

**NKOKA WA TINDZIMINYINGI EKU HUMELELENI KA SWA TIDYONDZO
TA MACHUDENI YA LEMBE RO SUNGULA EYUNIVHESITI YA VHENDA
HI KU KONGOMISA EKA VATSONGA**

**(THE IMPACT OF MULTILINGUALISM AT VATSONGA FIRST YEAR
STUDENTS' ACADEMIC PROGRESS AT THE UNIVERSITY OF VENDA)**

HI

VUMA MBHAZIMA JISMON

NOMBORO YA XICHUDENI: 11606326

**NDZAVISISO WO FIKELELA SWILAVEKO SWA DYONDZO YA
MASTER OF ARTS**

EKA XITSONGA

**EHANSI KA SENTHARA YA M.E.R MATHIVHA YA TINDZIMI TA AFRIKA,
VUTSHILA NI NDHAVUKO**

XIKOLO XA SAYENSE YA SWA VANHU NI MAHANYELO

EYUNIVHESITI YA VHENDA

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MULANGUTERIKULORHI : DOK. A. MUSHWANA

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XIHLAMBANYO

Mina Mbhazima Jimson Vuma ndza hlambanya leswaku ndzavisiso lowu wa **Nkoka wa tindziminyingi eku humeleleni ka swa tidyondzo ta machudeni ya lembe ro sungula eYunivhesiti ya Vhenda hi ku kongomisa eka Vatsonga** i vutumbuluxi bya mina. Ndzavisiso lowu a wu si tshama wu yisiwa eyunivhesiti leyi kumbe yin'wana hi mina ku ya kamberiwa. Mitirho hinkwayo leyi ndzi yi tshaheke ku seketela leswi ndzi tsaleke hi swona ndzi yi kombisile eka nongonoko wa tibuku leti tirhisiweke.

.....

Nsayino

.....

Siku

DECLARATION

I, Mbhazima Jimson Vuma, declare that **Nkoka wa tindziminyingi eku humeleleni ka swa tidyondzo ta machudeni ya lembe ro sungula eYunivhesiti ya Vhenda hi ku kongomisa eka Vatsonga** is my own work and has not previously been submitted in any form whatsoever, by myself or anyone else, to this university or any other educational institution for any degree or examination purposes. All the sources that I have used or quoted have been indicated and truly acknowledged by means of references.

.....

Signature

.....

Date

KU NYIKELA

Ndzi nyikela ntirho lowu eka vatswari va mina Tintswalo Grace na Hlengani Wilson Vuma lava Hosi yi va vitaneke.

DEDICATION

This dissertation is dedicated to my late parents Tintswalo Grace and Hlengani Wilson Vuma.

NKOMISO

Xikongomelonkulu xa ndzavisiso lowu i ku lava ku andlala ntirho lowu wu tirhiwaka hi vutivi bya tindziminyingi hi ku kongomisa eka Vatsonga va lembe ro sungula eYunivhesiti ya Vhenda. Xikongomelo xin'wana xa ndzavisiso lowu i ku lava ku kumisisa ndlela leyi mhaka ya vutivi bya tindziminyingi yi vuyerisaka machudeni ha kona loko va ri karhi va ti ngenelerisa eka minhjekanjhekisano ya swa tidyondzo. Theme leri ra tindziminyingi ri tumbulukile khale hi nkarhi wa ku akiwa ka xihondzo ya Babel. Theme leri ri kongomisa eka xiyimo laha munhu a nga ni vuswikoti bya ku tirhisa tindzimi timbirhi kumbe ku tlula. Dyondzo ya tindziminyingi yi tanihi tidyondzo letin'wana hikuva nayona yi va yi simekiwile eka rimba ra dyondzo yoyoleyo. Ndzavisiso lowu wu simekiwile eka Thiyori ya *Affordances*. Xikongomelo xa ku va hi hlawuriwile thiyori i mhaka ya leswaku eYunivhesiti ya Vhenda ku kumeka vanhu vo hlaya laha swi nyikaka nkarhi eka machudeni ku va va dyondza tindzimi ta van'wana machudeni leswaku va oloveriwa hi swa tidyondzo ta vona. Dyondzo kumbe ndzavisiso lowu wu tirhisa tindlela timbirhi to hlengeleta mahungu, ku nga endlelo ra nkoka ni endlelo ra ntalo laha swi nga ta endliwa eYunivhesiti ya Vhenda. Machudeni lawa ya ta hlawuriwa hi ku tirhisa endlelo ra sampula ya xikongomelo laha ku nga ta hlawuriwa machudeni ya khumetsevu ku suka eka swikolo swo hambanahambana swa le yunivhesiti leyi. Vuxokoxoko byi ta hlengeletwa hi ku tirhisa maendlelo ya vuxiyaxiya ni maendlelo ya Nongonoko wa swivutiso laha machudeni ya nga ta vutisiwa swi vutiso swo karhi. Hambiloko swi ti komba onge ririmi ra Xinghezi hi rona ririmi ra matimba eka swa tidyondzo kambe tindzimi ta Xintima na tona ta tirhisiwa swinene eka swa tidyondzo ta vona. Vulavisisi byi komba leswaku mhaka ya tindziminyingi yi ni xiave xikulu swinene eka ku pfuna machudeni loko ya ri karhi ya burisana hi mhaka ya swa tidyondzo ta vona. Ndzavisiso lowu wu ni nkoka swinene eka vanhu lava vatsakelaka ku hlaya ni ku hlulukisa tindzimi ta Xintima.

Maritokulu: **Tindziminyingi, mpfanganyiso wa tindzimi, nxevotindzimi, nhlaysi wa ririmi, ntsakelo wa ririmi, ririmi, ririmi ra manana, pholisi ya ririmi, mavonelo ya ririmi, machudeni na yunivhesiti.**

ABSTRACT

The aim of this study is to report on the role played by multilingualism for academic performance with special reference to Vatsonga first year students at the University of Venda. The aim of the study is to find out how multilingualism is applied when students are discussing academic works among themselves. The concept of multilingualism started long back during the time of the Tower of Babel. This term refers to a situation where a person can speak many languages. Multilingualism like any other discipline has different theories in it. This study is located within the Affordance Theory. The choice of this theory was informed by the fact that in a multilingual situation, it is easy to learn and benefit from other people's languages. The study is both qualitative and quantitative in nature and is conducted in a natural setting of the participants. Purposive sampling was used to select groups of students consisting of sixteen students. Data is then collected using both non-participant observation and questionnaire techniques. Although there is evidence to support the view that English is a dominant language when students are exchanging their academic ideas, African languages are also used. The results show that multilingualism plays a prominent role when students are discussing academic issues. The study is important for those readers interested on multilingualism issues, especially the promotion of the previously marginalised African languages.

Keywords: **Multilingualism, translanguaging, code-switching, language maintenance, language preference, language, mother tongue, language policy, language attitude, students, university.**

XIKHENSO

Eka Xikwembu, mutumbuluxi wa tilo ni misava na hinkwaswo leswi nga ka yona ndzi vula tano ndzi ri vito ra Wena a ri dzunisiwe. Hinkwaswo leswi ndzi nga swi fikelela a ku nga ri vutlhari bya mina, kambe i tintswalo ni rirhandzu ra wena.

