

**NKANELO WA VUHUMELERISI BYA PHOLISI YA RIRIMI EKA DYONDZO KU
SUKELA HI NKARHI WA MFUMO WA XIHLAWUHLAWU KU FIKA HI NKARHI
WA XIDEMOKIRASI HI KU KONGOMISA EKA XITSONGA**

Hi

CHAUKE HLAYISI MICHAEL

Lowu nyiketiweke hi ku landza swilaveko

Swa Digiri

ya

VUDOKODELA BYA FILOSOFI

eka

Xikolo xa Tisayense ta swa vanhu na Vuxaka bya vanhu

EYUNIVHESITI YA VENDA

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Xihlambanyo

Mina, **Chauke Hlayisi Michael** ndzi hlambanya leswaku ndzavisiso wa **Nkanelo wa ku simekiwa ka pholisi ya ririmi eka dyondzo ku sukela hi nkarhi wa xihlawuhlawu ku ta fika nkarhi wa xidemokirasi hi ku kongomisa eka Xitsonga**, i ntirho wa mina, naswona a wu si tshama wu nyiketiwa eka yunivhesiti yin'wana kumbe eka xisimekiwa xo karhi hi xikongomelo xo endla tidyondzo to karhi. Vuxokoxoko hinkwabyo lebyi tirhisiweke ku tsala ndzavisiso lowu byi kombisiwile hi ndlela leyi faneleke eka nongonoko wa tibuku leti tirhisiweke.

.....
Nsayino wa xichudeni

.....
Siku

Declaration

I, **Chauke Hlayisi Michael** hereby declare that this research study entitled, **Nkanelo wa ku simekiwa ka pholisi ya ririmi eka dyondzo ku sukela hi nkarhi wa xihlawuhlawu ku ta fika nkarhi wa xidemokirasi hi ku kongomisa eka Xitsonga** (An analysis of the implimentation of the language policy in education from the apartheid era to the democratic dispensation with reference to Xitsonga) for a PhD degree in Xitsonga at the University of Venda, hereby submitted by me, has not been submitted previously for a degree at this or any other institution. This is my own work design and execution, and that all material contained therein has been duly acknowledged.

.....

Student signature

.....

Date

Ku nyikela

Ntirho lowu ndzi wu nyikela eka nghamu ya mina Mathebula-Chauke Vutomi Linda, na vana va hina, Hanyani, Shitsombe na Hlayiseko Salani-Chauke.

Dedication

This thesis is dedicated to my wife Mathebula-Chauke Vutomi Linda and our children, Hanyani, Shitsombe and Hlayiseko Salani-Chauke.

Xikhenso

Vanhu vo tala va vile xiphemu lexi endleke leswaku ndzavisiso lowu wu humelela. Ndzi khensa nhamu na vana lava va ndzi hlohloleleke no ndzi seketela hi mianakanyo. Ndzi tata ku khensa eka vatswari lava va nga phuphu ya mina. Vamakwerhu lava a va ndzi khutaza eka gondzo leri a ri nga olovi, kambe va ri olovisa leswaku ndzi kota ku rhelela. Ndzi ri, xandla eka henhla xin'wana xandla!

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Nkomiso

Ndzavisiso lowu wu wela ehansi ka dyondzo ya soxiyolingwisitiki laha wu valangaka matirhelo ya tipholisi ta ririmi hi ku kongomisa eka ririmi ro dyondza no dyondzisa hi rona eAfrika-Dzonga. Himpfhuka ku sungurile xidemokirasi matirhelo ya dyondzo eka swiyenge hinkwaswo ya le ku cincacinceni. Ndzima ya vumbirhi ya Nawu wa Vumbiwa wa 108 wa 1996 wu tekela enhlokweni no tiyisisa timfanelo ta masungulo ta ximunhu. Xiyenge xa 29 (2) xi boxa leswaku munhu un'wana na un'wana u na timfanelo ta ku amukela dyondzo hi ririmi ra ximfumo kumbe hi ririmi leri a ri hlawuleke eka swivandla swa dyondzo swa mani na mani. Nakambe ndzavisiso lowu wu lavisisile hi ndzingandzingano wa ririmi leri khale Vantima ririmi ro dyondza no dyondzisa hi rona eka matirhelo ya swa dyondzo ku suka kwalomu ka malembe ya 1948 ku fika 1994. Ndzavisiso wu ta tlhela wu xopaxopa loko swi ta koteka ku simeka Pholisi ya Ririmi eka Dyondzo eka Afrika-Dzonga lowuntshwa. Mhaka ya Pholisi ya Ririmi eka Dyondzo i tlhontlho. Pholisi ya Ririmi eka Dyondzo yi tirhisiwile tanihi xitirho xo lawula swa mahanyelo na swa tipolitiki ehenhla ka Vantima hi nkarhi wa xihlawuhlawu. Endzhaku ka 1994 nawu wa mafambiselo ya pholisi ya ririmi eka swa dyondzo i ku hlayisa matirhiselo ya ririmi ra le kaya (Xikombiso, Xitsonga i rin'wana ra tindzimi ta khumen'we ta ximfumo leri nga ta tirha tanihi xikombiso eka ndzavisiso lowu) leri nga tava ririmi ro dyondza no dyondzisa hi rona eka xiyimo xa masungulo yo dyondza loko hi tlhelo ri ta nyika mfikelelo eka tindzimi to engetela. Endzhaku ka ku simekiwa ka demokirasi eAfrika-Dzonga, ndzavisiso lowu wu lavisisa mhaka ya maendlelo ya ririmi na pholisi ya ririmi loko swa ha ri na nkwetlembetano ku suka eka xiga xa ririmi eka Vumbiwa bya tiko. Ndzavisiso lowu i wu landzelela endlelo ra timhaka ta tinhlayonhlayo (quantitative research) lowu nga ta tirhisa nongonoko wa swivutiso ku hlengeleta vuxokoxoko bya ndzavisiso ku suka eka Vanyiki va mahungu kumbe vanyiki va vuxokoxoko.

Matheme ya nkoka: Ririmi, Pholisi, Pholisi ya Ririmi, Ririmi ra le Kaya, Tindziminyingi,
Tindzimi ta Xintima

Abstract

This research falls under the field of sociolinguistics. It presents an analysis on the implementation of Language Policy in Education in South Africa from apartheid to the democratic era with specific reference to Xitsonga. It presents a proactive exercise in examining and exploring the effectiveness of language policy as regards to the language of learning and teaching in South Africa. Since the introduction of democracy in South Africa on 27 April 1994, the education system is undergoing transformation at all levels. The country has been characterized by comprehensive political, constitutional and socio-economic transformation. Chapter two of the *Constitution, Act 108 of 1996* recognizes and entrenches the fundamental human rights. *Section 29 (2)* pronounces that everyone has the rights to receive education in the official language of their choice in the South African public education institutions. Further, this study also investigates the evolution of the previous language of learning and teaching in education systems from 1940 to 1994 and analyses the possibilities of the current implementation of Language Policy in Education under the new democratic South Africa. The South African Language Policy in Education has always been a challenge, and is seemingly being used as a political weapon. After 1994, the underlying principle of the language in education policy was to maintain the use of home language. This thesis focuses on Xitsonga as one of the eleven official languages potential to serve as the language of learning and teaching. After more than twenty years of democracy in South Africa, there seems to be challenges of language imbalances in learning and teaching. This study explores how the Language in Education Policy is implemented at schools. The qualitative research method with open-ended questions was used to solicit views on the implementation of language policies from the participants. Educators, School Governing Bodies, learners and citizens of various social categories, who are experts in language policy in education were involved. The data and the narratives gathered at different levels of the study were carefully analysed, taking into consideration the contexts in which the events and discourses emerged.

Keywords: Language, Language Policy, mother tongue, Multilingualism, African Languages.

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NDZIMA YA 1: MANGHENELO EKA NDZAVISISO

1.0 Manghenelo

Pholisi ya ririmi eka dyondzo ya ririmi i ya nkoka swinene. Tindzimi ta Xintima eka dyondzo ti na mitlhontlho ya ntsandzavahlayi. Mitlhontlho leyi nga kona yi hetelela yi tswala swiphiko leswi vaka na switandzhaku swo karhi eka dyondzo hi ku angarhela. Swiphiko leswi swi katsa ku voneriwa ebodhleleni ka tindzimi ta Xintima, loko ti pimaryisiwa na Xinghezi. Eka ndzavisiso lowu ku kaneriwa hi mitlhontlho leyi tindzimi ta Xintima ti hlanganaka na yona eka kamara ro dyondzela kona, tanihi ririmi ro dyondza no dyondzisa ha rona. Eka ndzavisiso lowu, ku xiyaxiyiwa swivangelo swa mmmmpfumaleko wa ku simekiwa ka pholisi ya ririmi eka dyondzo. Ku kaneriwa ku sukela hi nkarhi wa xihlawuhlawu kufika hi nkarhi wa xidemokirasi ku ri karhi ku kaneriwa no xopaxopiwa hi ta ku simekiwa ka tipholisi to hambanahambana. Hikokwalaho ka sweswo, eka ndzima yo sungula ku kaneriwa hi timhaka leti nga khoma vundzeni bya ndzavisiso lowu ku nga leti katsaka, matimundzhaku ya vuhumelerisi bya tipholisi ta ririmi eka dyondzo, xitatimende xa xiphiko, nsusumeto wa ndzavisiso, nkoka wa ndzavisiso na swikongomelo swa ndzavisiso. Ku yisa emahlweni, swivutiso swa ndzavisiso leswi nga tshuriwa kusuka eka swikongomelotsongo swa ndzavisiso naswona swi kaneriwile. Mhaka yin'wana leyi kaneriweke eka ndzima leyi i ndzilakano wa ndzavisiso kun'we na hayiphotesisi ya ndzavisiso. Ku gimetiwile hi ku nyika tinhlamuselo ta matheme lama ku nga wona ya vumbaka phuphu ya ndzavisiso lowu.

1.1 Matimundzhaku ya ndzavisiso

Kusuka eka malembendzhaku, tindzimi ta Xintima ti voneriwa ebodhleleni hi tlhelo ra vuhumelerisi bya tipholisi ta ririmi ro dyondza no dyondzisa eAfrika-Dzonga, hambi eka tikonkulu ra Afrika hi ku angarhela. Ku tsan'wiwa no kandziyeriwa ka timfanelo ta nhluvukiso hi mfumo wa xihlawuhlawu swi siyile xikhutu lexi endleke leswaku na namuntlha vavulavuri va tona va ha tama va ha tivonela ehansi hi tlhelo ra vuviri naloko swi ta eka vutipaluxi hi ku tirhisa ririmi ra vona ra le veleni. Tipholisi i matsalwa lama tirhisiwaka ku letela no lawula matikhomelo na maendlelo hi tlhelo ra vuhumelerisi bya swo karhi leswi khumbaka vutomi bya mani na mani erixakeni. Hi nkarhi wa xihlawuhlawu, ririmi eka pholisi ya dyondzo a ri tirhisiwa tanihi nchumu lowu a wu lawula vanhu ku ya mbala kun'we na matshamelo ya swa

ikhonomi na tipolitiki eAfrika-Dzonga. Maendlelo lawa ya vonakile eka swa tidyondzo hi nkarhi wa mfumo wa xihlawuhlawu hi xikongomelo xo tsan'wa tindzimi ta Vantima.

Hi nkarhi wa xihlawuhlawu Vantima a va ri ehansi ka ntshikilelo lowukulu wa ku tekeriwa ehansi no pfumala nseketelo wa nhluvukiso wa tindzimi ta vona. Hi ndlela yin'wana, tindzimi ta vona a ti nga ri na xiave eka mphakelo wa dyondzo. Tipholisi ta ririmi eka dyondzo a ti siyile ehandle tindzimi ta Xintima tanihi tindzimi to dyondza ha tona eka dyondzo. Timfanelo ta Vantima a ti kandziyeriwa hi vavulavuri va tindzimi ta Xilungu. Leswi hinkwaswo swi vile na switandzhaku swo hlaya eka dyondzo ya Vantima. Mitolovelo na mikhuva ya Vantima swi vile swi kandziyeriwa na ku voneriwa ebodhleleni hi mfumo lowu a wu lawuriwa hi Manghezi na Mabunu laha a va tirhisa maendlelo ya xihlawulambala.

Hi mikarhi ya dyondzo ya vukoloni swikolo swa Valungu eAfrika-Dzonga swi tumbuluxiwile eKapa hi malembe ya va1400 ehansi ka vurhangeri bya kereke ya *Dutch Reformed*. Ku sukela nkarhi wolowo, ririmi ri sungurile ku va nchumu lowu a wu ri tlhonthlo eka dyondzo. Mitolovelo, mikhuva kun'we na tindzimi ta Xintu ta vatshami va le Kapa na matikoxikaya a swi voniwa tanihi swilo leswi swi nga swa vuhedeni (Huskisson, 1969). Kutani hikokwalaho ka sweswo tindzimi ta Xintu a ti katsiwangi ku va xiphemu xa kharikhulamu ya xikolo.

Xinghezi xi vile xona lexi a xi sungula ku teka vulawuri ku siva Xibunu hi malembe ya va1800. Makungu ya Lord Somerset ya vonile swi nga amukeleki no va mihlolo ku tekeriwa matimba ya vulawuri bya mfumo no vona tinhlayo letikulu ta Manghezi kun'we na Vantima va tlimbeletiwa ku hluvukisa ndhavuko wa rixaka leri ri nga tatiki na xandla eAfrika-Dzonga. Somerset u boxile marito lawa ku ya hi Nudelman (2015:15) laha a nga te, "*It seemed absurd that such a small body of people should be permitted to perpetuate ideas and customs that were not English in a country that had become part of the British empire*".

Leswi swi endlile leswaku Manghezi ya ta hi matimba ku lawula no veka rixaka ra Madachi eka xiyimo lexi va ringaneleke xona hi ku landza marito ya Somerset. Kamwangamulu (2001:365) u tiyisisa hi ku boxa leswaku, "*After their arrival in South Africa in the late 18th century, the British imposed Anglicisation policies in all spheres of life, replacing Dutch as the language of operation*".

Leswi a swi komba no veka erivaleni leswaku matimba lawa Manghezi a va ri na wona yo lawula migingiriko hinkwayo ya mfumo a ya heleriwele hi matimba. Matimba lawa a ya katsa

ku tirhisiwa ka ririmi ra vona eka dyondzo hi maendlelo yo sindzisa ehenhla ka Vantima. Xidachi xi hetelele xi tumbuluxile ririmi ra Xibunu leri nga tirhisiwa tanihi hi ririmi ra ximfumo eka dyondzo na swin'wana swivandla swa mfumo. Maqhingha hinkwawo lawa a ku ri ndlela yo tshikelela Vantima a swi va helerile, hikokwalaho ka mbuyelo wa Nyimpi ya Misava ya Vumbirhi leyi eka yona Manghezi ya nga teka xidlodlo. Kamwangamalu (2001:365) u swi veka hi ndlela leyi *“Boers were excluded from official offices, while their children had to learn in English, not Dutch, or its later offspring, Afrikaans”*.

Mabunu vona a va pfumelangi ku tekeriwa ehansi, na hambu ku ri ku tekela enhlokweni Xinghezi ku katsa na kha rikhulamu ya kona ya swa dyondzo. Rixaka ra Mabunu a ri tibiyelela hi ku boxa leswaku Xinghezi na swiendlo swa rona a hi leswi swi nga swa nkoka eka vutomi bya matikoxikaya. Naswona ririmi leri a ri nga fambelani helo no dyondzisa mindhavuko ya Vantima. Mhaka leyi a yi nga ri ntiyiso, kambe va tirhisa malunghelo ya Vantima ku kota ku fikelela swilaveko swa vona vinyi. Laha Mabunu a ya swi vona leswaku Xinghezi xi ngenhile hi matimba ku ta lawula hikokwalaho ka matimba ya swa tipolitiki. Leswi swi endlile leswaku va ta na matshalatshala yo lwisana na leswi hi Xinghezi va swi vitanaka 'Anglicisation' ku nga maendlelo ya ku cinca hinkwaswo swi va hi mikhuva ya Xinghezi. Hikokwalaho ka sweswo a va vona swi boha ku vuyisela matimba ya vona eka dyondzo, leswi nga ta endla leswaku ririmi, ndhavuko na mfuwo wa rixaka ra vona wu hlayiseka no ndlandlamuxeka. Endzhaku ka ku tsan'wa ku tirhisa swikolo swa mfumo, leyi a yi ri hi ndlela ya xitereko, hi ku papalata ku tirhisa Xinghezi, Mabunu na rixaka ra Vangoni va teke goza ro dyondzisela vana va vona emakaya. Leswi swi endlile leswaku mfumo wu yingisela swirilo swa rixaka leri tanihilaha a va lwela leswaku ku tlhela ku tirhisiwa ririmi ra vona eswikolweni. Mabunu ya nyikiwile xiave xo lawula swikolo swa le hansi na swa le henhla. Nudelman (2015:15) u tshahile Kamwangamalu (2001) ku seketela mbuyelo wa swikoxo swa Mabunu hi ndlela leyi *“they received compensation in 1910 with the founding of the Union of South Africa, where Dutch became a co-official language”*. Rixaka ra Vantima leri Mabunu a ya rhangisa swikoxo swa rona hi nkarhi wo lawuriwa dyondzo hi Manghezi swi helerile emoyeni. Mabunu ya ya emahlweni no tshikelela Vantima ku tirhisa Xibunu eka dyondzo handle ka minjhekanjhekisano. Manghezi wona a ya ha yisa emahlweni ku lawula no ndlandlamuxa mikhuva ya mfuwo wa Xinghezi eka mfumo.

Mikwetlembetano ya ririmi exikarhi ka Xibunu na Xinghezi eka dyondzo swi vile na ntshikelelo lowukulu eka tindzimi ta Vantima. Nudelman (2015:16) u seketela mhaka leyi loko a ku:

Thus language played a crucial role in excluding black South Africans from participating in society, and was also instrumental in dividing blacks into different national or ethnic groups which further solidified their marginalised status in South Africa.

Ku humelela ka nhlango wa tipolitiki wa *National Party* eka nhlawulo wa 1948 swi vekile Xibunu eka xiyimo lexintshwa eswikolweni. Pholisi ya ririmi eka dyondzo ehansi ka mfumo wa xihlawuhlawu yi tekile xivumbeko xin'wana. Nawu wa *'The Bantu Education Act' No. 47 wa 1953* wu simekiwile na ku tswala dyondzo ya xihlawulambala. Xibunu xi tirhisiwile ku kandziyela timfanelo ta tindzimi ta Vantima eka dyondzo. Leswi swi humeseriwa kahle erivaleni hi Hartshorne (1992:41) loko a ku:

Bantu education served the interests of the white supremacy by denying black people access to the same educational opportunities and resources enjoyed by white South Africans. It denigrated black people's history, culture and identity through the promotion of myths and racial stereotypes in its curricula and text books. African people and communities were portrayed as traditional, rural, and unchanging. Bantu education treated blacks as perpetual children in need of parental supervision by whites, which greatly limited the student's vision of "her place" in the broader South African society.

Nawu lowu wu tlhele wu sindzisa leswaku vanhu va fanele ku tshama ku ya hi rixaka ra vona. Leswi a swi vula leswaku vanhu lava a va vulavula ririmi rin'we va fanele va tshamisiwa ndhawu yin'we. Vanhu lava va vulavulaka Xitsonga va yile va ya tshama hi Vutsonga bya vona, vavulavuri va Xivhenda va vekiwa ku ya hi ririmi ra vona, sweswo-sweswo. Pholisi leyi

a yi tisiwile hi dyondzo ya xihlawuhlawu ku letela no bohelela Vantima ku kuma dyondzo ya xiyimo xa le hansi swinene, loko yi pimanyisiwa na dyondzo leyi Valungu a va yi kuma. Bartle et al (2003:35) va seketela mhaka leyi hi ku boxa leswaku, “In general for more money was spent by the government on White people than Black, Coloured and Indians”. Mfumo wa xihlawuhlawu a wu avela mali ya xitalo ngopfu eka Valungu ku tlula tinxaka letin’wana eka timhaka ta dyondzo (Fardon na Furniss (1994), Pelzer (1996) na Heugh (1987)).

Nkwetlembetano wa ririmi lowu lawulaka timhaka ta swa dyondzo wu yile emahlweni wu tinyika matimba swinene. Ku fikela laha wu nga tswala madzolonga na pfilumpfilu lowu tekeke xivumbeko xa xitereko xa matimu lexi veke kona hi lembe ra 1976. Hasahasa leyi yi sungurile eSoweto, ivi yi hangalaka na tiko hinkwaro. Mesthrie (1995:312) u tiyisisa mhaka leyi hi ku boxa leswaku, “Throughout 1975 and the early part of 1976, the protest from boards, parents, teachers’ associations and other grew in intensity”.

Vadyondzi va Vantima a va amukelangi ku dyondza tidyondzo ta vona hi Xibunu. Vadyondzi a va tsan’wa ku dyondza no dyondzisiwa hi Xibunu hi ku landza pholisi ya ririmi leyi a ya ha ku humesiwa. Endzhaku ka nkarhi wo leha wa swirilo no lahlekeriwa hi vutomi bya vadyondzi hikokwalaho ka pholisi ya xihlawuhlawu, pholisi a yi tlhaveriwangi hi sana. Mfumo wu vonile swi fanerile leswaku wu ta na matshalatshala man’wana hi mhaka leyi khumbaka ririmi ro dyondza no dyondzisa ha rona. Mhaka ya ririmi eka pholisi ya dyondzo a yi fanele ku langutisiwa hi vuntshwa, naswona hi ndlela ya vurhon’wana. Nakambe a yi fanele ku tekela enhlokweni timfanelo ta ximunhu ta un’wana na un’wana (Jenali ya Nyeleti, 1995; Jenala ya Huvo ya Xitsonga, 1987); Hartshorene (1987); Mesthrie (1995); Fishman (1997). Eka mikarhi ya ku tshinela ka nhlawulo wa 1994, ku tekiwile swiboho leswi tekelaka enhlokweni tindzimi ta ximfumo ta khumen’we eAfrika-Dzonga (Mesthie, 1995; Wolff Elckerd, 2003; Prah, 1995). Vumbiwa leri ringanyetiweke ri vile ri simekiwa tanihi mbuyelo wa mikanerisano leyi nga va kona ya ku vumba vun’we exikarhi ka tinxaka hinkwato (Vumbiwa ra Afrika-Dzonga, Xiyenge xa 3 xa Nawu wa 108, 1993). Manyike na Lemmar (2014:253) va komba mfikelelo wa Vumbiwa na Pholisi ya ririmi eka dyondzo hi ku boxa leswaku:

After 1994 the new government launched incisive endeavours to shape language in education policy. The South African Constitution (RSA 1996a) lend all eleven South African languages equal status

(Sepedi, Sesotho, Setswana, Siswati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu); the South African Schools Act (1996b) made language policy in schools a function of the School Governing Body; the Language in Education Policy (LiEP) (DoE 1997) promoted additive bilingualism through HL education (primarily in the early years) and gradual access to additional languages, including, of course, English.

Matshalatshala lama a ya tshembisa no nyika nyanyulo wa leswaku Afrika-Dzonga ri tumbuluxile ntshamiseko, na ku tshemba leswaku milawu ya ririmi yi ta rhelerisa moya wa rixaka (Nkuna, 2010:25). Eka pholisi ya ririmi leyi fikeleriweke naswona leyi tsariweke kusuka eka Vumbiwa (endzhaku ka nhlawulo wa mani na mani wa 1994) ku nyikiwile tindzimi ta khumen'we xiyimo xa ximfumo. Hikokwalaho ka sweswo, tindzimi leti ti boheka ku tirhisiwa ku ringana. Du Plessis loyi a tshahiweke hi Van der Walt (2006:37) u vula leswi hi mhaka leyi:

...language Clause (Section 3) of the Constitution (Act 108 of 1996) declares eleven languages to be official languages and determines specific language policy norms according to which these languages should be used as official languages.

Tindzimi ta ximfumo ti katsa leti landzelaka: Xibunu, Xinghezi, Xindhevele, Xisuthu xa N'walungu, Xisuthu xa Dzonga, Xiswati, Xitsonga, Xivhenda, Xitswana, Xiqhoza, na Xizulu. Xinghezi hi xona xi nga bumabumeriwa tanihi ririmi ra vuhlanganisi. *National Language Policy Framework* (2003:80) yi tiyisisa mhaka leyi:

Department of Education (DOE) introduced a Language in Education Policy (LiEP), which stresses Multilingualism as an extinction of cultural diversity and an intergral part of building a non-racial South Africa.

Ndzawulo ya Dyondzo yi bumabumerile ku hlukukisiwa ka ririmi ra le kaya ra vadyondzi eka pholisi ya dyondzo. Pholisi leyi yi tshikelele ku tirhisiwa ka tindziminyingi tanihi maendlelo

lama ya nga ta ndlandlamuxa no kondletela vun'we exikarhi ka mindhavuko ya tinxaka to hambanahambana. Maendlelo lama ya ku vumba no kondletela vun'we ya ta va ya ri hava xilavi xa xihlawuhlawu eka Afrika-Dzonga lontshwa. Ku ta fika sweswi endzhaku ka malembe yo hlaya ya xidemokirasi pholisi ya ririmi eka dyondzo yi languteka ya ha ri norho hi tlhelo ro tisa ndzingano. Gill (2002:22) u boxa leswi:

In South Africa, the indigenous African languages have been rehabilitated from the vernacular to gain official status, mainly to redress issues that were neglected in the past, such as language equity, language as a resource, literacy, language as a medium of instruction, language in the public service, heritage languages, sign language and language development. Thus, in practice, the indigenous African languages are effectively official in name only (i.e. by official declaration) because they are not actually used for higher functions, e.g. state administration, business and education.

Hi ku kongomisa, Xitsonga eka dyondzo xi languteke xa ha tekeriwa ehansi hi vinyi va xona, Ndzawulo ya dyondzo na vanhu lava vulavulaka tindzimi tin'wana hi ku angarhela. Ndzavisiso lowu i matshalatshala ya ku pfala vangwa hi thlelo ra matirhiselo na xiyimo xa Xitsonga lexi nga tsakisiki eka dyondzo. Ndzavisiso lowu wu kanerile hi mbuyelo lowu phakeriweke eka vanyiki va mahungu vo hambanahambana eswikolweni. Milavisiso yo yelana na tlhonthlo lowu yi endliwile hi swidyondzeki swin'wana. Kambe hambiswiritano vangwa ra ha ri kona hi tlhelo ro tirhisiwa ka Xitsonga hi mfanelo ku ya hi leswi pholisi ya ririmi eka dyondzo yi paluxeke swona hi ku landza Vumbiwa (Nawu wa 108 wa 1996).

1.2 Xitatimende xa xiphiko

Xiphiqonkulu xa ndzavisiso lowu hileswaku himpfhuka ku sungula mafumelo ya xidemokirasi a ku kombi ku cinca eka mhaka yo humelerisa pholisi ya tindzimi eAfrika-Dzonga. Vumbiwa leri ri tekiwile ri ri ra xiyimo xa le henhla swinene emisaveni hinkwayo tanihleswi ri kombeke vun'we na ndzingano eka tinxaka hinkwato leti kumekaka eAfrika-Dzonga. Xiyenge xa 6 xa

Vumbiwa (1996: 4) xi komba leswi landzelaka mayelana na tindzimi ta ximfumo, “The official languages of the Republic of South Africa are Sepedi, Sesotho, Setswana, isiSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu”.

Ntshaho lowu wu seketela leswaku tindzimi ta Afrika-Dzonga ti na timfanelo to ringana. Xiphiso lexi nga kona i xa leswaku tindzimi ta Vantima ta ha ri ehansi ka ntshikilelo wa nhluvukiso loko ti pimanisiwa na Xinghezi. Hi marito man’wana, ku pfumaleka ka ndzingano lowu Vumbiwa ri wu bumabumeleke mayelana na pholisi ya ririmi hi xin’wana xa swiphiso leswi hlohloleleke mulavisisi ku endla ndzavisiso lowu. Mmpfumaleko lowu nga kona wa milavisiso leyi ringanyetaka timhaka ta vuhumelerisi bya tipholisi ta ririmi eka xiyenge xa dyondzo eka Xitsonga hi xin’wana xa swiphiso lexi endleke leswaku mulavisisi a vona swi fanerile leswaku ndzavisiso lowu wu endliwa ku ta pfala vangwa leri pfulekeke. Xo hetelela mulavisisi u vona swi fanerile ku endla ndzavisiso hi swivangelo na swiphiso leswi susumetaka ku voneriwa ka Xitsonga ebodhleleni, hambi ku herile malembe eka mfumo wa xidemokirasi. Hi vulavula hi mfumo wa ntshuxeko wa vanhu na tindzimi ta vona eka dyondzo hi ku landza Vumbiwa lerintshwa.

1.3 Nsusumeto wa ndzavisiso

Ndzi susumetiwiwe ku endla ndzavisiso lowu hikwalaho ka nkayivelo wa milavisiso leyi vulavulaka hi ku ringana ka tindzimi eka mphakelo wa dyondzo eAfrika-Dzonga. Hi ku kongomisa eka Xitsonga lexi welaka eka tindzimi ta khumen’we ta ximfumo ririmi leri ri langutekaka ra ha tekeriwa ehansi eka dyondzo. Vavulavuri va Xitsonga kun’we na mfumo va vonela Xitsonga ebodhleleni eka dyondzo, loko ri pimanyetiwa na Xinghezi. Xinghezi hi xona xi nga na matimba eka mphakelo wa dyondzo etikweni hinkwaro. Xinghezi hi rona ri nyikaka tlhontlho eka Xitsonga hi nkarhi wa ku dyondza no dyondzisa.

Mhaka yin’wana leyi nga ndzi hlohlotela ku endla ndzavisiso lowu i ku lava ku tsundzuxa na ku lemukisa vadyondzisi, vadyondzi, mfumo na vapulani va swa dyondzo leswaku hambiloko hi kumile ntshuxeko, tindzimi ta Xintima (Xitsonga na tin’wana) a ti na xiave xo ringana na Xinghezi loko swi ta eka mphakelo wa dyondzo eswikolweni. Hi nsusumeto lowu wa ku endla ndzavisiso, swi ta endla leswaku ku tumbuluxiwa mavonelo na miehleketo yintshwa yo fikelela

ndzinganelo eka tindzimi (ku katsa na Xitsonga) ta Afrika-Dzonga.

1.4 Nkoka wa ndzavisiso

Nkoka wa ndzavisiso lowu i ku lemukisa valavisisi, vadyondzi na van'watindzimi hi ta nawu kumbe pholisi ya ririmi leyi lawulaka tindzimi leti faneleke ku tirhisiwa eku dyondziseni tidyondzo to karhi exikolweni. Hi ndzavisiso lowu, vadyondzi va tindzimi ta Xintima hi ku angarhela na vadyondzi va Xitsonga hi ku kongomisa va ta kota ku tiva na ku lemuka nkoka na matirhelo ya pholisi ya ririmi. Hi nga vula leswaku van'watindzimi va ta kota ku hlohloleka ku lwela timfanelo ta vavulavuri va tindzimi to hambanahambana loko va lemukisiwa leswaku hinkwato tindzimi ti fanele ti tirhisiwa ku phakela dyondzo eswikolweni. Leswi swi nga katsa na ku hlohlotela vavulavuri va Xitsonga ku tekela ririmi ra vona enhlokweni hikuva ririmi i ndzhaka ya vavulavuri.

Hi nga vula leswaku ndzavisiso lowu wu ta tlhonthla valavisisi leswaku va hisekela ku lavisisa na swivangelo swa ku tsan'wiwa ka tindzimi ta Xintima eka xiyenge xa dyondzo. Hi ku angarhela, hi nga boxa leswaku van'watindzimi na vavulavuri va Xitsonga va ta vona nkoka wa tindziminyingi hikuva ku humelerisa kumbe ku phakela dyondzo ku fanele ku teka xiyimo xa tindziminyingi. Leswi swi ta vuyerisa rixaka hinkwaro ku nga ri ntlawa wa vanhu wo karhi ntsena. Loko ririmi ri tirhisiwa ku dyondza no dyondzisa hi rona ri va na matimba na nkucetelo ehenhla ka tindzimi letin'wana. Leswi swi tlhela swi byala moya wo nyenyemukana no vonelana ebodhleleni ka tindzimi letin'wana na vavulavuri va tona.

Ndzavisiso lowu wu ta va ndzemukiso eka Ndzawulo ya Dyondzo na vatirhisi va ririmi ku vona hi ta nkoka wa Xitsonga tanihi ririmi ra ximfumo. Xin'wana hi nkoka wa ndzavisiso lowu i ku pfuneta ku tumbuluxa tindlela ta ku tirhisa maendlelo ya tindziminyingi eAfrika-Dzonga hi ku angarhela. Nakambe ndzavisiso lowu wu tisa nkoka wa ku engetela nhlayo ya mfuwo hi tlhelo ra milavisiso ya Xitsonga. Xin'wana, ndzavisiso lowu wu ta hlohlotela ku langutisa swilo hi tihlo ra vurhon'wana eka tindlela leti ti nga tisaka ku cinca eka dyondzo. Leyi hi yin'wana ya tindlela ta ku kota ku lwisana na maendlelo ya ndzinganelo wa tindzimi lowu nga se tshamisekaka.

1.5 Swikongomelo swa ndzavisiso

Swikongomelo swa ndzavisiso lowu swi vumbiwile hi ndlela leyi landzelaka:

1.5.1 Xikongomelonkulu

Xikongomelonkulu xa ndzavisiso lowu i ku kanela no xopaxopa hi vuenti hi ta ku simekiwa ka pholisi ya ririmi eka dyondzo ku sukela hi nkarhi wa mfumo wa xihlawuhlawu ku fika eka mfumo wa xidemokirasi hi ku kongomisa eka Xitsonga.

1.5.2 Swikongomelotsongo

Ndzavisiso lowu wu lava ku fikelela swikongomelotsongo leswi landzelaka:

- Ku kanela hi mitlhontlho ya ku humelerisiwa ka pholisi ya ririmi leyi ku hlanganiwaka na yona eka dyondzo leyi khumbaka Xitsonga.
- Ku tshula no andlala maqhinga lama nga tirhisiwaka ku ahlula mitlhontlho yo humelerisiwa ka pholisi ya ririmi eka dyondzo.
- Ku hlohlotela ku tekeriwa enhlokweni ka Xitsonga tanihi ririmi ro dyondza ha rona loko ri pimanisiwa na Xinghezi.
- Ku lemukisa mfumo hi ta xiyimo lexi nga tsakisiki xa tindzimi ta Vantima loko swi ta eka switirhisiwa na swin'wana swikhedzakhedzana swa ku ndlandlamuxa tindzimi eka dyondzo.

1.6 Swivutiso swa ndzavisiso

Ndzavisiso wun'wana na wun'wana wu leteriwa hi swivutiso swo karhi leswaku ku kota ku fikeleriwa swikongomelo leswi languteriweke. Swivutiso leswi swi fanele ku hlamuriwa eku heteleleni ka ndzavisiso lowu, ku vona loko swikongomelo swa ndzavisiso swi fikeleriwile. Hi

ku tekela enhlokweni swiphiqo leswi boxiweke, ndzavisiso lowu wu ta hlamula swivutiso leswi landzelaka:

- Xana mitlhontlho ya ku humelerisiwa ka pholisi ya ririmi eka dyondzo hi yihi naswona yi khumba njhani ku tirhisiwa ka Xitsonga tanihi ririmi ro dyondza ha rona loko ri pimanisiwa na Xinghezi?
- Ku nga tirhisiwa maqhinga muni ku ahlula mitlhontlho leyi ku hlanganiwaka na yona eka ku tirhisiwa ka Xitsonga tanihi ririmi ro dyondza na ku dyondzisa ha rona?
- Xana hi tihindlela leti nga endliwaka ku hlohlotela ku tirhisiwa ka Xitsonga eka dyondzo tanihi ririmi ro dyondza no dyondzisa ha rona?
- Mfumo wu nga tirhisa magoza wahi ku hlohlotela nhluvukiso wa Xitsonga, mayelana ni switirhisiwa swo huma eka mfumo?

1.7 Hayiphotesisi ya ndzavisiso

Ku na swilo swo tala leswi languteriwaka loko swi fika eka timhaka ta vuhumelerisi kumbe nsimeko wa pholisi ya ririmi eka dyondzo. Eka ndzavisiso lowu ku ehleketeleriwa leswaku vasimeki va pholisi ya ririmi eka dyondzo va hlangana na mitlhontlho yo vonela tindzimi ta Vantima ebodhleleni loko ti pimanisiwa na Xinghezi. Kambe ku tlhela ku ehleketeleriwa leswaku switirhisiwa kusuka eka mfumo a swi enelangi, naswona vahumelerisi vo hambana kusuka eka Ndzawulo ya Dyondzo va tirhisa mikhuva ya maendlelo ya khale ya mfumo wa xihlawuhlawu loko va nghenelela eka migingiriko ya ku simekiwa ka pholisi ya ririmi eka dyondzo.

1.8 Rimba ra thiyori

Ndzavisiso lowu wu simekiwile ehenhla ka thiyori ya *African Renaissance*. Thiyori leyi yi hlamuseriwa kahle hi Muyambo na Maposa (2013:590) loko va ku:

It is an emerging Postcolonial philosophy which envisions reclaiming the glories of the African past. It posits that to think of the African life is to think of the unity of the shared perennial communitarian values.

Hi ndlela yin'wana thiyori ya *African Renaissance* yi tshikilela mhaka yo pfluxa hi vuntshwa timhaka ta swa mfuwo wa rixaka leswi vanhu va swi cukumeteke hi ku ehleketa leswaku swi va chicha xiyimo. Hikokwalaho, Muyambo na Maposa (2013:590) va ya emahlweni va boxa leswaku:

The Renaissance Theory argues that a number of indigenous cultural identities, values and norms which used to be functional for society in the past can still be used today if properly utilised because they are the building blocks of indigenous existentiality.

Hileswaku thiyori leyi yi swi veka erivaleni leswaku mfuwo wa rixaka wa ha ri na nkoka evuton'wini bya vanhu hikuva va tiva lomu va humaka kona. Hi ndlela yin'wana, vanhu va tiva swikhedzakhedzani swo hambanahambana swa mfuwo wa rixaka ra vona. Nakambe rimba ra thiyori ra ndzavisiso lowu ri tiseketerile hi thiyori leyi vuriwaka "*Behaviourist Language Attitude Theory*". Webb na Freeman (2013: 2-20) va komba leswaku matikhomelo yo karhi ya nga vonaka kumbe ku tikombisa eka muhlamuri hi ku ya hi xiyimo xa matshamelo ya swilo leswi swi humelelaka. Munhu un'wana a nga kota ku thumba maendlelo ya muxaka lowu endzhaku ka kuva u n'wi nyikile swivutiso, kumbe inthavhiyu leswaku a hlamula. Ndlela leyi muhlokohlisiwa a nga ta hlamula hi yona, mulavisisi u kota ku vona matikhomelo yo karhi ya muhlamuri.

Ndzavisiso lowu wu ta kota ku thumba swikongomelo leswi ringanyetiweke (ku vona xiyimo xa Xitsonga hi ku landza pholisi ya ririmi eka dyondzo) exikarhi ka Xitsonga na Vanyiki va mahungu. Endzhaku ka ku pfuniwa hi xitirhisiwa lexi xa thiyori, vuxokoxoko byi ta hleriwa hi

vurhon'wana, kutani swiringanyeto swi xaxametiwa hi mfanelo. Thiyori yin'wana yi nga ya nkoka swinene i ya *Maxism* leyi tumbuluxiweke hi Karl Marx na Friedrich Engels exikarhi ka malembexidzana ya khumekaye. Thiyori ya ximaksizimu yi komba ntshikilelo lowu nga kona exikarhi ka swifumi na swisiwana. Eka ndzavisiso lowu thiyori leyi yi ta tirhisiwa ku xopaxopa mitlhontlho leyi Xitsonga ri hlanganeke na yona eka dyondzo.

Xinghezi i ririmi leri khomisaka Xitsonga xivixivi tanihi ririmi leri sweleke ku sukela eka mfumo wa xihlawuhlawu. Vurhangeri bya mfumo wa xihlawulambala a byi tirhisa mbala wa rixaka ra Vantima ku tshikilela vavulavuri va Xitsonga na tin'wana tindzimi ta Xintima. Ndzavisiso lowu wu tirhisile thiyori ya ximaksizimu ku humesela erivaleni mitlhontlho leyi Xitsonga xi hlanganaka na yona hikokwalaho ka ntshikilelo wa Xinghezi.

1.9 Ndzilakano wa ndzavisiso

Ndzavisiso lowu wu langutile eka ku kanela hi ku simekiwa ka pholisi ya ririmi eka dyondzo kusuka hi nkarhi wa mfumo wa xihlawuhlawu ku ya fika eka mfumo wa xidemokirasi hi ku kongomisa eka Xitsonga tanihi rin'wana ra tindzimi ta ximfumo ku ya hi Vumbiwa. Ndzavisiso lowu wu ta langutisa hi xitalo eka mitlhontlho leyi Xitsonga tanihi ririmi ro dyondza na ku dyondzisa ha rona ri hlanganaka na yona eka dyondzo. Mitlhontlho leyi ku nga ta kaneriwa ha yona i ya ku voneriwa kumbe ku tekeriwa ka Xitsonga ehansi loko xi fananisiwa na Xinghezi eka mfumo wa xidemokirasi.

Ndzavisiso lowu wu kumile vuxokoxoko kusuka eka vadyondzi va Giredi ya 12, vadyondzisi va Xitsonga, tihloko ta swikolo na swidyondzeki leswi tokoteke hi Xitsonga. Nakambe ku endla leswaku ndzavisiso lowu wu lawuleka no olova hi tlhelo ra mulavisisi, ku langutiwile eka swikolo leswi welaka ehansi ka Sekhete ya Malamulele North-East eka Xifundzatsongo xa Vhembe ehansi ka Xifundzankulu xa Limpopo eAfrika-Dzonga. Swikolo swa sekhete leyi boxiweke swi na vanyiki va mahungu vo ringanela na swona lava vulavulaka Xitsonga tanihi ririmi ra vona ra le kaya naswona ndhawu laha sekhete yi kumekaka kona, Xitsonga xi valavuriwa hi xitalo.

1.10 Tinhlamuselo ta matheme

Eka xiyenge lexi ku hlamuseriwa matheme ya nkoka lama ya tirhisiweke ngopfu eka ndzavisiso lowu. Mhakankulu eka xiyenge lexi i ku endlela leswaku matheme lama ya twisiseka hi ku hetiseka tanihilaha ya tirhisiweke hakona eka ndzavisiso lowu. Ku nyika tinhlamuselo ta matheme lawa i swa nkoka hikuva matirhiselo ya wona eka ndzavisiso lowu ya nga hambana na matirhisiwelo ya wona ya ntolovelo. Mhaka yin'wana hileswaku dyondzo yin'wana na yin'wana yi tirhisa matheme ya yona lama tinhlamuselo ta wona eka dyondzo yoleyo ti nga faniki na leswi ya tirhisiwaka xiswona eka tidyondzo tin'wana. Matheme lama landzelaka hi yan'wana ya matheme lama mulavisisi a ya tirhiseke eka ndzavisiso lowu.

1.10.1 Ririmi

Ririmi i ndlela ya vutihlanganisi laha ku tirhisiwaka swikoweto, ku tsala kumbe hi ku vulavula kunene. Nakambe ririmi ri nga hlamuseriwa tanihi maendlelo kumbe ndlela leyi ha yona vanhu va twananaka ku ri karhi ku tirhisiwa ku vulavula, kumbe ku tsala eka vutomi bya siku na siku (MacMillan English Dictionary, 2002:789). Vambe (2006:9) yena u ri, “language is a carrier of culture, ideas and social ideas which it reflects through the images of people ...”. Leswi swi boxa leswaku ririmi ku nga va ndlela yo karhi leyi ntlawa wa rixaka ra vanhu wu nga xiswona. Kasi Barasa (2004) u boxa leswaku, “language is a component of culture”. Laha swi le rivaleni leswaku ririmi i xin'wana xa swihlawulekisi swa ndhavuko wa vanhu.

Hi marito man'wana, ririmi i xikombeto na xiyimeri xa leswi rixaka ro karhi ri tikombisaka leswi ri nga xiswona no tihambanyisa eka mitlawa yin'wana ya tinxaka. Vanhu va tirhisa ririmi ra vona (Xitsonga) ku tihambanyisa eka ndhavuko wa vona na mindhavuko ya vanhu van'wana. Ririmi i endlelo ra mpfumawulo leri vanhu va ri tirhisaka tanihi ndlela ya vuhlanganisi eka vona vinyi. Leswi swi vula leswaku loko ku ri karhi ku tirhisiwa ririmi ku na muvulavuri na munhu loyi a yingiselaka mipfumawulo leyi nga ku humesiweni, ku nga ririmi. Laha ku na ku twanana no twisisiwa ka ririmi rolero. Oller (1979: 28) u boxa leswaku, “in a sense language is something that we learn, and in another it is a medium through which learning occurs”. Eka migingiriko ya dyondzo ya ximfumo na yo kala ximfumo ririmi ri tlanga xiphemu lexikulu tanihi nchumu wa vuhlanganisi. Oller (1979:28) loko a ya emahlweni u ri:

This seems to imply that language is not just a means of expressing ideas that we already have, but rather that it is a means of discovering ideas that we have not yet fully discovered.

Eka dyondzo, ririmi ri tlanga xiphemu lexikulu hikokwalaho ka sweswo Vumbiwa ra Afrika-Dzonga (1996) ri nyikile tindzimi ta khumen'we xiyimo xa ximfumo tanihi tindzimi leti ti faneleke ku tirhisiwa eka migingiriko ya ximfumo. Tindzimi leti ta ximfumo ti katsa, Xipedi, Xisuthu, Xitswana, Xiswati, Xivenda, Xitsonga, Xibunu, Xinghezi, Xindhevele, Xiqhosa, na Xizulu. Ririmi ra swikoweto na tin'wana tindzimi ti tekeriwa enhlokweni hi mfumo naswona tindzimi hinkwato ti nyikiwile xiyimo xo ringana. Vumbiwa ri tshikilela eka mhaka ya ririmi leswaku munhu un'wana na un'wana u na mfanelo ya ku tirhisa ririmi leri a ri rhandzaka (Xiyenge xa 30 xa Vumbiwa by Afrika-Dzonga, 1996). Nakambe mudyondzi u na mfanelo ya ku tihlawulela ririmi leri a lavaka ku dyondzisiwa ha rona hi nkarhi wa yena wa ku titsarisela exikolweni. Pholisi ya Ririmi yi tumbuluxiwile eka dyondzo ku lawula timhaka ta ririmi.

Malembe yo tala lama hundzeke ku nga se va na mfumo wa xidemokirasi hi lembe ra 1994, ririmi eka pholisi ya dyondzo eAfrika-Dzonga a ku ri nchumu lowu a wu tirhisiwa ku tshikilela rixaka ra Vantima. Xinghezi na Xibunu i tindzimi leti a ti ri tona ta ximfumo leti a ti tirhisiwa hi mfumo wa xihlawuhlawu ngopfungopfu eka dyondzo ya Vantima ntsena. Hambiswiritano, na sweswi maendlelo lama ya ku vonela tindzimi tin'wana ehansi swi languteka swa ha ya emahlweni.

