou lumelisa vhahashi na vhathetshelesi na vhakhethi vhoṭhe 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 ḽitswu ḽa muvhuso wa **apartheid** nga 1994. Riṅe vhadzulapo vha Afrika Tshipembe ro ḽa ra vha na fhulufhelo ḽihulu ḽa uri zwithu zwinzhi zwi ḽo kona u vha hone shangoni ḽa hashu. Kha ri ri ri dovhe ri sumbedzise zwauri vhuḽiimiseli ho vha hone. Hu na zwithu zwinzhi zwine ra tea uri ri zwi sumbedze uri zwo ḽaho zwo konou thusa tshitshavha tsha hashu nga ṅḽila yavhuḽi 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 nea tshumelo a ri ambi nga mafhungo a maḁi, dzibada, muḁagasi na dzinndu fhedzi. Ri dovha hafhu ra kombetshedzea uri ri sedze mafhungo a ikonomi, mafhungo a pfunzo, ngauri ndi yone ndila i yothe ine vhutshilo ha vhathu vha Afrika Tshipembe ha nga kwinisea ngaho. Fhedzi ri khou toda uri kha vhathetshelesi na vhakheti vhothe vha divhe uri hoyu muloro we wa vha hone nga nwaha wa 1994 ri tshi sedzulusa zwavhudi namusi riṇe sa vhadzulapo vha Afrika Tshipembe ri kho wana u muloro wo no xelaho. Tsumbo musi ri heneḁha ri khou dibeitha haya mafhungo a ndeme, vha ya kona u zwi vhona vhudifari ha mirado ya madzangano a politiki uri hezwi zwi fhambana kule na zwe ra lwela zwone. Zwino ri **nyaga** uri ri sumbedzise mafhungo a uri u ḁisa **dignity** kha vhathu vha Afrika Tshipembe ndi muloro une lihora livhusi li nga si tsha u kona u swikelela. Ri tshi ya kha **zwistatistics** zwine ha vha vha lihora livhusi vha kho zwi ḁisa namusi ndi zwi **statistics** zwine vha sokou ri ḁisela zwone fhedzi. Ri hangeini kha Phalamennde ya Vundu, Vho **Premier**, dzibugu 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 newa zwone nga zwi **statistics** a si zwone. Na muhulwane Vho **executive mayor** maḁuvha mavhili a ḁaho vha ḁo hana uri hezwi zwe vha amba zwone ndi zwone.”

PRESENTER - Vho Sikutshi kha vha li fare heneḁho, ndi iḁa miniti miraru ye ra pfana yone. Kha ri mbo ḁi ya fhaḁa kha Vho Malokisa Khorommbi vha UDM. Vha ri mini nga tshumelo tshiṁirikini tsha Vhembe.”

Vho Malokisa Khorombi- Ndo livhuwa muhashi na vhathu vhothe vha re hafha nduni heyi. Riṇe vha UDM ro ita **audit** zwi tshi yelana na mafhungo a tshumelo. Hu na u tsela fhasi hune mivhundu ya vhathu vhashu a i khou nwa maḁi naho hu uri Vhembe i na madamu mahulwane ane a tea u isa maḁi 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 tsela fhasi nga zwine musi ri tshi ya phanda na mbekanyamushumo heyi ra ḁo zwi ḁalusa sa UDM. Ro wanavho na zwauri tshumelo ya zwa mutakalo na zwibadela zwashu zwi re fhanu Vhembe, zwibadela zwi ngaho Tshilidzini, Donald Frazer, na Siloam zwo shanduka u to nga dzikilini. Hu tou nga zwibadela zwi thoma Polokwane. Ro wanavho na zwauri zwi tshi ya kha zwa dzinndu, dzinndu dzi pfi dzi khou fhaṁiwa mara zwe ra zwi wana ndi zwauri ndi dza **low quality**. A hu na **quality** nga ngomu. Ro wanavho na zwauri

vhoramabindu vhatuku vha re fhano Vhembe vha kho tsireledziwa kha **inversion** ine ya khou itiwa nga vhathu vhane ra ri vha khou dzhia **dziopportunity** dza vhathu vha fhano Vhembe kha **dzibusiness**. Ro wanavho na zwauri mafhungo a hezwiwa zwine ra zwi vhidza **skill transfer** a zwi khou dzhielwa ntha ngauri 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 lihora la UDM. Matsina vhatshetshesi ri khou dovha u vha humbudza uri iyi ndi mbekanyamushumo yo khetheaho ya Ndevhetsini ine ra khou vha disela yone ri phalamenndeni ya kale ya Venda. Mahoro ane ra vha nao namusi 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 nhaha wa 1994 u swika zwino naho manwe a tshi nga di vha a si tsheho. Ri khou bvela phanda na mbekanyamushumo ya Ndevhetsini. Khamusi nga tshino tshifhinga a ri fhe tshifhinga Vho Tshitereke Matibe vha fhindule. Vho Matibe hu na fhungo hafha lo ambiwa la uri musi hu tshi iswa tshumelo vhathuni hu a sedzwa na avho vhane vha na garaa dza lihora.”

Vho Tshitereke Matibe- Ndi khou livhuwa muhashi, rihe sa ANC ri tshi isa tshumelo kha vhathu a ri sedzi uri muthu ndi wa lihora lifhio. Zwine ra ita zwone ndi zwauri tshumelo ri i isa kha vhadzulapo vhothe vha Afrika Tshipembe. Khamusiha ndi dovhe hafhu ndi fhindule kha mafhungo a pfunzo, rihe ri tshi dzhena muvhosoni nga 1994, kuphasele kwa pfunzo kwo vha ku kha 50%. Zwa zwino ri kho amba *kuphasele* ku kha 78%. Ri tshi sedza kha tshiriki tsha Vhembe *kuphasele* nga **results dza last year** dza 2013 ro wana 81%. Ra do vha hafhu nga nda ha u vha ro dzhia **number 1** kha Vundu. Ro vha rihe vhane ra wanala kha **top 10 nationally**. Zwi amba uri kha sia la pfunzo ri kho **phefoma** muhashi na vhatshetshesi.

PRESENTER- Ri kho livhuwa Vho Matibe. Khamusi hafha ri ye kha Vho Rembuluwani Marole vha lihora la DA. Vha DA vha khou pulana uri tshumelo vha do i isisa hani vhathuni?”

Rembuluwani Marole - Ro livhuwa rihe vha DA ri na **plan** dzine ra vha nadzo. Tsha u tou thoma tshine nda do amba tshone muhashi na vhatshetshesi zwiwuluhulu ngeo

nnda ri do disa tshanduko fhanu **South Africa**. Ri rothe ri do dovha hafhu ra disa mishumo. Zwino khamusi kha vha ri ndi vha sumbedze uri mishumo hei ine ra khou amba yone uri ri nga i disa hani. Ri na **plan** yavhudi nga maanda hafhanoni, vha do kona u zwi vhona zwauri ri do 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** yothu. Arali ri tshi nga tou amba nga **corruption** vha do zwi divha zwauri **corruption** i hone i wanala na dzitafulani. Ri do dovha hafhu ra engedzedza....