Ku khensa ka mina a ku hetiseki loko ndzo tsandzeka ku khensa valeteri lava ndzi kombeke rirhandzu hi ku ndzi letela, va nga ndzi heleli mbilu hambu ndzi koka milenge. Ndzavisiso lowu wu ololokile ni ku languteka kahle hikwalaho ka valeteri bya vona. Dokodela Babane M.T na Dokodela Mushwana A, a ndzi na marito lawa ndzi nga humeselaka vutitwi bya mina ehandle, hi leswi mi ndzi endleleke swona. Hosi a yi mi engetelele masiku ya ku hanya, pfunani rixaka ni ku kurisa ririmi ra Xitsonga ri ya emahlweni. Ndzi khensa ni valeteri lavan'wana Dokodela M.T Chauke na Dokodela M.C Hlungwani ku va va hoxile xandla eka tin'wana ta tidyondzo ta mina.

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NDZIMA YA 1

1. MANGHENELO

1.1. MANGHENELO YA NDZIMA LEYI

Ririmi i nchumu wa nkoka eka vutomi bya munhu un'wana na un'wana. Ririmi ri tirha tanihi vuhlanganisi eka vanhu va tindzimi to hambanahambana. Hi nga vula leswaku i nchumu lowu vanhu kumbe rixaka ro karhi ri wu tirhisaka eka ku vulavula kumbe eku tsaleni. Mayelano ni mhaka leyi Cobuild (1987:764) u hlamusela a ku *“Language is a system of communication which consists of a set of sounds and written symbols which are used by the people of a particular country or region for talking or writing”*. Marito ya ntshaho lowu ya kongomisa eka leswaku ririmi i nchumu lowu vanhu va wu tirhisaka loko swi fika eka ku vulavula kumbe ku tsala. Leswi swi hi komba leswaku ririmi ri na nkoka eka vutomi bya vanhu ngopfu eka ku ri hlayisa, ku ri hluvukisa ni ku ri sirhelela ngopfu loko va ri exikarhi ka vavulavuri va tindzimi tin'wana.

Mhaka yo hluvukisa, hlayisa na ku sirhelela ririmi yi na nkoka swinene hikuva Afrika-Dzonga i tiko leri ku vulavuriwaka ni ku tirhisa tindziminyingi. Laha mhaka yo ku tirhisa tindziminyingi yi hlohloteriwaka ku tlula nkarhi wa mfumo wa xihlawuhlawu laha a ku hluvukisiwa ngopfu tindzimi timbirhi, ku nga Xinghezi na Xibunu. Ku tekeriwa enhlokweni ka tindziminyingi swi vonaka eka milawu ya tindzimi ta tiko laha pholisi ya ririmi yi boxaka leswaku Afrika-Dzonga i tiko leri nga na tindzimi ta khumen'we ta ximfumo. Marito lawa ya seketeriwa hi South African Constitution 1996, Act 108 of 1996 loko va ku: *“...rapidly changing political situation in the country accorded all the eleven languages, Xitsonga included an official status ‘in terms of rights, privileges, prestige, and power.’”*

Marito lawa ya kombisa hi ku koxometa leswaku tindzimi ta Vantima to tani hi Xitsonga leti a ti tshikeleriwile hi nkarhi wa mfumo wa xihlawuhlawu se ti nyikiwile matimba ya ku va tindzimi ta ximfumo eAfrika-Dzonga.

Ku tlakusiwa ka tindzimi leti swi endlile leswaku ku tumbuluka mhaka ya ku tirhisa tindziminyingi. Leswi swi ni nkoka tanihi leswi tiko leri ri nga ni vavulavuri va tindzimi to hambana lava hlanganaka eka swilo so tala ku fana ni le tiyunivhesiti, Yunivhesiti ya Vhenda hi ku kongomisa eka ndzavisiso lowu. Mhaka ya ku vona nkoka wa tindziminyingi leti swi sungurile eka mfumo wa xidemokirasi. Leswi swi va tano hikuva loko Afrika-Dzonga ri nga se kuma tshunxeko a ku ri na ku tshikeleriwa ka tindzimi ta Vantima hi mfumo wa xihlawuhlawu tanihi laha hi boxeke hakona ekusunguleni. Leswi hi swi vona hikuva exikarhi ka malembe ya 1948 ku fika 1994, a ku ri nkarhi lowu Afrika-Dzonga a yi rhangeriwa hi mfumo wa xihlawuhlawu. Exikarhi ka malembe lawa a ku tirhisiwa tindzimi timbirhi tani hi tindzimi ta ximfumo, leswi swi kombaka kahle leswaku a ku nga ri na tshunxeko hi tlhelo ra tindzimi. Tindzimi ta Xintima na tona a ti ri kona, kambe a ti tshikeleriwile hi milawu ya tindzimi ya mfumo wa xihlawuhlawu.

Endzhaku ka mfumo wa xihlawuhlawu, Afrika-Dzonga ri kumile tshunxeko hi lembe ra 1994. Laha mfumo wa xidemokirasi wu simekeke Vumbiwa byintshwa bya tiko leri hi ti 8 Mudyaxihi 1996, laha eka Vumbiwa leri ku simekiweke pholisi ya ririmi, leyi yi kombaka ndlela leyi tindzimi ti faneleke ku tirhisiwa ha yona eka mfumo wa xidemokirasi. Eka Pholisi leyi ya Ririmi eka Xiyenge xa 6 ya (1996: 4) swi vekiwile hi ndlela leyi: *“The official languages of the Republic are Sepedi, Sesotho, Setswana, siSwati, TshiVhenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu.”*

Marito ya ntshaho lowu ya komba kahle leswaku endzhaku ka mfumo wa xihlawuhlawu ku nghanile mfumo wa xidemokirasi lowu wu tiseke ku cinca swinene hi tlhelo ra matshamelo ya swilo laha ku katsiwaka ni tlhelo ra tindzimi. Leswi swi vekaka erivaleni mhaka ya leswaku tindziminyingi laha Afrika-Dzonga ti sungule ku tekeriwa enhlokweni endzhaku ka lembe ra 1994 loko Afrika-Dzonga ri tava ri kumile ntshuxeko. Ntshuxeko lowu wu vile kona

ni le ka tindzimi laha munhu un'wana na un'wana a nga na lung'helo ro tirhisa ririmi ra yena eka tindhawu ta ximfumo laha tikweni leri.