1.10.2 Pholisi

Pholisi i milawu leyi nga vekiwa kumbe leyi tsariweke ehansi hi ntlawa lowu pfumelelaneke leswaku ku ta va yona leyi nga ta landzeleriwa loko ku endliwa migingiriko yo karhi. Reader's Digest (1988:632) yi hlamusela pholisi tanihi "a course or principle of action adopted or proposed by a government, Sparty or business etc". Laha ku kongomisiwa eka nchumu wo karhi lowu tsariweke hansi lowu munhu a faneleke ku famba hi ndlela ya wona ku ya hi swikongomelo leswi vekiweke. Van der Westhuizen (2007) u hlamusela theme ra pholisi ku nga leswi endlelo ra dyondzo ri lavaka ku swi fikelela, na leswaku swi fikeleriwa hi ndlela yihi.

1.10.3 Ririmi ra le Kaya

Ririmi ra le Kaya i ririmi leri hi mikarhi yin'wana ri vuriwaka ririmi ra manana. Ririmi leri hi rin'wana ra swiphemu swa tidyondzonkulu leri katsiweke eka nxaxamelo wa kharikhulamu ya xikolo. Nakambe ririmi ra le Kaya i ririmi leri mudyondzi a ri tirhisaka laha a kuleleke kona naswona leri a ri tivaka no ri vulavula handle ko tilumaluma (Xitatimende xa Kharikhulamu ya Rixaka (2011:109). Hi marito man'wana, laha ku kongomisiwa eka ririmi leri ri vulavuriwaka hi xitalo hi n'wana na vatswari ku suka ekaya. *Cambridge Advanced Learner's Dictionary (2008: 925)* yi hlamusela ririmi ra manana hi ndlela leyi "...the first language that you learn when you are a baby, rather than a language learned at school or as an adult".

Mikarhi yo tala ri vuriwa ririmi ra manana, kumbe ririmi leri munhu a ri tivaka ngopfu naswona ririmi leri munhu a ri dyondzeke ro sungulasungula (NEPI, 1992). Mudyondzi u tirhisa ririmi leri ku dyondza ha rona exikolweni tanihi ririmi ra masungulo, ri nga leri a ri tirhisaka kusuka ekaya. Mudyondzi u tihlawulela ririmi leri a ri tsakelaka ku dyondza hi rona ku sukela eka nkarhi wa ku titsarisela ka yena exikolweni.

1.10.4 Pholisi ya Ririmi

Pholisi ya ririmi yi nga hlamuseriwa tanihi tsalwa leri tsariweke ehansi hi mpfumelelo wa Ndzawulo ya Dyondzo. Tsalwa leri ri paluxa milawu leyi kombaka leswaku ku fanele ku tirhiwa njhani hi tlhelo ra ririmi eka dyondzo. Hi marito man'wana, pholisi ya ririmi yi komba ndlela ya leswaku hi swihi leswi faneleke ku endliwa loko swi ta eka matirhiselo ya ririmi eka dyondzo. Tsalwa ra *National Language Policy Framework (2003:20)* ri hlamusela hi ndlela leyi landzelaka:

An official decision/decrees on the status of various languages spoken in the heterogeneous/multilingual communities, for examples which language will be the national or official language and what their status will be.

Hileswaku pholisi ya ririmi i tsalwa leri nyikiweke matimba hi ku tsariwa ehansi ri humesela erivaleni milawu ya maendlelo ya vuhumelerisi bya nhluvukiso wa tindzimi. Maendlelo lama hi wona ya faneleke ku landzeleriwa loko swi ta eka matirhiselo ya ririmi. Tsalwa leri ri komba tindzimi leti ti nga ta ximfumo etikweni, nakambe ri komba ndlela leyi tindzimi ti faneleke ku tekeriwa ha yona enhlokweni, ndhavuko na nkoka wa tindzimi eka vutomi bya siku na siku (Hartshorne, 1987).

Pholisi ya ririmi yi fanele ku va tsalwa leri nga ra xinawu leri vekaka no humesela swikongomelonkulu na swikongomelotsongo swo karhi leswi swi kongomaneke na matirhiselo ya ririmi (Rammala, 2002:22). Pholisi ya ririmi yi pfuna ku ahlula mitlhonthlo exikarhi ka vanhu lava va vulavulaka tindzimi to hambana. EAfrika-Dzonga na matiko man'wana pholisi ya ririmi yi kona naswona ya ha tirhisiwa ku ya emahlweni kambe yi humelerisiwa hi ndlela leyi yi tshikilelaka tindzimi tin'wana na vavulavuri va tona.

1.10.5 Ririmi ro Dyondza no Dyondzisa

Ririmi ro dyondza no dyondzisa i ririmi leri tirhisiwaka hi mikarhi hinkwayo eka dyondzo, van'wana vadyondzi va kuma dyondza no dyondzisiwa hi ririmi ro engetela, kumbe leri ri nga riki ririmi ra vona ra le kaya (Revised National Curriculum Statement (Grade R-9) Policy (2002:135). Ririmi ro dyondza no dyondzisa ha rona ku kongomisiwa eka ku tirhisiwa ka ririmi hi vadyondzi tanihi ririmi ro dyondza ha rona. UNESCO (2003:15) yi hlamusela ririmi ra le Kaya hi ndlela leyi:

The language(s) that one has learnt first, the language(s) one identifies with or is identified as a native speaker of by others, the language(s) one knows best and the language(s) one uses most.

Ririmi ro dyondza no dyondzisa ha rona ri kongomisiwa eka maendlelo ya ntolovelo na ximfumo laha eka wona ku nyikiwaka swileriso ku endlela leswaku dyondzo yi kota ku humelela hi ku landza swikongomelo leswi vekiweke. Milavisiso yo tala leyi endliweke yi komba leswaku ku dyondza hi ririmi ra manana i maendlelo lama ya vuyerisaka eka ku

oloveriwa hi ririmi ra masungulo. Ku dyondza hi Ririmi ra le Kaya swa koteka loko ku ri na ntivomarito lowu wu fambelanaka na swa dyondzo. Mackey (1992:52) u kombisa leswaku:

The lack of standardization jeopardised the potential status of a language and that a language which lacks a well-established written form cannot become empowered.

Nakambe swa olova ku dyondza hi Ririmi ra le Kaya loko ku ri na switirhisiwa leswi swi faneleke naswona leswi enerisaka. Swa olova nakambe ku dyondza hi Ririmi ra le Kaya loko vadyondzisi va ri na vutivi lebyi eneleke kusuka eka tidyondzo ta vona ta le henhla. Ku va vatswari, vadyondzisi na vadyondzi va komba ntsakelo na ku tinyungubyisa hi ririmi ra vona ra le kaya tanihi mfuwo wa vona swi hlukisa ririmi ra vona.

1.10.6 Tindziminyingi

Tindziminyingi ku kongomisiwa eka vuswikoti bya ku tirhisa tindzimi ta ku tlula rin'we hi nkarhi wa migingiriko ya dyondzo kumbe yin'wana. Dyondzo eka matiko yo tala yi humelerisiwa hi maendlelo ya tindziminyingi. Afrika-Dzonga ri wela eka matiko lama ya tirhisaka no hlohlotela xiyimo xa dyondzo ya tindziminyingi. Tiko leri tanihi matiko man'wana ma na milawu leyi faneleke ku landzeleriwa ku vona ndzinganelo na nxiximo wa ku tirhisiwa ka tindzimi ta ku hambanahambana eka vutomi bya siku na siku. UNESCO (2003:18) loko yi nyika nhlamuselo ta tindziminyingi yi ri, "refers to the use of two or more languages as mediums of instruction". Tindzimi leti ti tirhisiwaka eka dyondzo ti nga katsa Ririmi ra le Kaya, ririmi ra rixaka na ririmi rimbe. Ku tala no hambana ka tindzimi eAfrika-Dzonga hi xin'wana xa swihlawulekisi xa Afrika-Dzonga. Ku va vanhu eAfrika-Dzonga va vulavula tindzimi leti tlulaka timbirhi, swi le rivaleni leswaku tiko ri na vanhu lava nga eka xiyimo xa tindziminyingi.

Munhu un'we u na vuswikoti bya ku tirhisa tindzimi to tlula timbirhi kumbe tinharhu leswi ku nga mhaka ya kahle ya ku vumba vun'we eka rixaka. Tindziminyingi ti na nkoka wa ku va munhu un'wana na un'wana a kota ku va na xiave xo nghenelela hi nkarhi wa migingiriko ya ku dyondza hi ririmi ra yena n'winyi. Eka xiyimo lexi ririmi ra mudyondzi ra le kaya ri nga riki ra ximfumo, dyondzo ya tindziminyingi yi nga nghenelerisa na Ririmi ra le Kaya ra mudyondzi hi tlhelo ku ri karhi ku dyondziwa tindzimi leti nga ta ximfumo hi ku landza pholisi.

Hambiswiritano, tlhontlho wa xiyimo xa tindziminyingi wu le mavokweni ya Ndzawulo ya Dyondzo ku fikelela swilaveko swa ku hluvukisa ririmi ra vadyondzi tanihleswi swi nga oloviki. Ndzawulo yi boheka ku nyika dyondzo ya xiyimo xa le henhla hi ku tekela enhlokweni swilaveko swa vadyondzi. Hi nkarhi lowu ndzawulo yi fanele ku famba hi matlhelo hinkwawo ya ku kondletela mahanyelo, ndhavuko na migingiriko ya swa tipolitiki ta laha tikweni (UNESCO, 2003).

1.11 Maavanyiselo ya tindzima ta ndzavisiso

Ndzavisiso lowu wu ta kana no xopaxopa hi vuenti swiphemu swa ku humelerisiwa ka pholisi ya ririmi eka dyondzo hi ku kongomisa eka Xitsonga tanihi ririmi ro dyondza ha rona, ku ri karhi ku langutisiwa eka tindzima leti landzelaka:

Ndzima ya 1: Ndzima leyi yi nyika matimundzhaku ya ku simekiwa ka tipholisi ta ririmi eka dyondzo hi nkarhi wa mfumo wa xihlawuhlawu kufika eka nkarhi wa xidemokirasi. Nsusetemo wu kaneriwa hi xikongomelo xo boxa swilo leswi susumeteke ku endliwa ka ndzavisiso xikan'we no andlala xiphiko lexi ku nga xona mhakankulu leyi ndzavisiso wu languteke eka xona. Xikongomelonkulu na swikongomelotsongo hambi wu ri nkoka wa ndzavisiso swi andlariwile eka ndzima leyi. Swivutiso swi kombisiwile leswi nga tirhisiwa ku fikelela swikongomelo swa ndzavisiso lowu. Ku yisa emahlweni, matheme lama ya tirhisiweke ya humeseriwile erivaleni hi ku nyika tinhlamuselo ta wona ku ya hi ndzavisiso lowu, tithiyori leti ti tirhisiweke eka ndzavisiso lowu na tona ti andlariwile.

Ndzima ya 2: Ndzima leyi yi kana hi milavisiso leyi endliweke hi valavisisi na vatsari vo hambanahambana leyi yi kongomisiweke eka pholisi ya ririmi eka dyondzo. Ku tlhela ku hlamuseriwa vuxokoxoko hi mayelana na matimu ya mahumeleriselo ya pholisi. Swilaveko swa vuhumelerisi naswona swi hlamuseriwile hi xitalo. Xo hetelela eka ndzima leyi ku nyikiwile vuxopaxopi bya milavisiso leyi endliweke eka dyondzo leyi xikan'we no xopaxopa matsalwa lama vulavulaka hi timhaka ta ku simekiwa ka pholisi ya ririmi eka kamara ro dyondzela.

Ndzima ya 3: Laha ku kaneriwile hi maendlelo ya ndzavisiso laha ku boxiweke tinxaka ta maendlelo lama ya tirhisiweke ku hlengeleta vuxokoxoko eka ndzavisiso lowu. Mahlawulelo

ya vanyiki va mahungu na tindlela ta mahlengeletelo ya vuxokoxoko lebyi tirhisiweke ku fikelela swikongomelo swa ndzavisiso swi andlariwile.

Ndzima ya 4: Eka ndzima leyi ku andlariwile vuxokoxoko lebyi hlengeleteweke kusuka eka vanyiki va mahungu. Mbuyelo kusuka eka swivutiso leswi lulamisiweke leswi nyikiweke vanyiki va mahungu wu andlariwile hi ku tirhisa tigurafu. Vuxokoxoko bya kusuka eka nongonoko wa swivutiso lowu nyikiweke vanyiki va mahungu vo hambana va katsa lava landzelaka: vadyondzi, vadyondzi, vatokoti hi swa pholisi ya ririmi na varhangeri va swikolo. Ndzima yi tlhela yi nyika nkanelo wa mitlhontlho leyi Xitsonga xi hlanganaka na yona eka dyondzo tanihi ririmi ra ku dyondza no dyondzisa ha rona. Nkanelo lowu wu kongomisiwa eka leswi vanyiki va mahungu va swi paluxeke tanihi mitlhontlho eka Xitsonga, na leswi pholisi ya ririmi eka dyondzo yi lavaka swona tanihileswi yi tumbuluxiweke kusuka eka Vumbiwa.

Ndzima ya 5: Ndzima leyi yi nyika nkatsakanyo wa ndzavisiso hinkwawo laha ku nyikiwaka magoza lama ya nga tekiwaka ku lwa na swiphiso leswi thumbiweke eka ndzavisiso lowu. Swiringanyeto, mavonelo na switsundzuxo swi paluxiwile tanihi matshalatshala yo lwisana na tlhontlho wa ku simekiwa ka pholisi ya ririmi eka dyondzo hi ku kongomisa eka Xitsonga.

Ndzima ya 6: Ndzima leyi yi vumba nghimeto wa ndzavisiso laha yi andlaka swibumabumelo leswi valavisisi va mundzuku va nga swi landzelelaka, kumbe ku swi tirhisa tanihi masungulo ya milavisiso ya vona leyi fambelanaka na lowu.

1.12 Nkatsakanyo wa ndzima leyi

Eka ndzima leyi ku andlariwile tipholisi ta ririmi eka dyondzo hi nkarhi wa xihlawuhlawu ku fika nkarhi wa xidemokirasi. Endzhaku ka nhlawulo wa xidemokirasi swi kombisiwile leswaku tindzimi hinkwato ta ximfumo ku ya hi Vumbiwa ti na xiyimo lexi ringanaka no tirhisiwa eka dyondzo hi ndlela yo ringana. Pholisi ya ririmi eka dyondzo yi tumbuluxiwile hi ku landza Vumbiwa laha yi faneleke ku simekiwa hi swirho leswi faneleke. Xitsonga tanihi ririmi ro dyondza no dyondzisa ha rona ra ha voneriwa ebodhleleni loko ri pimanisiwa na Xinghezi. Nsusumeto na swiphiso swi humelerisiwile hi vuenti eka ndzima leyi. Tithiyori leti hlawuriweke ku va rimba ra ndzavisiso lowu ti hlamuseriwile. Ndzima leyi yi yile emahlweni

yi nyika swikongomelo swa ndzavisiso leswi nga landzeriwa hi swivutiso swa ndzavisiso. Nkongomiso nakambe wu vile eka xikongomelo xa ndzavisiso lowu na ndzilakano lowu ndzavisiso wu faneleke ku wu tekela enhlokweni.

NDZIMA YA 2: MITIRHO LEYI ENDLIWEKE MAYELANA NA NHLOKOMHAKA LEYI

2.0 Manghenelo

Xikongomelo xa ndzima leyi i ku xopela mitirho yo hambanahambana leyi endliweke mayelana na nhlokomhaka leyi. Mitirho leyi nga xopaxopiwa yi katsile milavisiso ya tidyondzo ta masitasi na ta vudokodela, tibuku na maphepha ya milavisiso leyi kandziyisiweke eka tijenali ku katsa na matsalwa ya tipholisi ta ririmi kusuka eka mfumo hi ku angarhela.

2.1 Nkanelo wa mitirho leyi endliweke hi ku kongomisiwa eka xiyimo xa tindzimi ta Xintima eka dyondzo namuntlha

Nkuna (2010) u hlamusela leswaku endlelo lerintshwa ra dyondzo ya le henhla ri le ka xiyimo xo hundzuluxiwa kumbe ku hluvukisiwa. Xiphemu xo hluvukisiwa xi katsa ku tlakusiwa ka ku tirhisiwa ka tindzimi ta Xintu na xiyimo xa tona tanihi xiphemu xa nkoka eka nhluvukiso wa tidyondzo ta le henhla. Ku ya hi Nkuna (2010) Vumbiwa ra Riphabuliki ra Afrika-Dzonga (Nawu wa 108 wa 1996) masungulo ya simekiwile tanihi ku angula eka xilaveko mayelana na ku matirhisiwelo na xiyimo xa tindzimi ta Xintu. Ndzawulo ya Dyondzo ya le Henhla na Ndzawulo ya Tidyondzo ta le Hansi ti havaxarisiwile vutihlamuleri bya ku vona leswaku tipholisi leti fambelanaka na swa dyondzo ta humelerisiwa na ku tiyisisa leswaku ti fambelana na Vumbiwa. Xin'wana xa swikombiso xa leswi languteriweke i ku humelerisiwa ka Xiyenge xa 27(2) xa Nawu wa Dyondzo ya le Henhla xa 1997 (Nawu wa 101 wa 1997) lexi vulaka leswaku “hi ku landza pholisi leyi lawulaka hi Holobye, huvo kun'we na sineti va fanele va kunguhata pholisi ya ririmi ya ndhawu yo dyondzela eka yona naswona va fanele va yi kandziyisa no endla leswaku yi kumeka loko yi tshuka yi komberiwile”. Nkuna (2010) u kombisa leswaku Pholisi ya Ririmi ya Dyondzo ya le Henhla yi kandziyisiwile hi Ndzawulo ya Dyondzo hi 2002. U tlhela a kombisa leswaku Ndzawulo ya Dyondzo yi thorile Komiti ya Ndzawulo ku tsundzuxa hi ta mahumelerisiwelo ya nhluvukiso wa tindzimi ta Xintu tanihi tindzimi to dyondza no dyondzisa hi tona. Ku Nkuna (2010) komiti leyi yi kandziyisile xiviko xa yona hi 2005. Ndzavisiso wa Nkuna (2010) a wu kongomisa eka ku ringanela ka tipholisi ta ririmi ta mfumo na ta le ka swiyenge swa dyondzo, kumbe tindhawu ta dyondzo ya le henhla,

tanihi tikholichi na tiyunivhesiti. Xikongomenkulu xa ndzavisiso wa Nkuna (2010) a ku ri ku kambisisa hi ta mahumelerisiwelo ya rimba ra nkatsakanyo ra tipholisi ta tindzimi eka swiyenge swa tidyondzo ta le henhla. Ndzavisiso wa yena a wu langutisile eka tiyunivhesiti ta 23 kun'we na valetari va tona. Ndzavisiso wa yena wu kumile leswaku a ku na vuxaka exikarhi ka tipholisi ta mfumo na tipholisi ta swiyenge swa Ndzawulo ya Tidyondzo ta le Henhla. Hikokwalaho, ndzavisiso lowu wu hambanile na wa Nkuna (2010) hikuva wa mina wu kongomisa eka ku valanga loko tindzimi ta Xintu ti ri na xiave eka dyondzo tanihi ririmi ro dyondza ha rona kusukela loko Afrika-Dzonga ri kumile ntshunxeko. Hileswaku, xana tindzimi ta Xintima ta karhi ta tirhisiwa hi mfanelo eka swa dyondzo ke?

Kasi Mona (2015) u lavisisile hi mavonelo ya vadyondzi, vadyondzisi na tihuvo ta Mafambiselo ya Swikolo ya *Intermediate Phase* mayelana no tirhisiwa ka Xitsonga tanihi ririmi ro dyondza no dyondzisa hi rona. Ndzavisiso wa Mona (2015) wu kumile leswaku 80% ya vadyondzi, vadyondzisi na swirho swa SGB eXifundzhenitsongo xa Mopani va nyenyemuka ku tirhisiwa ka Xitsonga tanihi ririmi ro dyondza no dyondzisa hi rona. U kombisa leswaku hambiloko Xinghezi tanihi hi rin'wana ra tidyondzo kun'we na ririmi ro dyondza no dyondzisa hi rona ri ri xirhalanganya. Eka vunyingi bya vona swi tikomba va ri na ntsakelo wa le henhla swinene ku vona Xinghezi xi ri karhi xi tirhisiwa eka ku humelerisa tidyondzo ematshan'weni ya ririmi ra vona ra Xitsonga. Xitsonga xi tekiwa tanihi Ririmi ra le Kaya kambe tidyondzo letin'wana hinkwato ti humelerisiwa hi Xinghezi. Tanihi yin'wana ya tidyondzo eswikolweni, vadyondzi va Vantima va xi endla tanihi Ririmi ro Engetela ro Sungula.

Ku ya hi leswi kumiweke hi Mona (2015) hambiloko vadyondzi na vadyondzisi vo tala va tsakela Xinghezi, vona hi voxela a va ri tivi hi ku koxometa ririmi leri. Hileswaku vadyondzisi va kwalomu ka nhlayo ya 80% va na tlhontlho wa ku va va nga ri vatokoti va Xinghezi. Leswi swi vonakile hi ku hluleka ka vona ku tirhisa Xinghezi hi nkarhi wa ndzavisiso. Lexi tlhelaka xi va xihlamariso i ku hluleka ka vona hambi ku ri ka Xitsonga. Ndzavisiso wa Mona (2015) wu tlhele wu kuma leswaku swirho swa SGB leswi swi nga va xiphemu xa ndzavisiso swi hlulekile ku cinca xiyimo. Leswi kumekeke hileswaku swirho swa 'SGB' a swi nga fikeleli kuva swirho leswi tikombiseke hi ku hluleka ku humelerisa swikongomelo leswi vekiweke eka matirhelo ya dyondzo.

Seroto (2004) u endlile ndzavisiso wa yena a kongomisile eka xivangelo lexi milawu ya Afrika-Dzonga a yi ri xiswona eka malembe ya 1948-2004 hi ku kongomisa eka dyondzo ya Vantima

ematikoxikaya. Ndzavisiso wa yena wu kombisile hilaha milawu ya mfumo a yi ri xiswona eswikolweni swa mfumo ematikoxikaya ya laha Afrika-Dzonga. Nakambe u humeserile erivaleni nkhuhlano lowu nga va kona hikokwalaho ka maendlelo lama dyondzo ya Vantima a yi fambisisiwa xiswona. Ndzavisiso wa Seroto (2014) hi woxe a wu nga kongomisangi eka ku simekiwa ka pholisi ya ririmi eka dyondzo, kambe a kongomisa eka matikhomelo ya mfumo loko swi ta eka dyondzo ya Vantima na tindzimi ta vona eswikolweni.

Tshindane (2006) yena u hambana na Seroto hi ndzavisiso wa yena lowu langutisaka eka mitlhontlho leyi vatirhisi va Xinghezi va hlanganaka na yona eka dyondzo. Tshindane eka ndzavisiso wa yena u lavisisile hi xivangelo xotsandzeka ku fikelela ehenhla matirhiselo lamanene ya Xinghezi eka kamara ro dyondzela tanihi ririmi ro dyondza ha rona. Ndzavisiso wa yena wu tshikelela ngopfu eka ku hlukisiwa ka Xinghezi lexi hi tlhelo xi nga xona xihingakanyo eka tindzimi ta Xintima eka dyondzo. Ku ya hi ndzavisiso lowu, Pholisi ya Ririmi eka Dyondzo eAfrika-Dzonga yi vumbiwe yi va na maendlelo mantshwa lama ma lulamiseke matirhelo lama a ma ri ma xihlawuhlawu. Hi nkarhi wa mfumo wa xihlawuhlawu tindzimi ta Vantima, vavulavuri va tindzimi leti na mindhavuko ya vona a swi voneriwa ehansi eka dyondzo. Xinghezi na Xibunu a ti ri tindzimi leti a tirhwexiwile xiyimo xa ximfumo eka dyondzo na le ka tindzawulo tin'wana. Tshindane eka ndzavisiso wa yena wa ha ya emahlweni a hlohletela ku tirhisiwa ka Xinghezi ku kandziyela tindzimi ta Xintima. Tshindane u tshahile Desai (1994:24) loko a vula leswi 'Language policy in South African education has been one of the factors responsible for the crisis in black education'. Nakambe Lemmer eka jenali ya *Educare* 1995:85) u seketela Desai hi ku humesela erivaleni leswaku mhaka ya ririmi ro dyondza ha rona eka swikolo swa Vantima ri vile na ntshikelelo hikokwalaho ka ku ngheneleriwa hi xiyimo xa tipolotiki loko swi ta eka pholisi ya dyondzo.

Ndzavisiso wa Tshindane (2006) wu kongomisiwile ngopfu eka matirhisiwelo ya Xinghezi tanihi ririmi ro dyondza ha rona eka dyondzo ya Vantima. Mulavisisi loyi u kumile leswaku vadyondzi va tsadzeka ku tirhisa Xinghezi hi mfanelo. Leswi swi va xivangelo lexikulu xotsandzekisa ku humelela ka vadyondzi. Ku pfumaleka ka switirhisiwa swa ku fana na tibuku ta Xinghezi, ku hlaya loku ku nga enerisiki ka vadyondzi no tirhisiwa ka ririmi handle ka ntokoto hi mudyondzisi, leswi hinkwaswo hi swin'wana swa ku yisa Xinghezi ehansi na tsandzekiso wa ku humelela ka vadyondzi evuton'wini. Ndzavisiso wa Tshindane a wu nga kaneli hi ku tirhisiwa ka tindzimi ta Vantima, kambe wu kongomisile eka ku kanela hi xiyimo xa Xinghezi.

Ndzavisiso wa hina wu hambana na ndzavisiso wa Tshindane hikuva lowu wu langutisile eka ku simekiwa ka pholisi ya ririmi (Xitsonga) hi ku kongoma tanihileswi ri nga ririmi ro dyondza ni ku dyondzisa. Xitsonga xi hlangana na swiphiko swa xitalo swa ku voneriwa ehansi hi vatirhisi va rona no kuma ntshikelelo ku suka eka Xinghezi. Ndhawu na xikongomelo xa ndzavisiso lowu a hi leswi Tshindane a nga famba ehenhla ka swona. Hambiswiritano, ndzavisiso wa Tshindane i wa nkoka eka ndzavisiso lowu wa ku kanela hi ku simekiwa ka pholisi ya ririmi eka dyondzo hi ku kongomisa eka Xitsonga tanihi ririmi ro dyondza ni ku dyondzisa ha rona.

Van der Walt (2006) u xopaxopile ndzavisiso lowu endliweke hi Du Plessis ku suka eYunivhesiti ya Free State. Du Plessis a kongomisile ndzavisiso wa yena eka pholisi ya ririmi eka dyondzo eAfrika-Dzonga. Xikongomelonkulu xa ndzavisiso a ku ri ku xiyisisa ntlimbo lowu wu nga vaka kona eka maendlelo man'we lawa a ma tirhisiwa hi nkarhi wa ku simekiwa ka pholisi ya ririmi eAfrika-Dzonga. Nakambe, Du Plessis eka ndzavisiso wa yena u endlile matshalatshala ya ku xiyisisa swikoweto kumbe leswi nga voniwaka hi mahlo, loko swi ri kona swa ku komba vuhumelerisi lebyinene bya pholisi ya ririmi. Mhakankulu a lava ku kumisisa loko swikongomelo swa pholisi swi fikeleriwa tanihi laha swi languteriweke hakona. Eka nkatsakanyo wa yena u kombisile leswaku i miehleketo leyi yi nga riki ntiyiso ku ehleketa leswaku pholisi ya ririmi na vukunguhati bya ririmi swi nga cinca vuhumelerisi byi va eka xiyimo lexinene xa pholisi ya ririmi, naswona lexi languteriweke hi ku landza Vumbiwa bya tiko. Hi ku ya hi Du Plessis, ku na magoza lawa ya nga wona ya faneleke ku tekeriwa enhlokweni ku humelerisa pholisi ya ririmi leyi enerisaka rixaka. Ku fanele ku tiyisisiwa maendlelo ya ku hlamusela hi xitalo hundzuluxo wa lemukiso wa pholisi ya ririmi.

Seema (2006) yena u vona mhaka ya ku fikelela nsimeko lowu wu hetisekeke ku ri maendlelo ya ku tirhisa tindziminyingi eka dyondzo hi ku angarhela. Ndzavisiso wa Seema wu vonile xiphiko xa leswaku eka tindzimi ta ximfumo leti ti tirhisiwaka eka dyondzo ku hava ndzingano lowu wu enerisaka. Tindzimi ta Xintima eka dyondzo ta ha voneriwa ehansi loko ti pimanisiwa na Xinghezi. Xinghezi xi tirhisiwa ku tlula mpimo hambu hi nkarhi wa tidyondzonkulu ta ririmi ra le kaya ra vadyondzi va Vantima. Seema u ya emahlweni a komba leswaku endzhaku ka ku thumba swiphiko hi ndzavisiso wa yena, u lava ku bumabumela matshalatshala lawa ya nga ta hlohlotela vuhumelerisi bya xiyimo xa le henhla xa pholisi ya ririmi. Yena u vula leswaku, “. . . so that in future Africans will be able to establish a curriculum that will make teaching

and learning a pleasant journey through life”. Xikongomelo lexi Seema a ri na xona eka ndzavisiso wa yena xi vile na nkucetelo ku suka eka Vumbiwa bya Riphabuliki ra Afrika-Dzonga (Nawu wa 2000 wa 1993). Vumbiwa lebyi byi tlhonthhile no lulamisa leswi onhiweke hi ndlela yintshwa, kumbe hi vuntshwa. Maendlelo ya Vumbiwa bya nkarhi lowu hundzeke ya mfumo wa xihlawuhlawu a ya vonela tindzimi ta Vantima ehansi eka dyondzo. Vumbiwa lebyintshwa byi kombile nkoka lowu tindzimi hinkwato ti nga na wona no tekela enhlokweni malunghelo ya vanhu lava tshunxekeke ku tihlawulela ririmi ro dyondza ha rona vona vinyi. Eka ndzavisiso wa yena, Seema u kombisile hi ndlela leyi ha yona yi nga ya tindzinyingi naswona leyi nga mhaka ya nkoka. Mhaka leyi yi tlhela yi va na xiave eka ku tlakusela ehenhla xiyimo xa mahanyelo na ndzinganelo wa rimbewu. Nakambe ririmi i nchumu wa nkoka tanihileswi wu nga wona wu kondletelaka ntwanano exikarhi ka mitlawu ya tinxaka timbirhi kumbe ku tlula naswona hi ku hambanahambana. Bengu (1999:38) u tiyisisa loko a vula leswi “Being multilingual should be a defining characteristic of being South African”.

Tindzimi to dyondza no dyondzisa ha tona i tindzimi leti tlakuseke tindziminyingi eka dyondzo. Nakambe ririmi ro dyondza ha rona ri hlamuseriwa hi Seema tanihi tindzimi ta masungulo ya ku dyondza kha rikhulamu ya dyondzo. Loko a ya emahlweni Seema u tshikelerile ni ku tiyisisa marito lawa ya vuriweke hi Naledi Pandor loko a vulavula eka nhlengeletano ya ku kondletela hi matshalatshala ya ku tirhisiwa ka ririmi ra le kaya ra vadyondzi hi tlhelo ku ri karhi ku tlakuseriwa ehenhla xiyimo xa tindziminyingi eka dyondzo. Seema (2006:45) u vurile leswi boxiweke hi Pandor loko a ku:

... the vernacular language ... South African children in South Africa should learn one of reach a point where people could speak IsiXhoza, Tshivenda or Xitsonga, Afrikaans, and English, no matter what they were.

Pandor a tshikelela leswaku vadyondzi va fanele ku hlohloteriwa ku tirhisa tindziminyingi dyondzo ku fikelela swilaveko swa pholisi ya ririmi no kondletela vun’we eka rixaka. Seema loko a ya emahlweni a komba dlayelelo na nkatsakanyo wa Pandor loko a ku:

Children did best learning in their mother tongue and therefore the team was investigating the possibility that Universities use at least one of the vernacular language as medium of instruction for the purpose of language equality and multilingualism.

Marito ya Pandor ya humesela erivaleni leswaku ririmi ra le kaya ra mudyondzi i ra nkoka ku dyondza ha rona. Endzhaku mudyondzi a nga dyondza ririmi ro sungula na ra vumbirhi ro engetela ku fikelela xiyimo xa tindziminyingi. Leswi swi katsa ku dyondza no dyondzisiwa ku sukela eka xiyenge xa masungulo ku ya fika eka tidyondzo ta le henhla a ri karhi a hlayisa ririmi ra yena ra le Kaya. Ndzavisiso wa Seema a wu kongomisiwile ngopfu eka mitlhontlho na tindlela leti ti nga tirhisiwaka ku humelerisa (ku fikelela) dyondzo leyi faneleke eka vadyondzi kumbe leswi swi nga tsandzisaka leswaku yi humelela no fikelela swikongomelo.

Ndzavisiso wa Seema na milavisiso leyin'wana hinkwayo yi hlohlotela ku tirhisiwa ka tindziminyingi eka dyondzo na leswaku vadyondzi va tirhisa ngopfu ririmi ra vona ra le kaya hi mfanelo ku fikelela swikongomelo swa pholisi ya ririmi. Hambiswiritano, ndzavisiso wa hina wu hambana na wa Seema hi leswi landzelaka: Vanyiki va mahungu lava tirhisiweke, swiyenge swa dyondzo leswi ndzavisiso lowu wu languteke eka swona (Giredi ya 12), tindzhawu laha ndzavisiso lowu wu endliweke kona na xivindzi xa swiphigo swa ndzavisiso wa hina swa hambana. Kambe xikongomelonkulu eka hinkwayo milavisiso leyi i ku ringeta ku ta na maqhinga ya ku tsavula tindzimi ta Xintima ku huma exidziveni xovoneriwa ebodhlени eka dyondzo. Regan (2002:4) u tiyisisa mhaka leyi loko a ku:

... a call to action to all South Africans to seek to build a just and free democratic society in which the potential of each person is freed.

Regan (2002) u ta na xirhambo xorhamba rixaka ku yima hi milenge no tsundzuxa leswaku i ndlopfu ya hina hinkwerhu a hi tshuleni maqhinga, ku vumba rixaka leri nga chucheka emoyeni hi ku tinyungubyisa hi ririmi ra le kaya eka dyondzo. Xiyenge xa 6(2) xa Vumbiwa xi angarhela leswi Regan a swi vulaka hi ndlela leyi "... requires mechanisms to be in place to develop these indigenous languages".

Ku yisa emahlweni, ndzavisiso wa hina wu langutisile eka ku kanela hi vuhumelerisi bya tipholisi ta ririmi eka dyondzo ku sukela eka nkarhi wa Xihlawuhlawu ku ta fika eka nkarhi wa xidemokirasi. Ndzavisiso lowu wu kongomisile ngopfu eka Xitsonga tanihi ririmi leri ri voneriwaka ebodhleleni eka dyondzo loko ri pimanisiwa na Xinghezi. Xitsonga hi rin'wana ra tindzimi ta Vantima leti nyikiweke xiyimo xa ximfumo hi ku landza Vumbiwa (Xiyenge xa 30 na Xiyenge xa 31) kambe rona na tindzimi tin'wana ta ha voneriwa ehansi kusukela eka malembe ndzhaku.

Swart (2001) eka ndzavisiso wa yena u vonile mitlhonthlo ya ku tirhisiwa ka Ririmi ra le Kaya ra vadyondzi eka kamara ro dyondzela yi vangiwa hi leswi landzelaka:

- Ku pfumaleka ka switirhisiwa swa nkoka.
- Ku pfumaleka ka nhlayo ya vadyondzisi lava tokoteke leswi hetisekeke kumbe hi xiyimo xa le henhla
- Ku pfumaleka ka switirhisiwa swo dyondza no dyondzisa ha swona ririmi ra le kaya ra vadyondzi, na
- Mitolovelo ya ku tsan'wa nhluvukiso wa tindzimi ta Afrika.

Swart u kombile swivangelo swa mitlhonthlo leyi yi xaxametiweke ku ri yona leyi a yi ri swihingakanyo hi nkarhi wa mfumo wa xihlawuhlawu. Herriman na Burnaby (1996:18-19) va boxa leswi landzelaka ku seketela Swart hi ku boxa leswaku:

The recognition of only English and Afrikaans as
official languages entrenched ethnic and division,
inequalities and caused depression to African people.

Hi nkarhi wa mfumo wa xihlawuhlawu, tindzimi a ti tirhisiwa tanihi switirhisiwa swo kandziyela rixaka ra Vantima eka malunghelo ya vona ya ku ndlandlamuxa mfuwo. Swart eka ndzavisiso wa yena a nga boxangi hi laha mitlhonthlo leyi a yi humelela exikarhi ka pholisi yi faneleke ku ololoxiwa hakona. Nakambe Swart a nga kongomisangi ndzavisiso wa yena eka Xitsonga tanihi rin'wana ra tindzimi ta Vantima leri a ri voneriwa ebodhleleni. Hambiswiritano, ndzavisiso lowu wu ta tirhisa byin'wana bya vuxokoxoko ku suka eka ndzavisiso wa Swart.

Ku tsan'wiwa no voneriwa ehansi loku tindzimi ta Vantima eka dyondzo, ti hlanganaka na kona i mhaka leyi yi nyikaka ntshikelelo eka Maafrika. Hartshome (1992:111) hi ku seketela Swart na valavisisi van'wana. U vula leswi:

The results of among others state policies that emerged during various historical epochs. Black people residing mostly in rural areas are where they are today because they have been marginalized and they had little or no say in the government of their lives and also because of the fundamental political and economic structure that were in place by then.

Hartshome wa ha tshikelela leswaku tindzimi ta Vantima ku sukela eka mikarhi ya mfumo wa xihlawuhlawu, ti vile ehansi ka ntshikelelo hi swiyimo swo hambanahambana eka dyondzo. Swiyimo leswi a swi vekile tindzimi ta Xintima ehansi ka vuhlonga bya xihlawulambala no nyenyemukiwa eka dyondzo. Xinghezi na Xibunu a ti ri tona tindzimi leti a ti vekile tindzimi ta Xintima eka xiyimo xa ntshikelelo. Mfumo lowu a wu lawuriwa hi lava va nhlonge yo basa, a wu rhangisa ngopfu emahlweni Xinghezi na Xibunu tanihi tindzimi ta ximfumo eka dyondzo na migingiriko yin'wana ya mafundzha. Mhaka leyi yi tsonisaka vurhongo, loko ku langutisiwa eka mpfhuka lowu fambiweke ku fika sweswi hi ri eka xidemokirasi, i ku vono nyenyemukiwa no monyiwa ka xiyimo xa tindzimi ta Xintima eka dyondzo hi ku landza milavisiso ya xitalo leyi endlweke. Swin'wana swidyondzeki eka milavisiso ya swona, swi ringetile ku nyika mavonelo na mitlhonthlo leyi ku nga va ka yona yi nga pfala tindlela ta nhluvukiso wa tindzimi ta Xintima eka xiyimo xa dyondzo na tindhawu tin'wana ta mafundzha.

Madiba (2000) u tekile kungu ra ku langutisa eka maqhinga lawa ya nga tirhisiwaka eka ku tirhisa tindzimi ta Afrika hi ndlela ya ximanguva lawa. Laha Madiba u tshikelela leswaku tindzimi ta Xintima tanihi Xitsonga ti fanele ku va eka xiyimo xa kahle xo tirhiseka loko swita eka xiyimo xa thekinoloji na sayense ku fikelela ikhonomi ya namuntlha.

Gumede (1996) yena u endlile wa yena ndzavisiso a kongomisile eka matikhomelo ya vadyondzi va swikolo swa le henhla loko swi ta eka ku tirhisa tindzimi ta vona tanihi ririmi ro dyondzo no dyondzisa ha rona. Ndzavisiso wa yena a wu kongomisile eka swikolo swinharhu eka tindhawu to hambana a ri karhi a langutisa matikhomelo ya vadyondzi. Gumede u endlile

ndzavisiso wa yena hi matikhomelo ya vadyondzi eka swikolo leswi weleka eka ‘Model C’, swikolo leswi welaka ematikoxikaya na swikolo swa le madorobeni. Xivutiso xa yena a lava ku vona leswaku mfumo lowuntshwa wu kotile ku fikelela humeleriso lowu wu enetaka wa pholisi ya ririmi kumbe ku nga va ku ri leswaku maendlelo ya mfumo lowu wa khale (Xihlawuhlawu) hi wona lawa ya ha tekeke xiyimo xo tshikeleriwa ka tindzimi ta laha Afrika.

Eka ndzavisiso wa yena, u yile a ya thumba leswaku vadyondzi va swikolo swa ‘Model C’ va tirhisa tindzimi ta Vantima hi xiyimo xa le henhla ku tlula vadyondzi va le matikoxikaya. Gumede eka Mutasa (2009:11) u vula leswi hi maendlelo ya muxaka lowu “It is ironical that pupils who use African languages more often than not do not value their languages”. Hi marito man’wana, vadyondzi va le matikoxikaya ku va vona lava va vonaka leswaku ku dyondza hi ririmi ra vona ra le kaya a swi na nkoka. Vadyondzi va vona yi ri mhaka ya ku heta nkarhi naswona i swa xiyimo xa le hansi. Leswi swi vula leswaku va twa va poyileka handle ka ku tinyungubyisa hi ku dyondza no vulavula ririmi ra vona exikarhi ka vavulavuri va tindzimi tin’wana. Vadyondzi lava va vona swi antswa ku hambana na ririmi ra vona ra le kaya, ri nga ha dyondziwi tanihi ririmi ro dyondza ha rona. Hi marito man’wana vadyondzi va Xitsonga ematikoxikaya va vono dyondza ririmi ra vona ra le kaya ku ri matlangwana no va hetela nkarhi wa ku tindlandlamuxa hi ku tirhisa Xinghezi. Maendlelo lawa ya seketeriwa hi Fardon and Furniss (1994) ku suka eka Murwamphida (2008:9), lava na vona va kombaka leswi: “South Africans prefer to use English for communication and as a language of learning and teaching”. Fardon na Furniss va seketela mhaka leyi hi ku komba leswaku Xinghezi i ririmi leri tirhisiwaka tanihi ririmi ra vutihlanganisi eka matikomambe, naswona misava hinkwayo va tinyungubyisa hi ku tirhisa Xinghezi. Kader Asmal (2009:108) na yena u kombile ku seketela mhaka leyi loko a nyika mavonelo hi ku tirhisa xikombiso hi ndlela leyi:

In American state of California most school children are Spanish children yet they write their test in English. Thus you do not have to learn in your mother tongue.

Leswi boxiweke laha na milavisiso yin’wana, swona swi nga va ntiyiso, kambe mbuyelo i wa leswaku nhlayo yin’wana ya vadyondzi ya hlupheka ku fikelela eka xiyimo lexi enerisaka xa dyondzo. Mhakankulu leyi nga ya masungulo lamanene na swona yi nga milawu leyi yi faneleke ku tekeriwa enhlokweni i ya leswaku ririmi ra le kaya ra vadyondzi ri fanele ku va

rona ri tirhisiwaka tanihi ririmi ro dyondza no dyondzisa ha rona. EJarimani, ku nyika xikombiso, vadyondzi vo tala va dyondza hi ririmi ra vona ra Xijarimani. A hi maendlelo lawa ya nga toloveleka ya leswaku vadyondzi lava va nga dyondza hi Ririmi ro Sungula kumbe ra Vumbirhi ro Engetela handle ka Xijarimani (Heugh, 2002).

Eka ndzavisiso wa Gumede, mhaka leyi yi hlamarisaka no komba ku ka yi nga twisiseki i mhaka ya kuva vadyondzi lava va tirhisaka ngopfu ririmi ra le kaya (Xitsonga) hi xitalo, ku ri vona lava va tlhelaka va nga voni nkoka wa ririmi ra vona. Lexi vavisaka hi tlhelo ra nhluvukiso wa tindzimi ta Xintima hi leswi vavulavuri va tindzimi leti sweleke ku sukela malembe ndzhaku ku nga vona va ha ya ka emahlweni va nyenyemuka mfuwo wa vona. Prah (2006:24) u komba xiyimo lexi tindzimi ta Xintima ti nga eka xona hi marito ya leswi:

The situation we currently have is one in which the languages of the African majorities are marginalized and underdeveloped, in comparison to Afrikaans and more particularly English.

Leswi swi le rivaleni leswaku nyimpi leyi a yi nga olovi ku yi hlula loko vinyi va ririmi va ri fularhela ivi va namarhela eka Xinghezi. Hambiswiritano, ndzavisiso wa Gumede wu kombile no nyika mavonelo ya leswaku ririmi rihi kumbe rihi leri munhu a nga kombaka xiyimo xa le henhla xa vutlha ri no tirhisa xiyimo xo kota ku twisisa swilo leswi a swi ku tikela, i ku tirhisa ririmi ra mudyondzi ra le kaya leri ri nga ririmi ra Afrika. Naswona laha mudyondzi a nga kotaka ku humesela vutitwi bya yena no vulavula a nga tipfinyingi hi ku tirhisa ririmi ra yena ra le kaya. Nakambe Webb (2002:6) u seketela Gumede, loko a vula leswi:

Language-in-education policy practice must therefore ensure that the languages of instruction used facilitate effective educational development, and do not obstruct it”.

Ku yisa emahlweni hi mavonelo lawa ya boxiweke, Prah (2006: 32) u dlayelela hi ku vula leswaku:

Furthermore, it needs to be remembered that South Africa is the most resourced country on the continent. If headway can be made in developing African languages, South Africa, resource-wise probably is best placed to make the necessary advances.

Marungudzi (2009) u endlile ndzavisiso a kongomisa eka xiyimo xa vadyondzisi ehenhla ka Xinghezi tanihi ririmi ro dyondza no dyondzisa ha rona. Ku ya hi ndzavisiso wa yena, Vumbiwa bya mfumo byi nyikile matimba Xixona na Xindhevele ku va tindzimi leti faneleke ku dyondza no dyondzisa ha tona eZimbabwe. Endzhaku ka ku tirhisa ka yena maendlelo ya inthavhiyu, na swivutiso leswi a swi lulamisile ku kuma no hlengeleta vuxokoxoko hi matikhomelo ya vadyondzisi, loko swi ta eka ku tirhisa tindzimi leti mfumo wu ti nyikeke xiyimo xa ximfumo leswaku ku dyondziwa ha tona. Ndzavisiso wa Marungudzi wu kumile leswaku vadyondzisi va rhandza ngopfu ku tirhisa Xinghezi kuva rona ra ku dyondza ni ku dyondzisa hambu ku ri hi nkarhi wa tidyondzonkulu ta Xishona na Xindhevele. Maendlelo lawa ya lwisana na swikongomelo swa pholisi ya ririmi eka dyondzo na Vumbiwa bya Zimbabwe. Malunghelo ya tindzimi ta Xintima eka dyondzo laha Afrika hi ku angarhela ya voneriwa ebodhleleni.