PRESENTER- corruption ya hone vha tshi do lwa nayo nga ndilade?

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

PRESENTER - Vho Marole! Vho Marole! Vho Marole! Kha vha ri ndi vha dzhenelele. Hafho kha mvulatswinga vho sumbezisa zwa dzibada vha sumbedzisa na nga ha maqi. Hezwo zwi pfala zwi dzikhaedu dzine vhadzulapo vho livhana nadzo siani la ndisedzo dza tshumelo. DA i do 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 nnda hune DA ya kho vhusa mimasipala, tshumelo i vha i kho tshimbila zwavhudi nga maanda ngauri vho **holder dziminidzhere** dzavho uri vha kone u difhindulela. Zwi amba zwauri tshelede ine ra vha ro i wana kha muvhuso wa vhukati i fanela u shuma zwine ya dela zwone. A ri nga do ita uri hu vhe na u dai....

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 hambudza na uri ri na vha lihora la PAC, UDM, ANC, DA na

Congress of the People. Vho marole vho vha vha kha ɔi ɔalutshedza vha tshi ya phanda khamusi miniti muthihi u bva zwino.

Vho Marole - Ee, ra ri khou amba uri musi hu tshi yo tholiwa dzikhamphani dzine dza ɔo 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 ɔivhudzisa uri i *gai*. Zwino ri ne musi ri tshi ɔo vha ri khou yo vhusa ri ɔo thola vhathu vhane vha vha na vhukoni ha vhukuma.

PRESENTER - Vho Marole! Vho Marole! Zwa zwino, Vho Marole ri ɔo vha fha tshifhinga tsha u dovha vha isa phanda musi ri tshi ɔo vhona zwo fanela. Ri thome ri bvele phanda na ma hwe mahoro.”

PRESENTER - Ri sedze Vho Maluleke, Vho Steven Maluleke vha lihora la PAC uri ndi dzifhio khaedu kana ndi dzifhio tshumelo dzine vha vhona dzi kho ɔahela kha vhadzulapo vha tshitiriki tsha Vhembe. Na uri sa PAC vha vhona vha tshi ɔo i tandulula nga ngilade?

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. Ri ne sa dzangano la PAC ra to fhiwa tshifhinga tsha u tshimbidza Vundu helia la Limpopo ri ɔo **nationalizer** zwibadela. Zwi tshi ɔa kha mafhungo a dzithendara, ri ɔo vhulaha *dzithendara* dzothe ngauri ndi dzone dzi kho itisaho uri vhathu vha ɔise tshumelo i si yone. Tshi hwe ri nga tshi itaho ndi mafhungo a uri kha zwibadela zwothe ri ɔo **maker sure** uri kha **Department ya Public Works** vhathu, muvhuso u vhe na **capacity** uri zwithu zwitukutuku zwi sa ɔodi 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 hafhala. Ndi na mbudziso ya uri maongelo a phuraivethe na one vha ɔo 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 fano Vhembe fhedzi ndi vhathu vha ngana vha vhadzulapo vane vha ri vha na **problem** ya u ya sibadela vha ya kha phuraivethe vha ḑo wana hu si na fano Vhembe. Zwi sumbedza uri ra khwaṱhisa uri zwibadela zwoṱhe kha zwi vhe zwa muvhuso uri vhathu vha kone u zwi swikelela. Ndi vho pfumaho fhedzi vha u ḑikona vho ya kha zwibadela hezwi zwa phuraivethe, ndo livhuwa.”

PRESENTER - Vho Maluleke! Ri vhe ro ḽi vhea heneḑho ri ye kha Vho Khorommbi vha UDM. Vho Khorommbi vha UDM ndi zwifhio zwine sa UDM vha nga ri vha ḑo thoma u tandulula zwone vho sedza tshumelo kha vhadzulapo arali vha nga vha na maanda 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 ndisedzo ya maḑi. Muhashi vha ḑo zwi humbula uri nga 1994 musi demokirasi i tshi dzhena ho vha hu na maḑi ane a khou nwiwa, hu na dziphaiphi dzine dza vha na zwitaratani. Mara ṅamusi heḽa **infrastructure yo collapsa** a i tsheho. Zwine riṅe ra khou zwi dzhiela nṱha tsha u thoma ndi zwa u vhona uri yeneḽa themamveledziso ye ya vha i hone i vusuludziwe zwi tshi ya kha uri u a mangala uri hu na **department** yo to imelaho zwa maḑi vane havho vhathu tshifhinga tshoṱhe vha tshi vuwa ḑuvha ḽiṅwe na ḽiṅwe vha vha vha tshi khou ya mushumoni. Wa mangala uri ndi nga mini mivhundu i si na maḑi hu na vhathu vane vha tou shumana na zwa maḑi. Zwino riṅe ri ḑo thoma na u shumana na zwezwo.

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

Vho Khorommbi – Eh.... zwine ra ḑo ita zwone ndi u vhona uri havha vha **department** ya u shumana na zwa maḑi 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 ṅamusi ri tshi khou amba hu na mivhundu ine a i na maḑi mara **dzireservoir** dzo dzulela mini vhathu vha sa khou nwa maḑi. Hu na vhathu vane hu tshi kho vuliwa damu ḽa Nandoni vho vha vha tshi

kho tereke ngauri maḓi Nandoni a vha a khou a nwa ngeno hu kho vuliwa damu la uri tshumelo i de vhathuni. Ndi do ya phanda kha zwa dzibada. Nga u to pfufhifhadza.

Arali ra tsheke dzibada dzashu, zwiṱwe zwiambi zwo no amba hafha uri dzo phulekana ndi **dzipothole**. Ri do tea uri ri vhone uri dzibada dzi vusuludzwe ngauri dzi khou lozwa matshilo a vhathu vhashu. Zwitarata zwa **dziviledzhini** dzashu zwi khuriwa fhedzi arali hu na lufu. Ri do tea u vhona uri hu vhe na zwithu zwine ra zwi vhidza uri **dziclustara** dziwadi. Ri do **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 zwitarata zwi shumiwe.

Theme 3: Water supply/Nḓisedzo ya maḓi (News A3)

PRESENTER - Vhathetsheshelesi na vhoṱhe vha re fhanu ri kho ri kha vha vhe vha tshi lugisa hu si kale ri a ḓa kha vhone vha vhudzise mbudziso dzavho kana zwifhio na zwifhio zwine vha tama u amba na u shela mulenzhe kha ino mbekanyamushumo fhedzi nga tshino tshifhinga ri ya hafhaḓa kha Vho Tshitereke Matibe hu na zwinzhi zwo ambiwaho hafha nga fhungo line..... (**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 Nḓevhetsini, ri do vha fha tshifhinga vha amba ra bvela phanda zwavhuḓi na mbekanyamushumo. Zwazwino ndi Tshifhinga tsha Vho Matibe

Vho Matibe - (Ndo livhuwa).