1.2. MATIMUNDZHAKU YA NDZAVISISO

Ririmi i nchumu wa nkoka lowu tirhisiwaka ku hlanganisa vanhu va tindzimi to hambanahambana. Afrika-Dzonga i tiko laha ku vulavuriwaka tindzimi to tala, kambe ta ximfumo i khumen'we. Marito lama ya seketeriwa hi The Constitution of the Republic of South Africa (1996: Chapter 1) hi ndlela leyi: *“South Africa’s Constitution recognizes 11 official languages which are Sepedi, Sesotho, Setswana, siSwati, TshiVhenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu.”* Leswi vulaka leswaku Afrika-Dzonga i tiko ra tindziminyingi. Mhaka ya tindziminyingi yi sungurile khale naswona yi kandziyisiwile eBibeleni eka Genesa, 9:1 eka timhaka ta xitori xa Xihondzo xa Babel. Eka Genesa 9:1 ku boxiwa leswaku *“once the flood had receded, to “be fruitful and multiply” has been interpreted as including linguistic diversification; that is Noah’s decendendants were commanded to develop new languages* (Edwards, 1994:15). Theme ra tindziminyingi ri hlamuseriwa hi Rundell (2002:932), loko a ku *“multilingualism is the ability to be able to speak several different languages”*. Mhaka ya vutivi bya tindziminyingi i mhaka leyi hlohloteriwaka ngopfu eAfrika-Dzonga. Xivangelo xo hlohlotela vutivi lebyi hileswi eka malembe yo tala hi nkarhi wa mfumo wa xihlawuhlawa tindzimi ta Xinghezi na Xibunu a ti tshikelela tindzimi ta Vantima.

Eka nguva leyi, hambileswi tindzimi ta ximfumo ti nga engeteriwa hi ku tlakusiwa ka tindzimi ta Vantima, Xinghezi xa ha ri ni matimba eka letin'wana (Prah na Utne, 2004: 3). EYunivhesiti ya Vhenda hi rona ririmi ra ximfumo ra vuhlanganisi no dyondza hi rona. Eka yunivhesiti leyi ku ni vavulavuri va tindzimi ta tsevu ta ximfumo ku nga Xinghezi, Xivhenda, Xitsonga, Xisuthu xa N'walungu, Xiswati na Xindevele. Machudeni ya lembe ro sungula ya ta ya huma eka matimundzhaku ya tindzimi to hambana ku katsa ni vavulavuri va Xitsonga. Van'wana va machudeni lawa va kumeka va ri karhi va tiva tindzimi

timbirhi ntsena, Xitsonga na Xinghezi. Vutivi lebyi byi vuriwa “bilingual” hi Xinghezi. Xiyimo xa matshamela ya swilo eyunivhesiti leyi xi boha leswaku machudeni lawa ya fika ya hlangana ni vavulavuri va tindzimi ta mune tin’wana ta ximfumo. Leswi kombaka leswaku eYunivhesiti ya Vhenda i ndhawu laha ku vulavuriwaka tindziminyingi. Vadyondzi eka mitlawa yo hambana va boheka ku hlangana ni vadyondzi va tindzimi tin’wana. Ndzavisiso lowu wu lava ku lavisisa hi nkoka wa tindziminyingi eka swa dyondzo hi ku kongomisa eka machudeni ya Vatsonga va lembe ro sungula.

1.3. XITATIMENDE XA XIPHIQO

Eka Xitsonga milaviso yi endliwile eka swiyenge swo tanihi matsalwa ni vuvulavuri, kambe ku ni swiphiqo swa nkayivelo wa milavisiso hi tlhelo ra nkoka wa vutivi bya tindziminyingi eku humeleriseni ka tidyondzo ta machudeni ya le tiyunivhesiti, ngopfungopfu ya lembe ro sungula. Nkayivelo lowu wu hlohlotela ndzavisiso lowu leswaku wu yisiwa emahlweni.

Kasi ni mhaka ya ku honisa i yin’wana leyi hlohlotelaka mhaka ya leswaku tindziminyingi ti nga tekeriwi enhlokweni kambe ku tekeriwa ririmi ra Xinghezi ntsena enhlokweni eka ku humeleleni ka tidyondzo ta le yunivhesiti. Ku honisa loku ku hlohlotela leswaku hi yisa ndzavisiso lowu emahlweni. Xiphiqo xin’wana xa ndzavisiso lowu i mpfumaleko wa magoza lawa ya nga tirhisiwaka ku fikelela ndzingano wa Xitsonga ni tindzimi tin’wana eYunivhesiti ya Vhenda. Tindlela ti fanele ku va kona ku endlela leswaku ku va na ndzingano hi tlhelo ra tindzimi eYunivhesiti ya Vhenda. Xiphiqo xin’wana xa ndzavisiso lowu i mpfumaleko wa ndzemuko eka machudeni ya Vatsonga ya lembe ro sungula eYunivhesiti ya Vhenda leswaku vukona bya tindziminyingi byi ni nkoka eka nhlayiso ni nhluvukiso wa Xitsonga.

1.4. RIMBA RA THİYORI

Dyondzo ya nkoka wa tindziminyingi tanihi tidyondzo tin'wana yi ni thiyori leti yi welaka ehansi ka tona. Ndzavisiso lowu wu tisimeka eka Thiyori ya *Affordances*. *Affordances theory* i rito ra Xinghezi leri hi Xitsonga ri kongomisaka eka thiyori leyi munhu kumbe vanhu lava va kumekaka eka ndhawu yo karhi va tirhisaka vumunhu bya vona na hinkwaswo leswi swi nga kusuhi na vona ku va pfuna ku dyondza ririmi ra vona na tindzimi ta van'wana eka tindhawu leti ku tirhisiwaka tindziminyingi. Marito lama ya seketeriwa hi Gibson (1977: 65) loko va ku: *"Affordances theory focuses on the individual, the environment and the emergent character of language learning opportunities is particularly well-suited for dealing with the complexity of individual and societal multilingualism."*

Marito ya ntshaho lowu ya paluxa leswaku thiyori leyi yi kongomisa eka vuswikoti bya munhu loyi a kumekaka eka ndhawu yo karhi laha ku tirhisiwaka tindziminyingi laha a kotaka ku dyondza ririmi ra yena xikan'we na tindzimi ta van'wana, laha a nga tlhelaka a tirhisa ririmi ra van'wana ku n'wi pfuna eka swa tidyondzo ta yena.

Marito lama ya seketeriwa hi Kordt (2015:11) loko a ku: *"Affordances theory is located between past experience and potential future action. Affordances theory takes prior learning experiences, future learning opportunities as well as situational motivational factors into account."* Hi marito lama hi twisisa leswaku Thiyori ya '*Affordances*' i xiyimo laha muchudeni a tekaka leswi a swi dyondzeke eka nkarhi lowu nga hundza a swi hlanganisa na leswi a swi dyondzaka laha a tlhelaka a hlohloteriwa hi swiyimo leswi ya kumekaka eka swona eka tlhelo ra swa tidyondzo leswaku ya tirha swinene eka swa tidyondzo ta vona.

Mavonelo man'wana ya thiyori leyi ya boxiwa hi Faraj na Azad (2012:79) loko va ku: *"According to this theory, perception of the environment inevitably leads to some course of action."* Marito lama ya kombisa hi ku koxometa leswaku thiyori ya '*affordances*' i thiyori leyi muchudeni a hlanganaka na swiyimo swo

karhi eka ndhawu leyi ku kumekaka ku ri ni vavulavuri va tindzimi to hambanahambana. Eka ndhawu leyi va ta hlohlotelaka ku dyondza tindzimi ta van'wana hi xikongomelo xo lava ku vuyeriwa ngopfu eka swa tidyondzo.