2.4 Nkatsakanyo

Ndzima leyi yi kanerile hi mitirho leyi endlilweke hi valavisisi na swidyondzeki swa ku hambanahambana hi pholisi ya ririmi eka dyondzo. Ku ya hi mlavisiso leyi endlilweke swi le rivaleni leswaku tindzimi ta Xintima ku sukela eka malembe ya khale lawa ya hundzeke, tindzimi ta Vantima na vona vinyi va tona va hanyile ehansi ka ntshikelelo wa xihlawuhlawu eka dyondzo. Hambiswiritano, lexi xa ha hlamarisaka eka nkarhi lowu hi nga eka wona, naswona, hi ngenile eka mfumo wa xidemokirasi ku sukela hi lembe ra 1994. Ku simekiwa ka Pholisi ya Ririmi eka dyondzo a ku enerisi ku ya hi leswi Vumbiwa byi vulaka swona.

Milavisiso leyi endliweke yi kombile leswaku tindzimi ta Vantima eka dyondzo ta ha hanya ehansi ka ntshikelelo wa ku nyenyemukiwa hi swiyenge hinkwaswo swa ku simekiwa ka pholisi ya ririmi. Xinghezi xa ha ri xona ririmi leri rhangisiwaka emahlweni tanihi ririmi ro dyondza no dyondzisa ha rona hi mfumo no simekiwa ka pholisi eka dyondzo. Nakambe leswi ku simekiwa ka pholisi ku nga xiswona na leswi pholisi ya ririmi eka dyondzo yi lavaka swona, a swi na vuxaka. Vatswari, tihuvo ta ku hluvukisa tindzimi na switirhisiwa swo dyondza ha swona swi na xiave xotshikelela tindzimi ta Xintima eka dyondzo. Ku kuma ntiyiso wa mhaka leyi hi langutile vuxokoxoko bya Vanyiki va mahungu va ndzavisiso lowu eka ndzima leyi landzelaka.

NDZIMA YA 3: MAENDLELO YA NDZAVISISO

3.0 Manghenelo

Ndzima leyi yi andlarile swiyenge swa nkoka leswi fambelanaka na maendlelo lama tirhisiweke eka ndzavisiso lowu. Swiyenge swa kona hi leswi landzelaka: nhlamuselo ya xivumbeko xa ndzavisiso, xikopu na sampulu ya ndzavisiso, tindlela ta mahlengeletelo ya mahungu na mahlawulelo ya vanyiki va mahungu, tipholisi ta matirhiselo ya ririmi eka swa tidyondzo, nongonoko wa swivutiso na tlhantlho wa tipholisi ta ririmi eka timhaka ta dyondzo, nxopaxopo wa mahungu, nkanelo wa mahungu, na milawu leyi nga hlonipiwa eka ndzavisiso lowu.

3.1 Xikopu na sampulu ya ndzavisiso

Ndzavisiso lowu wu kambisisile no xopaxopa masimekelo ya pholisi ya ririmi eka dyondzo ku suka eka mfumo wa xihlawuhlawu ku fika eka mfumo wa xidemokirasi eAfrika-Dzonga. Ndzavisiso lowu wu tekile magoza hoxile tihlo eka ku kanela xiyimo xa tindzimi ta Xintima, hi ku kongomisa eka Xitsonga. Tindzimi ta Xintima i tindzimi leti nyikiweke xiyimo xa ximfumo ku ringana na xiyimo xa Xinghezi na Xibunu. Naswona ti tirhisiwa tanihi hi ririmi ro dyondza no dyondzisa ha rona. Milawu leyi fambelanaka na swa ku simekiwa ka pholisi ya ririmi eka tidyondzo, kun'we ni switandzhaku leswi nga va kona loko vadyondzi va endla tidyondzo ta vona, ku kaneriwile ha swona. Nakambe ndzavisiso lowu a wu kongomisiwile eka ku kanela hi vuenti tindlela leti tipholisi ta ririmi eka dyondzo ti simekiwile hakona eka ku dyondza no dyondzisa hi Xitsonga tanihi ririmi ra Xintima. Laha a ku kongomisiwile eka vadyondzi va sekondara, vadyondzisi va Xitsonga, tinhloko ta swikolo na swidyondzeki leswi tokoteke hi Xitsonga.

Sampulu i xiphemu xintsongo lexi paluxaka swihlawulekisi swo karhi leswi ku lavisisiwaka hi swona. Neuman (1994) u hlamusela sampulu tanihi michumu kumbe vanhu lava mulavisisi a nga ta va tirhisa eka ndzavisiso. O'Leary (2014:183) u seketela Neuman (1994) hi ku vula leswi "Sampling is the process of selecting elements of a population for inclusion in a research study". Eka ndzavisiso lowu ku tirhisiwile sampulu ya switsariwa swa tipholisi ta ririmi,

mitirho leyi endliweke leyi yelanaka na swa ririmi eka dyondzo na tisolabasi. Leswi swi seketeriwa hi Bryman (2012:427) loko a ku, “Sampling is not just about people but also about other things ... like documents...”. Ntshaho lowu wu komba nkoka wa switsariwa eka ndzavisiso lowu. Punch (2014:161) u tiyisisa leswi Bryman a swi vulaka loko a ku, “not only people need sampling, but also documents need to be sampled if the study requires some documents to enhance the authenticity of the findings”. Leswi swi humesela erivaleni ni ku tiyisisa leswaku switsariwa swa ku hambanahambana leswi sampuriweke swi vile swa nkoka eka ndzavisiso lowu wa pholisi ya ririmi eka dyondzo. Nakambe, ku yisa emahlweni, sampulu ya vanhu yi endliwile eka ndzavisiso lowu tanihi nchumu wa nkoka. Nkoka wa sampulu ya vanyiki va mahungu wu tiyisisiwile hi leswi mitshaho leyi nga yi swi boxeke. Vanhu lava hlawuriweke (lava ku nga vona vanyiki va mahungu eka ndzavisiso lowu) va hlawuriwile hi xikongomelo xo kuma vuxokoxoko bya ndzavisiso lowu. Vuxokoxoko lebyi ku suka eka vanyiki va mahungu byi endlile leswaku swikongomelo swa ndzavisiso lowu swi fikeleleka hi ku olova. Ku ya hi mitshaho ya Punch (2014) na van’wana va komba leswaku ku tirhisiwile maendlelo yo hlawula lama vuriwaka *purposive sampling* ku nga ku hlawula hi xikongomelo xo karhi.

Vanhu lava hlawuriweke i vavulavuri va Xitsonga lava nga ni vutivi hi tlhelo ra swa ririmi, dyondzo, swa tipolitiki na swin’wana na swin’wana swikhedzakhedzana swa ririmi. O’Leary (2014:191) u seketela hi ku vula leswi, “the key informants are individuals who have a specialized knowledge because they are experts and or insiders in a particular environment”. Lava landzelaka i vanyiki va mahungu lava sampuriweke eka ndzavisiso lowu:

- Vadyondzi va Giredi ya 12 va 60
- Vadyondzisi va Xitsonga va 30
- Tinhloko ta swikolo ta 20
- Swidyondzeki swa Xitsonga swa 10

Vanyiki va mahungu lava tekeke xiphemu eka migingiriko hinkwayo ya ku nyika vuxokoxoko bya ndzavisiso lowu i vanyiki va mahungu lava va nga fikelela leswi landzelaka:

- ❖ Vadyondzi va Giredi ya 12.
- ❖ Vadyondzi va Xitsonga tanihi ririmi ra vona ra le kaya.
- ❖ Vanyiki va mahungu va malembe ya khumetsevu ku ya ehenhla.

- ❖ Vanyiki va mahungu va kotaka ku twisisa no tshamiseka emiehleketweni.
- ❖ Vavulavuri va Xitsonga tani hi ririmi ra manana.
- ❖ Rimbewu ri katsa vaxinuna na vaxisati.

Vanyiki va mahungu va hoxile xandla, kumbe ku va xiave eka ndzavisiso lowu leswaku mulavisisi a kuma vuxokoxoko hi vuenti no twisisa xiyimo xa swilo. Maqhinga ya xitalo ya tirhisiwile ya ku kota ku hlamusela swilo hi vuenti ku suka eka munyiki wa mahungu. Maendlelo lawa ya endlile leswaku mulavisisi a nga teki nkarhi wo leha loyi a nga na vuxokoxoko bya laha ndzavisiso wu kongomisiweke kona. Leswi swi endlile leswaku ndzavisiso lowu wu kuma vuxokoxoko ku fikelela swikongomelo leswi languteriweke.

3.2 Xivumbeko xa ndzavisiso

Ndzavisiso lowu wu landzelerile xivumbeko xa maendlelo lama nga na vuxaka na tinhlayohlayo kumbe leti pfumelaka ku pimiwa exikalweni (Quantitative). Mouton (2001:57) u nyika mianakanyo ya xivumbeko xa ndzavisiso loko a ku *“the research design is a blueprint of how one intends to conduct research and the direction it will take”*. Eka maendlelo lama ku katsiwile tindlela ni milawu ya ku hlangeleta mahungu na mahlawulele ya vanyiki va mahungu lava pfuneteke hi ku nyika vuxokoxoko. Mulavisisi u hlawurile dizayini leyi hikuva eka ndzavisiso lowu a a hlamusela no kanela hi vuenti swirhalanganyi na mitlhontlho leswi kumekaka eka timhaka ta dyondzo na magoza lama nga ta pfuneta eka rixaka ku ololoxa swirhalanganyi na mitlhontlho leyi nga tokotiwa kumbe ku hlangana na yona. Xivangelo xohlawula maendlelo lama hileswaku vuxokoxoko lebyi kaneriweke i timhaka leti nga le ku humeleleni leti khumbaka mahanyelo ya vanhu ehandle ka timhaka ta dyondzo hi ku angarhela. Hileswaku timhaka ta tinhlayohlayo ti humelerisa nseketelo lowu humaka evan’hwini. Leswi swi kombisiwile hi mhaka ya leswaku i nhlayo kumbe i vanhu vangani lava nga ni mavonelo yo fanombe yo hambana.

Eka xivumbeko xa ndzavisiso lexi ku tirhisiwile yin’wana ndlela ya sekondari laha ku hlayiweke matsalwa ya tipholisi ta swa ririmi eka timhaka ta dyondzo ku sukela eka nkarhi wa xihlawuhlawu ku fikela eka nkarhi wa xidemokirasi. Nakambe ku tirhisiwile *‘case study’* laha ku langutiweke timhaka ta matirhelo ya Xitsonga eswikolweni swa le ka sekete ya Malamulele North-East. Laha ku langutisiwile ku suka eka Xiyimo xa Masungulo, Xiyimo xa le Xikarhi

ku ya fika eka Giredi ya 12. Endlelo leri ri seketeriwa hi Fiuche na Schurink (2014:321) loko va ku, “case studies can be particularly useful for producing theory and new knowledge, which may inform policy development”. Ntshaho lowu wu boxa leswaku ndlela leyi yi endla leswaku ku kumiwa vutivi lebyi erivaleni lebyi fambelanaka na ndzavisiso wo karhi naswona byi tlhela byi pfuneta eka matsalwa ya tipholisi ku hluvukisa rixaka hi ku angarhela. Hileswaku yi nga kumeka hi ku pima kumbe ku hlayela. Endlelo leri ri na nkoka swinene tanihileswi Xinghezi xi tirhisiwaka ngopfu ku tlula tindzimi hinkwato eka timhaka ta dyondzo. Leswi swi nga va swi komba ntshikelelo eka vavulavuri va Xitsonga.

3.3 Tindlela ta mahlengeletelo ya mahungu

Maendlelo lama tirhisiweke eka ndzavisiso lowu hi lawa ya vuriwaka ntlhantlho wa switsariwa laha ku xopaxipiwa tipholisi ta swa ririmi eka dyondzo (*Language-in-Education Policy (LiEP)* (1997:1) na nongonoko wa swivutiso. Tindlela leti ti hlawuriwile hi xikongomelo xokuma vuxokoxoko mayelana na timhaka ta xiyimo xa Xitsonga eka timhaka ta pholisi ya ririmi eka dyondzo. Eka maendlelo lama ku tirhisiwile tindlela ta mahlengeletelo ya vuxokoxoko lama pfuneke ku antswisa mikumisiso ya ndzavisiso no tiyisisa leswaku yi nga voyameli etlhelo ro karhi. Janesick (2000:391) u tshahile Denzin (1978) loko a hlamusela “triangulation method” hi ndlela leyi landzelaka, “...the use of variety of data sources in a study; ... the use of multiple methods to study a single research problem”.

Ntshaho lowu wu kombisa leswaku vuxokoxoko bya ndzavisiso byi nga kumeka eka tindhawu to hambanahambana nakambe ku ri karhi ku tirhisiwa maendlelo yo hambana. Terre Blanche na Durrheim (1999:128) va komba nkoka wa yinhlanharhu hi ndlela leyi landzelaka: “... helps the researcher to ‘home in’ on a correct understanding of a phenomenon by approaching it from several different angles”.

Nakambe Mouton and Marais (1988:91) hi ku tiyisisa tinhlamuselo leti va hlamusela ‘xifaniso xa yinhlanharhu’ hi ndlela leyi landzelaka:

... type of research that encompasses multiple sources of data collection in a single research project to increase the reliability of the results, and to compensate for the limitations of each method.

Mulavisisi u kuma vuxokoxoko eka tindhawu to hambanahambana kambe maendlelo lawa hi woxe ya tirhisiwa eka projeke yin'we. Hikokwalaho ka sweswo yinhlanharhu a hi nchumu lowu kombaka ku hambana ka swilo swimbirhi, kambe i maendlelo ya 'qualitative-quantitative' xikan'we. Leswi swi vulaka leswaku ku katsiwa maendlelo lawa hayambirhi ku nga "qualitative na quantitative". Xifaniso xa yinhlanharhu lexi kombaka matlhelo manharhu yo hambana leswi pimanisiwaka na tindlela ta vulavisisi leti faneleke ku seketelana hi ku tirhisiwa ka tindlela tinyingi. Eka ndzavisiso lowu, mulavisisi u hlawurile ntlawa wa swichudeni leswi malembe ya swona ya nga henhla ka khumetsevu hi vukhale. Swichudeni swo ringana 60 swi hlawuriwile leswi vulavulaka no dyondza Xitsonga eka swikolo swinharhu swa Giredi ya 12 eswikolweni leswi welaka ehansi ka Sekete ya Malamulele North-East endhawini ya ka Malamulele eXifundzhenintsongo xa Vhembe ehansi ka Xifundzhankulu xa Limpopo eAfrika-Dzonga. Ku tlhele ku tirhisiwa vadyondzisi lava ringanaka 20 eswikolweni swa phurayimari na sekondari eka sekete leyi. Nakambe ku tirhisiwile vafambisi va swikolo lava ringanaka khume eka sekete leyi boxiweke. Eku hetiseleni ku tirhisiwile swidyondzeki swa ntlhanu leswi tokoteke hi Xitsonga no va eka xiyimo xo lulamela ku nyika vuxokoxoko.

Hi ku tirhisa nongonoko wa swivutiso machudeni ya nyikile tinhlamulo mayelana na xiyimo na matirhisiwelo ya dyondzo ya Xitsonga. Leswi swi pfunile ku humelerisa vulavisisi lebyi khorwisaka no fikelerisa swikongomelo swa ndzavisiso lowu. Machudeni ya komberiwile ku tsala ehansi swiphiso leswi va hlanganaka na swona eka tidyondzo ta vona.

Xo hetelela, swichudeni swi tlherile swi komberiswa ku nyika mavonelo ya swona lawa ya nga pfunaka ku lwa na xiyimo xa mitlhontlho loko yi tshuka yi va kona tanihi tindlela ta ku hlukisa no tlakusa xiyimo xa Xitsonga. Tindlela leti ti tisile ndlandlamuko hikwalaho ka mikumisiso leyi nga humelerisiwa. Mikumisiso yi hlutiwile yi tlhela yi pimanisiwa no kambisiwa ku vona leswi nga ta pfuna vadyondzi na lava khumbekaka eka vavulavuri va Xitsonga hi ku angarhela.

3.3.1 Nongonoko wa swivutiso

Nongonoko wa swivutiso i yin'wana ndlela ya phurayimari laha mulavisisi a tirhisaka swivutiso ku kuma vuxokoxoko mayelana na nhlokomhaka leyi nga ku lavisisiweni ka yona. Mulavisisi u lulamisile nongonoko wa swivutiso leswi vanyiki va mahungu va nga tekaka xiave xohlamula ku hi nyika vuxokoxoko mayelana na nhlokomhaka leyi a a ri ku lavisiseni ha yona. Leswi swi

sekeriwa hi Rossouw (2003:127) loko a ku:

Questionnaire refers to both documents that are completed by an interview in a direct person to person and those document are mailed or handed to people for completion without the assistance of the researcher.

Burns na Grove (1993:368) va seketela leswi boxiweke hi Rossouw loko va nyika nhlamuselo ya nongonoko wa swivutiso hi ndlela leyi landzekala:

A questionnaire is a printed self report form designed to elicit information that can be obtained through the written responses of the subjects. The information obtained through questionnaire ...

Hi ku xiya leswi boxiweke, swi humesa miehleketo ya leswaku mulavisisi hi yena a lawulaka migingiriko hinkwayo ya ku vona leswaku swivutiso leswi lulamisiweke swi fikelela eka vanhu lava tekaka xiave xonyika vuxokoxoko. Swivutiso leswi tirhisiweke swi longoloxiwile eka fomo, naswona swi tsariwile hi vurhon'wani. Mulavisisi u komberile swichudeni swa Giredi ya 12 swa makhumetsevu ku ri hava ku hlawula rimbewu, vadyondzisi makhumembirhi na tinhloko ta swikolo ta swa khume leswaku va nyika tinhlamulo eka nongonoko wa swivutiso.

Ku yisa emahlweni Hornby (2000:955) u seketela hi ndlela leyi landzelaka, "Questionnaire is a list of questions that are answered by a number of people so that information can be collected from the answers". Ntshaho lowu wu humesela erivaleni leswaku nongonoko wa swivutiso i nchumu lowu eka wona vanyiki va mahungu va hlamulaka swivutiso ku humesela vuxokoxoko lebyi languteriweke hi mulavisisi ku fikelela swikongomelo swa ndzavisiso wa yena. Leswi swi vula leswaku mulavisisi wa boheka ku va a vutisa munyiki wa mahungu leswaku a ta fikelela xiboho xo karhi mayelana ni ndzavisiso lowu a nga eku wu endleni. Mulavisisi u hlawurile maendlelo lama ya nongonoko wa swivutiso ehenhla ka leswi landzelaka:

- Maendlelo lawa ya nyika xiyimo xa kahle eka munyiki wa mahungu ku hlamula swivutiso hi ku hetiseka tanihleswi nongonoko wa swivutiso wu phakeriweke vanyiki va mahungu, naswona mulavisisi u hlengeleta hi xiviri.

- Swi lava nkarhi wuntsongo na ntamunyano endla gingiriko lowu.
- Leswi vuxokoxoko bya munyiki wa mahungu byi nga nghenisiwiki eka nongonoko wa swivutiso, maendlelo lawa ya nyika xiyimo xa kahle xoka munhu a nga tiveki hikokwalaho ka leswi mavito ya nga tsariwiki eka swivutiso swa ndzavisiso.
- Ku na nkarhi wuntsongo wa ku voyamela tlhelo rin'we tanihileswi swi lulamisiweke no humesiwa hi ndzhendzheleko.
- Swilo swo tala eka nongonoko wa swivutiso swa kongoma, laha swi endlaka leswaku swilo swi olova ku yelanisa mitirho ya vanyiki va mahungu eka leswi va swi nyikeke.

Ku yisa emahlweni, vanhu lava va nga komberiwa ku nyika vuxokoxoko i vinyi va Xitsonga, naswona lava nga le ku endleni ka tidyondzo ta Xitsonga eswikolweni swo hambanahambana. Sewell (2001:1) u tiyisisa mhaka ya nongonoko wa swivutiso loko a ku, "... attempts to understand the world from the participant's point of view, to unfold the meaning of people's experiences ...". Sewell (2001) u hlamusela leswaku nongonoko wa swivutiso i maendlelo yo lavisisa timhaka hi vuenti ku suka eka vanhu lava tirhanaka na migingiriko yo karhi. Kahlekahle vanyiki va mahungu vanyiki le mavonelo ya vona mayelana na leswi va hlanganeke na swona evuton'wini hi tlhelo ra dyondzo. Vuxokoxoko lebyi byi tlele byi nghenisiwa eka tinhlayo hi xikongomelo xovona vuenti bya mitlhotlho no kuma nseketelo lowu khorhwisaka.

Vanyiki va mahungu va tirhile va tshunxekile loko va kanela timhaka. Endlelo leri ri pfunile vanyiki va mahungu ku va va humesa miehleketo ya vona va nga sindzisiwangi eka swivutiso. Nakambe vanyiki va mahungu va humesile mavonelo na matitwelo ya vona eka matirhelo ya pholisi ya ririmi eka timhaka ta dyondzo.

Maendlelo yan'wana ya nga tirhisiwa i ya dyondzo hi ku tirhisa matimu 'Historical-Educational method research' lawa ya hlamuseriwaka hi Ary, Jacobs na Razavien (1990:453) hi ndlela leyi '... the attempt to establish facts and arrive at conclusions concerning the past'. Nakambe hi wona maendlelo lawa Meier (1996) u tshikelela hi ndlela leyi:

... investigates the phenomenon of education by taking the present as the point of departure, traversing into the past with the aim of enlightening the present, and finally making recommendations for the future, based on the findings and conclusions.

Van'wamatimu na swidyondzeki hi ku landzelerisa leswi swilo swi nga fambisa xiswona no ya hi swikongomelo swa kona swa vuhumelerisi bya tipholisi ta ririmi hi mikarhi ya mfumo wa xihlawuhlawu. Va kambisisa no nyika tinhlamuselo ta swilo leswi nga humelela laha eka swona hi nga dyondzaka hi leswi swi humeleleke eka mikarhi leyi hundzeke. Wiersma (1991:203) u vula leswi:

A systematic process of searching for the facts and then using the information to describe, analyse and interpret the past based on information from selected sources as they relate to the topic under study.

Hikokwalaho ka sweswo, maendlelo lawa ya lavisisa maendlelo ya dyondzo hi ku tirhisa xiyimo xa nkarhi wa sweswi ku suka eka nkarhi lowu nga hundza. Ku ri hi xikongomelo xopaluxa maqhinga na swiringanyeto, swibumabumelo leswi faneleke ku ololoxa swirhalanganyi nkarhi lowu taka. Hi ku kongomisa eka leswi swi nga tava swi kumiwile no dlayelela maendlelo mantshwa lawa ya nga tirhisiwaka ku pfala vangwa rolero (Meier, 1996). Mhaka ya nkoka i ya leswaku leswi nga onhaka tolo swi ololoxiwa namuntlha leswaku mundzuku hi ta hanya kahle ku ri hava ku getsela ka meno. Mikarhi leyi hinkwayo yi tlanga xiphemu lexikulu eka maendlelo lawa ya tirhisiweke eka ndzavisiso. Wiersma (1991) u ya emahlweni a komba leswi landzelaka ku nga leswi maendlelo ya dyondzomatimu ya katsaka swona:

- Ku lava nchumu lowu nga xiphiso xa ndzavisiso
- Ku hlengeta no hlela swipfuneti swo kuma vuxokoxoko.
- Ku endla no byi humesela erivaleni vuxokoxoko, na
- Ku xopaxopa no hlamusela leswi vuxokoxoko byi vulaka swona hi ku ta na nkatsakanyo no humesela swiringanyeto erivaleni.

Ndzavisiso lowu wu lawuriwile hi magoza lawa ya ringanyetiweke ku fikelela swikongomelo swa ndzavisiso lowu. Ku yisa emahlweni maendlelo ya ku cinca 'metabolic' ya tirhisiwile hi ku ringeta ku twisisa swilo hi ndlela yo dyondza eka leswi swi nga tshama swi humelela evuton'wini kwala ku hanyeni. Van der Walt (1992:221) u vula leswi:

A more acceptable procedure in historiography is to regard and assess historical data in their own historical context, and not the context of later periods with different social and other backgrounds.

Kunene i swa nkoka, naswona i ndlela ya kahle ya ku languta hi vurhon'wana eka matimundzhaku ya vuhumelerisi bya tipholisi eka dyondzo. Hi ku tirhisa swidyondzeki na switsariwa leswi fanaka na matsalwa ya tipholisi ta swa ririmi eka dyondzo ku kota ku lwisana no hundzula xiyimo xa sweswi lexi nga tshamisekangiki. Eku heteleleni xi ta va xiyimo xo kala swiphiso, lexi hanyekaka no amukeleka exikarhi ka rixaka. Dickson (1974:22) yena u vula leswi hi mhaka leyi:

Looking back from a changed social background a hundred years later, it is often only too easy to be critical of a previous generation's beliefs and presumptions, and of the actions that arose out of them.

Hi ku languta vuxokoxoko bya mikarhi leyi hundzeke, ivi yi pimananyiwa na misingiriko ya nkarhi wa sweswi ku suka eka vanyiki va mahungu lava ku nga vona swiphemu swa ku simekiwa ka pholisi ya ririmi xa dyondzo, swi hleriwile hi vurhon'wano kota ku tisa maendlelo yantshwa. Lawa ya nga ta tisa ku cinca eka matikhomelo ya rixaka hi tlhelo ra vuhumelerisi lebyi enerisaka bya pholisi ya ririmi eka dyondzo. Nakambe maendlelo lawa ya ta tisa ku cinca ka miehleketo ya vanhu na matshamelo ya swilo hi ku angarhela, naswona swi ta vuyelerisiwa evutshan'wini bya swona.

Meier (1996:32) u tirhisile theme ra 'metabolic' leri humaka eka rito ra Xigiriki 'metablein' leswi swi vulaka ku cinca ka swilo loku ku nga ta va kona endzhaku ka misingiriko ya maendlelo lawa. Van Rensburg na Landman (1979) hi ku tiyisisa no tshikela leswi Dickson na van'wana va swi kombiseke. Vona va hlamusela ku hundzuka ka miehleketo na mavonelo ya munhu hi ndlela leyi, "man is a historic being, who in the course of time has undergone changes, not any fundamental or radical change, but a gradual change of circumstances". Kunene maendlelo lawa ya misingiriko ya vuhumelerisi lebyi nga amukelekiki hakantsongontsongo byi ta cinca ku fika laha swilo swi vuyelaka ematshan'wini ya swona. Vanhu va hambana na maendlelo lawa ya nga swiphiso eku hanyeni. Lewis (1999:22) loko a

dlayelela hi ku cinca loku u ri, “*This change can also manifest itself in education*”. Ku cinca loku ku languteriweke ku tikomba hi ku simekiwa ka pholisi ya ririmi eka dyondzo ya rixaka hi ku angarhela. Tindzimi leti a ti voneriwa ehansi na tona ti nga hlukukisiwa no tlakuseriwa mujeko wa tona emaningingini.

3.3.2 Nxopaxopo wa tidokumente ta tipholisi (Documentary analysis)

Maendlelo yo xopaxopa hi laha mulavisisi a hlayaka matsalwa ya milavisiso ley inga nga vuxaka na nhlokomhaka ya ndzavisiso wa yena. Leswi swi katsa na matsalwa yo karhi lawa ya nga na vuxaka na ndzavisiso lowu. Eka switsariwa leswi hinkwaswo, mulavisisi u xopaxopa ivi a languta no xiyisisa hi vurhon’wana leswi a nga le ku swi lavisiseni ku fikelela swikongomelo swa ndzavisiso. Bowen (2009:27) loko a tshikelela hi matsalwa lama rhwaleke rhwaleke vuxokoxoko lebyi fambelanaka na ndzavisiso lowu u komba leswi:

Document analysis is a systematic procedure for reviewing or evaluating documents both printed and electronic (computer-based and internet transmitted) material.

Matsalwa kumbe tibuku, tijenali, vuxokoxoko bya ku huma eka inthanete na swin’wana switsariwa swi tirhisiwile tanihi vuxokoxoko bya ndzavisiso lowu. Mulavisisi u tirhisile hinkwaswo leswi boxiweke ku va switshuriwa swa nhlokomhaka ya ndzavisiso, ku vumba xivumbeko xa ndzavisiso lowu.

Mutsari laha u hlamusela leswaku eka maendlelo yo xopaxopa tidokhumete, hi wona lawa ya tirhisiwaka ku humelerisa no kombisa leswi mulavisisi a lavaka ku kombisa swono endlela leswaku vahlayi va kota ku nyika mavonelo ya vona hi tlhelo ra leswi humelerisiweke hi mulavisisi kumbe muxopaxopi. Eka ndzavisiso lowu mulavisisi u tirhisile endlelo ra ku hlawula tidokhumete to karhi leti nga ni vuxokoxoko bya pholisi ya ririmi eka timhaka ta dyondzo. Naswono tlhantlhiwile tidokhumente ta ximfumo to fana na leti landzelaka: tipholisi ta ririmi ta nkarhi lowu hundzeke na nkarhi wa sweswi, tisolabasi ta phurayimari na sekondari (matsalwa ya kha rikhulamu lama fambelanaka na swa ririmi).

Mulavisisi u langutile tinxaka ta ku hambana ta switsariwa eka nhlayo yo karhi ya vadyondzi eka swin'wana swikolo. Mitirho ya vadyondzi leyi katsaka ntirhokaya, switoloveto, swikambelo na swikambelwana eka Xitsonga. Mhakankulu, mulavisisi u xiyisisa loko ku ri no landzeleriwa ka pholisi ya ririmi eka dyondzo hi xikongomelo xo lava ku kuma vumbhoni byo karhi mayelana na ntirho wa vona. Matirhiselo ya vadyondzi ya ririmi ra vona ra Xitsonga hi ku mpimanyeta na Xinghezi eka switsariwa leswi boxiweke.

3.3.3 Nkanelo wa mahungu

Mahungu ya ndzavisiso lowu ya xopaxopiwile hi ku tirhisa maendlelo mambirhi. Endlelo ro sungula hi leri vuriwaka nxopaxopo wa timhaka ku ya hi tinhlayo. Babbie (2008:443) u hlamusela endlelo ra nxopaxopo wa tinhlayo hi ku landza timhaka hi ndlela leyi landzelaka:

Quantitative analysis is the numerical representation and manipulation of observations for the purpose of describing, studying behaviour and explaining the phenomena that those observations reflect.

Mhaka leyi yi seketeriwa hi Creswell (2014:32) loko a ku:

A quantitative research is an approach for testing objective Theories by examining the relationship among the variables. These variables, in turn, can be measured, typically on instruments, so that numbered data can be analysed using statistical procedures.

Mitshaho leyi yi paluxa leswaku nxopaxopo wa tinhlayonhlayo hi ku landza timhaka wu nghenisa mahungu eka swiphemu swo hambanahambana hi ku kongomisa eka maendlelo yo karhi na mimbuyelo leyi nga ta va kona. Maendlelo lama ma pfuna vurhangeri eka makungu ya vona ya swa mundzuku. Tinhlayonhlayo leti ti humelerisa xiyimo xa timhaka erivaleni. Maendlelo lama ma humelerisa leswi nga ta humelela eka nkarhi lowu taka hileswaku swi nga va swilo swo biha kumbe leswinene hi tlhelo ra nhluvuko no pfuna rixaka.

Maendlelo lama ma tirhisiwile eka ntirho lowu hi ndlela yo va mulavisisi a tirhisa nongonoko wa swivutiso ku kuma vuxokoxoko bya matitwele na mavonelo ya vadyondzi, vadyondzisi na vafambisi va swikolo hi ku kongomisa eka matirhiselo ya Xinghezi na Xitsonga etlilasini. Mulavisisi u tlhele a langutisisa madyondzisele eka xiyenge xa tidyondzo ta masungulo, ta le xikarhi ni ta sekondari hi ku langutisisa vuswikoti bya vadyondzisi bya ku dyondzisa hi Xitsonga na vuswikoti bya vadyondzi bya ku twisisa ririmi leri, tindziminyingi na tindzimi-mpfanganiso. Hi ndlela leyi mulavisisi u langutisisile switandzhaku swo tirhisa ririmi leri ku dyondzisiwaka ha rona eka mitirho-kaya, switoloveto swa le tllasini na swikambelwana leswi tsariweke.

Eka nongonoko wa swivutiso ku tirhisiwile swivutiso leswi ringanaka nkombo hi ku kongomisa eka vadyondzi, vadyondzisi, vafambisi va swikolo na swidyondzeki eka Xitsonga. Endzhaku ka ku hlengeta vuxokoxoko eka vanyiki va mahungu, timhaka ti nghenisiwile eka tinhlayo ku ya hi tipesente hi ku tirhisa tigrifu. Leswi swi nyikile nhlamulo eka timhaka ta ntalo wa swihumelelwa leswi kongomisiweke eka swona. Ku hlela hi vurhon'wana swi tirhisiwile eka ku kota ku hlamusela, ku vula leswi nchumu wolowo wu nga yimisa xiswona no xiyaxiya yimelo ra swilo. Maendlelo lawa ya tirhisiwile hikokwalaho ka leswi ya tirhisekaka eka ku hlamusela ha wona matikhomelo, kumbe ntshamelo ro karhi ra swilo. Holloway (1997:1) u vula leswi, "... a form of social inquiry that focuses on the way people interpret and make sense of their experiences and the world in which they live".

Maendlelo lawa ya nyikile mulavisisi timhaka hi xiheri no tihlanganisa na munhu un'wana na un'wana, kumbe ntlawa wa vanhu lava va nga na vuxokoxoko bya matimu ya Xitsonga eka dyondzo.

3.4 Milawu leyi nga hloniphiwa

Ndhawu yin'wana na yin'wana yi fumiwa hi milawu leswaku swilo swi kota ku famba hi ndlela leyi nga fanela. Saunders, Lewis na Thornhil (2000:130) va hlamusela matikhomelo 'ethics' tanihi, "... the appropriateness of the researcher's behavior in relation to rights of those who become participants of the research or who are affected by the research".

Mulavisisi landzelelerile tindlela hinkwato ta matikhomelo ehenhla ka vanyiki va mahungu na vuxokoxoko bya vona. Brynard et al (2014:94) vona va boxa leswaku: "... research ethics are

focused on what is morally proper and improper when engaged with participants or when accessing archival data.”

Eka ndzavisiso lowu swivile tano, ku landzeleriwele matikhomelo ya milawu ya masungulo leyi faneleke ku tekeriwa enhlokweni. Swin’wana swa swinawana swi katsa: ku xixima, ku papalata ku boxa mavito ya vanyiki va mahungu, ku va na xindzuti, ku va erivaleni no tshembeka. Vutihlamuleri, ku kota ku hambanyisa leswinene eka swo biha, matikhomelo yo pfumala nkanakaniso na xiyimo xa kahle xa swa tidyondzo, hinkwaswo leswi swi vumba masungulo ya ndzavisiso. Milawu leyi yi kotile ku sirhelala mulavisisi xikan’we na vanyiki va mahungu, ngopfungopfu loko swi ta eka nongonoko wa swivutiso. Kruger (2005) u kombisa leswaku milawu leyi yi va ka kona yi tirhisiwa eka swiphemu swimbirhi eka nongonoko wa swivutiso loko ka ha laviwa vanyiki va mahungu na hi nkarhi wa ku vumba vuxaka na vanyiki va mahungu. Mulavisisi u landzelerile milawu leyi landzelaka:

3.4.1 Matikhomelo eka ndzavisiso

Ndzavisiso wun’wana na wun’wana wu landzelela matikhomelo yo karhi leswaku ku siveriwa matikhomelo yo ka ya nga amukeleki eka mahanyelo ya vanhu va rixaka ro karhi. Hi marito man’wana, ndzavisiso lowu wu tirhisile no landzelela milawu na swinawana hi ku angarhela. Leswi swi endlile leswaku vanyiki va mahungu va endla ntirho va tshunxekile. Leswi swi seketeriwa hi Miller na Brewer (2003:95) loko va ku: “The ethics of social research is about creating a mutually respectful, win-win relationship in which participants are pleased to respond candidly ...”. Eka ndzavisiso lowu, mhaka ya matikhomelo yi endlile hi ku va ku lulamisiwa fomo yo kuma mpfumelelo ku suka eka vanyiki va mahungu, laha yi andlarile matikhomelo lama landzeleriweke exikarhi ka mulavisisi na vanyiki va mahungu.

3.4.2 Ku kuma mpfumelelo

Mulavisisi u kumile papila ra mpfumelelo eYunivhesiti ya Venda leswaku endla ndzavisiso lowu. Mpfumelelo lowu nga humesiwa ku suka eka Komiti ya Matikomelo eka Mulavisiso ‘Research Ethics Committee’ eYunivhesiti ya Venda yi nyikile matimba eka mulavisisi. Laha

mpfumelelo lowu wu nga katsa ku nyika nongonoko wa swivutiso eka swikolo swa sekete ya Malamulele North East. Hi matimba lawa nakambe, xikombelo xo kuma mpfumelelo wa ku endla ndzavisiso xi endlwile.

Hi ku kongomisiwa eka mufambisinkulu eka Xifundzhankulu xa Limpopo eka Ndzawulo ya Dyondzo, nhloko ya vufambisi eka dyondzo eXifundzhenintsongo xa Vhembe u endlwile xikombelo xo endla ndzavisiso lowu. Vufambisi bya sekete byi amukerile xikombelo ku suka eka mulavisisi wa ndzavisiso laha a ku katsiwile tinhlamulo ta mipfumelelo ku suka eka swiyenge leswi boxiweke. Hi nseketelo wa mipfumelelo ya sekete, tinhloko ta swikolo leswi ndzavisiso lowu a wu kongomisiwile kona ti nyikile mpfumelelo endzhaku ka xikombelo xa mulavisisi. Endzhaku ka ku fikelela swikongomelo hinkwaswo, vanyiki va mahungu va lulamisiwile. Mulavisisi u lulamisile swivutiso swa ndzavisiso a nga si va ni nhlangelean na vona. Vuxokoxoko lebyi nga kumeka hi mbulavurisano exikarhi ka yena na vanyiki va mahungu bya ku hlamula swivutiso leswi a swi longoloxeke eka papila ra swivutiso. Vanyiki va mahungu va komberiwile ku va va tirha va tshunxekile. Va tivisiwile nsusumeto wa ku va mulavisisi a endla ndzavisiso wa yena (Schreuder na Coetzee 2010). Vanyiki va mahungu va twisisile timhaka leti lavelaka eka ndzavisiso lowu no sayina fomo ya mpfumelelo va nga si sungula ku nyika vuxokoxoko (Babbie 2008).

De Vaus (2012:144) u seketela leswi paluxiweke loko a ku: "...the matters of voluntary participation, informed consent, no harm to participants and confidentiality/anonymity must be implemented". Ntshaho lowu wu tiyisisa leswaku vanhu lava nga pfuna hi vuxokoxoko va fanele ku swi endla ehandle ka nsindziso nakambe va na mfanelo yo va va twisisa leswi lavekaka eka vona va nga si pfumela ku pfuna. Hinkwaswo leswi lavekaka eka vona swi hlamuseriwile hi vurhon'wana ntirho lowu wu nga si sungula.

3.4.3 Ku nghenelela hi ku tsakela

Vanyiki va mahungu a va languteriwa ku nghenelela hi ku tsakela ka vona vinyi, kumbe ku tinyiketela, handle ko va va nghenelela hi ku chavisiwa kumbe ku langutela hakelo yo karhi. Leswi swi seketela hi Miller na Brewer (2003: 96) loko va ku: "...an individual partakes in research according to his/her own free will ...is voluntary and that they can withdraw at any time". Ntshaho lowu wu vula leswaku vanyiki va mahungu va fanele ku va va tshunxekile ku

tihumesa eka ntirho lowu hikwalaho ka swivangelo leswi nga bohiki ku va va swi humesela erivaleni. Ku ya hi leswi nga boxiwa hi Miller na Brewer, vanyiki va mahungu va nghenerile eka ntirho lowu hi ku tsakela va nga languteli ku kuma hakelo. Vanyiki va vuxokoxoko va byeriwile xiyimo na swikhedzakhedzana hinkwaswo swa ndzavisiso lowu loko va nga se sungula. Bless na van'wana (2007:144) va vula leswi hi mhaka leyi “the researcher to take some time to explain to participants what the study entails and what is required of them in terms of participation”. Hileswku vona hi voxe endzhaku ka ku hlamuseriwa, va ta ti tekela swiboho va tshunxekile.

3.4.4 Nsirhelelo eka swivaviso

Vanyiki va mahungu va tivisiwile xikongomelonkulu xa ndzavisiso ka ha ri nkarhi. Eka ntirho lowu ku tiyisisiwile leswaku a va nga xisiwi kumbe ku endlisiwa swilo leswi nga ta va ngenisa ekhomyeni, tanihi ku va timhaka leti va ti boxeke ti paluxiwa ivi va hetelela va biwa, kumbe ku kunguvanyeka emoyeni hikokwalaho ka vulavisisi lebyi (De Vos, 2004).

3.4.5 Timhaka ta swihundla

Eka ndzavisiso lowu timhaka ta xihundla ti sirheleriwile hi ku ka ku nga boxiwi mavito ya vanyiki va mahungu. Leswi swi siverile ku paluxiwa ka mavito ya vanhu na mavito ya vona swi nga pfumeleriwangi (Miller na Brewer, 2003). Burns na Grove (1993:762) va seketela leswi boxiweke hi ku nyika nhlamuselo “when subjects cannot be linked, even by the researcher, with his or her individual responses” Miehleketo ya vanyiki va mahungu yi xiximiwile eku xopaxopeni ka vuxokoxoko lebyi va pfuneke ha byona. Swihundla swi endlwile ku endlela leswaku vuxokoxoko bya mavito ya vanyiki va mahungu ya nga paluxiwi eka nongonoko wa swivutiso na le ka fomo ya mpfumelelano. Polit na Hungler (1995:139) va vula leswi ku tiyisisa xihundla “when subjects are promised confidentiality, it means that the information they provided will not be publicly reported in a way which identifies them” eka ndzavisiso lowu mhaka ya xihundla yi tekeriwile ngopfu enhlokweni. Vuxokoxoko lebyi hlengeletweke byi vile bya xihundla eka ku boxa mavito ya vanyiki va mahungu.

Nakambe, vuxokoxoko bya vanyiki va mahungu a byi paluxiwangi eka ndzavisiso. Burns na Grove (1993:99) va tiyisisa mhaka leyi “No identifying information was entered onto the questionnaires, and questionnaires were only numbered after data was collected”.

3.4.6 Mpfumelelano wa vanyiki va mahungu

Munyiki wa mahungu un’wana na un’wano pfumelelaniwile na yena hi ku vulavurisana handle ka ku tsalelana papila. Leswi swi endliwile ku tiyisisa leswaku malunghelo ya munyiki wa mahungu ya le hansi ka nsirhelelo hi nkarhi wa ku humesa no hlengeleta vuxokoxoko bya ndzavisiso. Vanhu hinkwavo lava nga xiphemu xa ndzavisiso lowu va hlamuseriwile leswaku nkarhi wihi kumbe wihi munhu wa pfumeleriwa ku tshika kumbe ku ala ku hlamula swivutiso loko a vona swi fanerile yena n’winyi.

3.5 Nkatsakanyo

Eka ndzima leyi hi kumile leswaku ndzavisiso lowu wu endliwile hi ku landzelela xivumbeko xa mpimo na tinhlayohlayo (Quantitative). Mahungu ma ndzavisiso lowu ma hlengeletiwile hi ku tirhisa nongonoko wa swivutiso. Endlelo leri ri kotile ku humelerisa vuxokoxoko lebyi paluxaka mitlhonthlo leyi nga kona eka mhaka ya dyondzo ya Xitsonga eka sekete ya Malamulele North-East. Mahungu lama hlengeletiwewe hi nongonoko wa swivutiso ma xopaxopiwile hi ku tirhisa tindlela timbirhi. Endlelo ro sungula hi leri vuriwaka nxopaxopo wa tidokhumente ta pholisi ya ririmi eka dyondzo. Endlelo ra vumbirhi hi leri ra timhaka ta tinhlayohlayo ku kuma ntsengo wa tiphesente lowu nga ta humelerisa vuenti bya mithlotlho ya dyondzo ya Xitsonga eka ndhawu leyi. Mulavisisi u hangalasile swivutiso hi yexe ku papalata ku hlwela no lahleka ka nongonoko wa swivutiso, loko ku tirhisiwa tindlela letin’wana ta vufambisi bya mahungu leti katsaka swa xithekinoloji. Mulavisisi u ttherile a hlamusela xikongomelo na nkoka wa ndzavisiso lowu hi vuenti eka vanyiki va mahungu. Mulavisisi u hlamurile no hlamusela leswi vanyiki va mahungu a va lava ku hundzisiwa eka swona hi tlhelo ro twisisa hi vuenti. Nakambe u vanyiki le nhlohlotelo wa ku hlamula nongonoko wa swivutiso hi vukheta, ku tiyimisela, vurhon’wana no tshembeka. Tinhlamulo ta swivutiso hinkwaswo

leswi vutisiweke vadyondzi, vadyondzisi va Xitsonga, swidyondzeki xikan'we na tinhloko ta swikolo ti andlariwile hi ndlela yo tirhisa tigrafu. Ehansi ka girafu yin'wana na yin'wano xoperiwile no hlavuteriwa leswi kumiweke hi vurhon'wana. Leswi landzelaka i nkanelo wa vuxokoxoko bya nongonoko wa swivutiso ku suka eka vanyiki va mahungu no ya hi mitlawa ya vona:

NDZIMA YA 4: KU ANDLALA NO XOPAXOPA MAHUNGU

4.0 Manghenelo

Ndzima leyi yi kongomisa eka ku andlala no xopaxopa mahungu lama nga hlengeletwa no kumiwa loko ku endliwa ndzavisiso lowu. De Vos, Strydom, Fouche na Delpont (2011:335) va hlamusela leswaku “data analysis is a method of categorising, ordering, manipulating and summarising data to attain answers to specific research questions”. Ndzavisiso lowu wu tirhisile nongonoko wa swivutiso leswi kongomisiweke eka ku simekiwa ka pholisi ya ririmi eka dyondzo. Nakambe ku yisa emahlweni, ndzavisiso lowu a wu kongomisa eka ku xopaxopa no kana hi ku tirhisiwa ka Xitsonga tanihi ririmi ro dyondza no dyondzisa ha rona. Vuxokoxoko bya ndzavisiso lowu byi hlengeletiwile hi tlhelo ra ku fikelela swikongomelo leswi andlariweke eka ndzima yo sungula ya ndzavisiso. Nongonoko wa swivutiso wu awiwile ku ya hi ku hambana ka vanyiki va mahungu. Vanyiki va mahungu van’wana na van’wana eka ndzavisiso lowu va ni swivutiso leswi kongomaneke na vona, naswono ya hi swiyimo swa vona. Nongonoko wa swivutiso wu hlengeletiwile ivi wu tsariwa ehansi hi vukheta, no tlhela wu hangalaseriwa eka vanyiki va mahungu hi ku hambana ka swiyimo swa vona. Vadyondzi lava va sampuliweke a va yimela tsevu wa swikolo swa tisekondara eka sekete ya Malamulele North-East.