PRESENTER - Vho Matibe ho vha na mafhungo manzhi e a ambiwa. Inwe khaedu khulwane yo vha fhungo la nga ha maḓi, hafhaḓa Vho Khorommbi vha kha ḓi bva u sumbedza uri damu la Nandoni lo vuliwa fhedzi vhadzulapo a vha khou wana maḓi u bva kha lenelo damu. Vha nga fhindula hani sa lihoro la ANC nga maanda 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 muḓagasi, vha kwama na maḓi fhedzi khaedu ya maḓi hu pfi i hone fhanu Vhembe. Ndi khou livhuwa muhashi. Zwine ra nga sumbedzisa zwone riṅe sa ANC ndi zwa uri ri na **programme** ya u thusedza hune damu la Nandoni a li thu swika hone. **Programme** ya vhoṱhe ndi ya u **revitalize dzi boreholes**. Hedzo dzi **boreholes** ri kho dzi ita uri dzi **suplaye** maḓi. Hezwo zwithu ri kho kona u zwi swikelela muhashi.

PRESENTER - Vho Matibe, kha vha vhe vho li fara heneffho. Zwino hafhu ra ri tshi nga humbela kha vharangaphanda vha mahoro e ra a vhidza ane a vha hone hafha namusi arali vha vhona vhatikedzi kana mirado yavho hu na zwiwwe zwine a vha kho tshimbizisa zwone kha ino mbekanyamushumo i khou bvela phanda ri a vha tendela uri vha vha kaidze ri thome hafhu ri bvele phanda. Vha nga bvela phanda.

SPEAKER - Ri kho livhuwa, ri kho livhuwa muhashi. Ri ne sa masipala sa muvhuso wa ANC zwine ra kho ita zwone fhethu hune damu la Nandoni a li thu kona u swikelela hone ri na dzi **boreholes** dzine ri kho dzi vusuludza. Fhano kha tshitiriki tshothe tsha Vhembe ro **identifaya boreholes** dza 206. Ri tshi khou amba zwa zwino hedzo **boreholes** ri kho dzi shuma dzothe hu u itela uri vhadzulapo vhothe vha konou wana madi. Nga hetsho Tshifhinga ri do vha ri kho lindela uri hothe hune laini ya Nandoni ya vha i khou ya hone i ye. Fhedzihla heneffho hune vhadzulapo vha vha hone vha vhe vha tshi khou bva kha vhathu.

PRESENTER: Ri do dzhia mbudziso dzine dza vha dzi khou bva kha vhathu. Ri do vha ri tshi khou dzhiya mbudziso dzine dza vha dzi khou bva kha vhathu ri kha di humbela vharangaphanda vha mahoro vha re hafha phanda uri kha vha vhona uri mirado yavho vha khou shumisane navho. Ri ya hafhala kha Congress of the People ri sa thu dzhia muthetsheshelesi kana muthu wa u thoma ri ye kha vha lihora la COPE vha ri bvisela khagala uri zwiwulwane zwine vha khou vhona zwine thahalelo Tshitirikini tsha Vhembe ndi mini vha tshi do zwi tandulula hani? Ri tama vha tshi do bvisela khagala pulane yavho nga u dodombedza nga ndila ine ya pfala.

SPEAKER1 (COPE) - Ri khou livhuwa muhashi tsha u thoma ri kho **nyaga** u sumbedzisa uri sa COPE a ro ngo da fhano u nakisa heyi **debate**. Ri vhona uri ri newe tshifhinga tsho lingana ho na manwe mahoro. Hezwi zwi khwatshisedza 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 zwiwio zwine ra do ita zwone uri hu vhe na tshumelo Afrika Tshipembe. Tsha u thoma ro tea uri ri tendelane sa vhadzulapo vha Afrika Tshipembe kha Tshitiriki tsha Vhembe nga maandesa uri vhwulwadze ho faraho muvhuso wa zwino sa vhwulwadze vhune ha kona

u ilafhea. Uri hu kone u vha na tshumelo kha tshitiriki tsha hashu, tsha u thoma hu do vha na thodea ya uri hu vhe na **strategic alliance**. U shumisana ha vathu vhothe vha Afrika Tshipembe na mahoro othe uri ri kone u disa zwine vathu vha funa zwone zwi tshi ya kha mafhungo a tshumelo. **Problem** khulukhulu ine ya vha hone Afrika Tshipembe ndi mafhungo a muvhuso une u sa vhe na **capacity**. Sa tsumbo rihe vha Congress of the People ro zwi vhona uri kha kutshimbidzele kwa masheleni Limpopo na kha mivhuso yothe ya fano Vhembe hu na vhuthada vhuhulu nga maandesa. Hezwo zwi khwathisedzwa nga **report ya auditor general**. Zwine zwa todea ndi zwa uri vhasheli vha muvhuso tsha u thoma vha tea u vha vhashumeli vho diimisela, vha re na vhukoni ha u shuma mishumo ine vha tea u shuma yone ngauri zwa zwino kha lihora livhusi vathu vha newa mushumo ngauri vha na garata ya lihora livhusi. Tshi tevhelaho ndi tsha uri vathu vha tea uri vha humiselwe zwikoloni vha fhiwe pfundo yo teaho ine ya yelana na mishumo ine vha tea uri vha shume yone. Kha **dzilevel** dzo fhambananaho dza muvhuso. Khaedu khulukhulu ine ra vha nayo ndi ya uri rihe sa Congress of the People ri do vhona zwa uri vhashumeli vha muvhuso vha sa vhe vhane vha wela kha lihora la politiki kana arali vha tshi wela khalo vha sa shumise u vha mirado havho kha dzangano lenelo musi vha mushumoni. Hezwo zwi do ita uri tshumelo i kone u swika kha vathu vhanzhi nguri zwa zwino hounoni muvhuso wa **apartheid** we wa vha u tshi tou shuma....”

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

CITIZEN 1 (Mudzanani Leonard) - Ndo livhuwa mutshimbidza mushumo. Nga madzina ndi pfi Mudzanani Leonard. Mbudziso yanga ndi kho i livhisa kha vha lihora la ANC line li kho sumbedza uri lo kona u **adresa issue ya education, na issue ya maq, na issue ya mudagsi**. Zwi amba ho sala zwithu zwituku, zwo salaho vha do to zwiitisa hani sa ANC uri vha fhedzise? Vhadzulapo vha **South Africa** vha **enjoye** 100% kha zwothe.

PRESENTER - Ro tangananedza inwe mbudziso hune ha vha na Innocent. Innocent mbudziso.

CITIZEN 2 (Mashudu Tshisikule) - Ndi khou livhuwa muhashi na vathetsheshele. Thahe nhe ndi pfi Mashudu Tshisikule, ndi bva kha lihora la 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 kho *thahe* a tshi amba zwithu zwine fano 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**, fano Vhembe a ri athu vha nayo nga nndani ha musi zwine ra zwi divha fano Vhembe ndi zwa uri hu na tshireke tsha vathu vhane vha khou toda masipala wavho. **Service delivery strike** a ri thu tshi vhona fano 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 - Muthetshesheleso ro livhuwa.