Ku ya hi marito lawa hi nga boxa leswaku thiyori leyi i thiyori leyi yi kombaka vuxaka exikarhi ka munhu na ndhawu leyi a kumekaka eka yona ngopfu ku kongomisiwa eka tindzimi leti vulavuriwaka eka ndhawu yoleyo. Leswi swi va tano hikuva munhu u dyondzo swo tala laha a hanyaka kona. Laha hi dyondzaka leswaku munhu u dyondzo maendlelo ya swilo hikokwalaho ka ku rhandza ka yena ku endla swo karhi. Hi ku simeka ndzavisiso lowu eka thiyori leyi hi ta vona hilaha machudeni ya lembe ro sungula ya Vatsonga ya pfunekaka kumbe ku kala ku pfuneka hikokwalaho ka vukona bya tindziminyingi eYunivhesiti ya Vhenda. Nhlayiso ni nhluvukiso wa Xitsonga wu ta kaneriwa hi ku pfuniwa hi thiyori leyi ya dyondzo.

1.5. SWIKONGOMELO SWA NDZAVISISO

1. 5.1. Xikongomelonkulu

Xikongomelonkulu xa ndzavisiso lowu i ku kanela hi nkoka wa tindziminyingi eku humeleleni ka tidyondzo ta machudeni ya lembe ro sungula eYunivhesiti ya Vhenda hi ku kongomisa ngopfu eka machudeni ya Vatsonga.

1. 5.2. Swikongomelotsongo

Ndzavisiso lowu wu lava ku fikelela swikongomelotsongo leswi landzelaka:

- Ku kanela hi nkoka wa vutivi bya tindziminyingi eku humeleleni ka tidyondzo eYunivhesiti ya Vhenda.
- Ku xopaxopa mavonelo ya machudeni ya Vatsonga ya lembe ro sungula ehenhla ka Xitsonga ni tindziminyingi eYunivhesiti ya Vhenda.

- Ku kana la nkoka wa ndzingano wa tindzimi eku humeleleni ka tidyondzo eka machudeni ya Vatsonga ya lembe ro sungula eYunivhesiti ya Vhenda.
- Ku paluxa magoza lama nga tirhisiwaka ku fikelela ndzingano wa Xitsonga ni tindzimi letin'wana eYunivhesiti ya Vhenda.

Eku heteleleni ka ndzavisiso lowu hi ta tlhela hi kambisisa loko swikongomelontsongo leswi swi fikeleriwile.

1. 6. SWIVUTISO SWA NDZAVISISO

Ku va xikongomelonkulu xa ndzavisiso lowu xi fikeleriwa ndzavisiso lowu wu ta hlamula swivutiso leswi landzelaka:

- Xana hi wihi nkoka wa vutivi bya tindziminyingi eku humeleleni ka tidyondzo ta machudeni ya Vatsonga ya lembe ro sungula eYunivhesiti ya Vhenda?
- Xana hi wahi mavonelo ya machudeni ya Vatsonga ehenhla ka Xitsonga eYunivhesiti ya Vhenda?
- Xana hi wihi nkoka wa ndzingano wa tindzimi eku humeleriseni ka tidyondzo eka machudeni ya Vatsonga va lembe ro sungula eYunivhesiti ya Vhenda?
- Xana hi wahi magoza lama nga tirhisiwaka ku fikelela ndzingano wa Xitsonga ni tindzimi letin'wana eYunivhesiti ya Vhenda.

1. 7. NSUSUMETO

Ndzi susumetiwiwe ku endla ndzavisiso hi nhlokomhaka leyi ku lava ku komba nkoka wa tindziminyingi eku humeleriseni ka swa tidyondzo eYunivhesiti ya Vhenda, ngopfu eka machudeni ya Vatsonga ya lembe ro sungula. Nsusumeto wun'wana wu tile hikokwalaho ka ku lemuka leswaku xiyenge lexi xa

tindziminyingi a xi tekeriwi ngopfu enhlokweni hi valavisisi. Wu wile nsusumeto wa ndzavisiso lowu ku lava ku pfala vangwa hi tlhelo ra vulavisisi ngopfu hi tlhelo ra madyondzelo ya machudeni ya Vatsonga loko va ri exikarhi ka machudeni ya tindzimi tin'wana. Ndzi tlhele ndzi susumetiwa ku endla ndzavisiso lowu ku lava ku hlohlotela machudeni ya lembe ro sungula ya Vatsonga ku dyondza tindzimi tin'wana hi tlhelo va ri karhi va hlayisa ni ku hluvukisa ririmi ni ndhavuko wa vona. Nsusumeto wo hetelela wu vile kona ku endlela ku engetela nhlayo ya milavisiso eka Xitsonga leyi nga le ku yeni emahlweni eka xiyenge xa soxiyolingwistiki.

1. 8. NKOKA WA NDZAVISISO

Ndzavisiso lowu i wa nkoka eka machudeni ni valetari ku va va twisisa nkoka wa vutivi bya tindziminyingi eka ku humelerisa ka tidyondzo ta machudeni eyunivhesiti. Nkoka wun'wana wa ndzavisiso lowu i ku lava ku hunguta ku voneriwa ebodhleleni ka tindzimi tin'wana hi vavulavuri va tindzimi leti tekeriwaka ehenhla. Ndzavisiso lowu i wa nkoka hikuva machudeni ya tindzimi to hambanahambana ya ta kota ku dyondza tindzimi ni mindhavuko ya tinxaka tin'wana. Ndzavisiso lowu wu ni nkoka eka vaendli va pholisi ya ririmi eYunivhesiti ya Vhenda hikuva va ta sungula ku tekela enhlokweni tindzimi tin'wana handle ko tlakusa Xinghezi ntsena. Leswi swi nga hlohlotela ni ku cinciwa ka pholisi leyi yi katsa ni tin'wana ta tindzimi ta Vantima ku va tindzimi to dyondza hi tona.

1. 9. HAYIPOTHESES

Endzhaku ka ndzavisiso lowu machudeni ya lembe ro sungula ya Vatsonga eYunivhesiti ya Vhenda va ta sungula ku tekela enhlokweni nkoka wa vutivi bya tindziminyingi ngopfu loko swi fika eka ku humelela ka swa tidyondzo ta vona.

1.10. XIKOPU XA NDZAVISISO

Machudeni ya Vatsonga eYunivhesiti ya Vhenda ya hlayile swinene. Machudeni lawa ya hangalakile ni swikolo hinkwaswo swa nhungu; ku nga Xikolo xa Vurimi, Dyondzo, Sayense ya swa Mbangu, Nawu, Sayense ya swa Rihanyu, Metse na Sayense ya swa Ntumbuluko, Vufambisi na Sayense ya swa Vanhu ni Mahanyelo. Ndzavisiso lowu wu ta endliwa ntsena eka machudeni ya le ka swikolo leswi landzelaka: Xikolo xa Vurimi, Dyondzo, Sayense ya swa Mbangu, Metse na Sayense ya swa Ntumbuluko, Sayense ya swa Rihanyu na Sayense ya swa Vanhu ni Mahanyelo eYunivhesiti ya Vhenda exikarhi ka van'wana va machudeni ya Vatsonga va lembe ro sungula. Xivangelo xo hlawula machudeni lawa ntsena i ku vona leswaku vuxokoxoko lebyi nga lavekaka bya ndzavisiso lowu byi ta kumeka eka machudeni lawa. Vuxokoxoko lebyi byi ta laveka eka khumetsevu wa machudeni ya Vatsonga, laha makumenharhu ya wona ku nga machudeni lawa eka tin'wana ta tidyondzo ta vona ya dyondzaka Xitsonga kasi makumenharhu leyin'wana ku tava machudeni ya Vatsonga laha va tirhisaka Xinghezi tanihi ririmi ro dyondza hi rona. Eka machudeni lawa ya ntlawa wo hetelela hi ta hlawula ntlhanu wa machudeni eka swikolo swo hambanahambana leswi longoloxiweke, laha hi nga ta hlawula ntlhanu eka Xikolo xa Vurimi, ntlhanu eka Xikolo xa Dyondzo, ntlhanu eka Xikolo xa Sayense ya swa Mbangu, ntlhanu eka Xikolo xa Metse na Sayense ya swa Ntumbuluko, ntlhanu eka Xikolo xa Sayense ya swa Rihanyu na ntlhanu eka Xikolo xa Sayense ya swa Vanhu ni Mahanyelo.