4.1 Mahungu kusuka eka machudeni

Nongonoko wa swivutiso lowu landzelaka a wu kongomisiwile, naswona wu hlamuriwile hi vadyondzi va Giredi ya 12 va nhlayo ya makumetsevu:

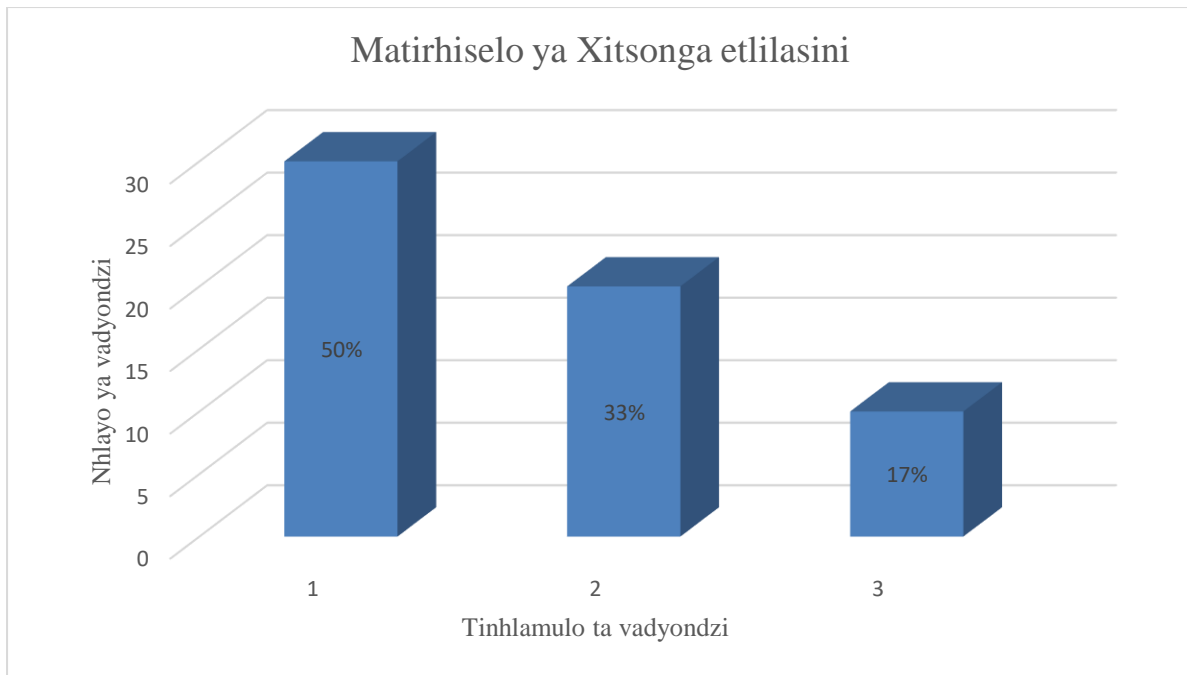
- ✓ Xana u nga vula yini hi matirhiselo ya Xitsonga etlilasini?
- ✓ Xana exikarhi ka Xitsonga na Xinghezi u tsakela ku dyondzisiwa hi ririmi rihi?
- ✓ Exikarhi ka Xitsonga na Xinghezi u tsakela ku tirhisa ririmi rihi loko u vulavula na vadyondzikuloni na vadyondzisi?
- ✓ Xana u hungasa hi matsalwa ya ririmi rihi?

- ✓ Hi tihi tidyondzo leti u ti pasaka kahle exikarhi ka dyondzonkulu ya Xitsonga na ya Xinghezi?
- ✓ Xana u nga titwa njhani loko Xitsonga xo tirhisiwa tanihi ririmi ro dyondza no dyondzisa ha rona eka tidyondzo hinkwato? Seketela mavonelo ya wena?
- ✓ Hi ku vona ka wena, xana mfumo wu fanele ku endla yini ku hluvukisa Xitsonga eka swa dyondzo?

Nongonoko wa swivutiso wu hlamuriwile hi vadyondzi va ku ringana 100% (leyi nga nomboro ya makhumetsevu) lava humaka eka swikolo swa tsevu swo hambana leswi welaka ehansi ka sekete ya Malamulele North-East ehansi ka Xifundzantsongo xa Vhembe. Eka xikolo xin'wana na xin'wano hlawuriwile ntsena vadyondzi va khume lava yimeleke vadyondzi hinkwavo eka xikolo xolexo. Leswi swi kombisa leswaku vadyondzi hinkwavo lava komberiweke ku nyika vuxokoxoko eka nongonoko swa swivutiso va vuyisile tinhlamulo, naswona hi nkarhi lowu ku twananiweke wona.

4.1.1 Matirhiselo ya Xitsonga etlilasini

Eka machudeni ya 100% (N=60) lama hlamuleke xivutiso lexi, vo tala va vona, hi kumile leswaku nhlayo ya 50% (N=30) a va vona Xitsonga xi nga tirhisiwi kahle eswikolweni swa vona. Kasi 40% (N=20) wa machudeni va vona Xitsonga xi tirhisiwa kahle, naswona hi mfanelo. Machudeni ya ku ringana nhlayo ya 10% (N=10) vona vanyiki le tinhlamulo leti nga fambelaniki na xivutiso.



Girafu ya 1: Matirhisiwelo ya Xitsonga etlilasini

Girafu leyi yi kombisa leswaku 50 wa tipesente ta machudeni va kombisa leswaku Xitsonga a xi nga tirhisiwi hi ndlela leyinene hikuva vavulavuri va ririmi leri va tala ku ngenisa marito ya Xinghezi loko va vulavula. Vadyondzisi na vadyondzi va tata marito lawa ya nga ya Xinghezi hi nkarhi wa ku dyondziwa ka Xitsonga. Xitsonga eka nkarhi lowu ri va rona ririmi ro dyondza no dyondzisa ha rona dyondzonkulu ya Xitsonga. Hi maendlelo lawa xindzhuti na xiviri xa Xitsonga swa lahleka hikokwalaho ka ku tirhisiwa ka marito ya Xinghezi ematshan'wini ya Xitsonga. Phephahungu ra Sunday Independent (27 Ndzati 1998) ri kombisa leswaku “*English is a kind of monster, stomping on other languages*”. Leswi swi le rivaleni leswaku vadyondzi na vadyondzisi hi nkarhi wa ku dyondza Xitsonga a va tinyungubyisi hi ririmi ra vona ra le kaya. Hambiswiritano, ndzavisiso lowu wu vona Xitsonga ri fanele ku vekiwa eka xiyimo xa rona tanihi ririmi ra ximfumo ku fana na Xinghezi. Leswi swi dlaya Xitsonga nakona swi endla leswaku ndhavuko wa Vatsonga wu nyamalala no lahleka ivi wa Xinghezi wu hluvuka.

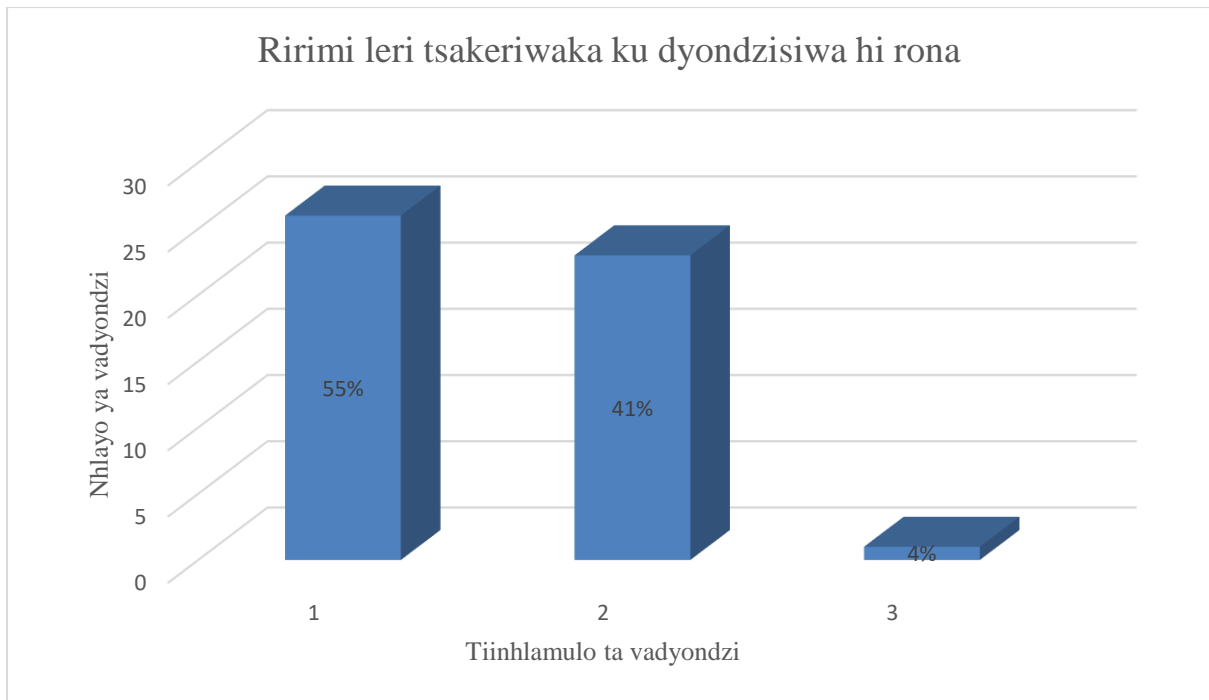
Vadyondzi va ku ringana nhlayo ya 33 wa tipesente va vono ri hava xiphiqo loko Xitsonga xi nga tirhisiwi kahle. Hi marito man'wana, va vono ngenisiwa ka marito ya Xinghezi eku vulavuleni na le ku tsaleni swi ri swona swi nga fanela hi nkarhi wa dyondzo ya Xitsonga. Hi ku ya hi mavonelo ya vona hileswaku a ku hoxekangi nchumu ku va swi humelela hi ndlela leyi. Vadyondzi va kombisa leswaku Xitsonga a xi fanelangi ku va xi tirhisiwa ngopfu

exikolweni. Van'wana va vadyondzi lava va kombisile leswaku Xitsonga se va xi tiva leswi hetisekeke, kutani va fanele ku titoloveta ku vulavula Xinghezi leswaku va ta xi dyondza ku xi tsala no xi vulavula hi xiyimo xa le henhla. Tanihileswi ku kongomisiweke eka nkarhi wa ku dyondza Xitsonga no tirhisiwa ka Xitsonga tanihi ririmi ro dyondza no dyondzisa ha rona, maendlelo ya vadyondzi lava swi le rivaleni leswaku va tekela ni ku vonela ehansi Xitsonga leri ku nga ririmi na mfuwo wa vona. Loko ntlawa lowu wu ya emahlweni wu boxa leswaku Xitsonga a ri fanelangi ku tirhisiwa mikarhi hinkwayo etlilasini hikuva vadyondzi va fanele ku tirhisa Xinghezi ku vulavula na vanhu va tinxaka to hambanahambana loko va ri etiyunivhesiti na le mitirhweni. Ntlawa lowu wa vadyondzi wu vonela ehansi ririmi ra vona ra le kaya. Leswi ku nga ku tsan'wa ndhavuko na mfuwo wa vona, kambe va rhandza ku tiba xifuva hi ririmi ra rixaka rin'wana.

Nhlayo ya machudeni yo ringana 17 wa tiphesente va hlamurile xivutiso lexi, kambe tinhlamulo ta vona a ti fambelani na tinhlamulo ta xivutiso lexi. Vadyondzi lava va hlamula va karhi va khumba timhaka ta Xitsonga hi ku angarhela ku katsa emakaya na le ka tindhawu tin'wano nga ri etlilasini.

4.1.2 Ririmi leri vadyondzi va rhandzaka ku dyondzisiwa hi rona exikarhi ka Xinghezi na Xitsonga

Xivutiso lexi na xona xi hlamuriwile hi machudeni ya nhlayo ya 100% (N=60). Eka machudeni lama, 55 wa tiphesente va tsakela ku dyondzisiwa hi Xitsonga, kasi 41 wa tiphesente, vona va tsakela ku dyondzisiwa hi Xinghezi. Ku na 4 wa tiphesente lava kombiseke leswaku tindzimi leti ti nga tirhisiwa hatimbirhi ka tona tanihi tindzimi ta ku dyondzisa hatona.



Girafu ya 2: Ririmi leri tsakeriwaka ku dyondzisiwa hi rona

Eka girafu leyi machudeni ya 55% va tsakela ku vona tidyondzo hinkwato ta le xikolweni ti nyikiwa hi Xitsonga tanihi ririmi ra le kaya ra vadyondzi. Machudeni lava tsakelaka ku tirhisiwa ka Xitsonga va vona leswi swi ta pfuneta eka xiyimo xa kuva va pasa no twisisa hi ku olova tanihleswi ririmi leri va ri twisisaka swinene ku tlula Xinghezi. Yin'wana ya miehleketo ya machudeni lava i ya leswaku va tsakela ku dyondzisiwa hi Xitsonga hikuva hi rona ririmi ra manana naswona ririmi leri va tibaku xifuva ha rona. Eswikolweni loko vadyondzi va dyondza hi Xitsonga nhlayo yo tala yi pasela ehenhla swinene hikuva va tirhisa ririmi ra vona ra le kaya ku tlula loko va tirhisa Ririmi ro Engetela ro Sungula, kumbe ro Engetela ra vumbirhi.

Loko hi xiya 41% ya vadyondzi lava eka xivutiso lexi vona va tsakela ku dyondza hi Xinghezi hikuva va tshemba leswaku Xinghezi i ririmi leri hlanganisaka vanhu va tinxaka to hambana. Machudeni lawa ya boxile leswaku ya tsakela ku dyondzisiwa hi Xinghezi, hikuva hi xona xi nga khoma misava. Hi marito man'wana, Xinghezi xi tirhisiwa hi xitalo loko swi ta eka migingiriko ya vutomi. Tindhawu to tala ku tirhisiwa xona leswaku vanhu va twanana no kota ku vumba vun'we.

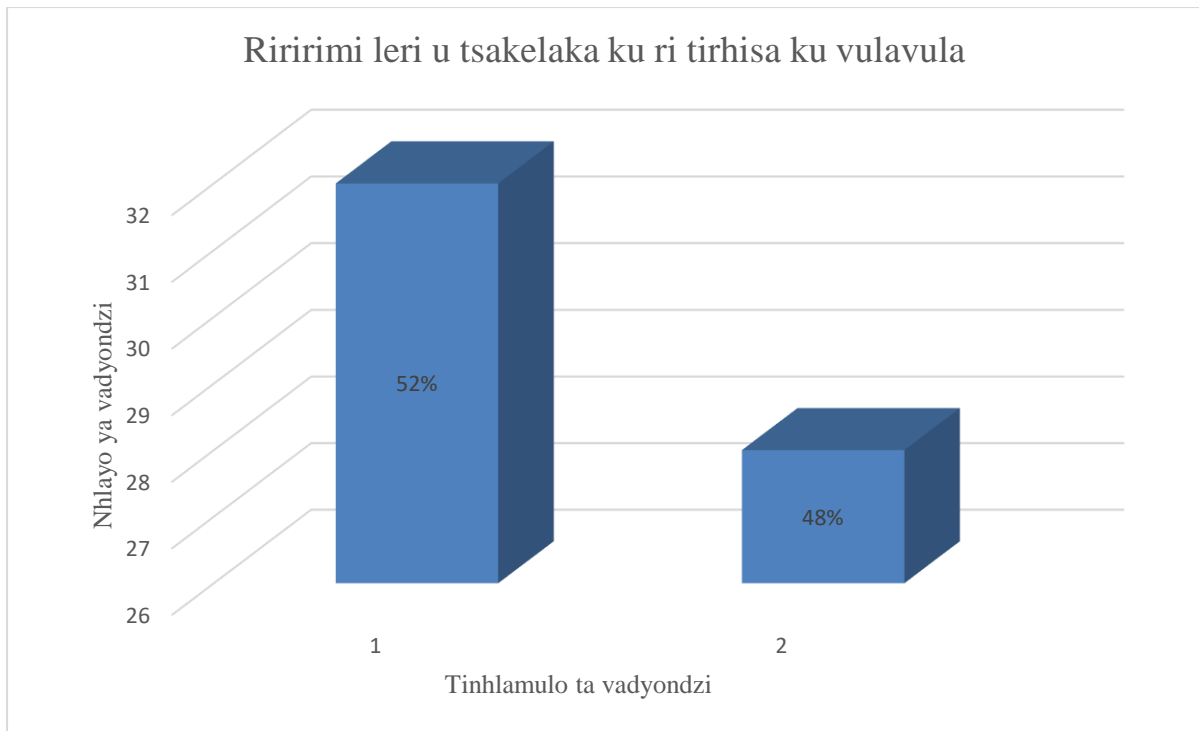
Nakambe, loko va ya emahlweni, machudeni lawa ya tshikelela hi ku komba leswaku va tsakela ku dyondzisiwa hi Xinghezi, hikuva masiku lawa ku hanyiwaka eka wona, ku tirha ngopfu Xinghezi. Naswona hi rona ririmi leri munhu un'wana na un'wana eAfrika-Dzonga a

dlambadlambaka ku ri tiva no ri tirhisa. Kasi hi tlhelo machudeni lawa ya endlaka nhlayo ya 4% va vona swi ri swa nkoka leswaku tindzimi leti hi vumbirhi ka tona ti tirhisiwa xikan'we naswona hi ndlela yo ringana. Eka vona va vono ringana ka tindzimi leti hikuva va ehleketa leswaku ku tirhisiwa ka tona ha timbirhi swi ta tisa mbuyelo wa kahle eka vadyondzi. Leswi swi vula leswaku vadyondzi va tiva no tirhisa Xitsonga na Xinghezi ku ringana eka migingiriko ya vona ya dyondzo ku ri hava ku voyamela eka rin'wana.

Hi ku landza tinhlamulo ta vadyondzi eka xivutiso lexi hi nga boxa leswaku va tsakela ku fikelela dyondzo hi ku tirhisa Xitsonga. Hi ndlela yin'wana va vona Xitsonga ku ri ririmi ra nkoka ku ri leswaku na rona ri nga kota ku fikelela xiyimo xo tirhisiwa tanihi ririmi ro dyondza no dyondzisa hi rona.

4.1.3 Ririmi leri tsakeriweke hi machudeni exikarhi ka Xitsonga na Xinghezi, loko va vulavula na vadyondzikulobye na vadyondzisi ehandle ka swa dyondzo

Vadyondzi hinkwavo lava a Vanyiki wile ku hlamula xivutiso lexi, va kotile ku vuyisa hi nhlayo leyi heleleke ya 100% (N=60). Eka nhlayo leyi, vadyondzi vo ringana 52% (N=31) lava hlamuleke xivutiso lexi va kombisile leswaku vona va tsakela ku vulavula Xinghezi, kasi 48% (N=29) va kombile leswaku va tirhisa Xitsonga ku bula na vadyondzikulobye loko va ri ehandle ka kamara ro dyondzela eka rona.



Girafu ya 3: Ririmi leri u ri tsakelaka ku ri tirhisa ku vulavula

Eka girafu leyi, vadyondzi vo ringana 52% va tsakela ku tirhisa Xinghezi ku tlula Xitsonga. Kasi hi tlhelo lerin'wana, vadyondzi lava va lavaka ku tirhisa Xinghezi va kombisile leswaku ku va vona va tirhisa Xinghezi eku vulavuleni ka vona ka siku na siku, swi ta va vuyerisa mihandzu leyinene. Mihandzu leyi yi nga ta pfuno hatla va khoma Xinghezi. Ku yisa emahlweni vadyondzi lava va boxile leswaku va tsakela Xinghezi ngopfu naswona va tshemba leswaku swi ta va lulamisela vumundzuku lebyinene ni le ka tidyondzo ta le henhla loko va ta va va pasile Giredi ya 12 hikuva va ta va va swi toloverile. Leswi swi va tano hikuva tindzimi ta vona eAfrika-Dzonga ti hambanile. Loko va ta hlanguana na machudeni man'wana eka tidyondzo ta le henhla, kumbe eka tindhawu tin'wano suka eka timheho ta mune ta misava, va tshemba leswaku Xitsonga xi ta va xi nga ha ri xa nkoka ku vulavula xona. Hi ndlela yin'wana, va tshemba leswaku swi va hetela nkarhi ku va vulavula Xitsonga hikuva i nhlayo yintsongo emisaveni yi tivaka ku vulavula Xitsonga. Va boxa leswaku leswi swi ta endla leswaku va nga twanani na vadyondzi va tindzimi tin'wana, loko va pfumala vutivi bya ku vulavula Xinghezi. Loko va yisa emahlweni va tshikelerile leswaku vona tanihi vadyondzi va fanele ku tirhisa Xinghezi hi xiyimo xa le henhla ku endlela leswaku va ta twanana loko va endla vuhlanganisi na va tindzimi tin'wana. Mhaka leyi yi boxiweke hi ntlawa lowu yi paluxa leswaku Xinghezi ku ya hi vona i ririmi leri tirhisiwaka ku endla migingiriko ya vuhlanganisi eka vutomi bya siku na siku.

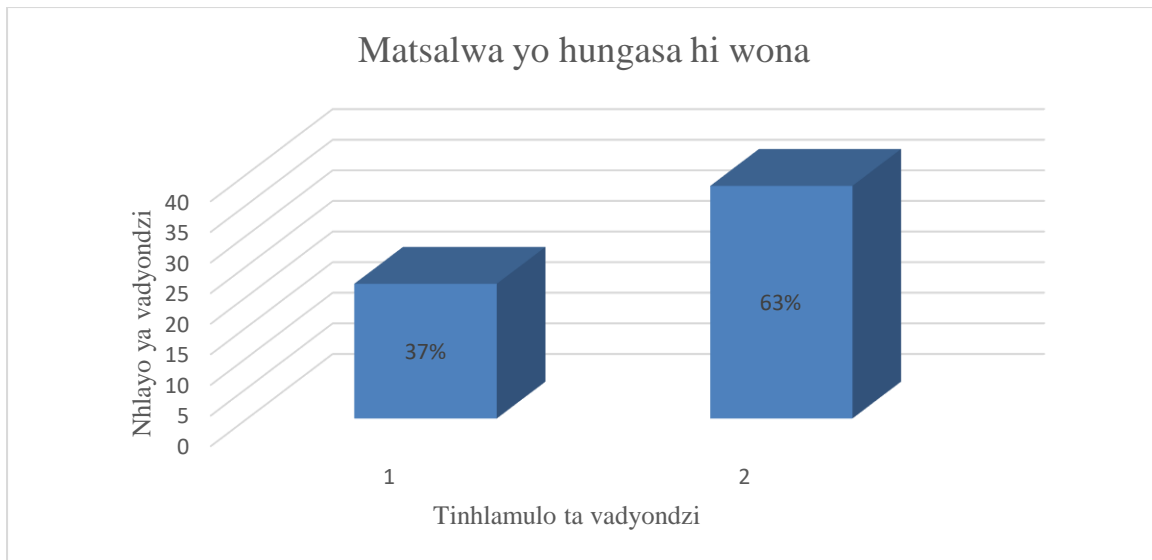
Hi tlhelo lerin'wana nhlayo ya 48% yona hi leyi yi hlawuleke Xitsonga. Ntlawa lowu, wona wu vona Xitsonga ku ri ririmi leri va tinyungubyisaka hi rona tanihi nchumu wa nkoka na ndzhaka ya vona. Machudeni lawa ya tlhela va teka Xitsonga ku ri mfuwo na ndhavuko wa vona nova va tinyungubyisa eka vadyondzi va tindzimi tin'wana.

Machudeni lawa loko va ya emahlweni hi mhaka leyi va kombile leswaku vona va tsakela ku vulavula hi Xitsonga leswaku va ta kota ku twanana no xixima na vadyondzisi na vadyondzikulorhi hikuva Xitsonga xa xixima, naswona xi na marito yo tala yo xixima. Xitsonga xi tlhela xi olova ku hlamusela timhaka na kona munhu u kota ku bula kahle a humesela miehleketo ya yena ehandle ka ku tipfinyinga. Nakambe machudeni lawa ya kombisile leswaku loko ku tirhisiwa Xitsonga mi twanana kahle hi ku olova naswona a swi lavi munhu wa vumbirhi wo endla vutoloki kumbe vuhundzuluxi byo karhi.

Hi ku languta leswi vadyondzi va kombiseke swona mayelana no tirhisa Xitsonga na Xinghezi, un'wana na un'wana u humesela matitwelo ya yena a tlhela a kota ku seketela leswaku hikokwalaho ka yini a hlawurile ririmi leri a ri hlawuleke.

4.1.4 Matsalwa yo hungasa hi wona

Eka xivutiso lexi vadyondzi hinkwavo va kotile ku hlamula va nyika matitwelo ya ku hambanahambana. Leswi swi komba leswaku nhlayo ya 100% (N=60) yi fikelerile xikombelo xa muendli wa ndzavisiso. Makumembirhimbirhi wa vadyondzi ku suka eka nhlayo ya vadyondzi va makumetsevu lava boxiweke va hlamuserile leswaku vona va rhandza ku hungasa hi matsalwa ya Xinghezi. Lava saleke va makhumenharhunhungu vona va kombisa leswaku va tirhisa matsalwa ya Xitsonga ku hungasa hi wona. Mhaka leyi yi kombisiwa hi girafu leyi nga laha hansi:



Girafu ya 4: Matsalwa yo hungasa hi wona

Girafu leyi yi kombisa vadyondzi va 37% lava va kombiseke leswaku vona va hungasa hi matsalwa ya Xinghezi. Kasi eka tlhelo lerin'wana, nhlayo yo ringana 63% vona va tsakela ku tihungasela hi matsalwa ya Xitsonga.

Ntlawa lowu hungasaka hi ku hlaya matsalwa ya Xitsonga wu kombisile leswaku va tiphina hi ku hlaya matsalwa yo hambanahambana lama vulavulaka hi mavonavona ya vutomi xikan'we no humelerisa ku cinca loku nga kona eka vutomi bya namuntlha ni bya tolo hi ririmi leri fuweke ra le kaya. Leswi hi swin'wana swa leswi va swi ndlandlamukisaka miehleketo ya vona loko va hlaya matsalwa ya Xitsonga. Loko va seketela no tinyungubyisa hi leswi va swi dyondzaka eka matsalwa lawa va tihlayelaka hi Xitsonga ku nga ririmi ra vona ra le kaya va kombisile leswaku Xitsonga xi humelerisa ehandle mahlwehlwe lama vanhu va hlanganaka na wona eka vutomi bya siku na siku.

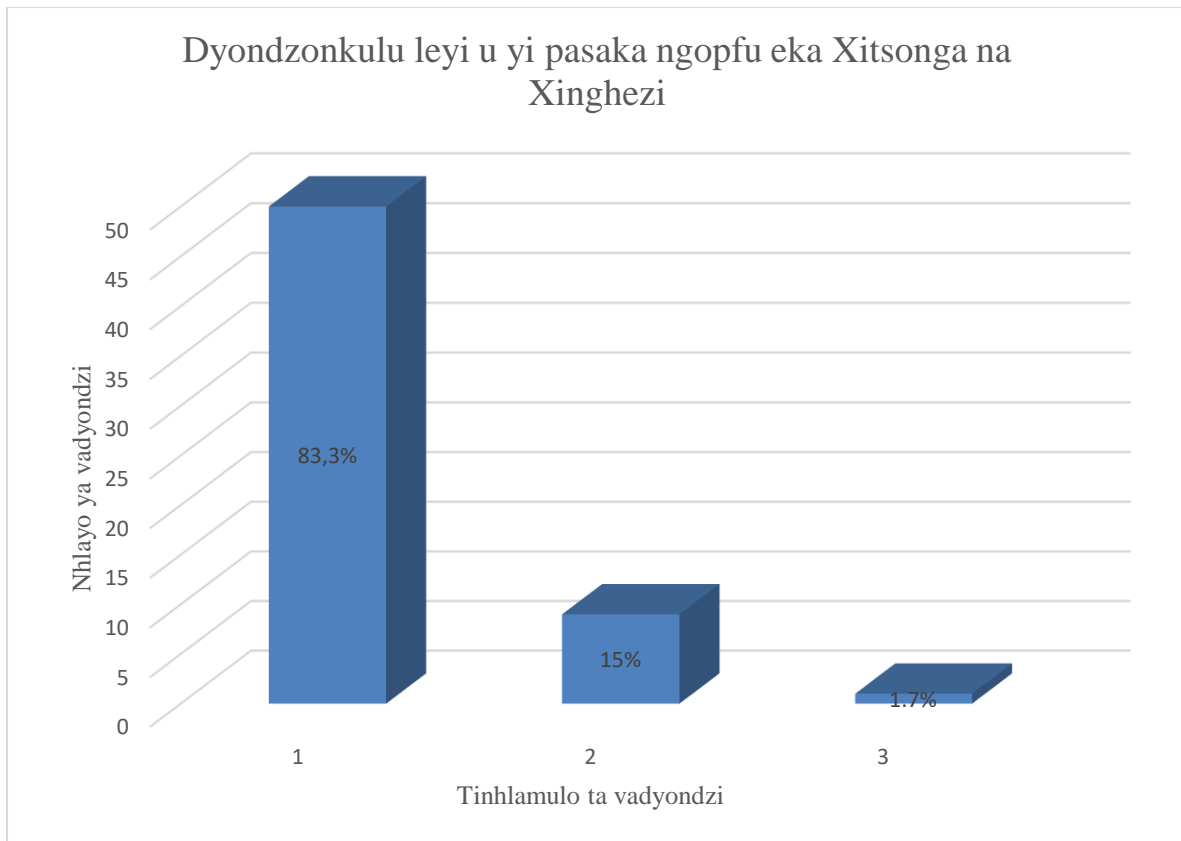
Nakambe loko va yisa emahlweni varhandzi va matsalwa ya Xitsonga va kobile leswaku va ya rhandza ku hungasa hi wono endlela leswaku va nga lahlekeriwi kumbe ku hambana na timitsu ta vona. Leswi komba swinene matsalwa ya Xitsonga ya khome dyondzo leyikulu eka swa vutomi bya vona hi ku angarhela. Kasi mavonelo lawa ya nyikiweke eka tlhelo lerin'wana ra ntlawa lowu wu hungasaka hi matsalwa ya Xinghezi wu kombisile leswaku vona va tsakela ku hungasa hi matsalwa ya Xinghezi hikuva vona va ta kota ku tiva man'wana ya marito ya Xinghezi na leswi ya vulaka swona. Loko va humesa matitwelo ya vona va komba leswaku va ta kota ku vulavula na van'wana hi Xinghezi xo amukeleka no hlantsweka. Nakambe va boxile leswaku va tsakela ku hungasa hi matsalwa ya Xinghezi hikuva vona va lava ku antswisa no

twisisa Xinghezi ku fana na leswi va twisisaka xiswona Xitsonga hakona. Hikokwalaho ka sweswo, swi endla leswaku Xinghezi xi nga saleli endzhaku eka tidyondzo ta vona. Loko va yisa emahlweni matitwelo ya vona va kombisile leswaku va rhandza ku hungasa hi matsalwa ya Xinghezi hikuva eka tidyondzo leti va ti dyondzaka, kova yin'we ntsena yi tirhisaka Xitsonga ku tsala hi xona no vulavula. Letin'wana ti tirhisa Xinghezi kutani loko va tiva ngopfu Xinghezi swa va olovela ku pasa letin'wana tidyondzo leti tirhisaka Xinghezi.

Hambileswi tinhlayo ti hambaneke ta vadyondzi lava lavaka ku hungasa hi Xitsonga na Xinghezi, ku hambana ka kona a ku kulangi ngopfu. Tinhlamulo ta vadyondzi lava lavaka ku hungasa hi Xitsonga ti kombisa mhaka yo hlayisa ririmi no ri twisisa hi ku olova, kasi lava hungasaka hi matsalwa ya Xinghezi va lava ku dyondza ririmi hikuva ku tirhisiwa rono dyondza no dyondzisa tidyondzo letin'wana.

4.1.5 Dyondzonkulu leyi vadyondzi va yi paselaka ehenhla

Exikarhi ka 100% wa vadyondzi lava hlamuleke xivutiso lexi, nkaye va kombisile leswaku vona dyondzonkulu leyi va yi paselalaka ehenhla i Xinghezi, un'we a ku Xitsonga na Xinghezi u swi pasa ku ringana kasi lava saleke va makumentlhanu vona va kombisile leswaku Xitsonga hi xona lexi va xi paselaka ehenhla. Girafu leyi nga laha hansi yi kombisa mhaka leyi:



Girafu ya 5: Dyondzonkulu leyi u yi pasaka ngopfu eka Xitsonga na Xinghezi

Girafu leyi yi kombisa nhlayo ya 83% (N=50) ya vadyondzi lava kombiseke leswaku dyondzonkulu ya Xitsonga hi yona leyi va yi paselaka ehenhla ku tlula Xinghezi. Machudeni ya nhlayo ya 15% (N= 9) va komba leswaku vona va pasa kahle Xinghezi ku tlula Xitsonga. Nhlayo yintsongo ya 2% ya machudeni yi komba leswaku yona yi pasa Xitsonga na Xinghezi ku ringana. Machudeni hinkwavo va 100% (N= 60) va kotile ku vuyisa nongonoko wa swivutiso naswona va hlamurile hi vuenti.

Eka ntlawa wa machudeni (83%) lowu boxiweke wa ku paselaka Xitsonga ehenhla wu kombisile leswaku swi vangwa ngopfu, hikuva Xitsonga va xi twisisa swinene tanihileswi ku nga ririmi ra manana. Leswi hi swin'wana swi endlaka leswaku swi va olovela ku hlaya no hlamula swivutiso. Mhaka ya ku oloveriwa ka vono pasa Xitsonga, va ya emahlweni va yi tiyisisa hi ku komba leswaku hi xitalo vadyondzi lava va pasa Xitsonga hi xiyimo xa le henhla, hikuva i ririmi ra vona. Xinghezi na xona va ringeta, kambe xi salela endzhaku. Leswi swa tikomba leswaku loko a ku ri ririmi ra vona a va ta pasela ehenhla ku fana na Xitsonga. Ku yisa emahlweni machudeni lawa ya nyikile vuxokoxoko bya leswaku va pasa ngopfu Xitsonga hikuva va tshamela ku vulavula xona vusiku na ninhlekanhi. Etlilasini va dyondza ntsena

matirhiselo ya ririmi leri, leswin'wana swikhedzakhedzana va swi tiva no swi twisisa ku suka ekaya.

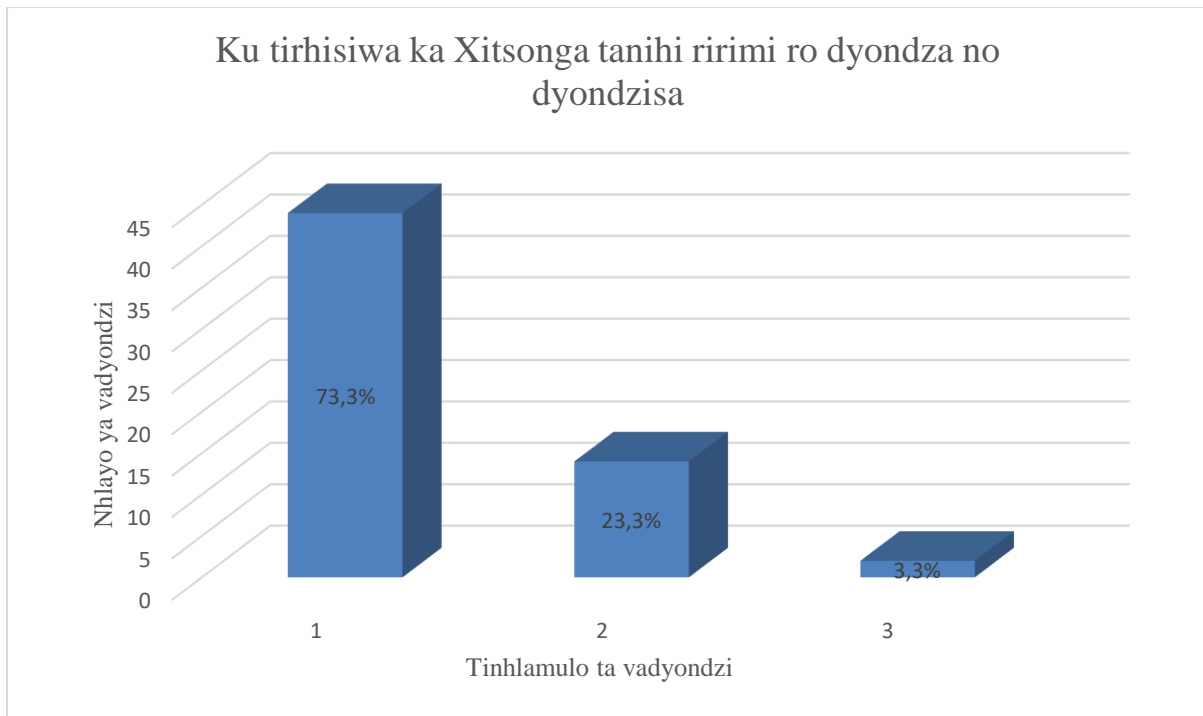
Eka tlhelo lerin'wana ra (15%) lava va bumabumela ku pasa ngopfu ka vona Xinghezi vona vanyiki le miehleketo ya leswaku dyondzonkulu ya Xinghezi loko va nga si yi tsala va tinyika nkarhi wo enela ku tilulamisela ku tlula Xitsonga. Eka Xitsonga va hetelela va tityela leswaku va xi tiva swinene hikuva va tirhisa ririmi leri na le kaya.

Hambiswiritano, ntlawa wa nhlayo ya 2% ya lava va kombiseke ku va vona va pasa tidyondzonkulu leti hinkwato (Xitsonga na Xinghezi) a va nyikaka mianakanyo ya vona, hambi ku ri xivangelo xo va pasa tidyondzonkulu leti.

Hi ku xiyaxiya mianakanyo hinkwayo eka xivutiso lexi, nhlayo leyi pasaka ngopfu Xitsonga yo pasa no kota ku xi bumabumela tanihileswi ri nga ririmi ra le kaya, kambe a va tinyungubyisi hi xona exikarhi ka rixaka. Leswi swi humesela miehleketo nakambe ya leswaku vadyondzi vo va rhandza Xinghezi ku tlula ririmi ra vona ra le kaya.

4.1.6 Xitsonga xi tirhisiwa tanihi ririmi ro dyondza no dyondzisa hi rona

Makumemunemune wa vadyondzi eka makumetsevu wa lava hlamuleke xivutiso lexi va kombisa leswaku va nga tsaka swinene loko siku rin'wana a vo twa leswaku Xitsonga hi xona xi nga ta tirhisiwa tanihi ririmi ro dyondza no dyondzisa hi rona eswikolweni. Khumemune wa vona va kombisa leswaku vona va nge tsaki kuva mhaka leyi yi humelela. Ku na vadyondzi vambirhi lava eka xivutiso lexi va nga hlamulangiki nchumu. Hambiswiritano, pholisi ya ririmi eka dyondzo yi tshikelela leswaku tidyondzo ta xitalo ti dyondzisiwa hi Xinghezi, kasi dyondzonkulu ya Xitsonga yi dyondzisiwa hi Xitsonga. Leswi swi va kona kusukela eka Giredi ya mune ku fika eka tidyondzo ta le henhla. Mhaka leyi hlamuseriweke yi seketeriwa hi girafu leyi nga laha hanshi:



Girafu ya 6: Ku tirhisiwa ka Xitsonga tanihi ririmi ro dyondza no dyondzisa

Vadyondzi va 73,3% (N=44) hi lava va kombiseke leswaku va nga tsaka loko Xitsonga xi nga tirhisiwa tanihi ririmi ro dyondza no dyondzisa hi rona. Machudeni lawa ya kombisile ngopfu mhaka ya leswaku a va ta pasa tidyondzo ta vona hi ku olova loko Xitsonga xi endliwa ririmi ro dyondza ha rona. Leswi va swi seketela ku ya emahlweni va komba leswaku va nga titwa va ri vanhu vo hlawuleka, hikuva Xitsonga i ririmi leri va ri twaka no ri twisisa ku tlula tindzimi hinkwato. Loko ku nga tshuka ku tirhisiwa Xitsonga tanihi ririmi ro dyondza no dyondzisa eka tidyondzonkulu tin'wana swi vula leswaku va ta twisisa swinene vundzeni bya tidyondzo lei kumbekaka.

Hi tlhelo lerin'wana, vadyondzi va 23,3% va vona mhaka leyi yo ka yi nga twali. Hileswaku va vona yi ta yisa xiyimo xa dyondzo ehansi. Vona va vona Xinghezi ku ri ririmi leri nga faneriwa hi ku va ririmi ro dyondzisa ha rona. Loko va nyika ya vona mavonelo va kombisile leswaku swi ta endla leswaku va nga koti ku tihlanganisa na vanhu van'wana hi ku pfumala vuswikoti bya ku tirhisa no vulavula hi Xinghezi eka tidyondzo ta le henhla na tindhawu tin'wana. Yan'wana ya mavonelo ya machudeni lawa ya kombisile leswaku va nge titwi kahle hikuva Xitsonga i ririmi leri lehisaka swilo. A va nge koti ku twisisa kahle eka tidyondzo ta tinhlayo tanihileswi Xitsonga xi kayivelaka ntivomarito ya eka tidyondzo ta muxaka lowu. Ntlawa lowu wu humeserile erivaleni matitwelo ya vona hi ku tiyisisa leswaku ku va nge tsaki, naswona a va nge swi koti ku vulavula na vanhu vo hambanahambana hi Xitsonga. Nakambe

thekinoloji ya namuntlha yi vulavula Xinghezi na loko munhu a lava ntirho, tifomo ti tatiwa hi Xinghezi.

Loko hi xiya tinhlamulo leti vadyondzi va ti nyikeke eka xivutiso lexi, va kombisile matitwelo ya vona hi xitalo. Leswi no humesela erivaleni leswaku Xinghezi xi rhangisiwa emahlweni hi ntlawa lowu. Mudyondzi un'wana na un'wana u humeserile erivaleni leswi yena n'winyi a titwiseke xiswona eka mahlamulelo ya yena.

Lava seketelaka ku tirhisiwa ka Xitsonga va kombisa mhaka ya ku va va ta pasa hi ku olova kasi lava lavaka Xinghezi va kombisile mhaka yo kota ku hlangana na vavulavuri va tindzimi tin'wana swi ta va olovela. Ndzavisiso lowu wu kumile leswaku vunyingi bya machudeni va navela ntseno pasa tidyondzo hi Xitsonga, kambe loko swi khumba migingiriko ya xitalo ya ririmi, machudeni mo tala ma vona Xinghezi xi ri nchumu wa nkoka eka timhaka ta dyondzo. Hambiswiritano, nhlayo yintsongo yi kombile ku rhandza Xitsonga swinene tanihileswi ku nga mfuwo na ndzhaka swa vona.

4.1.7 Leswi mfumo wu nga swi endlaka ku hlukisa Xitsonga eka dyondzo

Vadyondzi hinkwavo lava ringanaka nhlayo ya 100% (N=60) va hlamurile xivutiso lexi va bumabumela swilo swo hambanahambana leswi mfumo wu nga swi endlaka ku vona leswaku Xitsonga xa hlukisiwa hi xiyimo xa le henhla lexi fanaka na Xinghezi. Swo tala leswi va swi kombiseke swi katsa leswi landzelaka:

- Vadyondzisi lava tivaka ririmi leswi hetisekeke.
- Nkarhi wo ringanela wo dyondza Xitsonga.
- Ku va tidyondzonkulu hinkwato ti dyondziwa hi Xinghezi.
- Ku va Ndzawulo ya Dyondzo yi nyika matsalwa ya nhlayo yo ringana yo hlaya no dyondza ririmi.
- Ku nyika vadyondzi matsalwa ya Xitsonga eswikoleni ka ha ri na nkarhi.

Hi ku katsakanya xiyenge lexi hi nga kombisa leswaku Xitsonga ku tikomba ku ri xona lexi vadyondzi va tsakelaka leswaku xi tirhisiwa exikolweni. Tinhlamulo hinkwato leti vutisiweke

ti voyamela etlhelo ka mhaka ya leswaku Xitsonga xi nga pfuneta eka ku antswisa mbuyelo wa vadyondzi eswikolweni. Hambiswiritano, pholisi yi tshikelela ntsena leswaku Xinghezi xi va xona xi tirhisiwaka ku tlula tindzimi letin'wana tanihi ririmi ro dyondza na ku dyondzisa.

Hi tlhelo lerin'wana, hambiloko nhlayo ya kona yi nga ringani ni ya lava va tsakelaka ku tirhisiwa ka Xinghezi, ku na vadyondzi vo hlaya lava tsakelaka leswaku Xinghezi xi fanele ku ya emahlweni ku tirhisiwa swinene eswikolweni. Vadyondzi lava va kombisile ngopfu mhaka yo va va kota ku hlangana na vavulavuri va tindzimi tin'wana loko va cinca xikolo, loko va ya etiyunivhesiti na loko va nghena eka timhaka ta mitirho.

4.2 Mahungu kusuka eka tihloko ta swikolo

Swivutiso leswi landzelaka swi nyikiwile tihloko ta swikolo leswi welaka ehansi ka sekete ya Malamulele North-East. Ku vile na tihloko ta swikolo ta khume leti hlamuleke swivutiso swa nkombo leswi nga laha hansi.

- ✓ Xana pholisi ya ririmi yi kona exikolweni xa n'wina ke?. Loko yi ri kona i vamani vaendli va yona ke?
- ✓ Xana Xitsonga xi le ka xiyimo xa njhani tanihi ririmi ro dyondza no dyondzisa ha rona exikolweni?
- ✓ Xana mfumo wu phakela njhani switirhisiwa swa Xitsonga loko swi pimanyetiwa na Xinghezi? Hlamusela.
- ✓ Eka timhaka ta vuhlanganisi, xana ririmi leri xikolo xi ri tirhisaka hi rihi exikarhi ka Xitsonga na Xinghezi?
- ✓ Hlamusela matikhomelo ya vadyondzi na vadyondzisi hi matirhiselo ya Xitsonganga.
- ✓ Kanela hileswi nga endliwaka ku hlohletela ntsakelo wa Xitsonga eka vadyondzi na vadyondzisi
- ✓ Hi wahi maqhinga lawa mfumo wu nga ma tirhisaka ku hlulukisa Xitsonga ku fana na Xinghezi eka swa dyondzo?

Vuxokoxoko bya tinhlamulo ta nongonoko wa swivutiso ku suka eka tinhloko ta swikolo leti yimeleke swikolo hinkwaswo ehansi ka sekete leyi boxiweke, swi andlariwile eka xiyenge lexi nga laha hansi.