Theme 4: Service delivery strike/ Tshitereke tsha ndisedzo ya tshumelo (News A4)

PRESENTER - Khamusi zwiñwe hafhu muthetshesheleso ndi uri mbudziso ri khou humbela uri i tou vha yo livhaho i songo lapfa mbudziso ya hone hu u itela uri ri tshi tangananedza phindulo, phindulo dza hone na dzone dzi songo lapfa vha to fhindula mbudziso thamusi ndi nga to ri **straight** i vhe i khagala phindulo ya hone musi vha tshi do fhindula. Vho Matibe ho vha na mbudziso ye ya swikiswa kha vhone ho ambiwa fhungo la pfunzo, maḁi na mudagasi sa zwiñwe zwine vho no swikelela.

Vho Matibe - Vha sedza muhashi ndi zwauro phesenthe dzo salaho dza uri ri kone u swikisa 100% ndi thukhu dzine ri khou ri riñe sa ANC ri do isa Afrika Tshipembe phanda kha vha ri youthele nga dzi 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 ndisedzo ya tshumelo vhone vho tshi vhona ngafhi?

Vho Maluleke - Ndo livhuwa muhashi kha vha ri ndi thome ndi ambe na muthetshesheleso 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 houla mugwalabo wo ḁisiwa nga u sa vha na tshumelo henehala 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 maḁi Thengwe musanda fhasi ha bada.

PRESENTER - Vho Maluleke vha tshi kha ḁi vha henehlo thaidzo ya Ha Malamulele na ya Thengwe ine vha kho amba, PAC i do ita mini ngayo uri hu swike hune ya fhela hu si tsha vha na heylo thaidzo ine ya kho ambiwa.

Vho Maluleke - Riṅe vha PAC ri kho sumbedza uri hu vhe hu riṅe ri kho isaho phanda kana u isa tshumelo kha vhathu, ri ḑo **maker sure** uri Ha Malamulele ri ise tshumelo. Na hezwo zwa u gwalaba ha hu ḑo vha hu siho. Ri ḑo **maker sure** uri hu tshi tshiliwa hu songo tshiliwa ngauri vhathu ndi vha lihora lifhio kana vha shuma kha masipala ufhio.

PRESENTER - Vho Maluleke kha zwiṅwe zwe vha amba zwone vho sumbedzisa uri hoyu migwalabo wa nga u ṭoda masipala ngei Malamulele u khou vha hone nga mulandu wa tshumelo. Tshumelo a i ho Ha Malamulele?”

Vho Maluleke - Vhaṅwe vho no zwi sumbedzisa hafha muhashi uri tshipiḑa 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 maḑi. Ro ya huṅwe shangoni la hangei Ha Xigalo ra wana uri hu na dzinṅu hedzi dzi kho fhiwa vhathu ngauri ndi vha lihora. Hezwi zwi kho itwaho ngauri a hu na tshumelo muhashi.

PRESENTER - Ro livhuwa Vho Maluleke.

Vho Marole! Vho Marole! Vho Marole vha DA. Ndoho vha na mbudziso hafha malugana na tshumelo. Hu pfi hangei Western Cape hune vha kho shuma hone zwi khou *bala*, afhaa?”

Vho Marole - Ndo livhuwa vhahashi na vhoṭhe vathetsheshelesi zwihuluhulu ngei nṅa. Ro tou sumbedza zwavhuḑi haningei Western Cape vha ḑo zwi vhona uri i tshi reithiwa nga havho vho imelaho u reitha zwi tshi ya kha **service** ndi iṅwe ine ya vha uri i nṭhesa. Arali ndi sa kho to khakha muthetsheshelesi hafha o sumbedzisa uri Western Cape riṅe sa DA ro shumisa **toilet bucket system**. Zwino ndo vha ndi kho *nyaga* u ṭalutshedza uri ṭhamusi a nga vha o to hangwa u dzhenisa na Eastern Cape ngauri **bucket system** yo vha i si Western Cape maru kha vha ri ndi fhindle 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 ṭavhanya ri tshi khou amba **report ya bucket** yo fhela.

PRESENTER - Aa! Vho Marole vha henefha hafha muthetsheshelesi o sumbedza hafha mabunga haala a Western Cape haala a songo fhatelwaho khamusi ri sedze kha eneo.

Vho Marole - Ee, ndo vha ndi kho talutshedza one uri ndi zwone zwa uri Democtaric Allince vho vha vho swika he vha ri **before** vha tshi da 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 vhadzulapo 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 di vha vho thetsheshelesa mbekanyamushumo ya Ndevhetsini ine ra kho vha disela yone namusi u bva phalamendeni ya kale ya Venda. Ri kho bvela phanda na mbekanyamushumo ya Ndevhetsini. Tshifhinga zwino ndi miniti ya malo ri kho livha kha awara ya vhuṭanu na vhuvhili hune i tshi to ri awara ya vhuṭanu na vhuvhili henefhala ri kho yo tangedza mafhungo u bva nduni dza khasho Polokwane.

Nga tshino tshifhinga ri do tangedza mbudziso. Owen hu na muthetsheshelesi afho?

REPORTER (Owen) – Ee.

CITIZEN (Unnamed) - ndo livhuwa vhathetsheshelesi vhothe vha Phalaphala FM khathihi na vhashi vha Phalahala FM. Fhedzi mbudziso yanga ine ya to vha hone ndi ya uri nge ndi muswa we nda vha phuli kha muvhuso une wa vha uri u kho ri vhusa kha muṁwe muhasho une wa vha wa vha uri ndi wa tshipholisa une ndo no **serva service** ya **8 years** ndi tshi kho shuma sa pholisa la u thusa fhedzi a thi thu vhuya nda pfa nga ha liṁwe lihora li kho sumbedzisa zwauri li kho imelela vhathu vha no shuma vha sa holi vhane vho no fhedza tshifhinga tshine tsha nga lingana miṁwedzi, a ndi ri miṁwaha i lingana ho **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 newa nṁṁu. Ndi tshi kho amba zwazwino hu si kha uri ndi kha lihora liṁhio fhedzi nda ndi tshi nga livhisa mbudziso yanga kha lihora la ANC ya uri ndi zwifhio zwe vha swikelela kha vhathu vhe vha do 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 ri tshi kho amba zwa zwino ri vhathu vhane ro didzhenela dziyunivesithi fhedzi u swika zwino a ri athu u **considariwa** fhethu.