1.11. TINHLAMUSELO TA MATHEME

Xiyenge lexi xi kongomanile na ku hlamusela man'wana ya matheme lawa ya tirhisiweke ngopfu eka ndzavisiso lowu. Xikongomelo xo hlamusela matheme lawa i ku lava ku kombisa hilaha ya tirhisiweke hakona eka ndzavisiso lowu

leswi nga hambanaka ni leswi ya tirhisiwaka xiswona eka tidyondzo tin'wana. Brown (1993:98) u seketela loko a ku *“every field has its jargon, which makes that field inaccessible to an “outsider” to make you an “insider”*. Leswi boxiweke hi Brown swa fana ni le ka ndzavisiso lowu. Hi marito man'wana, swi nga endleka leswaku theme rin'we ri humesa tinhlamuselo to tala ku ya hi ku hambana ka tidyondzo lomu ri tirhisiwaka kona. Matheme lawa ku nga nyikiwa tinhlamuselo ta wona ya katsa lama landzelaka eka tindzimana leti nga laha hansi.

1.11.1 Tindziminyingi

Tindziminyingi i theme ra Xitsonga leri loko ri hundzuluxeriwa eka Xinghezi ri nga *multilingualism*. Tindziminyingi ku kongomisiwa eka xiyimo laha ndhawu yoleyo ku vulavuriwaka tindzimi to tala. Loko munhu a ri ni vuswikoti byo vulavula ni ku tsala tindziminyingi u vuriwa leswaku u ni vutivi bya tindziminyingi. Marito lawa ya seketeriwa hi Robinson (1996:898) loko a ku: *“Multilingualism refers to a situation whereby a person is able to speak several different languages.”* Ntshaho lowu wu paluxa leswaku tindziminyingi i theme leri kongomisaka eka xiyimo laha munhu a nga ni vuswikoti byo vulavula tindzimi to tala.

Muvulavuri loyi a tivaka tindzimi to tala a swi olovi ku kota ku twisisa leswaku ririmi ra yena ra manana hi rihi ngopfu loko a ri eku vulavuleni. Mavonelo lawa ya seketeriwa hi Collins (1987:929) loko a ku: *“Multilingualism refers to people or groups which are able to use more than two languages for communication, or (of a thing) written or spoken in several different languages.”*

Marito ya ntshaho lowu ya swi veka erivaleni leswaku tindziminyingi ku kongomisiwa eka xiyimo laha vanhu kumbe ntlawa wa vanhu vo karhi va nga ni vuswikoti bya ku vulavula ni ku tsala tindzimi to tlula timbirhi. Websters (2004: 809) u yisa emahlweni nhlamuselo ya tindziminyingi loko a ku: *“Multilingualism is the use of two or more languages, either by an individual speaker or by a community of speakers.”*

Ntshaho lowu wu tsotsosela leswaku tindziminyingi ku kongomisiwa eka xiyimo laha munhu kumbe vanhu va ndhawu yo karhi va nga na vuswikoti bya ku vulavula tindzimi to hlaya. Eka ndzavisiso lowu tindziminyingi ku ta kongomisiwa eka tindzimi ta tsevu leti vulavuriwaka eYunivhesiti ya Vhenda. Tindzimi leti hinkwato ti kona eka Vumbiwa bya mfumo tanihi tindzimi ta ximfumo.

1.11.2. Mpfanganyiso wa tindzimi

Mpfanganyiso wa tindzimi i theme ra Xitsonga leri hi Xinghezi ri kongomisaka eka *Translanguaging*. Theme ra mpfanganyiso wa tindzimi hi Xitsonga ri kongomisa eka xiyimo laha muchudeni na muleteri va tirhisaka tindzimi timbirhi kumbe ku tlula eka swa tidyondzo ku endlela leswaku ha vambirhi ka vona va oloveriwa ku fikelela xikongomelo xo dyondzo no dyondzisa. Eka mpfanganyiso lowu wa tindzimi muchudeni wa oloveriwa eka swa tidyondzo hikuva u va a ri karhi a dyondza hi ririmi ra yena leri a ri twisisaka ku antswa. Eka theme leri hakanyingi ku katseriwa ririmi ra manana na ririmi ro dyondza hi rona, leri eka ndzavisiso lowu ku nga Xinghezi.

Matirhiselo lawa ya ririmi ra manana ya va yo lo kunguhatiwa ku endlela ku pfuneta machudeni eka ku tikeriwa loku va nga vaka na kona. Marito lama ya seketeriwa hi Garcia (2009b: 128) loko a ku:

Translanguaging is the process whereby multilingual speakers utilize their languages as an intergrated communication system. It is a dynamic process in which multilingual language users mediate complex social and cognitive activities through strategic employment of multiple semiotic resources to act, to know and to be.

Marito lawa ya paluxa leswaku *Translanguaging* ku kongomisiwa eka ku tirhisa ririmi leri munhu a ri tivaka ngopfu ku dyondza ririmi kumbe tidyondzo tin'wana.

Marito lawa ya seketeriwa hi Cummins (1979: 39) loko a ku: *“Translanguaging is a means of providing planned and systematic use of the home language of learners with the language of the classroom in order to foster learning and teaching.”* Hi marito lawa hi twisisa leswaku *translanguaging* ku kongomisiwa eka xiyimo laha ririmi ra manana ra muchudeni ri tekeriwaka enhlokweni ku n’wi pfuna leswaku a twisisa swa tidyondzo kumbe ririmi ro dyondza hi rona. Ku ya hi theme leri ririmi ra muchudeni ri hlanganisiwa na ririmi ro dyondza ha rona exikolweni kumbe eyunivhesiti ku n’wi pfuna leswaku a oloveriwa hi swa tidyondzo.

Mavonelo lawa ya seketeriwa hi Garcia (2012: 3) loko a ku: *“Translanguaging supports the ability of bilingual students to have multiple identities that are not exactly like those constructed in monolingual contexts or in other contexts. It actually buttresses the multiple and fluid identities of bilingual students.”* Marito lawa ya tshikelela leswaku hi theme leri ku kongomisiwa eka xiyimo laha muchudeni a kumekaka a ri karhi a tirhisa tindzimi timbirhi eka swa tidyondzo laha a hlohloteriwaka ku tirhisa tindzimi toleto ku fikelela xikongomelo xa yena xa swa tidyondzo.