4.2.1 Pholisi ya ririmi yi kona exikolweni, naswona yi endliwile hi vanhu lava faneleke

Tinhloko ta swikolo hinkwato leti endleke nhlayo ya 100% (N=10) ti kombisile leswaku swikolo leswi ti swi rhangelaka swi na yona pholisi ya ririmi. Hi ku ya hi ku hambana ka swikolo, pholisi leyi yi endiwile hi vadyondzisi va Xitsonga, kun'wana hi vurhangeri bya xikolo, kun'wana hi nhloko ya ndzawulo ya ririmi. Swin'wana swa leswi va swi boxeke eka ku hlamula xivutiso lexi swi katsa leswaku pholisi ya ririmi eka dyondzo yi kona hakunene, naswona ya xiviri. Yi endliwile hi xandla xa nhloko ya xikolo na tinhloko ta tindzawulo (HODs) ivi va yi yisa eka nhloko ya xikolo. Hi marito man'wana, yi endliwile hi School Management Team (SMT) ivi yi nyikiwa vadyondzisi lavan'wana leswaku va yi humelerisa ku ya hi swilaveko swa yona leswi andlariweke. Loko va ya emahlweni va ha tiyisisa vukona bya Pholisi ya Ririmi va khumbile na leswaku murhangeri wa ndzawulo ya Xitsonga na vadyondzisi va Xitsonga hi vona va nga endla pholisi leyi va yi tirhisaka.

Hi ku landza tinhlamulo leti nyikiweke , hi ta lemuka leswaku vaendli va pholisi ya ririmi eswikolweni va hambano ya hi swikolo. Kambe lexi lemukiweke hileswaku swo tala swa swikolo swi endlile pholisi ya swona ya ririmi hi ku leteriwa hi pholisi ya Ndzawulo ya dyondzo xikan'we na Vumbiwa bya Afrika-Dzonga.

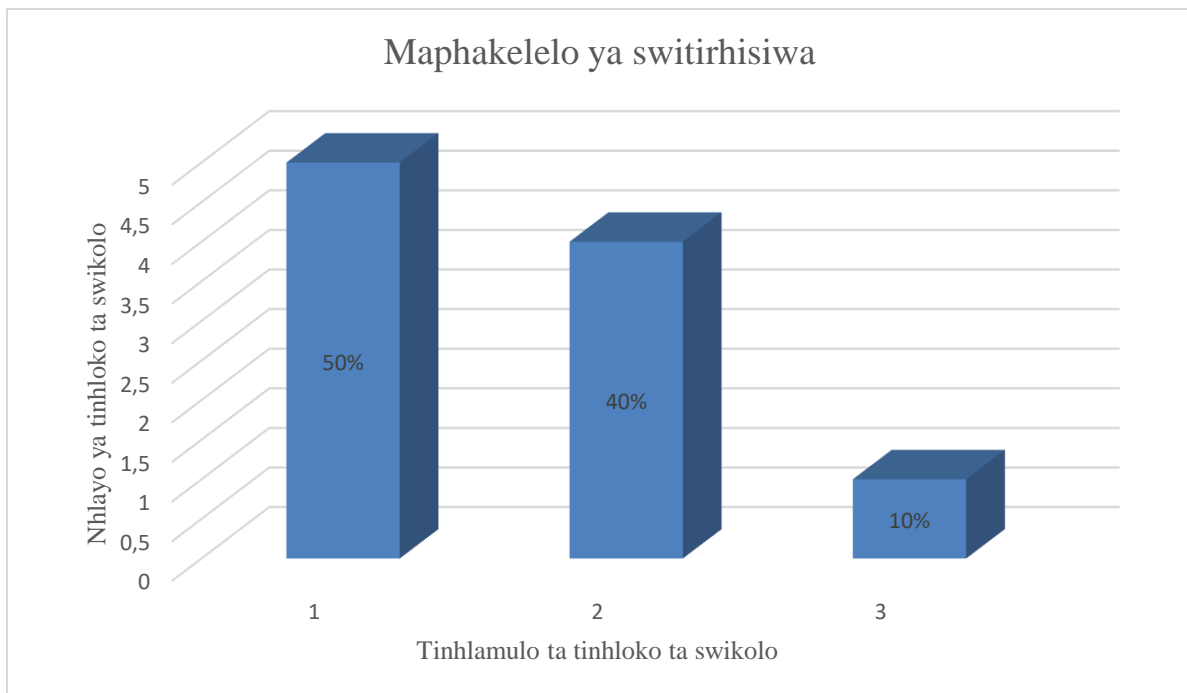
4.2.2 Xiyimo ya Xitsonga tanihi ririmi ro dyondzisa eswikolweni

Vahlamuri hinkwavo va 100% va xivutiso lexi va kombisile leswaku va vona Xitsonga xi ri eka xiyimo xa kahle. Va kombisile leswaku xa tirhisiwa tanihi ririmi ro dyondza no dyondzisa, ngopfungopfu ku suka eka Giredi ya R ku fika eka ya Giredi ya 3. Tin'wana tinhlamulo ti kombisile leswaku hambileswi Pholisi ya Ndzawulo yi lavaka leswaku Xitsonga xi tirhisiwa tanihi ririmi ro dyondza no dyondzisa hi rona eka tiGiredi ta R-3, vadyondzisi vo tala va tlhela

va tirhisa ririmi leri ku dyondzisa na tidyondzo tin'wano fana na le ka Xinghezi. Leswi swi vangwiwa ngopfu hikuva vadyondzi va le hansi va va va nga ri na vutivi byo enela ku twisisa swo tala leswi va dyondzisiwaka loko ku tirhisiwa Xinghezi. Eka mitlawa ya le henhla Xitsonga ra tala ku tirhisiwa hi vadyondzisi ku pfuneta ku humelerisa erivaleni tinhlamuselo ta marito lama nga tikelaka vadyondzi eka Xinghezi. Leswi swi seketela mhaka ya leswaku vadyondzisi va kunguhata ku tirhisa Xitsonga ku dyondza no dyondzisa ku ri ndlela yo lava ku pfala vangwa leri nga kona loko swi ta eka ku twisisa Xinghezi.

4.2.3 Maphakelelo ya switirhisiwa

Nhlayo ya ku ringana 100% ya hlamurile xivutiso lexi. Ku ya hi tinhlamulo ta tinhloko ta swikolo, swi tikomba maphakelelo ya switirhisiwa swa Xitsonga na Xinghezi ya hambano ya hi swikolo. Eka 100% (N=10) wa tinhloko ta xikolo, 50% (N=5) vona va kombisile leswaku va vona maphakelelo ya Xitsonga ya ri ehansi loko ya pimanisiwa na Xinghezi. Ku tlhela ku va na 40% (N=4) lava kombiseke leswaku Xinghezi na Xitsonga swi phakeriwa ku ringa eka switirhisiwa. Ku vile na 10% (N=1) leyi kombiseke leswaku Xitsonga xi tekeriwa enhlokweni ku tlula Xinghezi. Hambiswiritano, ku phakeriwa ka switirhisiwa eka Xitsonga na Xinghezi swi nga antswisa xiyimo xa tindzimi ta ku dyondza na ku dyondzisa tirhi hinkwato ka tona. A hi xiyeni girafu leyi nga laha hansi:



Girafu ya 7: Xiyimo xa Xitsonga loko xi mpimanyetiwa na Xinghezi

Girafu leyi yi kombisa nhlayo yo tala, 50% wa tinhloko ta swikolo lava kombiseke leswaku Xitsonga xi tekeriwa ehansi loko xi pimanisiwa na Xinghezi loko swi ta eka mphakelo wa switirhisiwa. Ntlawa lowu wu kombisile mhaka ya leswaku switirhisiwa swa Xitsonga swa kayivela. Xikombiso, tibuku ta ka Giredi ya 7 ta vadyondzi a ti tisiwangi exikolweni xa vono sukela loko ku ta va ku sungurile Xitatimende xa Pholisi ya Kha rikhulamu na Makambelelo (XIPHOKHAMA).

Ku ya hi leswi ntlawa lowu wu swi boxeke, tibuku a to kayivela ntsena exikolweni kambe ku tlhela ku va na xiyimo xo va tibuku ti nga yisiwangi na yin'we eka swikolo swin'wana. Ku yisa emahlweni van'wana va boxile swo hambana na leswi swi nga vikiwa. Vona va tisile mavonelo ya leswaku hi xitalo tibuku ta hlwela ku fika exikolweni, leswi hetelelaka swi kavanyeta nkholuko wa dyondzo. Nakambe va kombisile leswaku maendlelo ya ku hlwela ka swipela swa hambana na le ka Xinghezi hikuva switirhisiwa swa Xinghezi swi hatlisa ku fika loko swa Xitsonga swi hetelela swi nga fikangi lembe ri kondza ri hela.

Mianakanyo leyi boxiweke yi kombisile leswaku switirhisiwa swa Xitsonga a swi phakeriwi hi mfanelo ku fana na Xinghezi. Ku hlwela ka switirhisiwa tanihi laha swi kombisiweke hakona swi endla leswaku dyondzo ya Xitsonga yi koka ku tika hikokwalaho ka ku kayivela ka switirhisiwa.

Girafu leyi nga yi tlherile yi kombisa 40% (N=4) wa tinhloko ta swikolo lava vona va vonaka swi nga khathaleki leswaku i ririmi rihi, na leswaku switirhisiwa swa xikolo swi nyikiwa swikolo kahle handle ka swirhalanganyi swo karhi. Ntlawa lowu wu boxile leswaku mfumo wu phakela ku ringana switirhisiwa swa xikolo swa Xitsonga na Xinghezi, mphakelo wa fana.

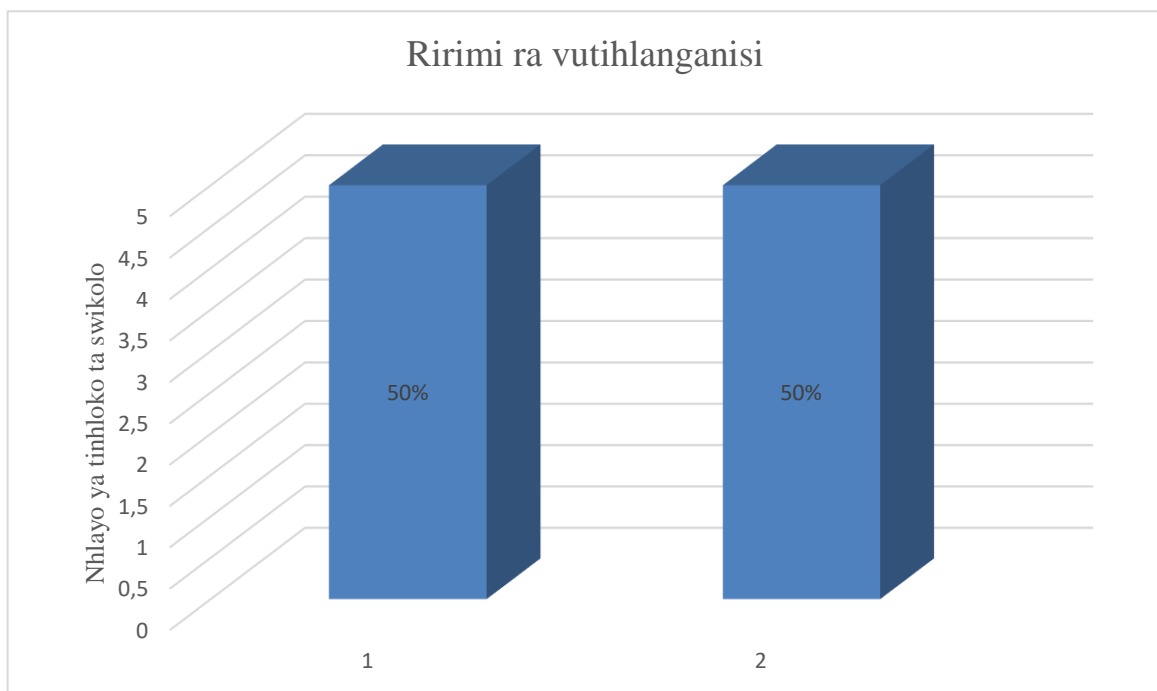
Hambiswiritano, nhlamulo ni mavekelo ya mavonelo eka xivutiso lexi ya yelana swinene. Ku na nhlayo ya 10% leyi yona yi kombiseke leswaku mphakelo wa switirhisiwa swa Xitsonga wu kahle, loko wu pimanisiwa na Xinghezi. Nhlamulo ya ntlawa lowu yi tshikelerile mhaka ya leswaku mfumo wu kota ku phakela switirhisiwa swa Xitsonga hi ndlela yo ringana, loko hi pimanisa na Xinghezi. Leswi swi endla leswaku vadyondzi va kota ku tekela ririmi ra vona enhlokweni handle ko ri tsan'wa.

Nhlamulo leyi yi tlhela yi kombisa khombo ra kuva mfumo wu nga phakeli hi mfanelo switirhisiwa swa Xitsonga. Ku kayivela ka swipfuno leswi, swi ta vanga khombo ra leswaku vadyondzi va nga voni nkoka wa leswaku Xitsonga xi nga dyondziwa kumbe ku dyondzisiwa

hi mfanelo eswikolweni no vulavuriwa ha xona eka tindhawu to hambana tanihi xitirhisiwa xa mfuwo na ndhavuko.

4.2.4 Ririmi ra vutihlanganisi

Eka nhlayo ya 100% (N= 10) ya tinhloko ta swikolo, ku ringana 50% (N=5) wa vona va kombisile leswaku exikolweni swa vono tirhisiwa Xinghezi kasi, 50% ya nhlayo leyin'wana va kombisile leswaku Xitsonga I ririmi leri tirhisiwaka ra vuhlanganisi bya siku na siku. Girafu ley inga laha hansi yi kombisa mhaka leyi.



Girafu ya 8: Ririmi ra vutihlanganisi

I girafu leyi kombaka 50% wa tinhloko ta swikolo leti kombiseke leswaku eswikolweni swa vona ririmi ra vuhlanganisi bya siku na siku i Xinghezi. Eka tlhelo lerin'wana 50% wa vahlamuli va kombisile leswaku eka vona i Xitsonga. Lava kombiseke leswaku i Xitsonga va humesile miehleketo ya leswaku hi xitalo xikolo va tirhisa Xitsonga eka vuhlanganisi hikuva vatswari va vana va vona va twisisa kahle ririmi leri. Kasi ku tirhisiwa Xinghezi eka mapapila lama sukaka kumbe ya yaka eka Ndzawulo ya Dyondzo kumbe esekete.

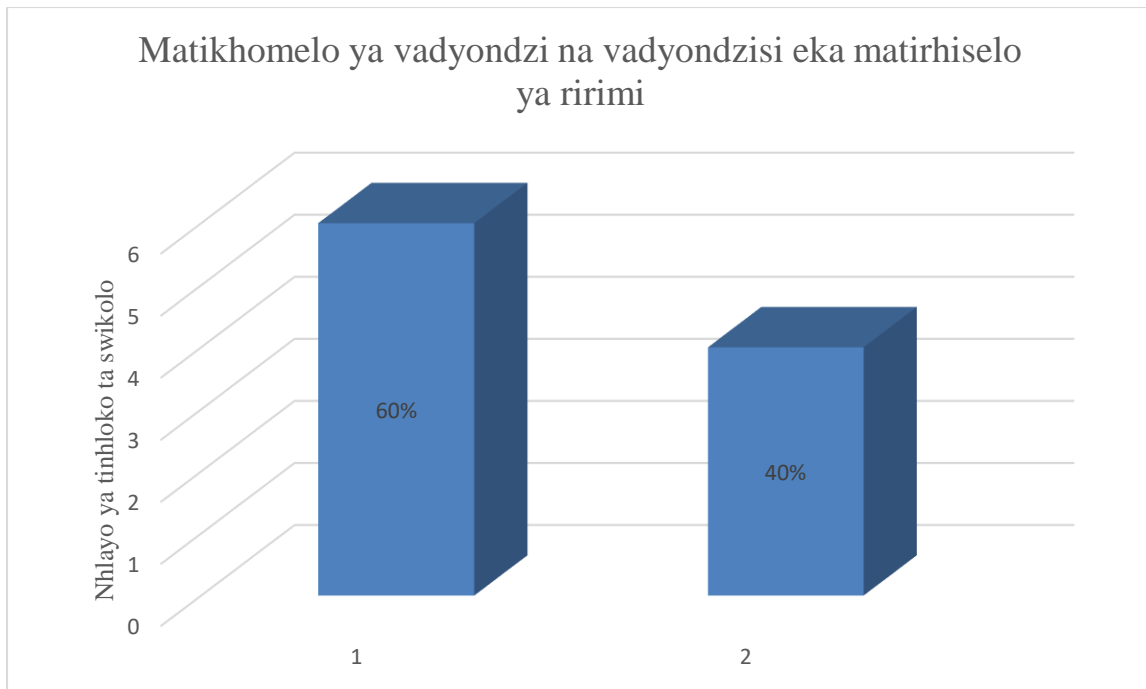
Nhlamulo ya ntlawa lowu ya twisiseka hikuva swikolo leswi ku endliweke ndzavisiso eka tala swi le matikoxikaya. Laha hi kona laha vatswari vo tala va nga twisisiki ngopfu Xinghezi.

Hi tlhelo lerin'wana nhlayo ya 50% yi boxile leswaku eswikolweni swa vono tirhisiwa Xinghezi. Tinhloko ta swikolo ti hlamuserile leswaku eka timhaka ta vuhlanganisi xikolo xa vona xi tirhisa Xinghezi ku tlula Xitsonga. Leswi swi endliwa hikuva exifundzenintsongo xa vono tshama vanhu lava vulavulaka tindzimi to hambanahambana.

Ku ya hi nhlamulo leyi, swi tikomba Xinghezi xi tirhisiwa ku ringeta ku pfala nkalavutivi wa vanhu lava nga vulavuriki, kumbe ku twisisa Xitsonga. Lexi nga riki erivaleni hi nhlamulo leyi hileswaku exikolweni hi xoxe ku na vadyondzi lava vulavulaka ririmi rin'wana lava nga xi twisisiki Xitsonga ke. Hambiswiritano, swikolo leswi welaka eka sekete ya Malamulele North-East swi katsanile na swikolo swa rixaka ra ku vulavula Xivhenda. Vadyondzi na vadyondzisi va tinxaka leti va sungurile ku hangalaka na swikolo swa sekete leyi.

4.2.5 Matikhomelelo ya vadyondzi na vadyondzisi loko swi ta eka matirhiselo ya Xitsonga

Nhlayo ya 60% (N=60) ya tinhloko ta swikolo va kombisile leswaku eswikolweni swa vona vadyondzi xikan'we na vadyondzisi va tirhisa Xitsonga kahle. Girafu leyi nga laha hansi yi kombisa tinhlayo ta kona.



Girafu ya 9: Matikhomelo ya vavulavuri va Xitsonga

Eka girafu leyi, 60% (N=6) wa tinhloko ta swikolo va humeserile ehandle leswaku Xitsonga xi tirhisiwa kahle kasi, 40% (N=4) va kombisile leswaku va kondletela ngopfu Xitsonga leswaku na vadyondzi va kota ku xi tirhisa. Leswi swi pfuna leswaku vadyondzi va kula va karhi va tiva no tinyungubyisa hi ririmi ra vona. Na vadyondzisi na vona va xi tirhisa ngopfu Xitsonga leswaku na vona va nga lahlekeriwi hi timitsu mfuwo wa vona.

Hi ku xiya nhlamulo leyi, mulavisisi a nga boxa a nga tipfinyingi leswaku xikongomelo xova vadyondzi na vadyondzisi va tirhisa Xitsonga eswikoleni swa vona i ndlela ya kahle yo hlayisa ririmi, xikan'we no hlohlotela leswaku vadyondzi va nga lahlekeriwi hi mkhuva, mfuwo, ndhavuko nimitoloveto leswi fihliweke eka ririmi leri.

Hi tlhelo lerin'wana, swikolo leswi kombiseke leswaku Xitsonga a xi tirhisiwi kahle va tisile miehleketo ya leswaku vadyondzisi va tekela ngopfu enhlokweni vadyondzi lava vulavulaka Xinghezi. Vadyondzisi van'wana va kondletela leswaku vadyondzi va vulavula na Xinghezi loko va kombela ku ya ehandle kumbe loko va lava swin'wana. Ntlawa lowu wu vono ri ku kandziyela ni ku tekela ehansi Xitsonga.

Nhlamulo leyi nga yi kombisile, leswaku hambiloko nhloko ya xikolo a swi lava leswaku Xitsonga xi famba emahlweni, exikarhi ku na vadyondzisi lava va vonaka Xinghezi xi antswa

ku tlula Xitsonga. Leswi swi vangwiwa hikuva vadyondzisi van'wana va sindzisa vadyondzi ku vulavula Xinghezi ntsena loko va ri exikolweni.

Nhlamuselo yin'wana leyi yelanaka na leyi nga yi paluxile leswaku vana na vadyondzisi va vona va tirhisa Xitsonga va karhi va katsakatsa na marito ya Xinghezi na lomu hi nga na wona marito lawa hi nga ya tirhisaka eka Xitsonga. Ndzavisiso lowu wu vona ku ri ku tsan'wa ndlandlamuxo wa Xitsonga. Leswi swi komba ku tsan'wa ririmi ra manana. Swi tikomba wonge miehleketo ya vona i ya leswaku Xinghezi xi na xiyimo xa le henhla ku tlula Xitsonga.

Hambileswi nhlayo ya swikolo leswi kombisaka Xitsonga xi nga tirhisiwi kahle yi ri yitsongo eka leyi kombaka leswaku Xitsonga xi tirhisiwa kahle, vangwa ra kona a hi rikulu.

4.2.6 Murhangeri wa xikolo a khutaza vadyondzi na vadyondzisi ku va na ntsakelo wo tirhisa Xitsonga ku fana na Xinghezi hi nkarhi wo dyondza

Eka xivutiso lexi tinhloko ta swikolo leti hlamuleke xivutiso lexi i 80% (N=8). Tinhloko ta swikolo ti nyikile swilo swo hambanahambana leswi ti swi endlaka ku ringeta ku vona leswaku Xitsonga xa tirhisiwa hi mfanelo hi vadyondzi na vadyondzisi eswikolweni swa vona. Tin'wana ta tinhlamulo ta kona ti katsa leti landzelaka:

- Hi nga tsundzuxa vadyondzi leswaku hi nkarhi wa Xitsonga va fanele ku vulavula hi Xitsonga handle ko ngenisa na marito ya Xinghezi.
- Va nga endzela tindhawu ta ndhavuko wa Vatsonga leswaku va ta tinyungubyisa hi vutsonga bya vona.
- Ku hlohlotela vana ku va va hlaya swibukwana swa Xitsonga.
- Vadyondzisi va fanele va tiva leswaku ku tsan'wa ka vona Xitsonga swi nga endla leswaku ririmi ri fa.
- Vadyondzisi va fanele ku dyondzisiwa hi nkoka wa ririmi eka ndhavuko wa Vatsonga.
- Nhloko ya xikolo na vurhangeri bya xikolo hi ku angarhela va fanele ku va swikombiso swa kahle swo vulavula ririmi.
- Ku ta na tsalwa ra pholisi ya Xitsonga no tlhela ri hlamuseriwa hi vurhon'wana leswaku vadyondzisi na vadyondzi va ta kota ku ri landzelela.

- Ku khutaza vadyondzi na vadyondzisi ku va na ntsakelo no tinyungubyisa hi ku vulavula Xitsonga ku fana na leswi Xinghezi xi tirhisiwaka xiswona hi nkarhi wo dyondza.
- Vadyondzi na vadyondzisi va fanele ku tsundzuxiwa hi nkoaka wa ku hlayisa no tirhisa ririmi hambu ku ri ku hlaya matsalwa yo hambanahambana ya Xitsonga.
- Ku endliwa ka minjhekanjhekisano leyi nga ta tirhisa Xitsonga hi nkarhi wo dyondza na swin'wana.
- Ku endliwa ka miphikizano ya ku tsala no vulavula hi tinhlokomhaka ta swa dyondzo va karhi va tirhisa Xitsonga.
- Ku fanele ku endliwa mitlangu ya ndhavuko
- Xitsonga xi fanele ku navetisiwa ku fana na tindzimi tin'wana leti hluvukeke.
- Eswikolweni ku fanele ku dyondzisiwa Xitsonga xo hlawuleka no hlantsweka naswona lexi ringanisiweke.
- Vatsari va tibuku ta Xitsonga va fanele ku tsala tibuku to navetisa no tsala tibuku hi Xitsonga xo hlantsweka.

4.2.7 Maqhinga lawa mfumo wu nga ma tirhisaka ku hluvukisa Xitsonga ku fana na Xinghezi eka swa dyondzo

Eka xivutiso lexi, tinhloko ta swikolo ta 100% (N=10) ti kotile ku xi hlamula hi mavonelo na matirhelo ya vona yo hambanahambana. Tin'wana ta tinhlamulo ta kona ti katsa leti landzelaka:

- Masiku lawa hi twa hi miphikizano yo fana na *Spelling Bee*, a swi ta pfuna loko miphikizano wo fana na lowu wo va kona na le ka Xitsonga.
- Miphikizano yo fana no tsala tikhompozixini a swi ta pfuna swinene leswaku va tekela Xitsonga enhlokweni.
- Miphikizano yo hlaya na yona yi nga pfuna.
- Wu fanele ku pasisa tipholisi to dyondzisa tidyondzo hinkwato ta le ka tigiredi ta le hanshi hi Xitsonga no vuyisa timhaka ta miphikizano ya vuphati bya Xitsonga.

- Mfumo wu fanele ku vona leswaku minongonoko ya Xitsonga yi kona eka tithelevhixini na maphephahungu na leswaku xa tirhisiwa epalamende.
- Mfumo wu fanele ku yisa switirhisiwa swa Xitsonga eswikolweni leswi eneleke na kona hi nkarhi.
- Ku pfuxiwa byuro ya Xitsonga.
- Miphikizano ya vutsari bya tibuku ta Xitsonga.
- Ku tirhisiwa ka Xitsonga eka tidyondzo ta Metse na Sayense.
- Ririmi ri fanele ku tirhisiwa na le ka inthanete.
- Miphikizano ya swilo swa ndhavuko wa Vatsonga leswaku va kota ku titiva no tinyungubyisa hi Vutsonga bya vona.

4.3 Mahungu kusuka eka swidyondzeki swa Xitsonga

Swivutiso leswi swi nyiketiwile swidyondzeki leswi thwaseleke Xitsonga hi vuenti. Swidyondzeki swa ntlhanu swi nyikiwile nongonoko wa swivutiso swa mune leswi a swi fanele ku hlamula swona.

- ✓ Hlamusela matwisiselo ya wena ya pholisi ya ririmi xa dyondzo eAfrika-Dzonga hi ku angarhela?
- ✓ Kanela leswi nga endliwaka leswaku pholisi ya ririmi yi komba ku ringana eka tindzimi hinkwato ta Afrika-Dzonga?
- ✓ Xano nga endliwa yini ku hlulukisa Xitsonga ku fana na tindzimi tin'wana?
- ✓ Hi wahi matshalatshala lama mfumo wu nga ma tirhisaka ku fikelela ndzinganelo wa tindzimi?

Swivutiso na tinhlamulo ta swona swi kaneriwile eka tindzimana leti nga ta landzelaka laha hansi.

4.3.1 Pholisi ya ririmi eka dyondzo eAfrika-Dzonga

Ku ya hi tinhlamulo ta xivutiso lexi, swidyondzeki swa Xitsonga swi kombisile, leswaku pholisi yi boxa leswaku eka tidyondzo ta le hansi n'wana u na mfanelo yo dyondza hi ririmi ra yena, kumbe ku hlawula ririmi leri a ri tsakelaka laha swi kotekaka. Va ya emahlweni van'wana va kombisa leswaku pholisi yi boxa leswaku tindzimi hinkwato ta ringana naswona ti fanele ku nyikiwa ntikelo wo ringana eka xiyenge xa dyondzo. Munhu un'wana na un'wana u na mfanelo yo va a tirhisa ririmi ra yena, handle ko chavisiwa kumbe ku soriwa hi vavulavuri va tindzimi tin'wana.

Van'wana va kombisile leswaku pholisi ya ririmi eka dyondzo yi leteriwele hi Vumbiwa bya tiko. Vumbiwa lebyi kombisaka leswaku tindzimi hinkwato eAfrika-Dzonga ta ringana. Leswi swi vula leswaku tindzimi leti ti fanele ku tirhisiwa ku ringano katsa na le swikolweni tanihi ririmi ro dyondza no dyondzisa, etikhoto na tindhawu tin'wana na tin'wana ta ximfumo.

Ku na swidyondzeki leswi kombiseke leswaku pholisi ya ririmi loko swi ta eka dyondzo yi tshamisekile swinene. Va kombisile leswaku hambileswi ku tirhisiwaka Xinghezi tanihi ririmi ro dyondza no dyondzisa, tindzimi to tala ta Xintima a ti si ringanela hi tlhelo ra minongoti ku va ti nga tirhisiwa eka tidyondzo to tala. Loko va ya emahlweni va paluxile leswaku tidyondzo to fana na dyondzo ya matimu swi nga koteka leswaku yi dyondzisiwa hi Xitsonga.

4.3.2 Pholisi ya ririmi yi komba ku ringana eka tindzimi hinkwato ta Afrika-Dzonga

Xivutiso lexi na xona xi kotile ku hlaluriwa hi 100% (N=5) swi karhi swi humesela mavonelo yo hambanahambana. Swidyondzeki swin'wana swi kombisile leswaku Pan South African Language Board (PanSALB) yi fanele ku hlohloteriwa leswaku yi tirha hi matimba ku vona leswaku ku na ndzingano wa tindzimi eswikolweni tanihileswi ku nga yona huvo leyi nga nyikiwa matimba yo hlulukisa tindzimi hinkwato ta Afrika-Dzonga.

Van'wana va sola madyondziselo ya ririmi hambileswi va nga kombisiki ndlela leyi va lavaka leswaku Xitsonga xi dyondzisiwa hi yona, va kombisa leswaku maendlelo lama ya tirhisiwaka eku dyondzisiweni ka Xibunu ya kahle leswi vulaka leswaku loko yo tirhisiwa eka Xitsonga ya nga pfuna swinene.

Vo tala va ha tshikilela mhaka ya leswaku hambaloko tipholisi to hambanahambana ti karhi ti kombisa leswaku tindzimi ti fanele ku ringana, entiyisweni hileswaku tindzimi ta Xintima, ku katsa na Xitsonga, a ti le ku khomiweni kahle. Kutani ku bumabumeriwa leswaku tipholisi leti tirhanaka na milawu ya ndzinganelo wa tindzimi ti fanele ku tiyisisiwa leswaku ta tirhisiwa hi ku hetiseka.

Ku tlhela ku va na vonelo ra leswaku vadyondzi, vadyondzisi xikan'we na vatswari va fanele ku nghenelela eku hlawuriweni ka ririmi leri faneleke ku tirhisiwa tanihi ririmi ro dyondza no dyondzisa hi rona. Leswi swi vula leswaku ririmi leri swiyenge leswi swi nga ta ri hlawula hi rona leri xikolo xi nga ta tirhisa rona handle ka ku leteriwa hi pholisi ya vanhu lava nga riki kona exikolweni xolexo.

4.3.3 Leswi nga endliwaka ku hluvukisa Xitsonga ku fana na tindzimi tin'wana

Xivutiso lexi na xona xi hlamuriwile hi 100% (N=5). Ku na tinhlamulo to hambanahambana leti nyikiweke tanihi tindzimi leti va vonaka ti nga tekiwa ku vona leswaku Xitsonga xi ta hluvuka ku fana na tindzimi tin'wana, ngopfungopfu tindzimi ta Xibunu na Xinghezi. Tin'wana ta tinhlamulo ti katsa leti landzelaka:

- Ku fanele ku va na minongonoko yo ringanela eka thelevhixini leyi haxaka hi Xitsonga.
- Pfhumba ro va ku tsariwa tibuku to hambanahambana hi ririmi xa manana na swona swi nga pfuna swinene ku hluvukiseni ka Xitsonga.
- Ku va vavulavuri va Xitsonga va xi tirhisa emakaya mikarhi hinkwayo, va karhi va dyondzisa na vana lavantsongo.
- Ririmi ri fanele ku nyikiwa swiave na nhlonipho wa ku va ri tirhisiwa tanihi ririmi ra vutihlanganisi emitirhweni na le swikolweni.
- Tibuku leti faneleke ku tirhisiwa eka swikolo swa le henhla ti fanele ku tsariwa hi Xitsonga.
- Xitsonga xi fanele ku dyondzisiwa ku suka eka swikolo swa masungulo ku fika etiyunivhesiti.

Tinhlamulo to tala leti swidyondzeki swi ti nyikeke i mhaka ya vutsari bya tibuku, ku va vavulavuri va nga tinyumi.

4.3.4 Matshalatshala lama mfumo wu nga ma tirhisaka ku fikelela ndzingano wa tindzimi

Nhlayo ya 100% (N=5) ya swidyondzeki swi kotile ku hlamula xivutiso lexi eka nongonoko wa swivutiso. Swidyondzeki leswi hlamuleke swi nyikile matshalatshala lama landzelaka:

- Ririmi rin'wana na rin'wana ri fanele ku va na xitici xa thelevhixini lexi nga ta haxa hi ririmi rolero.
- Tidyondzo hinkwato ti fanele ku nyikiwa hi ririmi ra manana.
- Tindhawu ta mfumo ti fanele ku tirhisa tindzimi ta Xintima, na tibodo leti tsariweke ti tirhisa tindzimi leti hinkwato.
- Mfumo wu fanele ku humesa mali wu nyika tindzimi leswaku ti hlulukisiwa hi tlhelo ra swa milawu ya matsalelo no humesa switsariwa swo fana na tidikixinari.
- Tindzimi ti fanele ku langutiwa ku ringana handle ko tekela tin'wana ehenhla ku tlula tin'wana.
- Mfumo wu fanele ku rhangana emahlweni ku kucetela leswaku ku va na milavisiso hi mayelana na nkoka wa tindzimi eka vanhu.
- Ku fanele ku va na mipfuneto ya timali eka vadyondzi lava tsakelaka ku dyondza no tokota tindzimi ta vona.
- Ku fanele ku va na tilayiburari leti nga ta khoma tibuku to hambanahambana ta ririmi to hlaya leswaku vanhu va ta hamba va hlaya.
- Matsalwa ya mfumo ya fanele ku tsariwa hi ku tirhisa tindzimi hinkwato ta ximfumo.

4.4 Mahungu kusuka eka vadyondzisi

Swivutiso swa nhungu swi nyiketiwile vadyondzisi va swikolo swo hambanahambano swi hlamula. Vadyondzisi eswikolweni hi vona lava rhwexiweke ndzwalo lowukulu hi Ndzawulo

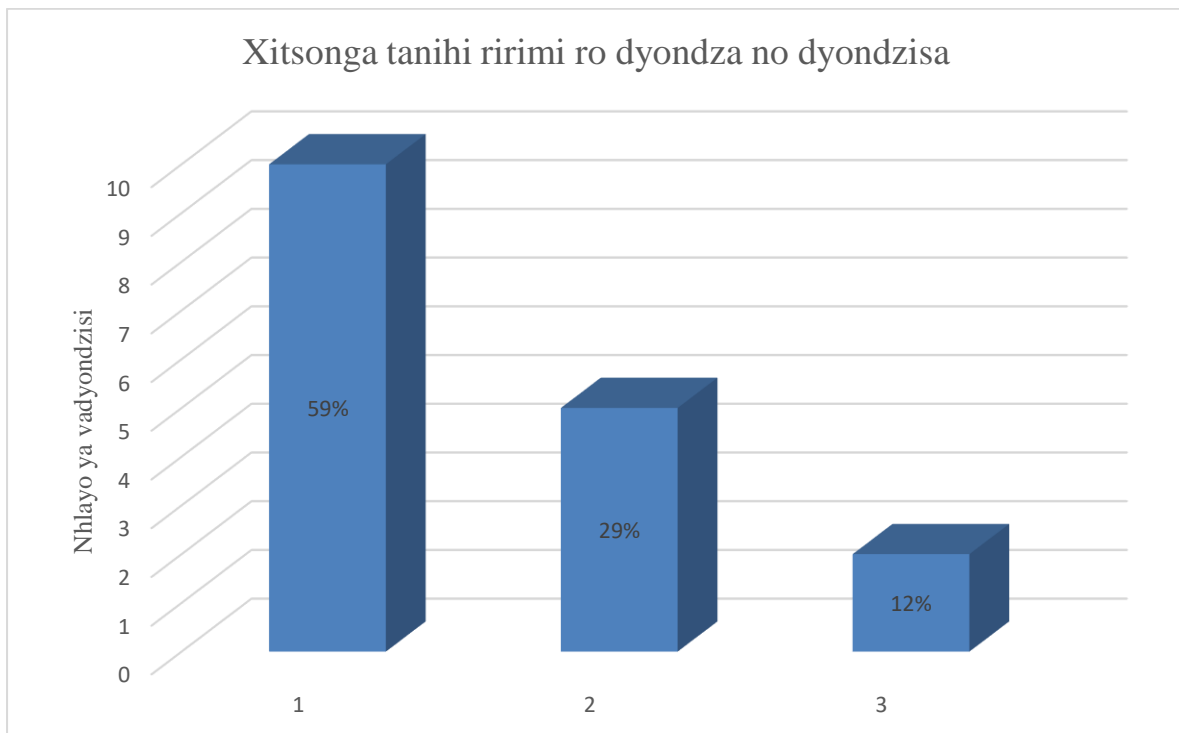
ya Dyondzo. Ndzawulo lowu i wa ku simeka pholisi ya ririmi eka xiyenge xa dyondzo, hi ku kongomisa eka kamara ro dyondzela eka rona. Vadyondzisi hi vona lava endlaka migingiriko ya ku simekiwa ka pholisi ya ririmi leyi tumbuluxiweke hi Huvo ya Vufambisi bya Swikolo. Hi marito man'wana, ku simekiwa ka pholisi loku enetisaka no simekiwa ka pholisi loku nga enetisiki swile mavokweni ya vadyondzisi. Swirho leswin'wana leswi khumbekaka (mfumo, switirhisiwa na swin'wana) eka ku simekiwa ka pholisi ya ririmi, swi nyika nseketelo eka vadyondzisi ku endla ntirho wa vona wu va olovela. Vadyondzisi lava hlawuriweke ku yimela vadyondzisi lavan'wana eka ndzavisiso lowu vanyiki le vuxokoxoko bya nongonoko wa swivutiso leswi a va rhwexiwile hi mulavisisi. Nongonoko wa swivutiso lowu a va fanele ku wu hlamula, a wu yimile hi ndlela leyi landzelaka:

- ✓ Kanela hi ntalo hi ku tirhisiwa ka Xitsonga tanihi ririmi ro dyondza no dyondzisa ha rona eswikolweni?
- ✓ Hlamusela ririmi leri tirhisiwaka ngopfu exikarhi ka Xitsonga na Xinghezi.
- ✓ U nga vula yini hi matikhomelo ya vadyondzi hi nkarhi wa ku dyondza Xitsonga etlilasini?
- ✓ U nga vula yini hi ku va Xitsonga xi tirhisiwa tanihi ririmi ro dyondza no dyondzisa ha rona eka tindyondzonkulu hinkwato?
- ✓ Xana u nga vula yini hi masimekelo ya pholisi ya ririmi laha exikolweni?
- ✓ Xana u nga vula yini hi mahangalasele ya switirhisiwa swo dyondza no dyondzisa ku suka eka mfumo?
- ✓ Hi ku vona ka wena xana mfumo wu nga endla yini ku hluvukisa Xitsonga eka swa dyondzo?

Swivutiso na tinhlamulo leti nyikiweke ku suka eka vanyiki va mahungu ti hlamuseriwile hi vuenti eka tindzimana leti nga ta landzela. Makumembirhi wa maphepha ya swivutiso ya nyikiwile vadyondzisi va swikolo swo hambanahambana leswaku va hlamula. Kambe vadyondzisi va makumembirhi lava vanyikiweke, i khumenkombo ntsena wa vadyondzisi lava vuyiseke nongonoko wa swivutiso na kona swi hlamuriwile. Leswi swi endlile leswaku ndzavisiso lowu wu tirhisa mahungu ku suka eka khumenkombo wa vadyondzisi ematshan'wini ya makumembirhi leyi a yi languteriwile. Vuxokoxoko lebyi nyikiweke byi katsa leswi:

4.4.1 Xitsonga tanihi ririmi ro dyondza no dyondzisa

Nhlayo ya 100% (N=20) leyi nyikiweke nongonoko wa swivutiso ku ya nyika vuxokoxoko hi ku hlamula swivutiso hi ku angarhela. 85% (N=17) wa vadyondzi lava hlamuleke xivutiso lexi xo sungula, 15% a va kotangi ku vuyisa. Eka lava va vuyiseke, 59% (N=10) va kombisile leswaku a swi ta va kahle loko Xitsonga a xo tirhisiwa tanihi ririmi ro dyondza no dyondzisa ha rona. Nhlayo ya 29% (N=5) ti kombiseke leswaku mhaka ya kuva Xitsonga xi tirhisiwa tanihi ririmi ro dyondzisa, swi ta va swi nga tshamisekangi. Tinhlamulo ta nhlayo ya 12% leti nyikiweke ku suka eka vahlamuri vona a va hlamulangi xivutiso lexi a xi vutisiwile. Ematshan'wini ya sweswo ku kombisiwile leswi Xitsonga xi tirhisiwaka hakona eka vutomi bya siku na siku. Girafu leyi nga laha hansi yi katsakanya mahungu lama nga hi ndlela leyi:



Girafu ya 10: Xitsonga tanihi ririmi ro dyondza dyondzisa

Nhlayo ya le henhla ya 59% hi yona leyi kombiseke leswaku a swi ta va kahle loko Xitsonga a xo tirhisiwa eswikolweni tanihi ririmi ro dyondza hi rona. Vadyondzisi lava boxeke mhaka leyi va seketela hi mavonelo ya ku hambanahambano fana na loko va humesela leswaku Xitsonga i ririmi leri Vatsonga va tinyungubyisaka hi rona. Loko va dyondzisa no dyondza hi rona swi nga endla leswaku ndhavuko wa vona wu nga lahleki.

Nakambe loko va ya emahlweni va kombisile leswaku i swilo swa kahle hikuva loko ri ri karhi ri tirhisiwa eswikolweni vadyondzi na vadyondzisi va ta va na ntokoto wa ririmi. Loko va tshikelela hi mhaka leyi va kombisile leswaku vadyondzi lava vulavulaka Xibunu va tiphina hikuva vana va vona va hlamula maphepha ya swikambelo hi Xibunu. Loko Vatsonga va boheka ku hlamula hi Xinghezi swi nyika Mabunu makatla eka Vatsonga. Loko ntlawa lowu wu hetisela wu humesile mavonelo ya leswaku a swi ta va kahle na Vatsonga va kuma nkateko wo dyondza no dyondzisiwa tidyondzo leti hi Xitsonga ku fana niValungu.

Tinhlamulo leti ti kombisa ku seketela leswaku Xitsonga xi tirhisiwa tanihi ririmi ro dyondza no dyondzisa hi rona. Nhlamulo yin'wana yi kombisa leswaku ku va Vatsonga va dyondza no dyondzisa hi ririmi ra manana swi ta va pfuno fana na vavulavuri va Xibunu na Xinghezi lava dyondzaka tindzimi ta vona.

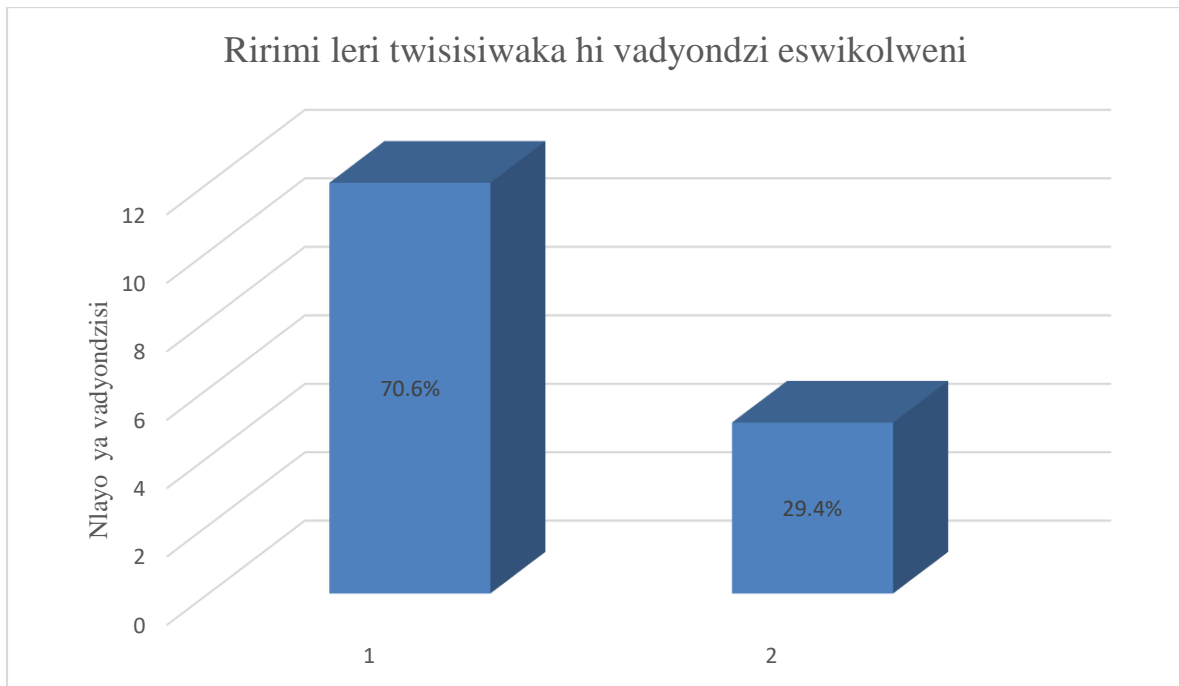
Vadyondzisi va 29% vona va kombisa leswaku va vona swi nga fanelangi leswaku Xitsonga xi tirhisiwa tanihi ririmi ro dyondza hi rona na vona va nyika mavonelo yo hambano seketela tinhlamulo ta vona. Hambiswiritano, va kombisile leswaku a swi nga olovi ku tirhisa Xitsonga eka ku dyondza no dyondzisa eswikolweni swa le henhla. Va paluxile leswaku a swi endliwa hikuva ririmi ra xintu a ri fuwangi ku kota ku tumbuluxa marito eka tidyondzo letin'wana. Swi vula ku ri ku ta dyondza ntsena lava vulavulaka ririmi rero. Swi ta susumeta na leswaku tindzimi tin'wana na tona ti lava ku dyondza hi ririmi ra vona. Xitsonga tanihi ririmi ro dyondza no dyondzisa hi rona swi tika. Vonelo rin'wana rona ri boxile leswaku Xitsonga xi kahle ku dyondziwa tanihi ririmi ra le kaya kambe a ri fanelangi ku tirhisiwa ku dyondzisa hi rona. Loko vana va ya emahlweni na tidyondzo ta vona va ta hlangana na tinxaka tin'wana laha va nga ta boheka ku tirhisa Xinghezi.