PRESENTER - Ro livhuwa muthetsheshelesi lo pfala. Vhathetsheshelesi 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 langa ndi pfi Nthambeleni Nemakhavhani ndi kho *nyago* thoma nda..., khamusi ndi fhindule mbudziso. Vho Tshitereke Matibe, hafhu uri tshinwe tshifhinga arali hwana a bebiwa vha vhona a tshi khou kundelwa u tshimbila tshifhinga tshawe tsho swika

PRESENTER - Ndi mbudziso iyo muthetsheshelesi? Muthetsheshelesi ri khou humbela mbudziso. Ndi kho *nyaga* uri ndi ye kha Vho Matibe, ri humbela uri vha tshanyane 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** maḁi heneḁho he vha isa maḁi fhethu he vha sumbedza. “Kha wadi 33 hu na miḁi ya 420 ine yo badela maḁi ha masipala ine **total** ya hone vhaḁwe vho badela R2500.00, vhaḁwe vho badela R6000.00 nga 2010 na namusi bommbi dza hone a dzi athu dzhenisiwa miḁini. Kililiki 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 muthetsheshelesi?

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 nthani 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 tshanganedza mbudziso.

CITIZEN 3 (Nḡdou Murendeni) - Ndi khou livhuwa nḡe ndi pfi Nḡdou Murendeni wa vhaswa vha kholidzhini ya Makwarela kana vha Vhembe **FET**. Nḡe hovhu vhurangaphanda vhune ha khou vhusa zwino ndi pfa u nga vha khou vhusa zwavhuḡi saizwi ri tshi nga ri ri khou ḡoḡa, riḡe **we are receiving bursaries**. Ri kho wana dzibazari. Ri kho wana **everything we need**.

PRESENTER - Ro livhuwa muthetsheshelesi hu pfala hu si na mbudziso afho hu tshi to vha na u khoḡa kana u livhuwa zwine vha khou u zwi ḡanganedza. Sa mudzulapo wa Vhembe ndi khou humbela uri ri ḡekedzane tshifhinga. kha vha vhudzise.

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

PRESENTER - Ro livhuwa muthetsheshelesi, kha ri ḡanganedza iḡwe....arali vha nga pfufhifhdza ri nga ḡanganedza dziḡwe 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 zwavhuḡi Vho Thifhelimbilu. Ndo livhuwa u wana tshipiḡa, Kha ri sielisane tshifhinga Vho Thifhelimbilu.

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

PRESENTER - Vho Thifhelimbilu vha kha ḡi vhudzisa mbudziso?

CITIZEN 6 (Rammbuḡa Sylvia) -Ndi pfi Rammbuḡa Sylvia ndi kho tama u livhisa hei mbudziso yanga kha Vho Tshiḡereke Matibe ya uri ndi **village** nngana dzo no khou yo wana maḡi **24 hours** ane a ḡo vha a tshi khou wana maḡi u bva Nandoni Vho Tshiḡereke Matibe.

PRESENTER - Ro livhuwa Vho Sylvia.

Vho Thifheli ri do vhuya khavho khamusi vha mbo di vhudzisa mbudziso yavho nga u tou tavhanya 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 wavhuḁi 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 *garata*.

PRESENTER - Lo 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 riṅe ri na **challenge** ya mishonga zwibadela uri riṅe tshumelo ya **national health insurance** ine ya kho u **quick start** fhano **South Africa**.

PRESENTER - Muthetshesesi!

CITIZEN 5 (Thifhelimbilu Maphaha) - La u fhedzisela ndi la uri vho sumbedzela uri tshiimo tsha pfunzo tshi khou tsa. Ri fhano Vhembe ri do sumbedza uri riṅe 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 muthetshesesi khamusi ri vhudze vthetshesesi kana vhathu vhane vha khou vhudzisa mbudziso uri tshifhinga hetshi tshine ra khou vha fha a si tsha u tahisa vhupfiwa ndi tsha u vhudzisa mbudziso. Arali vha si na mbudziso a vha tendele vha re na mbudziso vha vhudzise. Ri do tenda mbudziso hedzi dzi do fhinduliwa nga murahu ha musi ro no vhuya mafhungoni. Vho Tshitereke Matibe vhunzhi ha mbudziso dzo livha khavho, vha do dilugisela. Ri do ri ri tshi vhuya mafhungoni ra da hefho khavho. Vha kha di vha vho thetshesesa mbekanyamushumo ya Ndevhetsini tshifhinga zwino ndi miniti muthihi u livha kha awara ya vhuṭanu na vhuvhili na zwino ri mbo di gidimela nduni ya khasho Polokwane hune u hone Emmanuel Mudau o dzula o lindela na mafhungo a awara ya vhuṭanu na vhuvhili.

Theme 5: Election Campaign/Mafulo a khetho (News B1)

PRESENTER: Vha kha ɔi vha vho thetshesela mbekanyamushumo ya Ndevhetsini na tshifhinga zwino ndi miniti ya fumisumbe ro bva kha awara ya vhuṭanu na vhuthihi. Ri khou bvela phanda na ino mbekanyamushumo ya Ndevhetsini, ri tshi sedza fhungo la uri hu khou pfala uri Phuresidennde Vho Jacob Zuma vho no ɔi 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, lo kovhela, ro ni ṭanganedza.

REPORTER - (Jabulani Baloyi)- Lo kovhela. Ni nga ri ṭalutshedza 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, vathu vho vha vho vala nḡila 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 liṅwe vhengele vha dzhia zwithu zwi nga ngomu vhengeleni vha **athakha** na dzigoloi dza kwashiwa mafasitere na **windscreen**. Hune bisi ine ya yo hwala vathu vhane vha khou bva sitediamu na yone yo posiwa nga matombo ya khwashiwa na vhaṅwe vha vhanameli vha ngei *bisini* vha mbo ɔi **dzhampa** nga *mafasitere* nahone vhaṅwe ungari vho tshewa nga dzingilasi. Heḷani bisi i kho shavha vathu vha hone vha vha vha kho posa nga matombo vha rwa iṅwe goloi nga murahu hayo. Mapholiosa vha kho vha **bizi** vha vhukati, vha kho **thiraya** uri vha lange tshiimo vha vhone uri tshi vhe tshavhuḡi. Ndi zwiṅwe zwo bvelelaho heneḡho. Hezwi zwithu zwo bvelela musi Muphuresidennde Vho Jacob Zuma vha tshi fhedza u amba na vathu vha Malamulele kha **demand** ine vha vha nayo tsha kale ya uri vhone vha kho ṭoda u vha na masipala wavho u bva kha *masipala* wa Thulamela. Ri tshi kho amba zwino, zwi kho thusa nagauri 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 zwiṅwe zwithu zwo shumisiwaho u thivha bada."

PRESENTER: Jabu, khamusi ni tshi khou amba na vhaṅwe vhadzulapo vha tshe vho ima kha leṅelo lauri a vha nga ɔo khetha."