Eka ndzavisiso lowu mpfanganiso wa tindzimi a wu humeleli tanihi leswi ku tirhisiwaka ntsena Xinghezi ku dyondza no dyondzisa tidyondzo hinkwato ta yunivhesiti handle ka tindzimi ta Vantima ntsena.

1.11.3. Nxevotindzimi

Nxevotindzimi i theme ra Xitsonga leri hi Xinghezi ri kongomisaka eka *code-switching* laha ri vulaka vuswikoti bya xivulavuri ku vulavula tindzimi timbirhi kumbe ku tlula xi ri karhi xi cincacinca eka mbulavulo wun’we. Marito lawa ya seketeriwa hi Gumperz (1982: 520) loko a hlamusela theme leri a ku: *“Code-switching occurs when a speaker alternates between two or more languages, or language varieties, in the context of a single conversation.”* Ntshaho lowu wu paluxa leswaku nxevotindzimi ku kongomisiwa eka

vuswikoti bya munhu ku vulavula tindzimi timbirhi kumbe ku tlula to hambana eka mbulavulo wun'we.

Mavonelo ya Gumperz ya theme leri ya seketeriwa hi Clyne (2000: 113) loko a ku: *“Code- switching refers to the switching from the linguistic system of one language or dialect to that of another.”* Hi marito lawa swi le rivaleni leswaku nxevotindzimi ku kongomisiwa eka xiyimo laha muvulavuri a vulavulaka ririmi kumbe marin'wana yo karhi a ri karhi a swi cincacinca eka mbulavulo wun'we. Leswi kombaka leswaku vutivi bya tindzimi kumbe marin'wana lama hi muvulavuri i swa nkoka ku humelerisa nkholuko wa mbulavulo wa yena. Vutivi bya tindziminyingi hi machudeni ya lembe ro sungula i wa nkoka loko swi fika eka nxevotindzimi. Kasi Contone (2007: 39) u ri:

Code- switching is the ability of individuals to select a language according to the interlocutor, the situational context, the topic of the conversation and other factors that influence communication. Participants are often able to switch languages within an interactional sequence in accordance with sociolinguistic rules and without violating specific grammatical constraints.

Marito lawa ya seketela leswaku hambiloko xivulavuri xi ri karhi xi cincacinca tindzimi leti xi ti vulavulaka, vutivi bya xona eka tindzimi leti xi ti cincacincaka byi va byi ri lebyi hetisekeke.

Mavonelo man'wana ya theme leri ya nyikiwa hi Wardhaugh (2011: 86) hi ndlela leyi: *“in black South African townships, people are prepared to accommodate each other and believe that it is important to do so because the issue of communication is at stake.”* Marito lawa ya seketela leswaku mikarhi yin'wana vanhu va cincacinca tindzimi hi xikongomelo xo lava ku endla leswaku va twanana hi ku olova na munhu wa ririmi rin'wana kumbe tindzimi tin'wana. Eka ndzavisiso lowu hi ta xiyaxiya hilaha theme leri machudeni ya Vatsonga ya lembe ro sungula ya ri tirhisaka hakona eku humeleriseni ka swa tidyondzo ta vona.

1.11.4. Nhlayiso wa ririmi

Theme ra nhlayiso wa ririmi i theme ra Xitsonga leri loko ri hundzuluxeriwa eka Xinghezi ri vulaka *language maintenance*. Theme leri ri nga hlamuseriwa ku kongomisa eka xiyimo laha movulavuri kumbe vavulavuri va ririmi ro karhi va tirhisaka ririmi ra vona eka swiyimo swo karhi kumbe mikarhi hinkwayo hambiloko ririmi rolero ri phikizana ni tindzimi tin'wana eka ndhawu yoleyo.

Nhlamuselo leyi yi seketeriwa hi Giles na van'wana (1977: 86) loko va ku: *“Language maintenance refers to the situation where a speaker, a group of speakers, or a speech community continues to use their language in some or all spheres of life despite competition with dominant language to become the main language in these spheres.”* Marito lawa ya swi veka erivaleni leswaku nhlayiso wa ririmi i xiyimo lexi vavulavuri va ririmi ro karhi va tiyisisaka leswaku hambiloko ku ri na tindzimi tin'wana ta le henhla laha va kumekaka kona ririmi ra vona va kala va ha ri tekela enhlokweni hi ku ri tirhisa ni ku ri hluvukisa mikarhi hinkwayo.

Holmes (1992: 65) u seketela mavonelo lama nyikiweke ya theme leri loko a ku: *“Language maintenance denotes the continuing use of language in face of competition from regionally and socially powerful language.”* Marito ya ntshaho lowu ya tiyisisa leswaku theme ra nhlayiso wa ririmi ku kongomisiwa eka xiyimo laha vavulavuri va ririmi ro karhi va nga ri tsan'wiki hambiloko ririmi leri ri ri exikarhi ka tindzimi tin'wana. I swa nkoka ku boxa leswaku nhlayiso wa ririmi wu humelela hambiloko ririmi rero ri hlangana ni mitlhontlho ya tindzimi tin'wana vavulavuri va rona va kala va ya emahlweni va ri hlayisa ni ku ri hluvukisa hi ku ri vulavula, tsala, dyondza ni swin'wana. Eka ndzavisiso lowu swi ta kaneriwa loko machudeni ya Vatsonga ya lembe ro sungula eyunivhesiti leyi ya swi kota kumbe ya nga swi koti ku hlayisa ririmi ra vona hikokwalaho ka vukona bya tindziminyingi.

1.11.5. Nkunguhato wa ririmi

Nkunguhato wa ririmi i theme ra Xitsonga leri loko ri hundzuluxeriwa eka Xinghezi ri kongomisaka eka *language planning*. Nkunguhato wa ririmi ku kongomisiwa eka xiyimo laha ku kunguhatiwaka ndlela leyi ririmi kumbe tindzimi to karhi ti faneleke ku tirhisiwa ha yona endhawini yo karhi. Laha nkunguhato lowu wa ririmi wu nga humelelaka etindhawini ta mfumo kumbe eka tin'wana to ka ti nga ri ta mfumo.

Xin'wana xa swikongomelo swa ku kunguhata ndlela leyi ririmi kumbe tindzimi ti faneleke ku tirhisiwa ha yona swi hambanaka ku ya hi tindhawu lomu nkunguhato lowu wu endliwaka eka tona. Marito lawa ya seketeriwa hi Kaplan na van'wana (1997: 254) loko va ku:

Language planning is a deliberate effort to influence the function, structure, or acquisition of languages or language variety within a speech community. It is often associated with government planning but is also used by a variety of non-governmental organizations, and individuals.

Marito lawa ya seketela leswaku nkunguhato wa ririmi ku kongomisiwa eka xiyimo laha mfumo kumbe vanhu va ndhawu yo karhi va kunguhataka ndlela leyi ririmi ri faneleke ku tirhisiwa ha yona eka ndhawu yo karhi.