Vonelo leri ri kombisa leswaku loko vana va dyondzisiwa hi Xitsonga eka tidyondzo hinkwato swi ta endla leswaku va nga koti Xinghezi, leswi nga ta va tikelaka loko se va ya eswikolweni swo dyondzela mitirho hikuva kono ta tirhisiwa Xinghezi tanihileswi ku hlanganaka vadyondzi va tindzimi to hambana.

4.4.2 Ririmi leri twisisiwaka ngopfu hi vadyondzi

Xivutiso lexi na xona xi hlamuriwile hi vadyondzisi va 85%. Vadyondzisi vanyiki le tinhlamulo to hambanahambana laha 70.6% va kombiseke leswaku Xitsonga hi xona lexi

twisisiwaka swinene hi vadyondzi ehenhla ka 29.4% lava vona va vonaka vadyondzi va twisisa ngopfu Xinghezi.



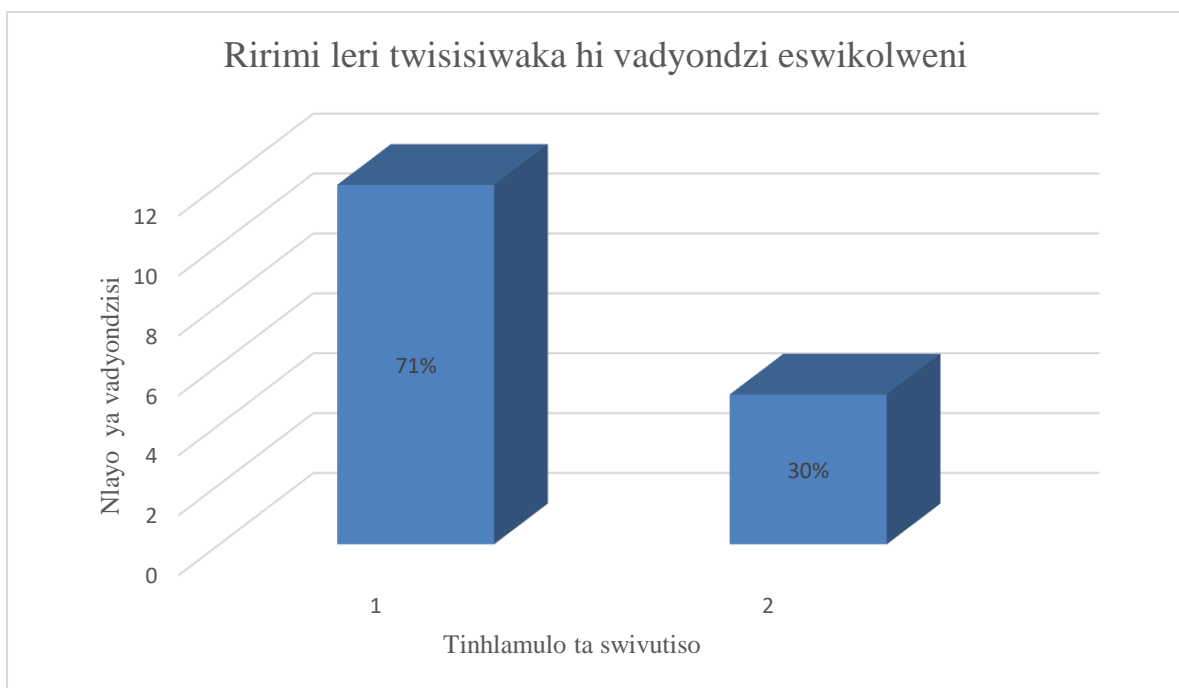
Girafu ya 11: Ririmi leri vadyondzi va tsakelaka ku dyondzisiwa harona

Vadyondzisi lava va Xitsonga va kombisa leswaku vadyondzi swi nga va olovela ku dyondza no dyondzisiwa hi Xitsonga hikuva i ririmi ra manana leri va ri mameke. Naswona hi rona ririmi ro sungula va nga hlangana na rono suka ekaya. Va tshikelela leswaku vanhu va fanele ku tinyungubyisa hi mfuwo wa rixaka ni vuxongi bya ririmixidzi ra vona Vantima hava ku tinyuma no titsan'wa. Munhu un'wana na un'wana u tinyungubyisa hi nchumu lowu a wu rhandzaka. Loko u rhandza ririmi ra wena u ta twa swi fanerile ku ri hluvukisa hikuva u ta tshama u ri xiphemu xa rona hi tindlela hinkwato. Loko va emahlweni va paluxile leswaku vadyondzi va twisisa ngopfu Xitsonga hikuva hi rona ririmi ra vona leri va ri mameke, naswona hi masiku hinkwawo va vulavula rono suka ekaya laha va tshamaka kona. Vadyondzi va twisisa ngopfu Xitsonga hikuva hambiloko va dyondza hi Xinghezi, va lava ku tlhela va hlamuseriwa hi Xitsonga leswaku va ta kota ku twisisa swinene.

Mianakanyo leyi nga i swikombiso swa tinhlamulo ta leswi nyikiweke tanihi ndlela yo seketela ku tirhisiwa ka Xitsonga ku ya hi vadyondzisi lava va nga vona va rhwexiweke joko ra ku humelerisa pholisi ya ririmi.

4.4.3 Matikhomelo ya vadyondzi hi nkarhi wa ku dyondza Xitsonga etlilasini

Eka 85% wa vadyondzisi lava hlamuleke xivutiso lexi ku na 71% lava kombiseke leswaku vadyondzi va na matikhomelo lamanene hi nkarhi wa dyondzo ya Xitsonga. Kasi lava saleke va 30% va kombisile leswaku a va tikhomi kahle. Leswi hi swin'wana leswi nga xiave xo biha loko swi ta eka vuhumelerisi bya pholisi ya ririmi eka dyondzo. Leswi swi kombisiwile hi girafu leyi nga laha hansi:



Girafu ya 12: Matikhomelo ya vadyondzi hi nkarhi wa Xitsonga

Nhlayo ya le henhla ya 71% yi kombisile leswaku vadyondzisi va vona vadyondzi va tikhoma kahle hi nkarhi wa dyondzo ya Xitsonga. Marito yo fana na “tinyungubyisa”, “twisisa ngopfu” hi wona ya taleke ku tirhisiwa loko vadyondzisi va seketela tinhlamulo ta vona. Un'wana wa vadyondzisi u paluxile leswaku vana va tshamiseka va yingisela leswi mudyondzisi a dyondzisaka swona. Vadyondzi va burisana no hlamula hi ku olova handle ko nghanghamela hikuva leri i ririmi leri va kotaka no ri tolovela no ri rhandza. Xinghezi xi endla leswaku va swi navela ku vulavula, kambe a va tivi ku va ta swi vekisa ku yini.

Marito lama boxiweke ya kombisa leswaku tanihleswi Xitsonga ku nga ri ririmi ra manana, Xitsonga xi tsakeriwa swinene etlilasini hikuva va kota ku twa no nghenelela eka dyondzo hi

ku olova. Nhlamulo yo yelana ni leyi yi nyikiwa hi un'wana wa vadyondzisi loko a tisa mianakanyo ya leswaku va twa va tshunxekile loko va tirhisa ririmi leri va ri twisisaka. Va kota ni ku nyika kumbe ku humesela kahle miehleketo ya vona.

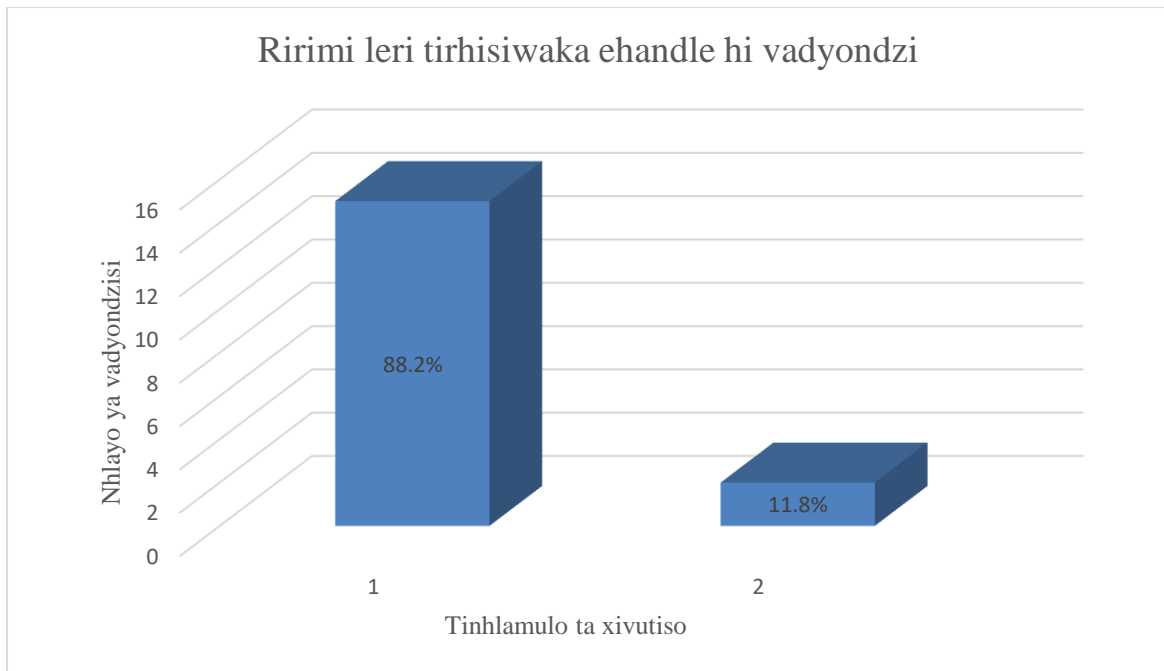
Ku hambana na tinhlamuselo leti nyikiweke , lava kombiseke leswaku vadyondzi a va tikhomi kahle hi nkarhi wa dyondzo ya Xitsonga va boxa leswaku vadyondzi a va tikhomi kahle hikuva va vona wonge va heteriwa nkarhi. Vadyondzi va twisisa leswaku va twisisa nchumu wun'wana na wun'wana wa Xitsonga tanihileswi ku nga ririmi ra manana.

Kasi ku hambana na leswi nga mudyondzisi un'wana u humesela miehleketo ya leswaku vadyondzi eka matikhomelo ya vona hi nkarhi wa dyondzo ya Xitsonga a ya kahle hikuva mbulavulo wa vona wu mitiwa ngopfu hi Xinghezi, hikuva va tirhisa ngopfu marito ya Xinghezi. Vatirhisi va Xitsonga tanihi vadyondzi a va swi koti ku heta mbulavulo wa vona va nga nghenisangi rito ra Xinghezi. Eka ku tsala hi kona laha swi antswaka hikuva u twisisa leswaku timaraka ti ta susiwa hi ku nghenisa marito ya Xinghezi.

Leswi kombisiweke hi tlhelo ra matikhomelo ya vadyondzi swi khumba matirhiselo ya ririmi na mhaka ya vonelo ra vadyondzi hi ririmi ra manana. Ku va vadyondzi va tiva leswaku ririmi leri hi leri va kuleke va karhi va vulavula rona, swi endla leswaku va ri tekela ehansi hikuva va twa wonge va ri tiva leswi hetisekeke. Hi tlhelo lerin'wana hikokwalaho kova va rhandza Xinghezi, swi endla leswaku na loko va vulavula Xitsonga, Xinghezi xi va xi karhi xi nghenelela.

4.4.4 Ririmi leri tsakeriwaka eka migingiriko ya le handle ka tlilasi

Exikarhi ka 85% wa vadyondzisi lava hlamuleke xivutiso lexi ku vile na vadyondzisi vambirhi lava kombiseke leswaku vadyondzi va tala ku tirhisa Xinghezi eka migingiriko ya le handle ka tlilasi kasi lava khumentlhanu vona va kombisa leswaku va tala ku tirhisa ririmi ra manana.



Girafu ya 13: Ririmi leri tirhisiwaka ehandle hi vadyondzi

Nhlayo ya 88.2% wa vadyondzisi va kombisile leswaku vadyondzi va tala ku tirhisa Xitsonga loko va endla migingiriko ya le handle ka tlilasi. Eka tlhelo lerin'wana vadyondzisi vo ringana 11.8% vona va kombisile leswaku vadyondzi va tirhisa ngopfu Xinghezi. Eka lava kombisaka leswaku vadyondzi va tirhisa Xinghezi, kuna loyi a boxeke leswaku hi nkarhi wa migingiriko ya le handle ka tlilasi vadyondzi va tsakela ku tirhisa Xinghezi hikuva va twa wonge xi va veka eka xiyimo xa le henhla ku tlula loko va tirhisa Xitsonga.

Marito lawa ya kombisa ku tirhisiwa ka Xinghezi hi vadyondzi va swi fambelanisa no va munhu a ri eka xiyimo xa le henhla. Leswi a swi hambanangi na leswi boxiweke hi mudyondzisi wa vumbirhi loyi a kombiseke leswaku vadyondzi va tala ku tirhisa Xinghezi loyi yena a kombisaka leswaku va tinyuma loko va tirhisa Xitsonga.

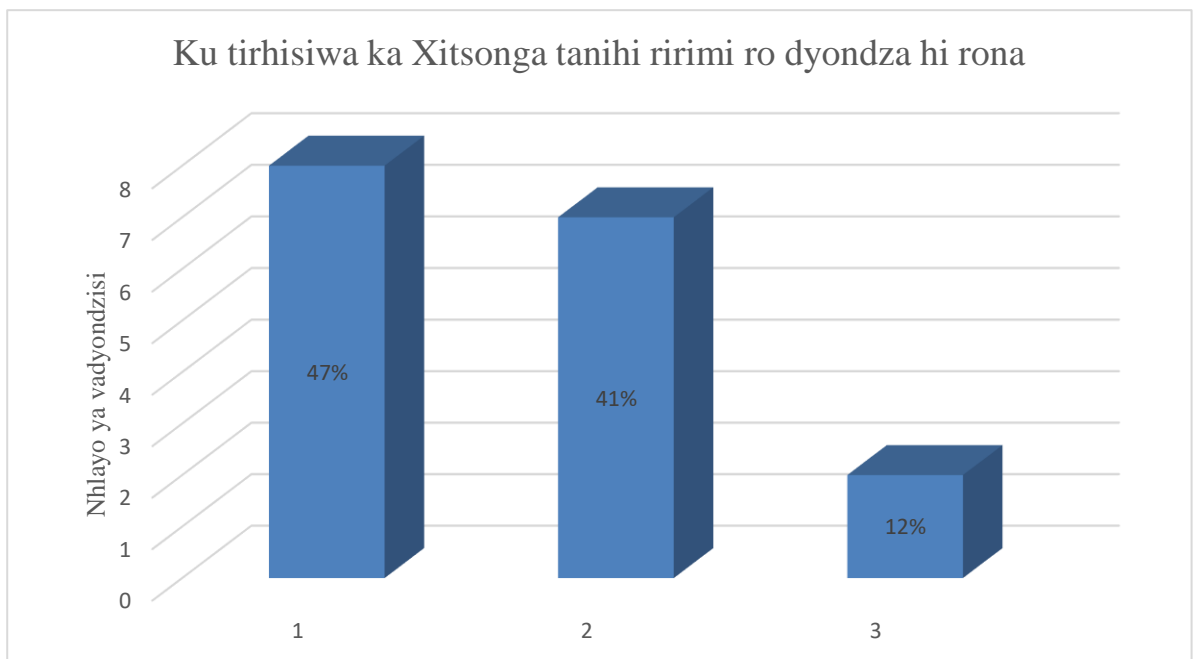
Ku hambana na vonelo ra vadyondzisi va 11.8% lava ku hlamuseriweke hi vona, eka 88.2% wa vadyondzisi lava hlamuleke xivutiso lexi ku nga loyi a tshikelelaka leswaku va dyondzi va tirhisa Xitsonga hikuva vona i vanhu lava chavaka ku endla swihoxo. Va titekela ehansi loko va vulavula hi Xitsonga kasi loko va vulavula Xinghezi va titekela ehenhla no va va tivona va antswa.

Nhlamuselo leyi yi komba leswaku vadyondzisi va tirhisa Xitsonga, kambe ku nga ri leswaku va lava ku tirhisa xona, kova leswaku va chava ku endla xihoxo loko va vulavula Xinghezi. Leswi vulaka leswaku loko a va titsheмба a va nga ta xi tirhisa Xitsonga. Yin'wana nhlamuselo

leyi seketelanaka na leyi yi nga yi komba leswaku va rhandza ku tirhisa Xitsonga hikuva va kota ku humelerisa matitwelo kumbe mahungu ya vona eka vanghana va vona hi vutitshembi. Xinghezi xa va tikela hikuva va chava ku endla swihoxo kutani va hlekiwa hi vanghana va vona. Leswi boxiweke swi komba leswaku Xitsonga hi xona xi tirhisiwaka kambe ku ri mhaka yo va va chava ku vulavula Xinghezi.

4.4.5 Xitsonga xi tirhisiwa tanihi ririmi ro dyondza no dyondzisa hi rona eka tidyondzonkulu hinkwato

Nhlayo ya 47% wa vadyondzisi lava hlamuleke xivutiso lexi va kombisa leswaku ku va Xitsonga xi tirhisiwa tanihi ririmi ro dyondza hi rona tidyondzo hinkwato eswikolweni swi nga va kahle swinene, makhumemunen'we wa tiphesente va kombisa leswaku a swi nga vi kahle kasi khumembirhi wa tiphesente vona handle ko kombisa leswaku swi ta va kahle, kumbe swi nge vi kahle, va vona mhaka leyi yi nga ta olova. Mhaka leyi yi katsakanyiwa hi girafu leyi nga laha hansi:



Girafu ya 14 : Xitsonga tanihi ririmi ro dyondzisa harona tidyondzo hinkwato

Vadyondzisi va 47% va kombisa leswaku ku va Xitsonga xi tirhisiwa tanihi ririmi ro dyondza no dyondzisa tidyondzo hinkwato swi nga pfuna swinene hi tlhelo ra mapaselo no hlukukisa

Xitsonga. Mudyondzisi un'wana u boxile mavonelo ya leswaku swi nga va kahle hikuva swi endla leswaku vana va humelela hi ku olova eka tidyondzo toleto. Sweswi vana va tikeriwa hi tidyondzo tin'wana hi mhaka ya Xinghezi. Xikombiso: dyondzo yo fana na 'Natural Sciences', 'Life Sciences' yi na marito yo tika yo fana nava 'enzyme', 'osmosis'. Swa nonoha eka mudyondzi ku ma twisisa hi ku olova. Kambe loko a mo hundzuluxeriwa vana va ta kota ku twisisa kutani va humelela.

Mhaka leyi kombisiwaka i ya leswaku ku va tidyondzo ti dyondzisiwa hi Xinghezi swi endla leswaku vadyondzi van'wana va tikeriwa ku twisisa tanihileswi marito lama tirhisiwaka yava tikelaka ku ya twisisa.

Lava kombiseke leswaku ku tirhisiwa ka Xitsonga tanihi ririmi ro dyondza no dyondzisa tidyondzonkulu swi ta va swi nga ri kahle va boxile leswaku swi nge vi mhaka ya kahle hikuva tiko ra hina ri ta fa. Ku nge vi na vanhu vo tiva Xinghezi ku ri ku Xinghezi hi rona ririmi leri kotaka ku hlanganisa vanhu lava vulavulaka tindzimi to hambana.

Ku ya hi marito lama, ku tirhisiwa ka Xitsonga tanihi ririmi ro dyondza no dyondzisa swi ta vula leswaku vadyondzi va ta pfumala vutivi bya Xinghezi, leswi eku heteleleni swi nga ta endla leswaku loko va hlangana na vavulavuri va tindzimi tin'wana va tsandzeka ku twanana no humesa ku titwa ka vona ka leswi swi nga tava swi kaneriwa.

Vadyondzisi va nhlayo ya 12% lava va nga kombisangiki leswaku yi nga va mhaka ya kahle kumbe yi nga ri kahle, hambiswiritano va boxile leswaku tanihiloko hina vinyi va ririmi hi ri tsan'wa, swi ta tika ku va hi tekela dyondzo enhlokweni.

Kasi nhlamuselo yin'wana yi kombisile leswaku a swi nga olovi hikuva na swihangalasangungu swi tirhisa Xinghezi. Thekinoloji yi le mahlweni ngopfu naswona yi na nkucetelo lowukulu eka ku tirhisiwa ka Xinghezi.

Hi ku xiya tinhlamuselo leti, hambileswi vadyondzisi lava va nga kombisangiki leswaku ku nga va mhaka ya kahle, kumbe mhaka yo ka yi nga ri kahle, hi ku kombisa leswaku va vono tirhisiwa ka Xitsonga tanihi ririmi ro dyondza no dyondzisa hi rona swi nga ta humelela hi ku olova.

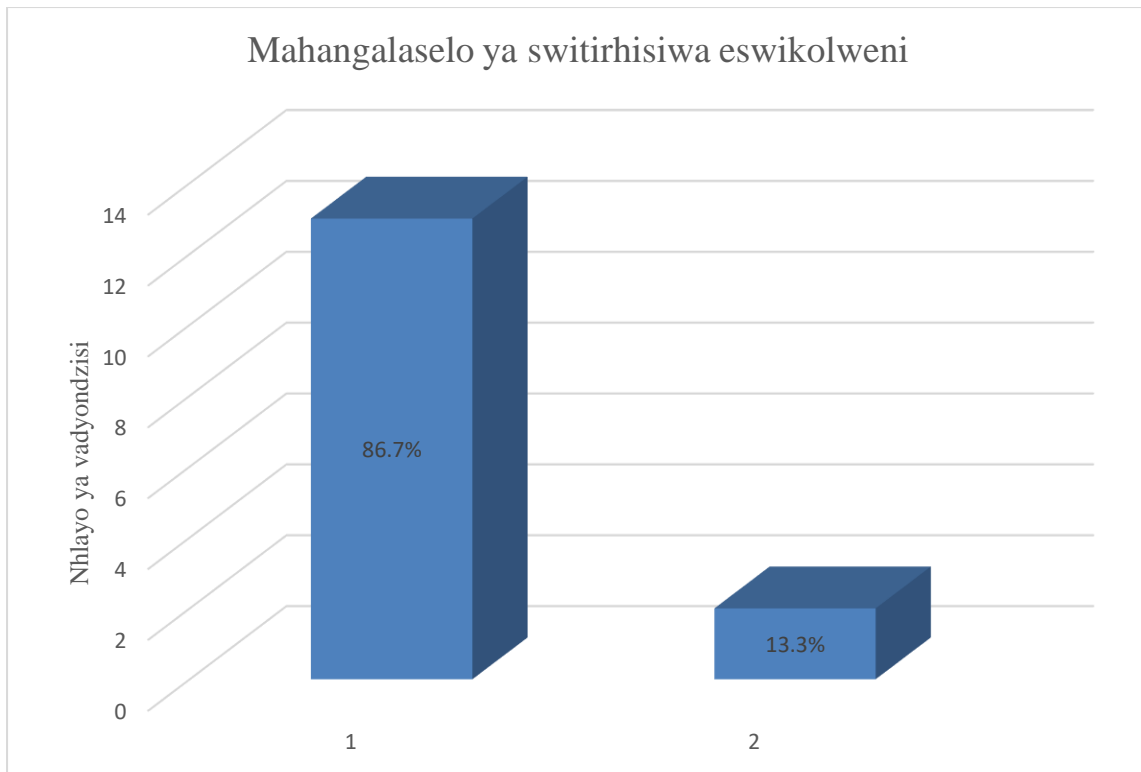
4.4.6 Masimekelo ya pholisi ya ririmi xikolweni

Vadyondzisi va 85% va kotile ku hlamula xivutiso lexi. Vadyondzisi vanyiki le mavonelo yo hambanahambana hi mayelana na masimekelo ya pholisi ya ririmi eswikolweni. Swin'wana swa leswi va swi boxeke swi katsa leswi landzelaka:

- Ku lemukisa vadyondzisi na vadyondzi hi nkoka wa ririmi ra le kaya.
- Hi endla swo fana ya hi letela leswaku tiko hinkwaro ri famba hi ndlela yin'we.
- Yi fanele yi susa ku tirhisiwa ka Xitsonga hikuva vadyondzi se va xi tiva.
- Xitsonga xa olova na kona vadyondzi va va va swi tiva leswaku loko va tsala xikambelo swa boha leswaku va xi pasa.
- Yi fanele yi kondletela ku tirhisiwa ka ririmi ra manana leswaku vadyondzi na vadyondzisi va ta kota ku tinyungubyisa hi ririmi ra vona.
- Vadyondzisi va fanele ku nghenisiwa loko ku simekiwa tipholisi ta ririmi eswikolweni hikuva vadyondzisi hi vona va tivaka vadyondzi hi ku hetiseka.
- Ku fanele ku va na vutihlanganisi bya swirho swo hambanahambana leswi khumbekaka.
- Pholisi yo kandziyela ku tirhisiwa ka ririmi ra manana yi fanele yi pasisiwa. Dyondzo ya ndhavuko yi fanele ku katsiwa eka kha rikhulamu.
- Swi fanele ku tiyisisiwa leswaku ya landzeleriwa.
- Pholisi ya dyondzo yi talela ngopfu eka Xinghezi yi tsan'wa Xitsonga. Leswi swi fanele ku cinca.
- Vatswari na vona va fanele ku katsiwa eka ku simeka pholisi ya ririmi eswikolweni.

4.4.7 Mahangalasele ya switirhisiwa eswikolweni

Xivutiso lexi xi hlamuriwile hi vadyondzisi va 86.7% hikuva ku vile na 13.3% lava nga tsalangiki nchumu ehansi ka xona. Eka lava hlamuleke, khumenharhu va kombisa leswaku va vona mfumo wu nga phakeli kahle switirhisiwa swo dyondza no dyondzisa eswikolweni kasi vambirhi vona va vona swi hangalasiwa kahle.



Girafu ya 15: Mahangalasele ya switirhisiwa eswikolweni

Girafu leyi nga yi komba khumenharhu wa vadyondzisi lava kombisaka leswaku vuhangalasi bya switirhisiwa swo dyondza no dyondzisa a swi hangalasiwi hi mfanelo eswikolweni. Mieheketo leyi vadyondzisi va yi boxeke i ya leswaku mahangalasele hi lama tsaneke. A swi talangi leswaku mfumo wu hatlisa wu tisa tibuku hinkwato hi nkarhi.

Switirhisiwa a swi hangalasiwi hi ndlela ya kahle. Eswikolweni swa ndhuma ku hatla ku fika switirhisiwa swi tlhela swi nga kayiveli. Eswikolweni leswi nga tirhiki kahle a va tikarhati hi swona.

Tinhlamulo leti ti komba matirhelo ya le hansi hi mfumo loko ku langutiwa maphakelelo ya switirhisiwa swo dyondza no dyondzisa. Lava pfumelaka leswaku switirhisiwa swi fika hi nkarhi na kona swi hangalasiwa kahle i 13.3%.

4.4.8 Mfumo wu endla tindlela to hluvukisa Xitsonga eka swa dyondzo

Xivutiso lexi xi hlamuriwile hi vadyondzisi va 71% hikuva ku vile na 29% yi nga tsalangiki nchumu eka xona. Na kona laha vadyondzisi va boxile mavonelo yo hambanahambano katsa lama xaxametiweke laha hansi:

- Mfumo wu fanele ku komba ndzingano wa tindzimi ku kota ku hluvukisa tindzimi hinkwato ta ximfumo.
- Lava dyondzaka eka tiyuniyvesiti va fanele ku tirhisa ririmi ra vona tanihi ririmi ro dyondza no dyondzisa.
- Kharikhulamu a yi dyondzisi mfuwo wa rixaka hi vuenti. Ku fanele ku katsiwa mhaka leyi eka ntivoririmi.
- Mfumo wu nga kota ku hluvukisa Xitsonga, kambe xiphiqo hileswaku swi ta lava mali yo tala ku endla tano.
- Mfumo wu fanele ku pasisa ririmi ra manana tanihi ririmi ro dyondza no dyondzisa tidyondzokulu eswikolweni.
- Ku fanele ku va na vutsari bya maphephahungu hi Xitsonga.
- Epalamende ririmi ri fanele ku tirhisiwa.
- Nhlohlotelo wo va ku tirhisiwa ririmi leri eka swilo swo fana na vutsari bya tibuku na vuyimbeleri.
- Mudyondzi un'wana na un'wana u fanele ku va a dyondza ririmi ra yena swi nga khathaleki leswaku u nghena eka xikolo xa njhani leswaku ri nga lahleki.
- Ku fanele ku va na miphikizano yo hambanahambana leyi nga ta hlohlotela vanhu leswaku va tirhisa ririmi ra manana.
- Ku fanele ku va na minongonoko yo hambanahambana eka thelevhixini leyi nga ta tirhisa Xitsonga.
- Tiendzodyondzo leti nga ta va ti yisa vadyondzi eka tindhawu leti ku nga na swilo swo hambanahambana swa ndhavuko wa Vatsonga swi nga pfuno hluvukisa ririmi.
- Ku fanele ku tlangeriwa masiku ya ndhavuko eswikolweni
- Pholisi ya ririmi yi fanele ku landzeleriwa.
- Ku fanele ku thoriwa vadyondzisi lava nga na ntokoto swinene na ririmi.

- Mphakelo yo enela wa switirhisiwa swo dyondza no dyondzisa eswikolweni.
- Mfumo wu fanele ku rhumela vatokoti va ririmi ku ya eswikolweni ku hlohlotela vana, ku va dyondzisa vutsari bya tibuku hi Xitsonga.

4.5 Nkatsakanyo wa ndzima leyi

Eka ndzima leyi vuxokoxoko ku suka eka vanyiki va mahungu byi hlengeletiwile hi ku ya hi ntwanano lowu va veke na wona na mulavisisi. Vuxokoxoko lebyi byi tumbuluka eka nongonoko wa swivutiso lowu lulamisiweke ku fikelela swikongomelo swa ndzavisiso lowu. Vuxokoxoko lebyi humesiweke, a byi kongomisiwile eka ku kanela hi ndlela leyi pholisi ya ririmi yi humelerisiwaka hakona eka dyondzo, hi ku kongomisa eka Xitsonga. Xitsonga i ririmi ro dyondza no dyondzisa ha rona hi ku landza Pholisi ya Ririmi. Mbuyelo ku suka eka vavutisiwa wu lulamisiwile, wu andlariwile, wu hleriwile no hlawuteriwa hi vurhon'wana. Hi ku landza vuxokoxoko lebyi nyikiweke, swi le rivaleni leswaku Xitsonga eka dyondzo ra ha ri ehansi ka ntshikelelo. Vadyondzi, vadyondzisi na mfumo va ha tirhisa ngopfu Xinghezi ku kandziyela malunghelo ya Xitsonga, loko swi ta eka ririmi ro dyondza no dyondzisa ha rona. Xinghezi xi endla leswaku ku nyenyemukiwa Xitsonga hi vasimeki va pholisi ya ririmi. Hambiswiritano, nhlayo leyi yi vonaka no navelela Xitsonga leswaku ku va rona ririmi leri va tinyungubuyisaka ha rona eka dyondzo i nhlayo yintsongo swinene, ku ya hi vuxokoxoko lebyi nyikiweke. Nhlayo leyi yi boxiweke yi navela leswaku ingi Xitsonga xi nga hluvukisiwa no tirhisiwa eka dyondzo ku fana na Xinghezi. Nakambe va boxa leswaku Xitsonga xi nga tirhisiwa tanihi ririmi ro dyondza no dyondzisa ha rona eka tidyondzonkulu hinkwato ku fana na Xinghezi.

NDZIMA YA 5: MIKUMISISO YA NDZAVISISO LOWU

5.0 Manghenelo

Ndzima leyi yi humesela erivaleni no kanela hi leswi kumiweke eka ndzavisiso lowu. Vuxokoxoko lebyi hlengeleteweke na nxopaxopo eka ndzima leyi hundzeke byi tirhisiwile ku fikelela mikumisiso ya ndzavisiso lowu. Nhlamuselo na nkanelo wa vuxokoxoko eka ndzima leyi nga , swi humeserile hi mikumisiso ya matirhisele ya Xitsonga tanihi ririmi ro dyondza no dyondzisa ha rona. Mikumisiso leyi yi katsa switirhisiwa eka Xitsonga, matikhomelo ya vatirhisi va ririmi hi nkarhi wo dyondza, xiyimo xa mfumo eka Xitsonga tanihi ririmi ra ximfumo eAfrika-Dzonga na swin'wana. Vuxokoxoko lebyi hlengeleteweke ku suka eka nongonoko wa swivutiso, matsalwa lama khumbaka pholisi ya ririmi eka dyondzo na nkanelo wa milavisiso leyi endliweke swi tisile vutivi bya ku kota ku tiva leswaku hi nga tirhana na Xitsonga eka dyondzo hi ndlela yihi. Nkanelo wa vuxokoxoko lowu endliweke wu khumbile swiphemu swo tala swa vutomi leswi katsaka ndhavuko, ku tinyungubyisa, mahanyelo ya vumunhu na swin'wana.

5.1 Mikumisiso kusuka eka vuxokoxoko bya ndzavisiso

Leswi kumiweke eka xiyenge lexi swi kaneriwa ehansi ka tinhlokomhaka leti landzelaka: matsalwa ya Xitsonga, Xinghezi xi tshikelela Xitsonga eka kamara ro dyondzela, Xitsonga i xa nkoka tanihi ririmi ro dyondza ha rona, matsalwa ya Xinghezi i ya nkoka ku tlula ya Xitsonga, switirhisiwa swa ku dyondzisa Xitsonga. Ku cinca ka tindzimi hi nkarhi wa dyondzo ya Xitsonga.

5.1.1 Xitsonga tanihi ririmi ro dyondza no dyondzisa harona

Vunyingi bya tinhlamulo ku suka eka vanyiki va mahungu va kombile leswaku Xitsonga tanihi ririmi ro dyondza no dyondzisa ha rona ri hlangana na mitlhontho yo tala. Hi nkarhi wa dyondzo ya Xitsonga, vadyondzi na vadyondzisi va tirhisa ngopfu marito ya Xinghezi na laha

swi nga fanelangiki. Ku nyika xikombiso hi mhaka leyi: ku na marito lawa ya talaka ngopfu ku tirhisiwa, ya nga marito lawa ya fanaka na 'why'? 'You see', 'just because', na man'wana lawa ya katsaka swa sayense, swa thekinoloji, swa tipolitiki, swa ikhonomi na swin'wana. Marito lawa ya tirhisiwa hi xitalo loko swi ta eka ku vulavula hi nkarhi wa ku dyondzisa Xitsonga. Eka xiphemu lexi xovulavula, hi kona laha ku tirhisiwaka ngopfu marito ya Xinghezi ku tlula marito ya Xitsonga. Mikarhi yin'wana vadyondzi van'wana va tala ku nghenisa marito ya Xinghezi loko va ri eku tsaleni hi nkarhi wa dyondzonkulu ya Xitsonga. Vubihi bya maendlelo lawa hinkwawo ka wona i ya leswaku ya lwisana na swikongomelo leswi languteriweke no pimanyetiwa ka swa pholisi ya ririmi eka dyondzo. Nakambe, mongo wa mhaka leyi lavaka ku humeseriwa erivaleni hi nkarhi wa ku dyondza a yi koxometi. Mfuwo wa ntivomarito ya Xitsonga ku katsa na ndhavuko hi woxe wa vadyondzi na rixaka hi ku angarha swa nyamalala hakantsongontsongo.

Maendlelo lawa ya le rivaleni leswaku Xinghezi ra ha ya emahlweni ri nyika ntshikelelo ehenhla ka Xitsonga. Tshotsho eka Jenali (Vholomu 3 No.13, Mawuwani 2013:1) u seketela mhaka leyi "*Practically speaking, English and Afrikaans still have the higher status than other languages*". Nakambe Ndzimande na Pampallis (1992) lava tshahiweke hi Tshotsho (2013:2) va ha komba leswi:

Moreover, in South Africa, the truth is that English is dominating and the government of South Africa is promoting its use as a language of business, commerce and industry.

Leyi i mhaka leyi yi lwisanaka na pholisi ya ririmi eka dyondzo na Vumbiwa bya Afrika-Dzonga, hambi ku ri tikonkulu ra Afrika hi ku angarhela. UNESCO (1953:11) tanihi nhlangotho wa nyika nkomiso wa xikongomelonkulu xa pholisi ya ririmi na Vumbiwa loko swi ta eka ku tirhisiwa ka ririmi ra mudyondzi tanihi nchumu wa nkoka hi ndlela leyi:

Psychologically, it is the system of meaningful signs that in his mind works automatically for expression and understanding. Sociologically, it is a means of identification among the members of the community to which he belongs.

Educationally, he learns more quickly through it than through an unfamiliar linguistic medium.

Leswi swi le rivaleni leswaku ku tirhisiwa ka marito ya Xinghezi hi nkarhi wa ku dyondza no dyondzisa Xitsonga swi hoxa xandla eka ku lahla ndhavuko wa Vatsonga no vonela Xitsonga ehansi. Ririmi hi xin'wana xa xiphemu lexi vumbaka ndhavuko. Ririmi ri rhwele ndhavuko lowu ku nga mfuwo wa rixaka. Magwa na Magwa (2014:146) va tshikelela mhaka leyi:

Development in Africa can never be achieved without serious consideration of the role of African languages ... African development cannot obviate African culture, the culture of the masses, rather it must sustain it and build on it. Scientific knowledge and practice must build on what has been formed within the culture of African people. Failure to do that reduces Africans to mere consumers of artefacts produced in the developed world.

Hi marito man'wana, ririmi i ndhavuko. Carol na Melvin (1981:186) vona va boxa mavonelo lawa hi tlhelo ya ririmi tanihi ndhavuko:

Language is a primary transmitter of culture from generation to generation; it is the vehicle we employ to share and to transmit our complex configuration of attitudes, beliefs and patterns of behaviour.

Leswi boxiweke swi le rivaleni leswaku Xitsonga i ririmi leri ri nga ndhavuko wa rixaka ra Vatsonga. Ririmi rin'wana na rin'wana i ndhavuko wa rixaka ro karhi leri faneleke ku hlayisiwa tanihi mfuwo wa vona. Kottak (1977:2) u tshikelela hi ku komba ndhavuko tanihi mfuwo wa rixaka loko a ku:

People share society organized life in groups, with other animals. Culture, however, is distinctly human, cultures are traditions and customs, transmitted through learning that govern the beliefs and

behaviour of people exposed to them. Children learn those traditions by growing up in a particular society. Cultural traditions include customs and opinion, developed over the generations, about proper and improper behaviour.

Tanihileswi ririmi ku nga ririmi na mfuwo wa rixaka. Ku yisa emahlweni, ndhavuko i ndlela leyi rixaka rin'wana na rin'wana ri wu tirhisaka ku fikelela swilaveko swa rona swa nhluvuko ku va ri hanya ku ya emahlweni hi ndlela leyinene. Ririmi hi leswi hi beburiwaka hi swi kuma ku ri karhi ku hanyisiwa xiswona swi ri swa rixaka tanihi Vatsonga. Nakambe ririmi ri katsa switirhisiwa, matikhomele, vutivi no tshemba na ripfumelo ra rixaka ro karhi.

Hikokwalaho ka sweswo ku nghenisiwa ka marito ya Xinghezi eka dyondzo ya Xitsonga swi hambukisa ndhavuko na vinyi va wona.

5.2.2 Xinghezi i xa nkoka ku tlula Xitsonga

Mbuyelo lowu hi nga wu fikelelaka ku suka eka vuxokoxoko lebyi hlengeletaweke hi maendlelo ya nongonoko wa swivutiso, vanyiki va mahungu van'wana va komba ntsakelo eka ku tirhisiwa ka Xinghezi tanihi ririmi ro dyondza no dyondzisa ha rona. Ogutu (2006:51) u komba leswi hi mavonelo lama nga:

The parents of the school going children conclude that English is the language of educational and thereby socio-economic advancement. It is therefore of more use to their children than children than the African language, which is only useful at home. English is seen as the key to economic empowerment and progress. People and parents seem to believe that a basic education in English, rather than mother tongue, will give them the upper hand in schooling and thereafter a better hand in the job market.

Vadyondzi hi ku hlohloteriwa hi vatswari va rhandza Xinghezi tanihi ririmi ra nkoka eka vumundzuku bya vona. Eka ndzavisiso lowu leswi hi swi kumeke hileswaku vadyondzi vo hlaya va komba leswaku dyondzo yi nga kota ku fikeleriwa ku tirhisa Xinghezi. Va teka Xinghezi ku xi rona xi nga kotaka ku hlanganisa vanhu hinkwavo eka migingiriko ya swa dyondzo. The University of Pretoria Calendar of the Faculty of Humanities (2005:06) yi komba leswi hi Xinghezi:

The learning materials and programme correspondence are only available in English. A student may, however, write examinations and submit assignments in either Afrikaans or English.

Vonelo leri a ri hambanangi ni leswi kumiweke eka ndzavisiso lowu ku va vanyiki va mahungu va komba ku nyenyemuka Xitsonga tanihi ririmi ra vona ra le kaya. Va vona swi fanerile leswaku Xitsonga xi nga fanelangi ku tirhisiwa tanihi ririmi ro dyondza no dyondzisa hi rona. Va vona Xinghezi ku ri ririmi leri nga tirhisiwaka ku dyondza no dyondzisa hi rona hikuva i ririmi ra matimba emisaveni hinkwayo. Hi ku vona ka vanyiki va mahungu va navela leswaku Xinghezi xi tirhisiwa ngopfu ku tlula Xitsonga. Leswi a swi katsi mhaka ya leswaku tidyondzonkulu ta xitalo (thekinoloji, dyondzo ya matimu na tin'wana) ti tirhisa Xinghezi tanihi ro dyondza ha rona. Xinghezi xi fanele ku tirhisiwa ngopfu ku tlula Xitsonga eka ku tsariwa no vulavula eka kamara ro dyondzela ku fikelela mhaka ya vuhlanganisi hi ku tirhisa ririmi leri hi xiyimo xa le maninginingini. Leswi swi ta endla leswaku mudyondzi u ta kota ku endla vuhlanganisi na vanhu van'wana eyunivhesiti na tindhawu tin'wana ta nkoka. Hi marito man'wana, Xinghezi xi khomile misava. Mabindzu, mitlangu, tipolitiki, thekinoloji, sayense, ikhonomi na swin'wana swi lava munhu a tiva Xinghezi hi ku hetiseka ku oloveriwa hi vutomi.

5.2.3. Matsalwa

Eka swivutiso leswi a swi kongomisiwile eka ku rhandza ku hlaya exikarhi ka Xinghezi na Xitsonga ku kumiwile. Matitwelo lawa ya kongomisiwile eka ku hlaya matsalwa lawa ya katsaka: tinovhele, mitlangu, swithokovetselo swirhungulwana, switekatekisano, swikhohlwakolwana na swin'wana. Matsalwa i nchumu wa nkoka eka vutomi bya siku na siku.

Vanhu va nga swi kota ku hluvukisa ririmi hi ku hungasa hi ku tsala no hlaya matsalwa. Swiphigo na swirhalanganyi leswi katsaka mahlwehlwe ya vutomi swi nga ololoxeka. Hambiswiritano, leswi landzelaka swi boxiwile, naswona hi ku tinyungubyisa hi Xitsonga kumbe Xinghezi.

Vanyiki va mahungu lava rhandzaka ku hlaya matsalwa ya Xitsonga va kombile leswaku nhlayo ya matsalwa ya Xitsonga ya ha ri hansinyana. Mavonelo lama ya hi pfula xifuva kuva hi swi veka erivaleni leswaku ku na nkayivelo wa matsalwa eka Xitsonga. Vatsari hi tlhelo ra Xitsonga va kayivela swinene ku hluvukisa ririmi ra vona vinyi. Ku kayivela ka matsalwa ya Xitsonga swi nga va ni xiave eka ku va vanhu va nga hisekeli ku hlaya. Hambiswiritano, matsalwa lawa ya nga kona ya ni nkoka hikuva ya humelerisa ehandle migingiriko ya vutomi hi ku hambana. Matsalwa lawa ya hlohlotela ku cinca loku nga kona ka vutomi bya tolo, namuntlha na mundzuku. Loko munhu a nga hisekeli ku hungasa hi matsalwa ya ririmi ra yena swi nga tswala mhaka yo chavisa swinene, leyi katsaka ku lahlekeriwa hi timitsu ta yena na vumunhu hi ku angarhela. Eka matsalwa hi kuma switsundzuxo ni timhaka ta mfuwo wa rixaka leswi swi nga swona phuphu ya rixaka rin'wana na rin'wana. Deyi (2018) u kombisa nkoka wa tindzimi ta Xintima hi ndlela leyi landzelaka:

Access to print material in African languages is equally important in preserving and promoting mother languages. One of the literacy organisations in South Africa that is promoting the importance of mother language is Nal'ibali- this national reading-for-enjoyment campaign advocates reading and hearing stories in the language we speak and understand. Nal'ibali prides itself in contributing towards promoting multilingualism in South Africa-each week 53 000 literacy supplements are distributed free of charge directly to reading clubs, community organisations, libraries, schools and other partners in the Eastern Cape, Western Cape, Gauteng, Free State, Limpopo, North West and Kwazulu-Natal.

Hambiswiritano, ndzavisiso lowu wu kumile leswaku nhlayo yin'wana yintsongo yi vono hlaya matsalwa ya Xinghezi ku ri swona leswi nga swa nkoka ku tlula ya Xitsonga. Vanyiki va

mahungu va kombisile leswaku eka Xinghezi vadyondzi va dyondza swo tala hikuva i ririmi ra vuhlanganisi. Tidyondzonkulu letin'wana ti dyondziwa no dyondzisiwa hi ku tirhisa Xinghezi. Va tlhele va boxa leswaku eka swivandla swa mitirho hi rona ririmi ra nkoka hikuva tiinthavhiyu ti fambisiwa hi Xinghezi. Mulavisisi u kumile leswaku vadyondzi, vadyondzisi, tinhloko ta swikolo na vatokoti van'wana va namarhela Xinghezi hikuva va vuyeriwa loko va languata mafambiselo ya mfumo ya swilo. Va kombisile leswaku vuhlanganisi byi hi Xinghezi. Hikokwalaho ka leswi va vona swi ri swa risima ku hungasa hi ku hlaya tibuku ta Xinghezi leswaku va anamisa vutivi bya vona bya Xinghezi. Vanyiki va mahungu va tlhela va kombisa leswaku ku hlaya matsalwa ya Xinghezi swi vevukisela no pfuna leswaku tidyondzonkulu letin'wana munhu a ti twisisa hi ku olova swinene. Xin'wana xa nkoka hileswaku va kombisa leswaku ku hungasa hi ku hlaya matsalwa ya Xinghezi swi pfuno hlengeleta no dyondza ntivomarito ya Xinghezi. Mapaselo eka tidyondzo leti tirhisaka Xinghezi ya va ya xiyimo xa le henhla.