JABULANI - Ee, vha vhadzulapo vha kho sumbedza zwenezwo zwauri vhone vha nga si khethe kha khetho dzi ḡaho 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 ḡa fhano ṇamusi u ɔo kona u vha vhudza uri uya nga ha **demand** yavho kana zwine vha kho ṭoda zwone kana vha kho rabela zwone uri mini ngazwo. U ɔo 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 toḁa 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 toḁa masipala nga mini. Zwi kho sumbedza uri namusi nga murahu o pfa dziripoto u khou vhona uri u ḁo dzula fhasi a vhala hedzi ripoto ngauri ndi u thoma a tshi zwi pfa namusi. U ḁo thoma a dzula fhasi a dzi lavhelesa a shumisana na vhaṁwe vha muvhuso vha vhona uri vha nga dzhia **decision** ifhio malugana na thoḁea kana demands ya vhathu vha fhanu Malamulele. O sumbedza uri ene a nga si ambe uri vhathu vha HaMalamulele vha ḁo fhiwa masipala kana hani ngauri zwazwino kana heyo phindulo i nga ita uri vhathu vha sinyuwe nga maṁḁa. Zuma a tshi khou fhedza u amba, vhathu vhone vho vha vha tshi balangana sitediamu, vha thoma zwiṁwe zwa dzikhakhathi hafha badani. Vha dzhia zwiṁwe 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 nḁa ndi vhone vhone nga maṁḁa vha kwamea. Kha dzikhakhathi dza namusi ni nga ri mini?

JABULANI - Zwine zwo bvelela namusi, ho ri ee... vhathu vha tshi khou ṁangana ngei sitediamu, mashopho vha thoma u vala nga u ṁavhanya ngauri vha a zwi ḁivha uri tshifhinga tshinzi hu na muṁtangano hafha sitediamu tsha Malamulele vhathu arali vha bva vha songo fushea vha ita dzikhakhathi, vha khwasha mavhengele vha ita zwiṁwe zwa dzikhakhathi. Zwine zwa bvelela ndi uri mavhengele oṁhe o vala nga u ṁavhanya nga u ḁivha uri hu na **meeting**, hu kho ḁa Muphuresidennde, vhathu vhanzi vha kho itela u pfesesa uri Muphuresidennde u ḁo amba uri mini. Zwiṁwe zwine nda nga zwi amba ndi zwauri vhathu **especially** vha mavhengele oṁhe o vala nga u ṁavhanya nga u ḁivha uri vhathu vha bva vha songo fhushea vha ḁo ita zwa dzikhakhathi zwine zwa ita uri vha vale mavhengele nga u ṁavhanya hafha Ha Malamulele.”

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

JABULANI - Zwithu zwo no vha nga iṁwe nḁila khathihi na zwezwo zwa u tshinyadzwa ha ndaka. U swika zwino a ri thu kona u ṁangana na vhangaphanda vha dzikomiti dza u fhambanana hafha Ha Malamulele u pfa uri vha ri mini. Mara vha tshi kho amba hafha sitediamu vha tshi khou ṁanganedza Muphuresidennde vho sumbedzisa uri vho amba na Muphuresidennde, vho mu fha dziripoto dzavho uri ndi nga mini vha tshi khou toḁa masipala ende vha fhulufhedzisa uri u ḁo zwi thetshesha. A vho ngo kona u sumbedza zwavhuḁi uri vha ima gai kana uri vha ḁo 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 ḁela na zwithu zwiṁwe zwiṁwe. Mara u bva kha vhathu 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 ḁivhei uri nnyi u khou ya u dzhena gai hu na khakhathi khulwane nga maṁḁa.

Ho ita na u fhisiwa, hu kho kwashiwa dzigoloi, dzibisi na vhengele liñwe la zwiliwa zwało vhathu vha li khwasha”

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

JABULANI - Ee, hu kha di vha na mapholisa manzhi nga maanda vhane vha kho ita vha kho monamona na zwitarata vha kho thuntsha **dzirubber bullets**. Vho kona u ita uri vhathu 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 tshimbilei. Na dzigoloi dzo vha dzi kho kwashiwa goloi inwe na inwe i tshi kho fhira i kho poswa nga matombo i kho kwashiwa, dzi tshi kho kwashekanyiwa tshiimo tshi sa laulei na u lauliwa tsho vha tshi khombo nga maanda.

PRESENTER - Jabu, ri kho livhuwa nga maanda tshifhinga tshanu ri do dovha ra amba na inwi upfa uri tshiimo tshi nga ndilade zwenezwi tshifhinga tshi kho di ya phanda. 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 ndilade hune a kho sumbedza uri a hu na dzikhakhathi henefho. I tshi kho ita miniti ya fumbili ina 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 ndila nga mathaela a dugaho na zwiñwe 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 liñwe vhengele vha dzhia zwithu zwi nga ngomu vhengeleni vha **athakha** na dzigoloi dza kwashiwa mafasitere na **windscreen**. Hune bisi ine ya yo hwala vhathu vhane vha khou bva siṭediamu na yone yo posiwa nga matombo ya kwashiwa na vhañwe vha vhanameli vha ngei bisini vha mbo di **dzhampa** nga mafasitere nahone vhañwe ungari vho tshewa nga dzingilasi. Heilani bisi i kho shavha vhathu vha hone vha vha vha kho posa nga matombo vha rwa inwe goloi nga murahu hayo. Mapholiosa vha kho vha **bizi** vha vhukati, vha kho **thiraya** uri vha lange tshiimo vha vhone uri tshi vhe tshavhudi. Ndi zwiñwe zwo bvelelaho henefho. Hezwi zwithu zwo bvelela musi Muphuresidennde Vho Jacob Zuma vha tshi fhedza u amba na vhathu vha Malamulele kha **demand** ine vha vha nayo tsha kale ya uri vhone vha kho toḁa 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 da fhanu namusi u do kona u vha vhudza uri uya nga ha **demand** yavho kana zwine vha kho toḁa zwone kana vha kho

rabela zwone uri mini ngazwo. U do thoma a dzula fhasi a dzi lavhelesa a shumisana na vhañwe vha muvhuso vha vhona uri vha nga dzhia **decision** ifhio malugana na thodea kana **demands** ya vhathu vha fhanu Malamulele.

REPORTER, JABULANI BALOYI (message 3): Zwine zwa bvelela ndi uri *mavhengele* othe o vala nga u tsvhanya nga u divha uri hu na **meeting**, hu kho da Muphuresidennde, vhathu vhanzhi vha kho itela u pfesesa uri *Muphuresidennde* u do amba uri mini. Zwiñwe zwine nda nga zwi amba ndi zwauri vhathu **especially** vha *mavhengele* othe o vala nga u tsvhanya nga u divha uri vhathu vha bva vha songo fhushea vha do ita zwa dzikhakhathi zwine zwa ita uri vha vale *mavhengele* nga u tsvhanya hafha Ha Malamulele.”

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

PRESENTER: *Phuresidennde* wa lihora la ANC, Vho Jacob Zuma, vha ri vhuifiwa ha vhasaukanyi vha zwa politiki ho fhambana tshothe na zwine lihora la vha zwone. Vha ri lihora la ANC li khou aluwa vhukuma siani la thikhedzo. Vho amba izwi nga tshifhinga tsha fulu la khetho la ANC la u kunga vhakhethi ngei Secunda, Vunduni la Mpumalanga. Vho Zuma vho vha vho fheletshedzwa nga murangaphanda wa ANC Vunduni, Vho David Mabuza. *Phuresidennde* vho ita na u vha na fulu la u dzhena muḁi nga muḁi. Ngei Embalenhle vha dovha vha dalelavho na molo phanda ha musi vha tshi ya u amba na vhathu vhane vha vhaliwa nga zwigidi sitediamu tsha Tshepong. A ri pfe muvhigo nga Ntebi Mokobo u tshi da na ene Joseph Masimbane.