Mavonelo lawa ya seketeriwa hi Cooper (1989: 181) loko a ku: *“Language planning is the attempt to influence how a language is used. This is usually done to make it possible to use the language for more subjects. Goals, objectives and strategies are made to change the way a language is used.”*

Marito lawa ya paluxa leswaku nkunguhato wa ririmi ku kongomisiwa eka xiyimo laha ku kunguhatiwaka ndlela leyi ririmi ri faneleke ku tirhisiwa ha yona, hi xikongomelo xo lava ku fikelela xikongomelo xo karhi eka ndhawu yo karhi.

Nhlamuselo yin'wana ya theme leri yi nyikiwa hi Tollefson (1991: 04) u hlamusela nkunguhato wa ririmi hi ndlela leyi:

Language planning involves public decisions about language, its use, status and development-decisions that have overwhelming significance socially, economically, educationally and politically for both society the individual. Language planning efforts are, inevitably ideological in nature, and this fact must be taken into account in trying to understand them.

Marito lawa ya seketela leswaku nkunguhato wa ririmi wu endliwa hi swikongomelo swo hlaya leswi swi nga khumbaka vavulavuri va tindzimi hi ndlela ya kahle kumbe yo ka yi nga ri kahle. Leswi swi vulaka leswaku swi na nkoka leswaku vatirhisi kumbe vavulavuri va ririmi ro karhi va tinghenelerisa loko ku kunguhatiwa matirhiselo ya ririmi.

Nkoka wa leswaku vanhu va fanele ku tinghelerisa eka ku kunguhata ririmi kumbe tindzimi wu vekiwa erivaleni hi Cooper (1989:182) loko a ku:

That language planning should serve so many covert goals is not surprising. Language is the fundamental institution of society, not only because it is the first human institution experienced by the individual, but also because all other institutions are built upon its regulatory patterns....to plan language is to plan society.

Marito ya ntshaho lowu ya komba kahle leswaku loko vanhu va nga ti nghenelerisi eku kunguhateni matirhiselo ya ririmi swi nga endla leswaku ku va ni switandzhaku leswi va nga swi rhandziku.

Ndzavisiso lowu wu ta kanela switsongo hilaha nkunguhato wa ririmi eYunivhesiti ya Vhenda wu nga xiswona. Laha nkunguhato wa kona wu yisaka emahlweni Xinghezi tanihi ririmi ra vuhlanganisi eka vavulavuri va tindzimi to hambana. Leswi hi nga vulaka leswaku nkunguhato wa muxaka lowu a wu hlohloteri vutivi bya tindziminyingi.

1.11.6. Ku sukela ririmi

Theme ra ku sukela ririmi i theme ra Xitsonga leri loko ri hundzuluxeriwa eka Xinghezi ri kongomisaka eka *language shift*. Theme leri ro sukela ririmi ri kongomisa eka xiyimo laha vavulavuri va ririmi ro karhi va sukelaka ririmi ra vona ku ya vulavula tindzimi tin'wana. Tindzimi leti va ti vulavulaka ku va ku ri tindzimi leti va ti tekaka ku ri ta nkoka eka ndhawu leyi va kumekaka eka yona. Marito lawa ya seketeriwa hi Ravindranath (2009:6) loko a ku:

Language shift is the process whereby a community of speakers of a language shifts to speaking a completely different language, usually over an extended period of time. Often, languages that are perceived to be higher status stabilize or spread at the expense of other languages that are perceived by their own speakers to be lower-status.

Marito lawa ya paluxa leswaku theme ro sukela ririmi ku kongomisiwa eka xiyimo laha vavulavuri va ririmi ro karhi eka ndhawu yo karhi va sukelaka ririmi ra vona ku ya vulavula tindzimi tin'wana leti va vonaka onge ti tlula ra vona hi nkoka. Marito lawa ya seketeriwa hi Ostler (2011: 334) loko a ku: “*Language shift is a social phenomenon, whereby one language replaces another in a given (continuing) society. It is due to underlying changes in the composition and aspirations of the society, which goes from speaking the old to the new language.*” Marito lawa ya seketela leswaku ku sukela ririmi swi endla leswaku vanhu va nga ha tekeli ririmi ra vona enhlokweni leswi swi endlaka leswaku va ri tsan'wa. Mavonelo lawa ya seketeriwa hi Ravindranath (2009: 1) loko a ku:

Language shift is the process by which a speech community in a contact situation (i.e consisting of bilingual speakers) gradually stops using one of its two languages in favour of the other. The causal factors of language shift are generally considered to be social, and

researchers have focused on speakers' attitude (both explicit and unstated) towards a language and domains of language use in the community, as well as other macro social factors.

Marito ya ntshaho lowu ya seketela leswaku ku sukela ririmi ku kongomisiwa eka xiyimo laha vanhu va ndhawu leyi ku vulavuriwaka tindzimi timbirhi kumbe ku tlula va tshikaka ririmi ra vona ku ya vulavula ririmi ro karhi.

Mavonelo lawa ya tlhela ya paluxiwa hi Babane na Chauke (2016: 50) loko va hlamusela theme leri hi ndlela leyi:

... language shift refer to a process whereby speakers of a language gradually shift from their mother tongue language in favour of another language (second language), which is perceived by these speakers to be of a "higher status" at the expense of their own language, which is perceived to be of a "lower status

Marito lawa ya seketela leswaku theme leri ri kongomisa eka xiyimo laha vavulavuri va ririmi ro karhi va sukelaka ririmi ra vona ku ya vulavula tindzimi ta van'wana leti va ehleketaka leswaku ti tlula ta vona hi nkoka. Kasi Babane na Chauke (2016: 49) va sungurile va ku:

In South Africa, language shift is one of the realities and there appears to be an increasing trend in the number of people who are bilingual or multilingual due to various factors, which are different type and interrelated such as social, educational, political and economical...

Marito ya ntshaho lowu ya komba kahle leswaku ku ni swivangelo swo hlaya leswi swi hlohlotelaka leswaku ku va ni ku sukela ririmi laha Afrika-Dzonga leswi swi katsaka matshamelo ya swilo hi tlhelo ra swa tipolitiki, swa tidyondzo na swin'wana.

1.11.7. Ku hundzisela ririmi

Ku hundzisela ririmi i theme ra Xitsonga leri loko ri hundzuluxeriwa eka Xinghezi ri kongomisaka eka *language transfer*. Ku hundzisela ririmi i theme leri ri kongomisaka eka xiyimo laha muvulavuri kumbe vanhu vo karhi lava va dyondzaka ririmi kumbe tindzimi tintshwa va tirhisaka vutivi bya vona eka ririmi ra vona ku va pfuna ku dyondza tindzimi tintshwa. Mavonelo lawa ya seketeriwa hi Weinreich (1953: 1) loko a ku: “*Language transfer refers to speakers or writers applying knowledge from one language to another language.*” Marito lawa ya seketela leswaku ku hundzisela ririmi i theme leri ri kongomisaka eka xiyimo laha muvulavuri kumbe mutsari a tirhisaka vutivi bya yena bya ririmi ku dyondza ririmi ro ka ri nga ri ra yena, kambe swi n’wi olovela hikokwalaho ka vutivi bya yena lebyi a byi kumeke eka ririmi ra yena. Marito lawa ya seketeriwa hi Odlin (1989: 27) loko a ku: “*Language transfer is a process of using native language (or other language) knowledge in the acquisition of a second (or additional) language.*”

Ntshaho lowu wu seketela leswaku theme leri ro hundzisela ririmi ku kongomisiwa eka xiyimo laha munhu kumbe vanhu vo karhi va tirhisaka vutivi bya vona eka ririmi ra vona kumbe tindzimi tin’wana ku va pfuna ku dyondza tindzimi tin’wana. Leswi swi nga va pfunaka etindhawini leti ku tirhisiwaka tindziminyingi leswaku va kota ku tiva tindzimi ta van’wana kumbe ku oloveriwa eka swa tidyondzo ta vona.