5.2.4 Pholisi ya ririmi eka dyondzo

Eka xivutiso lexi a xi lava ku tiva vukona bya pholisi ya ririmi eswikolweni, no tlhela ku boxiwa vaendli va yona. Ndzavisiso lowu wu kumile leswaku vunyingi bya vanyiki va mahungu lava katsaka vadyondzisi, swidyondzeki na tinhloko ta swikolo va komba leswaku hakunene Pholisi ya Ririmi eka dyondzo yi kona. Naswona pholisi leyi yi tumbuluxiwa hi Huvo ya vufambisi bya Swikolo hi ku landza *Nawu wa Swikolo wa Afrika-Dzonga wa 108 wa 1996*. Hambiswiritano, ku voneriwa ebodheleni no nyenyemukiwa ka tindzimi ta Vantima hi ku kongomisa eka Xitsonga eAfrika-Dzonga eka dyondzo swi vangiwa ngopfu hi mukhuva lowu pholisi ya ririmi yi humelerisiwaka hakona. Ku yisa emahlweni Foley, ehansi ka projeke ya “The English Academy of Southern Africa Education in South Africa, 2015”, u kombisile ku nonohwa no tika loku nga kona hi tlhelo ra ku simekiwa ka pholisi leyi nga enerisaka. Yena u boxa leswi:

Even assuming that at some point in the future the African languages have been effectively developed, that the curriculum has been efficiently translated, and that a full quota of properly

trained teachers is available, there is still the question of whether schools will adopt the policy and implement it thoroughly.

Foley u tshikelela leswaku pholisi ya ririmi ku ta fika sweswi a yi se va eka xiyimo lexi enerisaka, hambiloko switirhisiwa swa kha rikhulamu swi nga hundzuluxiwa swi va eka ra Xitsonga ku katsa na vadyondzisi lava thwaseke hi ndlela ya xiyimo xa le henhla, mhakankulu leyi tsonaka vurhongo i ku va swikolo swi tsandzeka ku fikelela ku simekiwa ka pholisi hi ku landza Vumbiwa bya tiko. Hambiswiritano, Wright (2004:61) u hlamusela ndlela leyi pholisi ya ririmi yi languteriweke ku va xiswona loko a ku “efforts that seek to bring citizens to competence in the language designated as national, official or the medium of education or subject”. Hikokwalaho ka sweswo, pholisi ya ririmi i vutihlamuleri bya mfumo ku ahlula swiphiko na swirhalananyi leswi kongomaneke na ntshamiseko ni vun’we bya timhaka ya tindzimi ta Afrika-Dzonga. Ku ya hi Mwaniki (2004:243) loko a tiyisisa leswi Wright a swi vuleke u komba leswaku pholisi ya ririmi i xiphemu xa nhluvukiso wa ririmi. Kasi Grin (2003:30) yena, loko a katsakanya xikongomelo xa pholisi ya ririmi lexi boxiweke hi vatsari lava nga laha henhla yena u ri:

A systematic, national, theory-based effort at societal level to modify the linguistic environment with a view to increasing aggregate welfare. It is typically conducted by official bodies or their surrogates and aimed at part or all of the population living under their jurisdiction.

Swi le rivaleni leswaku pholisi ya ririmi yi vumbiwile hi swikongomelo leswi nga swa nkoka eka rixaka ku suka eka Vumbiwa bya tiko. Vaendli va pholisi eswikolweni i vanhu la vanyiki weke vutihlamuleri hi ku yimela mfumo. Vutihlamuleri lebyi byi katsa ku vumba vun’we no hluvukisa ririmi. Vanyiki va mahungu va humeserile erivaleni leswaku vanhu lava va nga ni matimba yo vumba pholisi ya ririmi eswikolweni i Huvo ya vufambisi bya swikolo. Pholisi leyi bumabumeriweke yi kona eka swikolo hinkwaswo, naswona yi endlwile hi vurhon’wana hi ku landza nawu wa swikolo na Vumbiwa. Vadyondzisi hi vona lava mfumo wu va nyikeke matimba ya ku simekiwa ka pholisi ya ririmi eka kamara ro dyondzela. Ku ya hi pholisi, Xitsonga ri tirhisiwa tanihi ririmi ro dyondza no dyondzisa ha rona.

Ku suka eka Xiyimo xa Masungulo (Giredi R-3) eka tidyondzonkulu ta mune, tinharhu ti tirhisa Xitsonga ku va rona ririmi ro dyondza no dyondzisa ha rona. Xinghezi tanihi dyondzonkulu ri tirhisa Xinghezi ku va ririmi ro dyondza ha rona. Eka swiyimo leswin'wana (Giredi 4 – 12) Xitsonga tanihi ririmi ro dyondza ha rona ri tirhisiwa eka dyondzonkulu ya Xitsonga ntsena. Tidyondzonkulu letin'wana hinkwato ti tirhisa Xinghezi tanihi ririmi ro dyondza no dyondzisa ha rona. Hambiswiritano, hi nkarhi wa migingiriko ya tidyondzonkulu letin'wana, vanyiki va mahungu va kombile leswaku Xinghezi xi tinyika ngopfu matimba yo nghenelela xi komba vulawuri ehenhla ka Xitsonga tanihi ririmi ro dyondza no dyondzisa ha rona. Deyi (2018 *Dzivamisoko* 22) u kombile ku khumbeka eka *City Press* loko a ku:

Sadly, this practice is likely to grow the language barrier between these pupils' material printed in English, such as textbooks, assessment question and . . .

Vasimeki va pholisi eka kamara ro dyondzela va koka milenge hi ku tekela ehansi tindzimi ta Vantima, kambe ku rhangisiwa ngopfu Xinghezi laha swi nga fanelangiki. Gudhlang (2005:58) u komba xivangelonkulu xa mandlelo lawa loko a ku:

The major impact of the English language to the Africans and Xitsonga in particular was the marginalisation of their indigenous languages since these languages were undervalued.

Leswi swi komba leswaku vasimeki va pholisi va ha khomelele eka maendlelo ya mfumo wa xihlawuhlawu. Hi marito man'wana, mulavisisi a nga tipfinyingi hi ku landza miehleketo leyi boxiweke hi vanyiki va mahungu leswaku ku tsana ka vahumelerisi ku nga mfumo hi vito ra swirho leswi tirhaka hi pholisi ya ririmi swi onha nhluvukiso wa ririmi hi ndlela ya xiyimo xa le henhla. Ndzavisiso lowu wu fikelele mbuyelo wa leswaku pholisi ya ririmi loko swi ta ka eka tindzimi ta Xintima, hi ku kongomisa eka Xitsonga, i norho. Hi marito man'wana, pholisi yi hundzuke xihingakanyo lexi sivelaka ku hluvuka na ku ringana ka tindzimi ta Afrika-Dzonga. Leswi vulaka leswaku tindzimi ta Xinghezi na Xibunu ti nge pfuki ti ringane na ta Xintima hambileswi Vumbiwa ri tshikelelaka leswaku hinkwato i ta ximfumo. Beukes (2008), Du Plessis (2006), Verhoef (1998) va boxa miehleketo leyi landzelaka hi mhaka leyi:

Implementation failure, related to the use of African languages, is blamed on inadequate congruence between government's stated language policy, and on the ground, language attitudes and practice.

Maendlelo lawa ya le rivaleni leswaku misingiriko leyi endliwaka hi vasimeki va pholisi yi hambana na leswi swi languteriweke tanihi swikongomelo swa Vumbiwa. Leswi swi komba leswaku pholisi leyintshwa ya ririmi (endzhaku ka 1994) yi tsandzeka ku ahlula no ololoxa swiphiso. Leswi nga va kona hi nkarhi wa xihlawuhlawu na mitlhotlho ya ku tirhisiwa ka tindzimi hi landza Vumbiwa swi nyamisa timbilu eka vadyondzi na vadyondzisi lava tsakelaka ku tirhisa ka tindzimi ta Xintima, Xitsonga, hi ku kongomisa leswaku va dya mihandzu ya xidemokirasi. Wright (2004:187) u vula swin'wana hi ku tshikelela mhaka leyi:

Horrendous mismatch between the possibilities implied in school language policy options and the current ability of schools to deliver.

Hileswaku swi le rivaleni leswaku pholisi ya ririmi na misingiriko leyi endliwaka ya ku tirhisa tindzimi ta ximfumo eka dyondzo swi languteka swa ha ri norho. Vuhumelerisi na leswi pholisi yi kongomisiweke eka swona a swi ni vuxaka na kantsongo. Hi marito man'wana, matshalatshala ya ku lwisana na maendlelo ya xihlawuhlawu ya tsandzile ku fika sweswi. Hi na malembe ya ku tlula makumembirhi hi ngenile eka xidemokirasi, kambe pholisi ya ririmi leyi hi nga na yona a yi koti ku "lamulela" tindzimi ta Vantima eka makwanga ya Xinghezi eka kamara ro dyondzela na dyondzo hi ku angarhela. Hambiswiritano, Foley (2015) u komba matshalatshala lawa ya nga tswalaka mihandzu leyinene. Matshalatshala lawa ya nga vaka na vuhumelerisi lebyinene bya pholisi ya ririmi eka dyondzo, hi ndlela leyi:

For this to take place, a number of stakeholders will have to be convinced of the broad benefits of mother tongue education, not merely in a cognitive sense, but in a much larger socio-economic context. Such stakeholders include government education officials, school governing bodies, principals, teachers, and, most importantly, parents and learners. If learners and their parents do not actively desire mother-tongue instruction, then all

the effort in the world will not make the policy viable. And for this desire to be inculcated, parents and their children will have to see that mother-tongue education leads to palpable benefits in such spheres as economic empowerment, social mobility and influence, and pathways to further academic opportunities.

Leswi swi paluxa leswaku ndzawulo yona hi yoxe a yi fanele ku endla ntirho wa yona hilaha swilanguteriweke hakona leswaku ku simekiwa ka pholisi ya ririmi byi ta enerisa tanihilaha Foley a swi boxaka hakona. Migingiriko ya ndzawulo yi humeseriwa erivaleni hi Balladon (2000:54) hi ku vula leswi:

A language policy at national level: identifies the national's language needs across the range of communities and cultural groups that it contains, it surveys and examines the resources available, it identifies the role of language in general and individual languages for managing and developing language resources as it relates all of these to the best interest of the nation through the operation of some suitable planning agency.

Hambiswiritano, mfumo ku va wona wu kokaka milenge loko swi taeka ku simekiwa ka pholisi ya ririmi ku ya hi leswi swi thumbiweke hi ndzavisiso lowu. Ku va migingiriko ya ku simekiwa ka pholisi yi nga enerisi eswikolweni, swi sungula enhlokweni ku nga Ndzawulo ya Dyondzo eka mfumo wa rixaka. Va tolo a va vurisile loko va ku nhlampfi loko yi bola yi sungula enhlokweni. Kunene ndzawulo hi yona yi endlaka leswaku tindzimi ta Vantima hi ku kongoma Xitsonga, Xivhenda, Xindhevele na tin'wana ta ha koka evukhatsweni eka dyondzo ku ta fika namuntlha.

5.2.5 Xinghezi tanihi ririmi ro dyondza harona

Mbuyelo wa ndzavisiso lowu wu thumbile leswaku Xinghezi ri tsakeriwa ngopfu tanihileswi ri tekiwaka ku ri xitirhisiwa xa nkoka eka swa mabindzu eka tidyondzo ta le henhla (tiyunivhesiti na swin'wana) emitirhweni, eka migingiriko ya swa tipolotiki non'wana.

Xinghezi hi ku kongomisa i ririmi leri nga eka xiyimo lexi tsakeriwaka ku tlula tindzimi ta Xintima, hambi ku ri eka misava hinkwayo hi ku angarela, loko swi ta eka vuhlanganisi. Ntirho wa Xinghezi eka dyondzo na le ka rixaka hi ku angarhela i nchumu lowu nga wa nkoka. Ntirho wa Xinghezi tanihi tin'wana tindzimi wu andlariwile eka Vumbiwa bya Afrika-Dzonga, 1996 (RSA 1996a) na le ka Ndzawulo ya Dyondzo eka Pholisi ya Ririmi eka Dyondzo (DoE 1997d). Swikolo swi nyikiwile matimba ya ku humelerisa pholisi leyi, laha Xinghezi xi nga ririmi ro dyondza no dyondzisa ha rona. Ndzavisiso lowu wu kumile leswaku Vanyiki va mahungu vo va tsakela Xinghezi ku tlula Xitsonga. Hi marito man'wana, vuxokoxoko lebyi humesiweke ku suka eka Vanyiki va mahungu byi humesela erivaleni leswaku vadyondzi va nyenyemuka no vonela ehansi Xitsonga tanihi ririmi ra vona ra le kaya. Murwamphida (2008:4) u seketela mhaka leyi hi ndlela leyi:

There is an assumption and fear that African indigenous languages do not have enough literature and that they lack adequate technical terms and vocabulary for teaching most of the subjects such as natural science and mathematics, African languages are not being used much in education as a result they are dying because of globalization and development.

Matitwelo na mavonelo lawa ya vuxokoxoko ya humesiwile hi vadyondzi na vadyondzisi, swidyondzeki na tinhloko ta swikolo. Ntlawa lowu wu kombile ku hambana na miehleketo leyi ya vadyondzi na vadyondzisi lava rhandzaka no tinyungubyisa hi Xitsonga tani hi ririmi ra vona ra le kaya. Xitsonga tanihi ririmi ra vadyondzi ra le kaya ri hlanganana ntlimbo wa leswaku a ri koti ku va ririmi ra ndlandlamuko, loko swi ta eka misava hinkwayo hi ku angarhela. Xitsonga xi lahlekeriwa hi ntikelo wa ku tirhisiwa hi vadyondzi na vadyondzisi eka kamara ro dyondzela kun'we na le handle loko swi ta eka vuhlanganisi hikokwalaho ka Xinghezi. Sekhweni (2016:24) u tshikelela mhaka leyi:

Xitsonga as a language is affected by globalisation, it is losing its popularity among the youth and the working class who need a tool to search for information. Youth are hungry for knowledge, and English is a solution. ... Therefore, the

Vatsonga youth in particular tend to ignore Xitsonga in favour of English. [Engetelo wu endliwile]

Maendlelo ya Xinghezi ya teka xiphemu lexikulu eka kamara ro dyondzela na le handle ka swa dyondzo. Vadyondzisi van'wana va tlhelela eka ku vulavula Xinghezi hi nkarhi wa Xitsonga. Ntlawa lowu wu seketelaka Xinghezi wu komba leswaku ku tirhisa Xinghezi i swa nkoka, hikuva eka mikarhi yin'wana vadyondzisi va tirhisa Xinghezi ku pfuna vadyondzi ku hatla va twisisa hi ku olova vundzeni bya dyondzo. Arkoudi (2003:162) u komba leswi hi mhaka leyi:

It is generally accepted that teachers of English play a leading role in providing learners with the knowledge, skills and understanding they need to read, write, speak and listen effectively.

Nakambe ntlawa lowu ku yisa emahlweni wu komba leswaku Xinghezi ri va khomerile vumundzuku bya vona, naswona bya xiyimo xa le henhla ku tlula ririmi ra vona ra le kaya. Sikhweni (2016:22) u nyika mianakanyo leyi landzelaka hi nkoka wa Xinghezi:

As already noted, English is a need for an African child. Just like a living being in search of oxygen, black child will search for knowledge through English. Such children want to be accurate and fluent in English. It is impossible for a native speaker of a language to leave that language completely behind. For this reason, black students have to put greater effort into their studies both of and in English.

Kasi Webb na Kembo-Sure (2000:6) vona va seketela mhaka leyi hi ku boxa miehleketo leyi landzelaka:

English is a world language; it provides access to almost all the sources of knowledge (school textbooks) and entertainment (literature, television, films), it is the most important language of work in the country, it allows one to communicate with billions of people all over the world, it is the language of most successful

people in the western world, and it is the language of the struggle against apartheid.

Vanyiki va mahungu lava va tinyungubyisa hi ku tirhisa Xinghezi, tanihileswi ri nga ririmi ra migingiriko ku tlula tindzimi tin'wana eAfrika-Dzonga ku ya hi vona. Vanyiki va mahungu lava va vona Xinghezi ku ri ririmi ra nkoka eka swa ikhonomi, swa tipolitiki, swa mitirho na thekinoloji eka vumundzuku bya vona. Vuhlanganisi, vuhangalasi bya mahungu bya ku hambanahambana lebyi katsaka maphephahungu, thelevhixini na swin'wana vunyingi bya swona swi tirhisa Xinghezi ku fikelela rixaka hi ku angarhela. Mutasa (2000:220) u komba nkoka wa Xinghezi ku seketela mianakanyo ya Vanyiki va mahungu hi ndlela leyi:

- English is an international language.
- English communicates concepts better.
- Textbooks are written in English
- It is the language used at workplaces
- It enables communication between people of different cultures.

Vanyiki va mahungu lava rhandzaka no tinyungubyisa hi Xinghezi va vona swi ri swa nkoka leswaku ririmi leri ku va rona ri tirhisiwaka ngopfu ku tlula Xitsonga lexi nga ririmi ra vona ra le kaya. Garcia (2009) eka Mkhize na Balfour (2017:136) u nyika miehleketo leyi landzelaka ku seketela mavonelo ya vanyiki va mahungu:

However, to understand the continued domination of English in all institutions of learning one has to comprehend the ideologies that underlie the policies and practices in these institutions. Ideologies about language, language policies and use are linked to the socio-historical and political processes.

Ngcobo (2014:16) a nga yimi na yona miehleketo ya vanyiki va mahungu lava va tiseketelaka hi Xinghezi tani hi ririmi leri nga na nkoka eka dyondzo ku ya hi vona. Ngcobo u nyika matshalatshala lawa ya nga tirhisiwaka ku hundzuluxa mavonelo ya vanyenyemuki va Xitsonga, leri nga ririmi ra vona ra le kaya. Yena u tisa maqhingha lawa hi tlhelo ra vanyiki va mahungu lava:

We need to establish a context and innovative influence through information and motivation. The availability of learning material in all official languages in South Africa serves as a means and provides an opportunity for development and motivation to use these languages. The systematic development of these languages needs to be pursued until people accept their languages as commonly used in all domains.

Hi ku landza miehleketo leyi boxiweke hi Ngcobo, vanyiki va mahungu va fanele ku tekela enhlokweni no tinyungubyisa hi ririmi ra vona ra Xitsonga ku tlula ku ti ba xifuva hi Xinghezi lexi nga riki mfuwo wa vona.

5.2.6. Matikhomelo ya vavulavuri va Xitsonga eka ririmi ra vona

Vumbhoni ku suka eka Vanyiki va mahungu byi humesile leswaku vavulavuri va Xitsonga eka dyondzo a va voni nkoka eka ririmi ra vona ra Xitsonga. Eka mbuyelo byin'wana bya ndzavisiso lowu, van'wana va vanyiki va mahungu va boxile leswaku Xitsonga a ri koti leswi hetisekeke leswaku munhu a a tinyungubyisa hikokwalaho ka ku pfumaleke ka ntivomarito ya kahle eka ririmi. Batibo (2005:24) u vula leswi landzelaka hi mhaka leyi nga:

Minority languages tend to be marginalized and are often considered by their speakers as being of no value for social or economic advancement in comparison with other indigenous languages and this is worsened by historical legacies of domination by the dominant languages which make the speakers of minority languages feel inferior.

Nakambe munhu a nga koti ku vulavula hi ndlela leyi enetisaka loko a hlamusela mahungu yo karhi. Ku tiyisisa mianakanyo ya Batibo (2005), Makamu (2009:22) u tshaha Mbila loko a nyika miehleketo leyi landzelaka:

We do not find our mother tongue that important. You do not make overseas calls in your mother tongue; you do not use it in everyday life. It is not useful.

Mavonelo lama ya fana swinene ni ya van'wana va vanyiki va mahungu va ndzavisiso lowu. Vanyiki va mahungu lava va komba nakambe leswaku Xitsonga i ririmi leri ri nga kotiki ku tirhiseka kumbe leri pfumalaka marito ya xisayense na thekinoloji. Kambe va vuya va rivala leswaku tindzimi hinkwato ta misava a ti tumbulukangi ti ri tindzimi ta sayense na thekinoloji. Van'watindzimi va tindzimi leti hluvukeke va tirhile hi khinkhi ku vona leswaku tindzimi ta vona ta hlukisiwa. Hambiswiritano, hi nkarhi wa mfumo wa Xihlawuhlawu a ku ri hava hlukiso lowu enerisaka, hambiswiritano, sweswi tindzimi ta Xintima tifanele ti tirhisiwa hi xiyimo xa le henhla loko swi ta eka timhaka ta dyondzo, tisayense na ku tirhisiwa tindzimi ta Xintima etikweni ra Afrika-Dzonga (Foley 2015).

Ku pfumaleka ka marito ya sayense na thekinoloji eka Xitsonga i mhaka leyi yi lavaka ku tekeriwa magoza yo pfala vangwa hi ku tumbuluxa marito mantshwa tanihileswi sayense na thekinoloji swi tshamelaka ku ndlandlamuka. Hambiswiritano, leswi vanyiki va mahungu va swi vekisaka xiswona swa ku tsan'wa Xitsonga hikokwalaho ka ku pfumaleka ka ntivomarito ya sayense na thekinoloji yi fana nova va tsan'wa vuvona hikuva ririmi hi roxe ri nge pfuki ri tihlukisile. Eka ndzavisiso lowu endliweke hi Batibo (2005:54) u boxile leswi landzelaka:

Minority languages speakers tend to develop negative attitude towards their mother tongue, not only because of the often painful historical legacies but also because of the lack of socio-economic opportunities its use is perceived to offer, and they may consider it advantageous to adopt the more widely used language for their children's education, job seeking and wider communication.

Hileswaku swi le rivaleni leswaku vuyingyi bya vavulavuri va Xitsonga va tekela ehansi no pfumala xivono xo vona nkoka wa Xitsonga tanihi mfuwo wa rixaka hi tlhelo ro twisisa leswaku ririmi ra wena ri ta tshama riri ra nkoka hikuva a wu nge ri hlambi a ri hi thyaka.

Hi nkarhi wa ku dyondza Xitsonga, mbuyelo wa vanyiki va mahungu lowu kombeke matikhomelo yo biha ya vadyondzi wu boxile leswaku vadyondzi eka kamara ro dyondzela hi nkarhi wa dyondzonkulu ya Xitsonga va vona i nga ku va dyeriwa nkarhi hi ku dyondzisiwa Xitsonga. Hi marito man'wana, vadyondzi va vona swi antswa ku endla tidyondzonkulu letin'wana ta Xighezi ku tlula ku tshamela Xitsonga.

Leswi swi tiyisisiwile hi Ndamba (2005:178) eka ndzavisiso lowu a wu endleke eZimbabwe hi ku kombisa leswaku, "Africans still resist mother tongue education in favour of English which they view as a language of knowledge". Leswi swi humesela erivaleni leswaku maendlelo ya ku vonela ehansi ririmi ra le kaya ra vadyondzi hi vavulavuri va rona eka dyondzo swi hinkwako eka matiko ya Afrika.

Ndzavisiso lowu wu kumile leswaku vadyondzi va boxile leswaku hi nkarhi wa ku dyondzisa dyondzonkulu ya Xitsonga, vadyondzisi va tirhisa ngopfu marito ya Xinghezi ematshan'wini ya ku tirhisa maritoxidzi ya Xitsonga. Ndzavisiso lowu wu thumbile leswaku mbulavulo wa Xitsonga wu mitiwa ngopfu hi Xinghezi. Xinghezi ri nghenelele ngopfu ku fikela laha mongo wa dyondzo ya Xitsonga wu nga phewa. Ririmi hi roxe ri lahlekeriwe hi xindzhuti xa mfuwo wa ndhavuko hi ku tirhisiwa ngopfu ka Xinghezi.

Ekusaleneni a ku tsala swi languteka swi antswa loko swi ta eka ku tirhisiwa ka marito ya Xinghezi. Mikarhi yo tala loko ku tsariwa rito ra Xinghezi, ku tirhisiwa maendlelo ya xitatisi-xitwari, kumbe xitwari-xitatisi-xitwari sweswo-sweswo. Ku seketela leswi nga hi nga xiya no nyika swikombiso leswi landzelaka:

- * Economy >Ikhonomi
- * Interview >Inthavhiyu
- * Science >Sayense
- * Sample >Sampulu

Ekusaleneni swi languteka swi antswa loko ku tirhisiwa Xinghezi, kambe eku vulavuleni hilaha vatirhisi va ririmi va kombaka ku nyenyemuka no vonela ririmi ra vona ra le kaya ehansi. Vavulavuri va Xitsonga a va tinyungubyisi hi ririmi ra vona ra Xitsonga tanihi vana va Afrika. Sikhweni (2016:108):

African languages should be taken as seriously as any other language if we want to instill love of the language and culture.

I swa nkoka ku boxa leswaku munhu un'wana na un'wana u fanele a va ni vuxaka ni ririmi ra yena. Hileswaku munhu u fanele a rhandza no tiba xifuva hi ririmi ra yena. Mutsonga u fanele a tinyungubyisa ku vulavula hi ririmi ra yena ra Xitsonga. Loko ku ri nkarhi wa Xitsonga vadyondzi va fanele ku tshamiseka va yingisela leswi mudyondzisi a va dyondzisaka swona. Laha swi le rivaleni leswaku vadyondzi va ta tiphina hi ririmi ra vona ra Xitsonga no tiva hinkwaswo leswi dyondzisiwaka. Pattanayak (1981:137) u komba leswi hi maendlelo lawa:

It is generally accepted, on sound pedagogical grounds that the mother tongue is best suited as the medium of instruction. It is the natural language of thought for the child and eminently suited for concepts formation. While any language may be the language of added comprehension, only the language with which one lives and grows is best suited in achieving originality in thought and expression.

Tanihileswi Xitsonga ku nga ririmi ra vadyondzi na mudyondzisi, vadyondzi va kota ku vutisa swivutiso no hlamula leswi va vutisiwaka hi ku olova naswona handle ka ku nghanghamela vadyondzi va komba rirhandzu no tinyungubyisa loko va vulavula na loko va nyika tinhlamulo ta leswi va vutisiweke. Deyi (2018 Dzivamusoko 22) u vula leswi landzelaka:

Teaching in African languages is critical as it can help pupils grasp concepts more easily, pass well and support their success later in life. This is a great advantage.

Xinghezi xi pfalela vadyondzi loko va fanele ku vutisa swivutiso ku twisisa hi vuenti vundzeni bya dyondzo hi nkarhi wa ku tirhisiwa ka Xinghezi tanihi ririmi ro dyondza hi rona. Nakambe eku vulavuleni hi nkarhi wa swikambelwana swa nomo no hlaya vadyondzi va tikeriwa hi Xinghezi. Xinghezi xi va xihingakanyo eka vunyingi bya vadyondzi va Maafrica. Loko va fanele ku nyika mavonelo, kumbe ku hlamula swivutiso hi matwisiselo ya vona swi va nyika ntshikelelo. Eku tsaleni na le ku vulavuleni xiyimo xa vulongoloxamarito na

swikhedzakhedzana swa Xinghezi a swi enerisi tanihileswi ku nga viki ririmi ra vona ra le kaya. Nhlayo ya le henhla ya vadyondzi hi nkarhi wa ku tirhisiwa ka Xinghezi tanihi ririmi ro dyondza no dyondzisa hi rona va twa va tikeriwa no tlhela va pasela ehansi. Hi nkarhi wa ku tirhisa Xitsonga vadyondzi na mudyondzisi wa vona va dyondza va tshuxekile hikuva Xitsonga i ririmi leri va nga ritokota ku suka ekaya. Madadzhe na Sepota (2006:157) va tiyisisa leswi boxiweke loko va ku:

When a student knows a language he or she becomes confident to use it in public and is not ashamed of being a speaker of that language.

Leswi swi vula leswaku vadyondzi lava va oloveriwa no tiphina hi ku dyondza hi ririmi ra vona ra le kaya. Ndzavisiso lowu endliweke hi Nkondo (1997:30) wu seketela nkoka wa ririmi ra le kaya tanihi ro dyondza hi ndlela leyi:

- ❖ Speak English, and student merely stares at you. Speak Tsonga and his eyes sparkle, he smiles and he sits upright. It is certain that they show more interest when the mother tongue is used.
- ❖ To take a subject like History through the medium of English is almost a hopeless task, students do not participate in the lesson for fear of making grammatical errors.
- ❖ In Physical Science if the teacher insists on English, the children usually remain quiet, while if the teacher allows them to express themselves in Xitsonga using the English technical terms, they ask all sorts of questions and answer most freely.
- ❖ The students cannot follow the argument in the second language medium without great effort, so they give it up, and try to learn it off by heart, without thoroughly understanding it.

Vadyondzi va kota ku fikelela dyondzo ya le henhla, loko va dyondza no dyondzisiwa hi ririmi ra vona ra le kaya. Beukes (2009:1) u tshikelela mhaka leyi loko a ku:

In the immediate post-1994 period, the South African government duly responded to the constitutional imperative by engaging in language policy and planning aimed at promoting language equity, supporting diversity and developing the historically marginalized African languages.

Leswi swi vula leswaku ku tirhisiwa ka Xitsonga eka dyondzo swi nyika ndlandlamuxo lowunene wa ririmi. Ku yisa emahlweni, vadyondzi na mudyondzisi wa vona va dyondza va tshunxekile hikuva Xitsonga i ririmi leri va nga ri tokota ku suka ekaya. Vadyondzi va tiphina hi dyondzo leyi va yi nyikiwaka hi ririmi leri va ri tirhisaka loko va ri ekaya na vatswari va vona. Cunningham loyi a nga muleterinkulu wa Xinghezi na Lingwisitiki ku suka eka ‘News letter’ Vholumu 6:5) u tshikelela hi ku vula leswi:

More than 90% of all primary school and secondary school children in South Africa speak language other than English. And there are now more than 10 languages spoken in South African classrooms.

Leswi swi le rivaleni leswaku vadyondzi lava vulavulaka ririmi ra vona ra Xitsonga va tiphina no oloveriwa loko va dyondza no dyondzisiwa hi ririmi ra vona.

5.2.7 Vuhlanganisi ehandle ka kamara ro dyondzela

Eka matikhomelo ya vavulavuri va Xitsonga ehandle ka kamara ro dyondzela, vanyiki va mahungu va vile na matitwelo ya xitalo, naswona ya ku hambanahambana. Ntlawa wun’wana wu tirhisa Xinghezi hi xitalo, loko ntlawa wun’wana wu tirhisa ririmi ra le kaya loko ri bula hi xitalo ehandle ka kamara ro dyondza. Ntlawa wa vunharhu hi lowu wona hi nkarhi wa vutihlanganisi ehandle ka tlilasi wu rhandzaka ku pfuva na ku katsakatsa Xitsonga, Xinghezi na tin’wana tindzimi ta eAfrika-Dzonga. Byin’wana bya mbuyelo wu kombile leswaku

vadyondzi vo va tsakela ku tirhisa Xinghezi hikuva va twa swi ri swa xiyimo xa le henhla. Vadyondzi va bula na vadyondzikulobye hi ku tirhisa ngopfu Xinghezi ku tlula Xitsonga. Vadyondzi lava va vona swi va yisa ehansi loko va nga pfi va ngenisa marito ya Xinghezi loko va vulavula na vadyondzi van'wana. Eka ku tsala mahungu hi switirhisiwa swa xithekinoloji vadyondzi va tirhisa ngopfu Xinghezi ku tlula Xitsonga. Marito lawa ya tirhisiwaka ya Xitsonga ya va ya nga hetisekangi kumbe ku va hi matsalelo yo ka ya nga nhlatswekangi.

Hambiswiritano, byin'wana mbuyelo ku suka eka nhlayo yintsongo ya vanyiki va vuxokoxoko byi kombile leswaku va kona van'wana lava rhandzaka ku tirhisa Xitsonga. Mona (2015:227) u vula leswaku:

It would appear that they feel free to express their feelings, thoughts, joy, opinion and excitement in the mother tongue than in English.

Vadyondzisi lava va endlaka vutihlanganisi hi Xitsonga va chava ku endla swihoxo loko va vulavula hi Xinghezi. Vadyondzi lava va twa va chuchekile loko va vulavula Xitsonga tanihileswi ri nga ririmi ra vona ra le kaya.

Eka ku vulavula no tsala hi ndlela ya vuhlanganisi va tirhisa Xitsonga hi ndlela ya vutitshembi no tinyungubyisa. Hikokwalaho ka sweswo vadyondzi va kota ku twisisa hi vuenti no pasa tidyondzo ta vona leswi enerisaka. Mhaka leyi yi humeseriwile erivaleni hi vanyiki va mahungu lava va nyikeke mavonelo hi tlhelo ra ririmi ra vona ra le kaya tanihi nchumu wa nkoka eka kamara ro dyondzela eka rona. Vunyingi bya vanyiki va vuxokoxoko eka ndzavisiso lowu va ndhundhuzela ku tirhisiwa ka ririmi ra vona tanihi nchumu wa nkoka eka vuhlanganisi. Ku yisa emahlweni va vona swi fanerile leswaku Xitsonga xi nga ndlandlamuka ku fana na Xinghezi loko ku simekiwa ka pholisi ku teka xiyimo lexi enerisaka hi ku landza Vumbiwa bya tiko.

5.2.8 Mahangalasiwelo ya swipfuno kusuka eka mfumo

Swipfuno i nchumu wa nkoka eka ku dyondza no dyondzisa loko swi ta eka nhluvukiso wa Xitsonga eka kamara ro dyondza no dyondzisela ka rona. Swipfuno swa ku ndlandlamuxa Xitsonga na tin'wana tindzimi leti sweleke swi va kono pfuna no hlohlotela nhluvukiso wa ririmi ra le kaya. Ku simekiwa ka pholisi ya ririmi swi lava ndlandlamuxo wa switirhisiwa swa ku dyondzisa haswona na migingiriko yin'wana. Ku na switirhisiwa swa ku hambanahambana leswi katsaka swo voniwa, swo yingiseriwa, swa xielekitironiki, xitikiniki na swi'nwana na swin'wana. Hi ku ya hi <http://www.dictionary.com> yi hlamusela swipfuno tanihi "Material used by a teacher to supplement classroom instruction or to stimulate the interest of students" kasi Webster yena hi ku tiyisisa no tshikelela nhlamuselo ya swipfuno u ri "...teaching Aids is an object (such as a book, picture, or map) or device (such as a DVD or computer) used by a teacher to enhance or enliven classroom instruction" loko a ya emahlweni u komba leswi" material denotes or consists of physical objects rather than the mind or spirit". Leswi swi humesela erivaleni leswaku swipfuno i switirhisiwa leswi voniwaka hi mahlo, naswona leswi pfunetaka mudyondzi ku fikelela ku twisisa vundzeni bya dyondzo ya yena. Switirhisiwa I nchumu lowu nga khoma dyondzo leyi tumbeleke leyi katsaka vutivi, ndlela yo dyondza no dyondzisa ha yona na ndlela leyi mudyondzi na mudyondzisi va nga na vuxaka ha yona leswi khumbaka mahanyelo ya ximunhu, ku xixima rimbewu na rixaka hi ku angarhela (Little john na Windeatt 1989). Ku tirhisiwa ka swipfuno hi nkarhi wa dyondzo swi na nkucetelo wa kahle no nyika nyanyuko eka vadyondzi va Xitsonga. Madyondziselo na mapulanelo ya xiyimo xa le henhla ya switirhisiwa swi tlakusela no nyika khinkhi wa ku dyondza ririmi ra le kaya eka vadyondzi. Vadyondzi va hlohloleka ku hlaya, ku tsala no tumbuluxa swin'wana switirhisiwa swa ririmi ra vona ra le kaya. Allwood, Gronqvist and Hendrikse (2003:191) va nyika mavonelo lawa:

The implementation of language policy requires the development of teaching material and other applications. Since the policy is status-oriented, there is a need to focus on corpus as this is an incentive to language's coercive status. ... involves providing new terminologies to serve socio-economic development. It also involves developing new vocabulary and discourse which will in turn help in the development of teaching

material and other applications. ... development corpus resources could facilitate the ultimate functioning of previously disadvantaged language in most or even all socio-economic communicative domains in South Africa.

Ku humelela eka nhluvukiso wa Xitsonga eka dyondzo i swa nkoka, na leswaku switirhisiwa swi kumeka no fikelelaka hi ku olova. Mihlangano leyi rhwexiweke ntirho wa ku seketela no vona leswaku tindzimi leti sweleke kusuka eka mikarhi ya xihlawuhlawu ta tlakusiwa, kambe a yi endli leswi enetisaka hi ku landza vuxokoxoko lebyi humaka eka vanyiki va mahungu. Meganathan (2011:28) u seketela leswi boxiweke hi ku vula leswi:

Material development (particularly textbooks) for the teaching and learning of Xitsonga has not yet been professionalised.
[Engetlo wu endliwile]

Tibuku i switirhisiwa leswi kayivelaka hi xitalo, ngopfungopfu loko swi ta eka Xitsonga. Laha hi kuma leswaku mfumo ematshan'wini ya leswaku wu phakela tibuku ta Xitsonga, ku tisiwa tibuku ta tindzimi tin'wana to fana na Xivhenda kumbe Xisuthu. Leswi swi komba leswaku vahangalasi va switirhisiwa a va na vutivi bya tindzimi leti va tirhaka hi tona. Hi ndlela leyi malunghelo ya Xitsonga ya kandziyeriwa ni ku voneriwa ebodhleni hi mfumo na vavulavuri va tindzimi letin'wana. Hayati (2010:15) yena boxa leswi:

Lack of essential equipment is common in public schools, where classes are crowded and students sit in rows and receive language input from their teachers. Audio-visual equipment, in short supply and of poor quality, is inadequate to meet either the needs or the numbers.

Mfumo hi wona wu faneleke ku vonaka leswaku switirhisiwa eka dyondzo swi kona naswona swi phakeriwa hi nkarhi lowu faneleke. Deyi (22 Dzivamusoko 2018) u vula leswaku:

But resources are a concern. Improving the existing materials usually means translating from English to an African Language, not necessarily developing original African languages materials.

Hi ku landza vuxokoxoko ku suka eka vanyiki va mahungu, ndzavisiso lowu wu kumile leswaku mahangalasele ya switirhisiwa swo dyondza no dyondzisa ha swona Xitsonga a swi enerisi na kantsongo. Gabela (2003:12) u vula leswi:

In the face of limited resources and absence of effective academic support programmes, some of the teachers who graduated under the schooling system somewhat under-prepared.

Ndlela leyi mfumo wu nyikaka no avela ha wona switirhisiwa eka tindzimi ta Xintima swi le eka xiyimo xa le hansi loko ku pimansiwa na swipfuno leswi phakeriwaka Xinghezi. Mfumo a wu phakeri switirhisiwa swo fana na tibuku ta ku tsalela no hlaya eswikolweni hi nkarhi. Mmmpfumaleko wa switirhisiwa wu endla leswaku ririrmi ra le kaya ro fana na Xitsonga ri pfumala nseketelo lowu wisaka mbilu. Alexander (2002) eka Ngcobo (2007:14) hi nkarhi lowu a lava ku huma hi wona eka vuxirho tanihi museketeri wa mutshamaxitulu xa Bodo ya PanSALB u boxile leswi:

The Language Board appeared to have been frustrated in its work for reasons of inadequate financial resources and by political pressure brought to bear on its decisions.

Swi lo tlangandla leswaku mfumo wu koka milenge hi tlhelo ro nyika nseketelo wa swa timali eka mihlangano hinkwayo leyi rhwexiweke ndzhwalo wo hlulukisa tindzimi eka dyondzo ni leka swiyenge swin'wana. Leswi swi seketela swinene mavonelo ya vanyiki va mahungu loko va angurile leswaku mfumo a wu hisekeri ku ndlandlamuka ni ku hlulukisiwa ka tindzimi ta xintu. Leswi swi nyike vanyiki va mahungu matimba yo boxa leswaku mfumo wa xidemokirasi wu languteka wa ha hlambela exidziveni xa xihlawuhlawu loko va hlela matirhelo ya wona. Vuhundzuluxi lebyi endliweke eka switirhisiwa swa ku dyondza Xitsonga ku suka eka Xinghezi na tindzimi tin'wana a byi enerisi. Themnoloji leyi tirhisiwaka i ya Xinghezi. Mavito ya vanhu na tindhawu eka switshuriwa a hi ya Xitsonga, naswona tindhawu leti ku kongomisiweke ngopfu eka tona a hi ta matikoxikaya. Gudhlanga (2005:55) u kombile leswaku hi ku ya hi milavisiso yin'wano ni xiyimo lexi landzelaka:

Stakeholders like the government and universities have a crucial role to apply in making sure that native languages found in their area of influence as promoted and leaving everything to the speakers of the language may not help in achieving the desired outcomes since the speakers may not have the requisite skills to produce the desired orthography.

Hambiswiritano, Foley (2015) u komba migingiriko leyi nga ku tumbuluxiweni hi tlhelo ra ku simekiwa ka pholisi ya ririmi eka dyondzo hi ku vula leswi:

. . . a number of projects have recently been undertaken to develop the African languages by both the University sector and the Pan South African Language Board (PanSALB). These include the establishment of research centres at some universities. As well as the creation of new courses in translation and terminography.

Matshalatshala lawa ya ku ndlandlamuxa tindzimi leti sweleke ku fikelela eka xiyimo xa Xinghezi a hi lawa ya tsakisaka no komba ndzima leyi vonakaka eka dyondzo. South African Government News Agency (2016) eka Mkhize na Balfour (2017:136) yi seketela miehleketo leyi "...to date PanSALB has failed to develop a visible plan and profile for language development in South Africa". Laha swi le erivaleni leswaku mihlangano leyi a yi nyikiwile matimba ya ku hlanganyeta leswaku tindzimi ta Xintima ti ndlandlamuxiwa eka dyondzo a yi le ku tirheni hi mfanelo ku ta fika sweswi. Tait (2007) ku suka eka Mkhize na Balfour (2017:134-135) u nyika swivangelo leswi endleke leswaku nhluvukiso wa Xitsonga na tindzimi letin'wana ta Xintima eAfrika-Dzonga wu ri eka xiyimo xa le hansi ku sukela hi 1995 ku ta fika sweswi. Swivangelo swi katsa leswi landzelaka:

- I. First because policy provision was vague, and did not compel universities to develop African languages in higher education programmes
- II. Not enough planning went into African languages development as languages of learning in higher education (The Development of Indigenous African Languages as Mediums of Instruction in Higher

Education, Ministerial Committee's Report) (Department of Education 2004)

- III. The academic success of students, educated through English, was not adequately supported (Phillips 2004) through schooling after the Foundation Phase.

Endzhaku ka Xiyenge xa Masungulo, Xinghezi xi teka vulawuri tanihi ririmi ro dyondza no dyondzisa ha rona eka tidyondzonkulu to hlaya.

5.2.9 Mavonelo yo karhi ehenhla ka tindzimi

Mbuyelo ku suka eka vanyiki va mahungu wu kombise leswaku ku va Xitsonga xi nga tirhisiwi tanihi ririmi ro dyondza no dyondzisa ha rona eka dyondzo hi xin'wana xa xihingakanyo xa hlulukisa wa Xitsonga. Leswi i ku ya hi leswi vanyiki va mahungu va swi boxeke eka nhlokohliso wa swivutiso, no va vona hi voxo va hundzeke hi le ka xiyimo lexi xo nyenyemuka ririmi ra vona. Leswi boxiweke i maendlelo lawa ya humelalaka eka mintlawo hinkwayo ya vadyondzi, ku suka eka Xiyimo xa Masungulo (Giredi R-3) ku ya fika eka Giredi ya 12. Vadyondzi na mudyondzisi va ngenisa no tirhisa ngopfu marito ya Xinghezi ku tlula Xitsonga hi nkarhi wa dyondzonkulu ya Xitsonga. Ndlovu (2013:428) u kombisa mavonelo yo karhi ehenhla ka tindzimi hi ndlela leyi:

Language attitudes of the nation's education system embedded in the policy documents influence the way in which language is taught and used in the classroom. These (language) attitudes are possibly responsible for the prevailing language attitudes reflected by the educators and pupils.

Leswi swi fambelana swinene ni mavonelo lama kombisiweke hi van'wana va vanyiki va mahungu ehenhla ka Xitsonga. Va ri vona ririmi ro ka ri nga ri ra xisayense ni thekinoloji. A va ri voni riri ririmi leri nga hlulukaka ri fana ni Xinghezi hikuva va vona Xinghezi ku ri hinkwaswo eka vona. Vanyiki va mahungu va rivala mhaka yin'we ya leswaku ririmi rin'wana na rin'wana ri na matimba hikuva ku hava nchumu lowu hi nga tsandzekaka ku wu boxa hi Xitsonga. Xitshunxo i ku susa ritsandze na swixalu leswi pfaleke mahlo ya rixaka ra Vatsonga

ku lemuka leswaku mfumo na hina vavulavuri hi nga endla leswaku ririmi leri ri va ririmi ra matimba loko hi tiphina no tinyungubyisa hi rona. Ku seketela miehleketo leyi nga , tsalwa ra Pholisi ya Ndzawulo ya Dyondzo ya eAfrika-Dzonga eka Xitatimende xa Pholisi ya Rixaka lexi Pfluxetiweke (Giredi ya R-12) (2005:12) xi tiyisisa mavonelo lama hi ndlela leyi:

When learners enter a school in which the LOLT is not their home language, the educators of all the learners programmes or learning areas in the school should provide support and supplementary learning in the LOLT until such a time that learners are able to learn effectively through that medium.

Vanyiki va mahungu va vadyondzisi va kombile leswaku ku lwisana na xiphiko xa ririmi leri nga rona xihingakanyo eka ku fikelela ntwisiso wa xiyimo xa le henhla hi vadyondzi, swi fika laha vadyondzisi va tirhisaka mavonelo yo karhi ehenhla ka ririmi kumbe tindzimi. Hi nkarhi wa dyondzonkulu ya Xitsonga, mudyondzisi na vadyondzi hi xitalo va tshamela ku cincacınca tindzimi. Va tirhisa marito ya Xitsonga ivi kun'wana va xeva hi ya Xinghezi sweswosweswo. Maendlelo lawa ya va kona loko ku dyondzisiwa hi xikongomelo xa leswaku vadyondzisiwa va ta kota ku twisisa vundzeni bya dyondzo hi vuenti tani hileswi kun'wana ntivomarito ya Xitsonga ya kayivelaka, kumbe ku tlakusiwa xiyimo xa tindziminyingi.

Hambiswiritano, endlelo leri ku va ku nga ri wona ntiyiso wa mhaka, kambe mhakankulu hileswaku vavulavuri va Xitsonga va rhandza ngopfu ku komba vanhu van'wana, leswaku na vona va kota ku vulavula hi Xinghezi. Leswi swi endla leswaku kuva na mpfuvo wa tindzimi ekamareni ro dyondzisa Xitsonga. Gabela (2003: 11) u vula leswi:

This problem has been identified as poor self- expression and inadequate explanation, both of which issue in code- switching and code-mixing.