REPORTER (Joseph Masimbane) - Vhadzulapo vha Embalenhle huñwe zwifhatoni tserekano zwapo vho vha tshi khou lwezana u yo vhona *Phuresidennde* Vho Jacob Zuma. Musi zwi tshi tevhela fulu la khetho dza mafhelo a vhege. Musi zwi tshi tevhela fulu la zwa dzikhetho dzikerekeni dzo fhambananaho, *Phuresidennde* Vho Zuma vho vha na mafulo avho a zwa khetho fhalu Mpumalanga. Vho tangedzwa nga mihuvho zwitaratani na mavhengeleni apo. Hone gogo lihulwane la vhathu vapo vho vha vho kuvhangana sitediamu tsha heneho tsini. Vhothe vha tshi khou toda u pfa *phuresidennde* vha tshi amba. Zwine vha ri ndi mafhungo avhuḁi o itwaho nga lihora la ANC. Vho Zuma vho amba uri lihora la African National Congress lo toka midzi zwitshavhani nahone vha ri li do bvela phanda na u aluwa naho hu na vhañwe vhasaukanyi vhane vha khou amba uri lihora li khou xeletshelwa nga mirado na vhatikedzi vhalo.

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 lihora lo diimisela u dzhia ndango Mavunduni othe nga murahu ha khetho dza duvha la vhuṭanu na vhuvhili la ṛwewdzi wa Shundunthule ṛaṛwaha. Vundu la Western Cape ndi lone Vundu li lothe line la langiwa nga vha lihora la DA. Vho Zuma vha ri lihora lo shuma mushumo muhulwane wa u lwela mbofholowo kha lino 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 vhadzulapo vha khethevho lihora la 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: Murangaphanda wa Vundu la Mpumalanga Vho David Mabuza vha ri vha do wana gundo khethoni nga 90% Vunduni jeneḽo. Hune vho lindela khetho fhedzi dza duvha la vhuṭanu na vhuvhili la ṛwedzi 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 Lavhuraru Phuresidennde Vho Jacob Zuma vha do vha vhe kha zwa fulo lavho la khetho kha la Enkanzeni.

PRESENTER: Ro vha netshedza fhungo na nga vha lihora la EFF vhane vha ri vhege idaho vha do matsha u livha zwifhatoni zwihulwane zwa SABC fhaḽa Johannesburg. Vho pfana nga u do vhumbe ha komiti ya tshifhinganyana ya Phalamennde ine ya do lavhelesa muvhigo wa mutsireledzi wa lushaka, Vho Adivokheithi Thuli Madonsela

malaugana na zwa u khwiniswa ha tsiredzo mudini wa Phuresidennde Vho Jacob Zuma fhaḽa Nkandla. Ri tshi kha ḽi vha na mafhungo manzhi afho hu tshi katelwa na ḽa nga ha masheleni manzhi ane a ḽo shumiswa kha u lwa na u vhulawa ha tshugulu fhanu Afrika Tshipembe.

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

PRESENTER: Nḽisedzo ya tshumelo na u sikwa ha mishumo ya tshoṽhe ndi nnḽu, maḽi na mabunga khathihi na muḽagasi. Ndi wone mulaedza u no khou ḽiswa vhathuni na mishumo ine ya ḽo bveledzwa nga vha ḽihoro ḽa DA musu vha kha fulu ḽa u kunga vhakhethi ngei ha Hammanskraal na Soshanguve Devhula ha Pretoria. Vho Zille vho itela vhadzulapo khuwelelo uri khethoni guṽe dza ḽaḽwaha vha vouthele ḽihoro ḽa DA. Phuresidennde wa ḽihoro ḽa Azanian People Organisation kana Azapo, Vho Jack Dikobo vhone vha kha fulu ḽa khetho ngei Kwaggafontein ngeno hu uri murangaphanda wa EFF, Julius Malema o amba na vhathu kha rali ya khetho ngei Thabanchu, Free State. Zwinzhi zwi kha **muvhigo wo dzudzanywaho** nga **Maluti Obuseng, Phumzile Mlangeni na Annel Heidenruid na Joseph Masimbane** **COMPILERS.**

PRESENTER: Iyo nḽila ya u ṽanganedza muhulwane wa DA Vho Hellen Zille (Kina le wena Zille). Vhatikedzi vha ḽihoro ḽa African National Congress vho vha vha tshi vhone vho ima nga kule. U bva heneḽho murangaphanda vha ḽihoro ḽa DA Vho Helen Zille vho ḽo thoma u enda vha tshi amba na vhadzulapo.

SPEAKER 1 “You stay here?”

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

SPEAKER 1: Ok, ok!”

PRESENTER: Vho Zille vha ri ḽihoro ḽa DA ḽo ya fhaḽa vhuponi ha Soshanguve vho sedza uri vhupo honoho ho ḽala nga maanda zwiito zwa vhugevhenga na vhufhura zwa swikisa na uri muḽwe wa mukhantselara wa ḽihoro ḽa African National Congress vha pandeliwe, vha ri vha na fhulufhelo uri vha ḽo dzhia ndango ya wadi yeneyo ye ha ḽo vha na mafhungo eneo fhaḽa 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 lihora la DA vhuponi havho. Vhañwe vho tšanganedza u vha hone ha lihora la DA a hu na zwinzhi zwine la nga vha disela 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 di vha zwo ralo murangaphanda wa lihora la EFF, Julius Malema, o amba na vhathu vha fhiraho tshigidi Thabanchu Vhubvaḁuvha ha Vundu la Free State. Malema o dzhenela nga maanda vha mahoro vhane vha kho tshila vhuthilo ha u diphina ngeno a tshi khou amba uri hu na vhathu zwavho vhane vha kho sika nga ndala fhanu Afrika Tshipembe. A ri vhadzulapo vhane vhaḁe vha do vha na tshifhinga tsha u dikhethela murangaphanda wavho vhane vhaḁe nga ḁuvha la vhuḁanu la ḁwedzi wa Shundunthule ḁaḁwaha.

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 liñwe sia, Phuresidennde wa Azanian People's organisation kana Azapo, Vho Jacky Dikobo vho amba vha kho itela khaedu vhadzulapo vha Kwaggafontein fhaḁa Vunduni la Mpumalanga uri vha khethela lihora lavho arali vha tshi khou toḁa u vhona tshanduko vhuponi havho. Vho Dikobo vho vha na fulo la u dzhena muḁi nga muḁi vhuponi uvho. Vho vhudza vhadzulapo uri vha to dikhethela phuresidennde wa shango vhane vhaḁe na khabinethe arali lihora lavho la 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 toḁa vhakhethi a khou lavhelelwa u kwaḁha vhukuma sa vhunga ho sala maḁuvha a sa swiki mahumi maḁa uri vhadzulapo vha dzhie tsheo uri naa ndi lifhio lihora line la do ranga phanda shango lwa miḁwaha miḁanu i ḁaho.

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 q̄i vha mbekanyamushumo ya Ndevhetsini. Vha South African Parks vha ri vho wana rannda dza milioni thanu na hafu. Masheleni ane a do shumiswa u kwathisa nndwa ya u lwa na zwa u zwimiwa ha tshugulu. Ayo masheleni o kuvhanganyiwa nga vha tshigwada tsha vha dzikhamphani nga tshifhinga tsha miṁwedzi miṁa. Ayo masheleni a do 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 ṁwaha wa gidimbili ho no vhulawa tshugulu dza zwigidi zwiraru na fusumbe mbili fhano Afrika Tshipembe dzine dza ita 58%. Tshugulu dzenedzo dzo vhulawa fhaḽa Kruger National Park.

Izwi zwi kha muvhigo wa **Malusi Oleseng-[COMPILED]** une wa khou ḽa na **REPORTER -Tshimangadzo Murovhi:** “Mulanguli muhulwane wa Sun Parks vho tou farelaho Vho Abe Sibiya vha ri ṁanwaha ho no vhulawa tshugulu dza maḽana mavhili na fuiṁa u mona na Afrika Tshipembe, u bva nga ṁwaha wa gidi mbili ho no vhulawa tshugulu dzi anganyelwaho kha tshigidi tshithihi na maḽana a malo vhugalaphukha ha Baulo. Vho Sibiya vha ri u vhulawa ha tshugulu zwi siho mulayoni zwi tea u vhlahedzisa mudzulpo muṁwe na muṁwe wa ḽa Afrika Tshipembe. Vha ri iyi a si thaidzo ya fhano Afrika Tshipembe, fhedzi i khwama shango loṁthe 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 thanu wa dzirandda u itela u do 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 nndwa iyi 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 fhamo Afrika Tshipembe vho saina thendelano ya u vhulunga tshugulu na shango la Vietnam, Mozambique khathihi na shango la China. Ndi miniti dza tshane u livha kha awara ya sumbe. Vha Zhendedzi la Vhuendela Mashango na Vhugalaphukha ha la Mpumalanga (Mpumalanga Parks and Tourism Agency), vha ri vha nga si tou amba uri ndi mananga mangana a tshugulu o tswiwaho ofisini khulwane dza zhendedzi fha la Mataffin, Nelspruit mulovha nga matsheloni. Hu na mivhigo ya uri ho tswiwa mananga a henefho kha fua a tshugulu fhethu he a vha o vhwana hone. Vha khethakanyo ya mapholisa, vha **Hawks** vha ri tshodisiso dzo khwathiswa tshotha u itela uri hu kone u farwa vho tswaho mananga ayo a tshugulu. Izwi zwi kha muvhigo wa **Motsebi Monareng [COMPILER]-1** u tshi khou da na **Ndivhuwo Khuba**.

[REPORTER] 2 (Ndivhuwo Khuba) - Ho vha hu na mananga a tshugulu a fua e a vha o vhwana ofisini khulwane dza Zhendedzi la zwa Vhuendela Mashango na Vhugalaphukha henefho Mpumalanga. Fha la Mafikeng nnda ha Nelspruit mavemu vho kwasha vha dzeha vha swika he a vha o vhwana hone vha mbo tswa nao. O vha o vhwana lwa tshifhinganyana tshifhatoni tshenetsho musi vha zhendedzi lene la vha tshi kha di tshoda fhethu ho tsireledzeaho hune vha do a vhwana hone. Muambeli wa Hawks vho Paul Ramaloko vha ri mananga eneo o vha o vhwana henefho ho sedzwa fhungo la tsireledzo nahone a hu na o no fariwaho u swika zwino. Fhedzi vha ri tsedzuluso dzi kha di bvela phanda.

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 - Mananga eneo o vha o iswa fhethu henefho nga vha hene la zhendedzi u bva vhugalaphukaha ho fhambanaho. Manwevho o vha o diswa nga vha vha tshugulu uri a vhulungwe zwavhu di. Uya nga ha vha zhendedzi lene la u khwashiwa honoho ho vhwana mapholisani zwenezwo nga vhalindi. Muambeli wa zhendedzi lene la Vho Kholofelo Nkambule vha ri tsedzuluso dza nga ngomu dzi kha di bvela phanda, 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 dowealeaho u vhulunga mananga a tshugulu nahone zwa nwaliwa fhasi nga vha lenelelo zhendzedzi. Vha khou hanedza uri mananga a faina o tswiwa. Vho amba uri vha kha di lavhelesa bugu dzavho u thoma u sedza tshivhalo tsha vhukuma tsha mananga o tswiwaho. Vho Nkambule vha ri vha nga si hanedze uri tshiwo tshenetsho tshi nga vha tshi tshi kwama vhashumi vha heneho. Fhedzi vha sumbedzisa uri tsedzuluso dzavho dzi do bvisela khagala zwothe. 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 la zwa Vhuendela Mashango na Vhugalaphukha, Mpumalanga Vho Kholofelo Nkambule, vha tshi khou khunyeledza muvhigo.

Theme 9: Sports/Mitambo (News B5)

PRESENTER: Vha dzangano la bola Afrika Tshipembe vha kha fulo lo lavhelesaho tshothe kha u bvisa tshanduko na mveledziso ya mutambo wa bola. Zwothe izwo zwo thoma nga thonamennde ya mavundu ya vha minwaha ya fhasi ha fumisumbe. Iyo thonamennde ine ya nga yeneyi yo dzudzanyelwa u do thoma vhege i daho ya vha minwaha ya fhasi ha ya vhufumi tahe. Zwinzhi zwi kha **muvhigo wo dzudzanywaho** nga **Dakalo Vincent Sitsula-[COMPILER AND REPORTER]**.

REPORTER - Iyi thonamennde ya vha minwaha ya fhasi ha fumisumbe yo vha na mvelaphanda ya u bveledza vhatambi kha vha minwaha ya fhasi ha fumisumbe na vha minwaha ya fumbili. Afrika Tshipembe li khou dilugisela u dzhena thonamennde ya vha minwaha iyo yothe. Phuresidennde wa zwa mitambo, Vho Danny Jordan) vha ri thonamennde dzi do 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 lifhasi nga ṅwaha 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 ḑo dzhenela mitambo dzhangoni ḑa Afrika na mitambo ya lifhasi.

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 dzhangoni ḑa Afrika. Mugudisi Vho Shakes Mashaba vha ri vha ḑo 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 Tshivenda 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 ḑo tambelwa Bloemfontein nga Swondaha. **Dakalo Sitsula wa mafhungo a SABC, Johannesburg.**

APPENDIX E: TURNITIN REPORT

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