Ku pfumaleka ka ntivomarito lowu enerisaka hi nkarhi wa ku dyondza no dyondzisa Xitsonga swi va ni mitlhonthlo leyi eku heteleleni swi tswalaka mpfuvo wa tindzimi. Marito ya Xinghezi hi wona ya tekaka xiphemu lexikulu xa vundzeni bya dyondzo ku tlula ntivomarito ya Xitsonga. Ku tirhisiwa loku kombisiweke ku onha mongo na xindzhuti xa Xitsonga.

Maendlelo lawa ya ha komba leswaku vasimeki va pholisi ya ririmi hi vona lava ha nyenyemukaka Xitsonga.

5.2.10 Xiyimo xa dyondzo

Ku ya hi mbuyelo lowu humesiweka hi vanyiki va vuxokoxoko, ndzavisiso lowu wu kumile leswaku dyondzo i nchumu wa nkoka eka rixaka rihi kumbe rihi eAfrika-Dzonga hambi ku ri misava hinkwayo hi ku angarhela. Ririmi leri munhu a ri vulavulaka ku suka ekaya i nchumu wa nkoka eka dyondzo ku endla migingiriko hi rona. UNESCO (DOE, 2005:11) yi vula leswi hi ririmi ra le kaya:

Mother tongue' the language(s) that one has learnt first, the language(s) one identifies with or is identified as a native speaker of by other, the language(s) one knows best and the language one uses most.

Eka dyondzo ntirho wa ku hlulukisa Xitsonga tanihi ririmi no hlawulekisa xiyimo xa rixaka leri vulavulaka ririmi leri i swa nkoka. Swirho leswi katsaka: vadyondzisi, tinhloko ta swikolo, huvo ya vufambisi bya swikolo, vapulani va swa dyondzo, vatsari va tibuku leti tirhisiwaka eswikolweni, vatswari na swin'wana swirho eka dyondzo va langutanile na ntirho wa ku sirhelela ririmi (ra Xitsonga). Adegbija (1994:33) u komba maendlelo lawa ya nga tsakisiki hi xiyimo lexi:

Negative attitude towards African languages in the domain of education would have changed drastically and post-colonial language and educational policy makers taken bold steps to install the use of indigenous African languages in the educational domain in general and higher levels of education in particular.

Mavonelo lawa ya komba no ringanyeta swilo swo tala leswi faneleke ku tekeriwa enhlokweni ku cinca xiyimo lexi nga amukelekiki xovonela tindzimi ta Xintima ebodhleleni.

Hambiswiritano loko un’wana na un’wana eka swirho leswi boxiweke a tirha hi matimba hi ku twisisa nkoka na swilaveko swa ririmi na vanhu lava ri vulavulaka hi ku landza pholisi na Vumbiwa, ririmi ri nga ndlandlamuka ri va na xiyimo lexi fanaka na Xinghezi eka dyondzo. Nhlngano wa South Africa Democratic Teacher’s Union (SADTU) eka tsalwa ra vona ra njhekanjhekisano “The Marginalization of Indigenous African Languages on the Education System: A critical Reflection on how African Learners are denied opportunities to succeed in Life” eka mbulabulo lowu a wu khomeriwile eYunivheshi ya South Africa (UNISA) va humesile miehleketo leyi kombaka nkoka wa tindzimi ta Xintima:

However, if truth be told, African languages can cope with the demands required by technology and science since traditional African concepts about the universe, measurement, medicine and the environment exist and can be used in education.

Eka migingiriko ya xitalo leyi khumbaka dyondzo, vanhu vanyingi (vadyondzi, vadyondzisisi, tinhloko ta swikolo na swin’wana swirho), va vona Xinghezi ku ri rona ririmi ro antswa ku tlula tindzimi ta Xintima. Sikhweni (2016:12) u vula leswi hi mhaka leyi:

In many instances indigenous Africans view the role of English as very important because it is used for teaching and learning, as the language of labour and as an international language.

Xinghezi i ririmi leri nga nyikiwa matimba na malunghelo ya ku tlula tindzimi ta Xintima eka dyondzo eAfrika-Dzonga hambi ku ri tikonkulu ra Afrika hi ku angarhela. Xivangelokulu xa ku va tindzimi ta Xintima ti nga tirhisiwangi tanihi ririmi ro dyondza no dyondzisa ha rona eka dyondzo kambe ku tirhisiwa Xinghezi leri a ri tlimbeletwa ku va rona ririmi ro dyondza no dyondzisa ha rona eswikolweni na ku va ku tshembiwa leswaku tindzimi ti hava ntivomarito wa kahle eka timhaka ta dyondzo leyi khumbaka swa tisayense (SADTU 2015). Marie Beukes (on Radio 5 of South Africa) u boxile leswi hi Xinghezi “... a very important pivotal link language in South Africa”.

Hambiswiritano, ku na lava a va komba ku tsakela leswaku Xitsonga xi tirhisiwa hi mfanelo tani hileswi ku nga ririmi ra nkoka no tinyungubyisa ha rona tanihi mfuwo wa vona. Tsalwa ra

UN Declaration on the Rights of persons belonging to National or Ethnic Religious and Linguistic Minorities Article 4 (1 na 3) (1992) ri seketela hi ku vula leswi:

State shall take measures where required to ensure that persons belonging to minorities may exercise fully and effectively all their human rights and fundamental freedoms without any discrimination...State should take appropriate measures so that, wherever possible, persons belonging to minorities may have adequate opportunities to learn their mother tongue or to have instruction in their mother tongue.

Ku dyondziwa no xiximiwa ka Xitsonga i mhaka ya nkoka hikuva i ndlela leyi ha yona Xitsonga xi nga ta kota ku hundziseriwa eka rixaka leri ra ha taka tanihi mfuwo. Leswi swi komba no humesela erivaleni leswaku ririmi i ndzhaka.

Ralson (1995:715) loyi a tshahiweke hi Mantsha (2002:10) u hlamusela ndhavuko hi ndlela leyi:

[It] is a collective programming of mind that distinguishes the members of one category of people from those of the other; it is a mindset or mental framework resulting from shared values, beliefs, symbols and social ideas. Culture influences thought either directly, through socialization of the individual within a cultural, or indirectly, as the individual learns the language of culture.

Loko munhu a dyondza ririmi, mianakanyo ya yena yi tirha no kuceteriwa hi leswi swi humelalaka eka ndhavuko wa yena. Ririmi ri fanele ku ndlandlamuxiwa hi ku va ri tirhisiwa no dyondziwa.

Nakambe mbuyelo byi humeserile erivaleni leswaku ririmi i nchumu wa nkoka ku hlayisa vutivi na matimu ya Vantima lava vulavulaka ririmi rolero. Nkhwashu (2011:18) u tiyisisa mhaka leyi hi ku komba nkoka wa ririmi ra xintu eka dyondzo:

* It gives students a stronger sense of who they are as people.

- ✳ It helps students to understand themselves better to know where they come from and their culture as well.
- ✳ It facilitates higher-level learning for students.
- ✳ It enables students to study the second language better and faster. If a student struggles to understand the second language one can translate from source language to target language.
- ✳ It provides a positive and non-threatening environment for students.

Laha Nkhwashu u boxa leswaku mudyondzi loyi a tirhisaka ririmi ra yena ra le kaya wa vevukeriwa eka tidyondzo ta yena. Naswona mudyondzi loyi u vulavula hi ririmi ra yena a tshunxekile no tinyungubyisa ku ri hava ripfalo na nkayivelo wa ntivomarito. UNESCO(1953) yi tiyisisa mhaka leyi "...the best medium for teaching a child is the mother tongue through which children understand better and express themselves freely". Ku ya hi xiviko xa nhlango lowu, vadyondzi va dyondza no twisisa hi xihatla vundzeni bya dyondzo, loko vadyondza no dyondzisiwa hi ririmi ra vona ra le kaya ku tlula loko va dyondza hi ririmi leri va ngo sungula ku hlangana na rona ro sungula exikolweni (Mwamwenda, 1996).

Vadyondzi lava tirhisaka Xitsonga tanihi ririmi ro dyondza no dyondzisa va le ka xiyimo lexinene xotiphina no ti ba xifuva hi ntwisiso wa vundzeni wa dyondzo ya vona, kasi lava tirhisaka Xinghezi va va eka xiyimo xo tika no nonohweriwa xofikelela no pasa tidyondzo ta vona hi mfanelo. Hi marito man'wana vadyondzi lava tirhiseriwaka ngopfu (va hlawuleriwaka hi vatswari) Xinghezi tanihi Ririmi ra vona ro Sungula ro Engetela va tikeriwa eka tidyondzo ta vona. Chaudron (1988) eka Ndamba (the Journal of Pan African Studies, (vol.2, no.4, June 2008) u komba ntshikelelo lowu mudyondzi a wu tokotaka hi ndlela leyi:

- ❖ The first is that the student has to make sense of the instructional tasks which are presented in the second language.
- ❖ Secondly, the learner has to attain linguistic competence which is required for effective learning to take place.
- ❖ Finally the student is faced with the problem of mastering the content itself.

Nhlohlotelo wa ku va vadyondzi va nyenyemuka Xitsonga lexi ku nga ririmi ra vona ra le kaya swi na nkucetelo lowukulu wa ku suka eka mudyondzisi (Ndamba, 1999; Setati, 2005). Murray na Smith, 1988; Ngara, 1982) eka Ndamba va seketela mhaka leyi:

When teachers undermine the children's L1 and use English as the medium of instruction from the first grade, this may result in children having a negative attitude towards their mother tongue.

Hambiswiritano, ndzavisiso lowu wu kumile leswaku vadyondzi vo va rhandza ku vulavula hi ririmi ra vona ra le kaya handle ka ku tirhisa Xinghezi. White (2010:1) u komba leswi:

The Vatsonga see their language as having the mission in the world, it is seen as universal, pure and lucid, the proper and appropriate medium of the value of humanism. [Engetelo wu endliwile]

Loko swi ta eka xikongomelonkulu xa vatirheli va mfumo eka swa dyondzo, kumbe swirho hinkwaswo leswi rhwexiweke migingiriko ya nhluvukiso eka swa dyondzo 'The Academy's official goals', Samiee (1996:142) u kombile leswi va languteleke ku swi fikelela eka Xitsonga na tin'wana tindzimikulobye hi ndlela leyi:

- Protection of the Xitsonga language against the intrusion of words and expression from other languages
- Increasing the linguistic capability of the Xitsonga language to meet the scientific and new cultural needs of the country,
- Studying and investigating all versions and branches of Xitsonga in order to get a better understanding of the linguistic capabilities of the Xitsonga language,
- Finding and coining Xitsonga equivalents for foreign words that were making their way into Xitsonga. [Engeletelo wu endliwile]

Leyi i mhaka ya nkoka leyi fanelaka ku tekeriwa enhlkweni hi lava va nyikiweke matimba ya ku vona leswaku ku simekiwa ka pholisi ya ririmi i bya xiyimo lexi enerisaka eka rixaka. Menken na Garcia (2010:4) va tshikelela mhaka leyi:

Although the teachers can simply serve as what Shohany (2006) termed ‘soldiers of the system who carry out orders by internalizing the policy ideology and its agendas’ they are often found instead to play a far more powerful and active role, changing and redefining policies, or creating entirely new ones.

Mfikelelo lowunene wa ku simekiwa ka pholisi ya ririmi hikokwalaho ka vutiyimiseri no tinyiketela ka hinkwavo lava rhwexiweke ndlandlamuxo na ndzinganelo wa tindzimi swi ta vuyerisa vadyondzi va Vantima lava ku nga vona tindzimi ta vona ta ha voneriwaka ehansi. Miti eka Seepe na Dowling (2000:22-23) u komba ntshovelo wa tindzimi ta Xintima endzhaku ka vuhumelerisi byo enetisa eka vadyondzi:

If well studied, African languages can lead to challenging, interesting, and satisfying careers, examples include educators in primary and secondary schools as well as in tertiary institutions, reporters, sub-editors, editors in the print media, and in broadcasting, newscasters, announcers, producers, directors, etc, of the national broadcasting corporation, editorial staff in publishing and printing houses, translators and interpreters, and writers, actors, musicians and other artists.

Hi ku ya hi Seepe na Dowling va pfumelelana no seketelana na ndzavisiso lowu, leswaku Xitsonga xi nga ndlandlamuka ku fana na Xinghezi. Ririmi hi rona vadyondzi va vonaka ri va khomerile vumundzuku lebyinene eAfrika-Dzonga ku sukela tolo na namuntlha no ya hilaha ku nga heriki ku ya hi vanyiki va mahungu va ndzavisiso lowu. Mateene (1980:24) u dlayelela leswi nga hi ndlela leyi:

If government wishes its decisions and laws to be immediately understood and carried out by all citizens, government and administration must be carried out in the usual languages of the citizens.

Leswi swi le rivaleni leswaku leyi i ndlopfu ya hina hinkwerhu ku khomisana na mfumo ku ndlandlamuxa no hluvukisa Xitsonga ku fikelela eka xiyimo xa Xinghezi eAfrika-Dzonga. Hi ndlela leyi, Xitsonga na xona xi nga kota ku tirhisiwa tanihi ririmi ro dyondza no dyondzisa hi rona.

5.3 Nkatsakanyo

Eka ndzima leyi mikumisiso yi paluxiwile no kaneriwa hi vuenti endzhaku ka ku hlela vuxokoxoko lebyi hlengetiweke ku suka eka vanyiki va mahungu. Ndzima leyi yi humeserile erivaleni leswaku Xitsonga xa ha voneriwa ebodhleleni hi vavulavuri va xona, xikan'we na Ndzawulo ya dyondzo. Nakambe, vatswari na mihlangano leyi nyikiweke matimba ya ku ndlandlamuxa tindzimi ta Vantima na swona swi na xiave xokokela eximatsini, loko swi ta eka ku nyika nseketelo wa ku simekiwa ka pholisi ya ririmi hi vadyondzisi na vadyondzi eka dyondzo. Loko vadyondzi va nga tlhela va kuma matikhomelo ya mudyondzisi ya ku pfumala vundzeni bya dyondzo lebyi anameke, vutinyungubyisi na rirhandzu eka Xitsonga swi nge vi kona. Mhaka yin'wana leyi boxiweke hileswaku munhu loko a lava ku humelela evuton'wini u fanele ku nghena eswikolweni leswi tirhisaka Xinghezi ku va ririmi ro dyondza ha rona suka eka Giredi ya R ku fikela eka Giredi ya 12. Hambiswiritano, nhlayo yintsongo yi nyike mavonelo ya leswaku Xinghezi xi na xiave xo biha eka vadyondzi va Vantima ku kota ku fikelela xiyimo xa le henhla xa dyondzo. Ndzaviso lowu wu paluxa leswaku vadyondzi va tirha kahle eka tidyondzo ta vona loko va tirhisa Xitsonga tanihi ririmi ra vona ra le kaya. Ndzima leyi landzelaka yi ta nyika nkatsakanyo, maqhinga na swibumabumelo leswi nga ta pfuna eka ku cinca xiyimo xo ku simekiwa ka pholisi ya ririmi yi va eka xiyimo lexi nga ta enerisa no tlakusela Xitsonga ehenhla.

NDZIMA 6: NGHIMETO

6.0 Manghenelo

Ndzima leyi yi nyika nkatsakanyo wa ndzavisiso na leswi swi kumiweke mayelana na mitlhotlho ya xiyimo xo simekiwa ka pholisi ya ririmi eka dyondzo ku ri karhi ku kongomisiwa eka Xitsonga tanihi ririmi ro dyondza no dyondzisa ha rona. Eka ndzima leyi hi katsakanya timhaka hinkwato ta ndzavisiso ivi hi tlhela hi nyika swibumabumelo leswi nga landzeleriwaka hi vadyondzi na valavisisi lava nga tsakelaka ku yisa emahlweni ndzavisiso wa muxaka lowu.

6.1 Nkatsakanyo wa ndzavisiso

Eka xiphemu lexi ku nyikiwa nkomiso wa ndzavisiso lowu hinkwawo. Leswi landzelaka i nkatsakanyo na nkomiso ku ya hi tindzima ta ndzavisiso lowu:

Ndzima yo sungula, yi langutile matimu ya vuhumelerisi bya tipholisi ta ririmi eka dyondzo. Laha ku hoxiwile tihlo eka nkarhi wa mfumo wa xihlawuhlawu laha eka wona tipholisi ta ririmi eka dyondzo a tihumelerisiwa hi ndlela ya xihlawulambala na xihlawulatindzimi. Mfumo wa xihlawuhlawu wu fikile emakumu endzhaku ka nhlawulo wa mani na mani hi 1994. Eka ndzima leyi ya ku andlariwile tipholisi ta ririmi eka dyondzo hi nkarhi wa xihlawuhlawu ku fika nkarhi wa xidemokirasi. Endzhaku ka nhlawulo wa xidemokirasi swi kombisiwile leswaku tindzimi hinkwato ta ximfumo ku ya hi Vumbiwa ti na xiyimo lexi ringaneke no tirhisiwa eka dyondzo hi ndlela yo ringana. Pholisi ya ririmi eka dyondzo yi tumbuluxiwile hi ku landza Vumbiwa laha yi faneleke ku simekiwa hi swirho leswi faneleke. Xitsonga tanihi ririmi ro dyondza no dyondzisa ha rona ra ha voneriwa ebodhleleni loko ri pimanisiwa na Xinghezi. Nsusumeto na swiphiqo swi humelerisiwile hi vuenti eka ndzima leyi. Ndzima leyi yi yile emahlweni yi nyika swikongomelo swa ndzavisiso leswi nga landzeriwa ku humelerisa ndzavisiso lowu. Ku tlherile ku hlamuseriw hi vuenti matheme lama tirhisiweke eka ndzavisiso hi xikongomelo xo kombisa ku hambana ka matirhisiwelo ya wona ya masiku hinkwawo.

Ndzima ya vumbirhi yi kanerile hi mitirho leyi endliweke hi valavisisi na swidyondzeki swo hambanahambana hi pholisi ya ririmi eka dyondzo. Ku ya hi mlavisiso leyi endliweke swi le rivaleni leswaku tindzimi ta Xintima ku sukela eka malembendzhaku, tindzimi ta Vantima na

vona vinyi va tona va hanyile ehansi ka ntshikelelo wa xihlawuhlawa ngopfungopfu eka swa timhaka ta dyondzo. Hambiswiritano, lexi xa ha hlamarisaka eka nkarhi lowu hi nga eka wona, ku nga nkarhi wa mfumo wa xidemokirasi, xiyimo xa tindzimi xi languteka xa ha yime ndhawu yin'we. Ku simekiwa ka Pholisi ya Ririmi eka dyondzo a ku enerisi ku ya hi leswi Vumbiwa byi vulaka swona. Milavisiso leyi endliweke yi kombile leswaku tindzimi ta Vantima eka dyondzo ta ha hanya ehansi ka ntshikelelo wa ku nyenyemukiwa hi swiyenge hinkwaswo ehenhla ka ka ku simekiwa ka pholisi ya ririmi. Xinghezi xa ha ri xona ririmi leri rhangisiwaka emahlweni tanihi ririmi ro dyondza no dyondzisa ha rona hi mfumo no simekiwa ka pholisi eka dyondzo. Nakambe leswi ku simekiwa ka pholisi ku nga xiswona na leswi pholisi ya ririmi eka dyondzo yi kongomisaka eka swona, a swi na vuxaka. Vatswari, tihuvo ta ku hlulukisa tindzimi na switirhisiwa swo dyondza na swona swi na xiave xo tshikelela tindzimi ta Xintima eka dyondzo.

Eka ya vunharhu ku andlariwile xivumbeko xa ndzavisiso hi ku languta hi vuxokoxoko ndlela leyi mahungu ma nga ta hlengeletwa xiswona. Ku tlhele ku nyikiwa ni nhlamuselo ya maendlelo ya tinhlayohlayo. Mahungu ma ndzavisiso lowu ma hlengeletiwile hi ku tirhisa nongonoko wa swivutiso. Endlelo leri ri kotile ku humelerisa vuxokoxoko lebyi paluxaka mithlontlho leyi nga kona eka mhaka ya dyondzo ya Xitsonga eka sekete ya Malamulele North-East. Mahungu lama hlengeletweke hi nongonoko wa swivutiso ma xopaxopiwile hi ku tirhisa tindlela timbirhi. Endlelo ro sungula hi leri vuriwaka nxopaxopo wa matsalwa ya pholisi ya ririmi eka dyondzo. Endlelo ra vumbirhi hi leri ra timhaka ta tinhlayohlayo ku kuma ntsengo wa tiphesente lowu nga ta humelerisa vuenti bya mithlotlho ya dyondzo ya Xitsonga eka ndhawu leyi hlawuriweke ya ndzavisiso. Mulavisisi u hangalasile swivutiso hi yexe ku papalata ku hlwela no lahleka ka nongonoko wa swivutiso, loko ku tirhisiwa tindlela letin'wana ta vufambisi bya mahungu leti katsaka swa xithekinoloji. Mulavisisi u tlherile a hlamusela xikongomelo na nkoka wa ndzavisiso lowu hi vuenti eka vanyiki va mahungu. Mulavisisi u hlamurile no hlamusela leswi vanyiki va mahungu a va lava ku hundzisiwa eka swona hi tlhelo ro twisisa hi vuenti. Nakambe u va nyikile nhlohlotelo wa ku hlamula nongonoko wa swivutiso hi vukheta, ku tiyimisela, vurhon'wana no tshembeka. Tinhlamulo ta swivutiso hinkwaswo leswi vutisiweke vadyondzi, vadyondzisi va Xitsonga, swidyondzeki xikan'we na tinhloko ta swikolo ti andlariwile hi ndlela yo tirhisa tigirafu.

Eka ndzima ya mune ku andlariwile mahungu lama nga huma eka vanyiki va mahungu. Vuxokoxoko lebyi byi tumbuluka eka nongonoko wa swivutiso lowu lulamisiweke ku fikelela swikongomelo swa ndzavisiso lowu. Vuxokoxoko lebyi humesiweke, a byi kongomisiwile eka

ku kanela hi ndlela leyi pholisi ya ririmi yi humelerisiwaka hakona eka dyondzo, hi ku kongomisa eka Xitsonga. Xitsonga i ririmi ro dyondza no dyondzisa ha rona hi ku landza pholisi ya ririmi. Mbuyelo ku suka eka vavutisiwa wu lulamisiwile, wu andlariwile, wu hleriwile no hlawuteriwa hi vurhon'wana. Hi ku landza vuxokoxoko lebyi nyikiweke, swi le rivaleni leswaku ririmi Xitsonga eka dyondzo ra ha ri ehansi ka ntshikelelo. Vadyondzi, vadyondzisi na mfumo va ha tirhisa ngopfu Xinghezi ku kandziyela malung'helo ya Xitsonga, loko swi ta eka ririmi ro dyondza no dyondzisa ha rona. Xinghezi xi endla leswaku ku nyenyemukwiwa Xitsonga hi vasimeki va pholisi ya ririmi. Hambiswiritano, nhlayo yo ka yi nga tati ni xandla yi kona yi navelaka leswaku Xitsonga na xona xi tekeriwa enhlokweni tanihi ririmi ro dyondza no dyondzisa hi rona. Leswi swi tikomba hikuva va tinyungubyisaka ha rona ku ya hi vuxokoxoko lebyi nyikiweke. Nhlayo leyi yi boxiweke yi navela leswaku ingi Xitsonga xi nga hlulukisiwa no tirhisiwa eka dyondzo ku fana na Xinghezi. Nakambe va boxa leswaku Xitsonga xi nga tirhisiwa tanihi ririmi ro dyondza no dyondzisa ha rona eka tidyondzonkulu hinkwato ku fana na Xinghezi.

Eka ndzima ya ntlhanu mikumisiso yi paluxiwile no kaneriwa hi vuenti endzhaku ka ku hlela vuxokoxoko lebyi hlengeletweke ku suka eka vanyiki va mahungu. Ndzima leyi yi humeserile erivaleni leswaku Xitsonga xa ha voneriwa ebodhleleni hi vavulavuri va xona, xikan'we na Ndzawulo ya dyondzo. Nakambe, vatswari na mihlangano leyi nyikiweke matimba ya ku ndlandlamuxa tindzimi ta Vantima na swona swi na xiave xo kokela eximatsini, loko swi ta eka ku nyika nseketelo wa ku simekiwa ka pholisi ya ririmi hi vadyondzisi na vadyondzi eka dyondzo. Loko vadyondzi va nga tlhela va kuma matikhomelo ya mudyondzisi ya ku pfumala vundzeni bya dyondzo lebyi anameke, vutinyungubuyisi na rirhandzu eka Xitsonga swi nge vi kona. Mhaka yin'wana leyi boxiweke hileswaku munhu loko a lava ku humelela evuton'wini u fanele ku nghena eswikolweni leswi tirhisaka Xinghezi ku va ririmi ro dyondza ha rona suka eka Giredi ya R ku fikela eka Giredi ya 12. Hambiswiritano, nhlayo yintsongo yi nyike mavonelo ya leswaku Xinghezi xi na xiave xo biha eka vadyondzi va Vantima ku kota ku fikelela xiyimo xa le henhla xa dyondzo. Ndzavisiso lowu wu paluxa leswaku vadyondzi va tirha kahle eka tidyondzo ta vona loko va tirhisa Xitsonga tanihi ririmi ra vona ra le kaya. Ndzima ya vutsevu yi nyika nkatsakanyo hi ku angarhela na swibumabumelo leswi nga ta pfuna eka ku cinca xiyimo xo ku simekiwa ka pholisi ya ririmi yi va eka xiyimo lexi nga ta enerisa no tlakusela Xitsonga ehenhla.

6.2 Leswi nga vaka swivangelo swa nkayivelo eka ndzavisiso lowu

Ku na swirhalanganyi swo hlaya leswi ndzavisiso lowu wu hlanganeke na swona. Swin'wana swa swona swi katsa leswi landzelaka:

- Ehenhla ka swikolo swo hlaya eAfrika-Dzonga leswi tirhisaka Xitsonga tanihi ririmi ro dyondza no dyondzisa ha rona, ku vile na swikolo swa nhungu leswi sampuriweke ku ta humelerisa swikongomelo swa ndzavisiso lowu. Eka swifundzankulu leswi tlulaka swinharhu laha tikweni Xitsonga xa dyondzisiwa kambe ku hlawuriwile sekete yin'we leyi nga hansi ka Xifundzantsongo xa Vhembe. Leswi swi vula leswaku maendlelo no simekiwa ka pholisi ya nga va ya nga fani ni swifundzankulu leswin'wana. Leswi swi nga va swi vula leswaku mboyomelatlhelo wu nga tshuka wu humelerile swi nga languteriwangi, kambe ku nga ri hi ku tiyimisela eka ndzavisiso lowu.
- Mikumisiso ya ndzavisiso lowu yi yimela swikolo swa le henhla ntsena, kambe ku nga ri swikolo swa le hansi (purayimara). Leswi swi nga vula leswaku eka mikumisiso leyi hlengetiweke ku suka eswikolweni swa le henhla yi nga va yi ri na mavonelo ya ku hambana na lawa a ya nga ta kumiwa ku suka eka tipurayimara.
- Vanyiki va mahungu ku suka eka ntlawa wa vadyondzisi a wu kumekangi hinkwawo, leswi vulaka leswaku phesente leyi nga kumeka yi ta landza nhlayo leyi nga nghenela ndzavisiso.

Xikongomelonkulu xa ndzavisiso lowu a ku ri ku kanela no xopaxopa hi ku simekiwa ka pholisi ya ririmi eka dyondzo hi ku kongomisa eka Xitsonga tanihi ririmi ro dyondza no dyondzisa hi rona. Laha ku simekiwa ka pholisi ya ririmi eka dyondzo yi nga eka xivumbeko lexintshwa xa mfumo wa xidemokirasi. Mfumo lowu wu amukeriwile hi mandla mambirhi hi rixaka endzhaku ka nhlawulo wa mani na mani lowu nga va kona hi 1994. Mulavisisi a vonile swi ri swa risima leswaku vangwa leri nga kona mayelana na ku simekiwa ka pholisi ya ririmi eka Dyondzo ri pfariwa. Migingiriko yo tala yi vile kona laha maendlelo yo hambanahambana ya tirhisiweke.

Endzhaku ka ku tirhisiwa ka swivutiso ehenhla ka vanyiki va mahungu na swin'wana leswi pfuneteke ku nyika vuxokoxoko ku fikelela xikongomelonkulu, ndzavisiso wu kumile leswaku

Xitsonga xa ha voneriwa ehansi no nyenyemukiwa, loko swi ta eka ku ndlandlamuxiwa tanihi Xinghezi. Hikokwalaho ka sweswo ndzavisiso lowu wu longoloxile swibumabumelo swo hlayanyana leswi nga tekeriwaka enhlokweni ku lulamisa xiyimo.

Leswi hinkwaswo swi nga pfunaka no lemukisa mfumo, mihlangano ya nhluvukiso wa tindzimi, vatswari, xikolo hi ku angarhela, na swirho swin'wana leswi khumbekaka. Hinkwawo lava boxiweke va fanele ku ta na maendlelo na maqhinga mantshwa ya ku ololoxa mitlhontlho hinkwayo leyi Xitsonga na tin'wana tindzimi ta Xintima. Hinkwaswo swi endleriwa ku fikelela ndzinganiso wa tindzimi na tshamiseko eka rixaka hinkwaro tiko ra Afrika-Dzonga.

6.3 Swibumabumelo

Eka xiphemu lexi, hilaha hi nyikaka mavonelo, swiringanyeto na swibumabumelo leswi nga pfunaka ku ololoxa swirhalanganyi na swiphiqo swa ririmi eka dyondzo leswi paluxiweke hi ndzavisiso lowu. Swibumabumelo na hinkwaswo leswi boxiweke swi ta pfuna no lemukisa mfumo, vatswari, vadyondzisi na vadyondzisi, Huvo ya vufambisi bya Swikolo na mihlangano leyi nyikiweke matimba ku simeka ya pholisi ya ririmi eka dyondzo leyi yi nga ta amukeriwa hi matlhelo hinkwawo. Leswi landzelaka swi katsa swin'wana swa swibumabumelo hi ndzavisiso lowu:

- Ndzavisiso lowu wu bumabumela leswaku mfumo wu tumbuluxa tindlela leti hatona wu nga ta nghenelela ku pfuna Huvo ya Vufambisi bya Xikolo ku tisa no hlohlotela vadyondzisi ku simeka na ku tirhisa pholisi ya ririmi eka dyondzo leyi nga bumbumeriwa hi mikarhi hinkwayo.
- Mfumo tanihileswi ku nga wona xihlovo xa sisiteme ya dyondzo, ndzavisiso lowu wu bumabumela leswaku wu rhangana emahweni ku endla migingiriko leyi fanaka na miphikizano hi ku hambana ka mindhavuko, minjhekanjhekisano ya vadyondzi, ndzetelovutivi na swin'wana leswi khumbaka ririmi. Migingiriko leyi yi nga kondleteriwa ku sukela eka xiyimo xa swikolo, tisekete, swifundzantsongo na swifundzankulu ku ya fika eka Mfumo wa Rixaka.

- Ndzavisiso lowu wu ringanyeta leswaku mfumo wu rhwexa swidyondzeki etiyunivhesiti, mihlangano leyi nga na vuswikoti hi tlhelo ra ku kandziyisa tibuku na ta Xitsonga hi ku angarihela ku teka magoza ya ku ndlandlamuxa Xitsonga hi ku tumbuluxa swihlamuselamarito, theminoloji, vuhundzuluxi, vutsari bya matsalwa no encenyeta mitlangu leyi kongomisiweke eka Xitsonga. Leswi swi ta olovisela vadyondzi na mudyondzisi eka kamara ro dyondzela no nyika nyanyuko wa ku tiba xifuva hi Xitsonga tanihi ndzhaka ya vona.
- Ndzavisiso lowu wu bumabumela leswaku vatswari na vadyondzisi va nyika nhlohlotelo eka vadyondzi leswaku va rhandza no tinyungubyisa hi Xitsonga tanihi mfuwo wa vona wa rixaka.
- Xikolo xi fanele ku ta na matshalatshala ya ku vona leswaku vadyondzisi lava nga vona va rhwexiweke hi mfumo ku va vona lava tirhaka ku simeka pholisi ya ririmi va famba hi ntila lowu kunguhatiweke eka tsalwa ra Pholisi na Vumbiwa bya tiko ra Afrika-Dzonga.
- Mfumo hi ku rhangeriwa hi vatsundzuxi va swa tidyondzo va fanele ku nyika no lulamisa mihlangano ya ndzetelovutivi leyi nga ta letela hi ku nyika vutshila, ntokoto na vuenti bya dyondzo, ku pfuna vadyondzisi ku ololoxa swiphiqu na swirhalanganyi leswi swi sivelaka ku simekiwa ka pholisi ya ririmi eka dyondzo.
- Xikolo xin'wana na xin'wana xi fanele ku averiwa xikhwama xo ringana xa mpfuno wa swa timali ku ri hi xikongomelo xa leswaku migingiriko yo dyondza no dyondzisa Xitsonga yi ta va ya xiyimo xa le henhla.
- Ndzavisiso lowu wu bumabumela leswaku mfumo wu languta maqhinga man'wana ya ku hatlisisa no phakela switirhisiwa swo ringanela, ku olovisela vadyondzisi ku fikelela swikongomelo swa vona swa vuhumelerisi lebyi enerisaka bya pholisi ya Xitsonga.
- Mulavisisi eka ndzavisiso lowu u bumabumela leswaku milavisiso yin'wana a yi endlwe yi ri karhi yi languta eka swiphemu na mitlawa yin'wana hi tlhelo ra ndlandlamuxo wa Xitsonga
- Ndzawulo yi fanele ku rhangana emahlweni yi komba swikolo hi maqhinga ya nkoka lawa ya faneleke ku tekeriwa enhlokweni ku endla nsimeko na vuhumelerisi lebyi enerisaka bya pholisi ya ririmi eka dyondzo. Leswi swi ta katsa no engeteriwa ka nkarhi wa ku dyondza Xitsonga ku tlula Xinghezi.

Leswi i swibumabumelo leswi nga ta tswala maendlelo mantshwa ya ku simekiwa ka pholisi ya ririmi leyi nga ta veka Xitsonga na tindzimi tin'wana ta Xintima eka xiyimo xa Xinghezi eAfrika-Dzonga.

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SWITANDZHAKU

Xitandzhaku xa A

Mepe wa Afrika-Dzonga lowu kombaka Xifundzankulu xa Limpopo laha ndzavisiso wu endliweke kona



Xitandzhaku xa B

Xifundzankulu xa Limpopo laha ndzavisiso wu humeleleke kona



Xitandzhaku xa C

Mepe wa Xifundzhatsongo xa Vhembe



Xitandzhaku xa D

Mepe lowu kombaka masipala wa Collins Chabane laha ndzavisiso wu endliweke kona



Xitandzhaku xa E

Mepe lowu kombaka Sekete ya Malamulele North-East eSaselamani





University of Venda

Yunivhesiti ya Venda

Xikolo xa Tisayense ta swa vanhu na swa mahanyelo

Fomo ya mpfumelelano

Nhlokomhaka ya ndzavisiso: **Nkanelo wa ku humelerisiwa ka tipholisi ta ririmi eka xivandla xa dyondzo hi ku kongomisa eka Xitsonga.**

Mulavisi : Chauke H.M

Nomboro ya ntsariso : 9905548

Tsala (X) exhibokisanini loko u pfumela eka timhaka le ti landzelaka:

1.	Ndzi hlayile na ku twisisa timhaka mayelana na phurojeke, hi laha swi kombisiweke ha kona eka phepha ra vuxokoxoko leri sikuhatiweke.	
2.	Ndzi nyikiwile nkarhi wo vutisa swivutiso mayelana ni phyrojeke, na ku nghenelela ka mina naswona ndzi hlamuriwile hi ku ringanela.	
3.	Ndzi tsakile ku pfumela ku hoax xandla hi ku tsakela eka ndzavisiso.	
4.	Ndzi swi twisisile leswaku ndzi nga tihumesa eka nkarhi wun'wana ni wun'wana handle ka ku nyika swivangelo na leswaku a ndzi nga xupuriwi loko ndzi tihumesa.	
5.	Swi vekiwile erivaleni leswaku ndzavisiso lowu a wu na swihundla swo karhi tani hileswi wu kongomeneke ni timhaka ta swa ririmi ra mina.	

	Maendlelo mayelana na timhaka ta xihundla ti hlamuserisile ti twisiseka (xik. ku tirhisiwa ka mavito) eka mina.	
6.	Ndzi hlamuseriwile mayelana ni matirhiselo ya mahungu eka ndzavisiso, xikongomelonkulu, na nkoka wa ndzavisiso lowu.	
7.	Mina, na Mulavisisi, ha pfumelelana ku sayina ku sikuhata fomo leyi ya mpfumelelo.	
8.	Ndza pfumela leswaku hambu loko ndzi nga ta nyikiwa swokarhi swo ndzi sula nyuku, ku hoax xandla ka mina eka ndzavisiso lowu ku ta vuyerisa vandyondzi va Xitsonga na lava va tirhaka hi swona.	

Munyiki wa mahungu

.....
Vito ra munyiki wa mahungu Nsayino wa munyiki wa mahungu Siku

Mulavisisi

.....
Vito ra mulavisisi Nsayino wa mulavisisi Siku

Inkomu!

Xitandzhaku xa F



University of Venda

NONGONOKO WA SWIVUTISO

Nhlokomhaka ya ndzavisiso: Nkanelo wa ku humelerisiwa ka tipholis ta ririmi eka Dyondzo hi ku kongomisa eka Xitsonga

Nongonoko wa swivutiso swa vadyondzi

1. Xana u nga vula yini hi matirhiselo ya Xitsonga etlilasini?

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2. Xana exikarhi ka Xitsonga na Xinghezi u tsakela ku dyondzisiwa hi ririmi rihi?

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3. Exikarhi ka Xitsonga na Xinghezi u tsakela ku tirhisa ririmi rihi loko u vulavula na vadyondzikulobye na vadyondzisi?

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4. Xana u hungasa hi matsalwa ya ririmi rihi?

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5. Hi tihidi dyondzo leti u ti pasaka kahle exikarhi ka Dyondzonkulu ya Xitsonga na ya Xinghezi?

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6. Xana u nga titwa njhani loko Xitsonga xo tirhisiwa tanihi ririmi ro dyondza no dyondzisa harona eka tidyondzo hinkwato? Seketela mavonelo ya wena.

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7. Hi ku vona ka wena, xana Mfumo wu fanele ku endla yini ku hluvukisa Xitsonga eka swa dyondzo?

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Xitandzhaku xa G



University of Venda

Nongonoko wa swivutiso swa tinhloko ta swikolo

Nhlokomhaka ya ndzavisiso: Nkanelo wa ku humelerisiwa ka tipholisi ta ririmi eka Dyondzo hi ku kongomis eka Xitsonga.

Nongonoko wa swivutiso swa vadyondzi va Xitsonga eka Fiyisi ya le Henhla.

1. Xana pholisi ya ririmi yi kona exikolweni xa n’wina ke? Loko yi ri kona i va mani va endli va yona ke?

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2. Xana Xitsonga xi le ka xiyimo xa njhani tanihi ririmi ra dyondzo na ku dyondzisa harona exikolweni?

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3. Xana Mfumo wu phakela njhani switirhisiwa swa Xitsonga loko swi mpimanyetiwa na Xinghezi?

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4. Eka timhaka ta vuhlanganisi, xana ririmi leri xikolo xi ri tirhisaka hi rihi exikarhi ka Xitsonga na Xinghezi?

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5. U nga vula yini hi matikhomelo ya vadyondzi na vadyondzisi loko swi ta eka matirhiselo ya Xitsonga?

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6. Tanihi murhangeri wa xikolo, xana ku nga endliwa yini ku hlohlotela vadyondzi na vadyondzisi kuvana tsakelo wo tirhisa Xitsonga ku fana na Xinghezi hi nkarhi wa dyondzo?

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7. Hi wahi maqhinga lawa Mfumo wu nga matirhisaka ku hluvukisa Xitsonga ku fana na Xinghezi eka swa dyondzo?

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Xitandzhaku xa H



University of Venda

NONGONOKO WA SWIVUTISO

Nhlokomhaka ya ndzavisiso: Nkanelo wa ku humelerisiwa ka tipholisi ta ririmi eka

Dyondzo hi ku kongomisa eka Xitsonga.

Nongonoko wa swivutiso swa swidyondzeki swa ririmi swa Xitsonga

1. Xana u twisisa yini hi pholisi ya ririmi eka xivandla xa dyondzo laha Afrika-Dzonga hi ku angarhela?

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2. Xana unga endla yini ku vona leswaku pholisi ya ririmi yi komba kuringana eka tindzimi hinkwato ta Afrika-Dzonga?

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3. Xana kunga endliwa yini ku hlulukisa Xitsonga ku fana na tindzimi tin'wana?

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4. Hi wahi matshalatshala lama Mfumo wu nga ya tirhisaka ku fikelela ndzinganelo wa tindzimi laha Afrika-Dzonga?

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Xitandzhaku xa I



University of Venda

Nongonoko wa swivutiso swa vadyondzisi

Nhlokomhaka ya ndzavisiso: Nkanelo wa ku humelerisiwa ka tipholisi ta ririmi eka dyondzo hi ku kongomisa eka Xitsonga.

Nongonoko wa swivutiso swa vadyondzisi va ririmi ra Xitsonga.

1. Xana u nga vula yini hi ku tirhisiwa ka Xitsonga tanihi ririmi ro dyondza na ku dyondzisa harona eswikolweni swa le henhla?

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2. Xana exikarhi ka Xitsonga na Xinghezi vadyondzi va tirhisa ngopfu ririmi rihi? Tlhela u seketela?

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3. U nga vula yini hi matikhomelo ya vadyondzi hi nkarhi wa ku dyondza Xitsonga etlilasini?

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4. Exikarhi ka Xitsonga na Xinghezi vadyondzi va tsakela ku tirhisa ririmi rihi eka migingiriko ya le handle ka tlilasi?
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-
5. U nga vula yini hi ku va Xitsonga xi tirhisiwa tanihi ririmi ro dyondza na ku dyondzisa harona eka tindyondzonkulu hinkwato?
-
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6. Xana u nga vula yini hi masimekelo ya pholisi ya ririmi laha exikolweni?
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-
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-
7. Xana u nga vula yini hi mahangalasele ya switirhisiwa swo dyondza no dyondzisa kusuka eka mfumo?
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8. Hi ku vona ka wena xana mfumo wu nga endla yini ku hluvukisa Xitsonga eka swa dyondzo?
-
-
-

Xitandzhaku xa J

Xitifikhethi xa pfumelelo wo endla ndzavisiso

RESEARCH AND INNOVATION
OFFICE OF THE DIRECTOR

NAME OF RESEARCHER/INVESTIGATOR:

Mr HM Chauke

Student No:

9905548

PROJECT TITLE: Nkanelo wa ku humelerisiwa ka tipolisi eka Dyondzo ku suka hi nkarhi wa Xihlawuhlawu ku fika hi nkarhi wa Xidemokirasi hi ku khongomisa eka Xitsonga.

(A critical analysis of the possibilities of language policy in Education from apartheid era to democratic dispensation with reference to Xitsonga).

PROJECT NO: SHSS/18/MER/02/2304

SUPERVISORS/ CO-RESEARCHERS/ CO-INVESTIGATORS

NAME	INSTITUTION & DEPARTMENT	ROLE
Dr MT Chauke	University of Venda	Promoter
Dr MT Babane	University of Venda	Co - Promoter
Mr HM Chauke	University of Venda	Investigator - Student

ISSUED BY:

UNIVERSITY OF VENDA, RESEARCH ETHICS COMMITTEE

Date Considered: April 2018

Decision by Ethical Clearance Committee Granted

Signature of Chairperson of the Committee: 

Name of the Chairperson of the Committee: Senior Prof. G.E. Ekosse

UNIVERSITY OF VENDA
DIRECTOR RESEARCH AND INNOVATION
2018 -04- 2 4
Private Bag X5050 Thohoyandou 0950



University of Venda

PRIVATE BAG X5050, THOHOYANDOU, 0950, LIMPOPO PROVINCE, SOUTH AFRICA
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Kitandzhaku xa K

Papila ra mpfumelelo wo endla ndzavisiso kusuka eka ndzawulo ya dyondzo



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REPUBLIC OF SOUTH AFRICA

DEPARTMENT OF

EDUCATION

VHEMBE DISTRICT
CONFIDENTIAL

REF: 14/7/R
ENG: MATIBE M.S
TEL: 015 962 1029

CHAUKE H.M
UNIVERSITY OF VENDA
PRIVATE BAG X 5050
THOHOYANDOU
0950



REQUEST TO ADMINISTER QUALITATIVE RESEARCH PROJECT AT YOUR CIRCUIT:
MY SELF

1. The above matter refers.
2. This serves to inform you that your request for permission to conduct research on the topic: *“Critical analysis on possibilities of Language Policy in Education from Apartheid Era to Democratic Dispensation with reference to Xitsonga”* has been granted.
3. You are expected to observe ethical considerations particularly those relating to confidentiality, anonymity and voluntary participation by research subjects.
4. Kindly inform the Circuit Manager and the Principals of selected Schools prior to your interactions with your research subjects.
5. Wishing you the best in your study.


DISTRICT DIRECTOR

23.02.2018
DATE

Xitandzhaku xa L

Papila ra mpfumelelo wo endla ndzavisiso kusuka eka sekete ya ndzawulo ya dyondzo



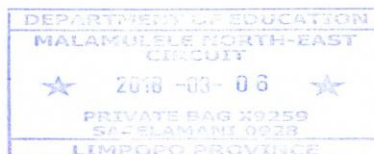
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Saselamani
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DEPARTMENT OF EDUCATION
MALAMULELE NORTH EAST CIRCUIT

REF : 14/7/R
ENQ : NDOU T.D
TEL : 015 853 1089

MR/MS CHAUKE HM
PRIVATE BAG X 5050
THOHOYANDOU
0950



RESPONSE TO YOUR REQUEST FOR PERMISSION TO ADMINISTER QUALITATIVE RESEARCH PROJECT WITHIN OUR SCHOOLS

1. The above mentioned matter bears reference.
2. The office of the Circuit Manager, Malamulele North East acknowledged receipt of your letter dated the 2nd March 2018 requesting for permission to conduct qualitative research activities in selected High Schools under our circuit.
3. Permission is hereby granted for you to conduct research on: "Critical analysis on possibilities of Language Policy in Education from Apartheid Era to Democratic dispensation with reference to Xitsonga."
4. The office of the Circuit Manager requests you to present Permission Letters to schools you intend to visit. We also request you to start and to communicate with selected schools.
5. Hope you find this in order.



CIRCUIT MANAGER
MALAMULELE NORTH EAST CIRCUIT

Malamulele North East Circuit, opposite Saselamani Police Station, Private Bag X9259,
Saselamani, 0928
Tel: (015) 853 1089 / 1071, Fax: 015) 853 1089 / 1071

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