Vutivi bya ririmi ra manana byi na nkoka swinene ku ya hi theme leri ro hundzisela ririmi hikuva swi ta pfuna machudeni loko va kota ku tirhisa kumbe ku vulavula tindziminyingi etindhawini leti ku tirhisiwaka tindziminyingi ko tanihi le tiyunivhesiti.

1.11.8. Ntsakelo wa ririmi

Ntsakelo wa ririmi i theme ra Xitsonga leri loko hi ri hundzuluxa ri yisiwa eka Xinghezi ri va *language preference*. Theme leri ri nga avaviwa hi swiphemu swimbirhi ku nga *language* na *preference*. Rito *language* hi Xitsonga ri kongomisa eka ririmi. Marito lawa ya seketeriwa hi Hornby (2010: 834) loko a ku: “*Language is a system of communication in speech and writing that is used by people of a particular country or area.*” Marito lawa ya seketela leswaku ririmi ku kongomisiwa eka nchumu kumbe ndlela leyi yi tirhisiwaka hi vanhu va ndhawu yo karhi eka ku tsala kumbe ku vulavula.

Kasi rito *preference* i rito leri ri kongomisaka eka ku tsakela nchumu kumbe swilo swo karhi. Marito lawa ya seketeriwa hi Hornby (2010:1152) loko a ku: “*Preference refers to a greater interest in or desire for somebody or something else: It’s a matter of personal preference.*” Marito lawa ya seketela leswaku *preference* ku kongomisiwa eka xiyimo ro tsakela nchumu wo karhi eka michumu yo karhi.

Theme ra ntsakelo wa ririmi hi nga ri hlamusela ku va ri kongomisa eka xiyimo laha munhu kumbe vanhu vo karhi va tsakelaka ku tirhisa ririmi ro karhi ehenhla ka ririmi kumbe tindzimi to karhi. Leswi vulaka leswaku munhu kumbe vanhu vo karhi va hlawula ririmi ro karhi endhawini leyi ku vulavuriwaka tindziminyingi va tirhisa rona.

1.11.9. Mavonelo ya ririmi

Mavonelo ya ririmi i theme ra Xitsonga leri loko ri hundzuluxeriwa eka Xinghezi ri nga *language attitude*. Mavonelo ya ririmi ku kongomisiwa eka mavonelo lawa munhu kumbe vanhu vo karhi va nga na wona ehenhla ka ririmi kumbe tindzimi to karhi. Marito lawa ya seketeriwa hi Hudson (1996: 22) loko a ku: “*Language attitudes are the feelings people have about their own language variety or the languages or language varieties of others.*” Marito lawa

ya paluxa leswaku mavonelo ya ririmi ku kongomisiwa eka mavonelo lawa vanhu va nga na wona ehenhla ka ririmi ra vona kumbe tindzimi tavan'wana. Marito lawa ya seketeriwa hi Crystal (1992:1) loko a ku:

Language attitudes are the feelings people have about their own language or the languages of others. For example, mother tongue speakers may feel secure about their language and take pride in using it. If so, they may want their orthography to be very distinctive from other languages used in the country.

Marito lawa ya paluxa leswaku mavonelo ya ririmi ku kongomisiwa eka xiyimo laha vavulavuri va ririmi ro karhi va vaka ni mavonelo yo karhi ehenhla ka ririmi ra vona kumbe ra van'wana. Laha mavonelo lawa ku nga va ka lamanene kumbe layo biha ehenhla ka ririmi ra vona kumbe ra van'wana.

Nkhwashu (2011) u tshaha Gordon eka Schiffman (1996: 78) loko a ku: *“The French 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.”* Ntshaho lowu wu komba kahle leswaku vavulavuri va ririmi ra Xifurwa va ti nyungubyisa hi ririmi ra vona hikuva va ri vona ri ri ra xiyimo xa le henhla swinene laha misaveni.

Laha swi hi kombaka leswaku hi fanele ku vona ririmi ra hina hi ndlela ya kahle leswaku hi ta sungula ku ri hlulukisa leswaku na vanhu va tindzimi tin'wana va ri vona ri ri ririmi ra nkoka swinene. Leswi swi ni nkoka swinene hikuva hambiloko ririmi rolero ri kumeka etindhawini leti ku vulavuriwaka tindziminyingi ri ta tekeriwa enhlokweni hi vavulavuri va rona.

1.11.10. Ririmi

Theme ra ririmi ku kongomisiwa eka nchumu lowu vanhu kumbe rixaka ro karhi ri wu tirhisaka eku vulavuleni kumbe eka ku tsala. Marito lawa ya seketeriwa hi Collins (1987:764) loko a ku “*Language is a system of communication which consists of a set of sounds and written symbols which are used by the people of a particular country or region for talking or writing*” Hi ntshaho lowu hi twisisa leswaku ririmi i nchumu lowu tirhisiwaka eka ku tsala kumbe ku vulavula hi rixaka ro karhi.

Mavonelo man’wana ya nhlamuselo ya theme leri ya nyikiwa hi The New Shorter Oxford English Dictionary (1993:1068) loko va ku: “*Language refers to any formalized system of communication specially one that uses sounds or written symbols which the majority of a particular community will readily understand.*” Ntshaho lowu wu paluxa hi ku hetiseka leswaku ririmi ku kongomisiwa eka nchumu lowu rixaka ro karhi ri wu tirhisaka ku vulavula leswi endlaka leswaku ha rona va kota ku twanana.

Marito lawa ya seketeriwa hi Websters (2004: 326) loko a ku: “*language is the system of words or signs that people use to express thoughts and feelings to each other.*” Mavonelo ya Websters i ya leswaku theme ra ririmi ri kongomisa eka nchumu lowu vanhu va rixaka ro karhi va wu tirhisaka ku vulavula ku humelerisa matitwelo, vutivi ni miehleketo ya vona eku hanyeni ka vutomi bya siku na siku eka ndhawu leyi va kumekaka eka yona. Eka ndzavisiso lowu ririmi ku kongomisiwa eka tindzimi ta tsevu leti vulavuriwaka eYunivhesiti ya Vhenda.

1.11.11. Ririmi ra manana

Ririmi ra manana ku kongomisiwa eka ririmi leri munhu endzhaku ka ku velekiwa a dyondzisiweke rona ekaya. Nhlamuselo leyi yi seketeriwa hi Collins (1987:940) loko a ku: “*Mother tongue is a language that you learn from your parents when you are young.*” Ntshaho lowu wu paluxa leswaku ririmi ra manana i ririmi leri munhu a ri dyondzaka ku suka eka vatswari va yena ekaya loko a ha ri lontsongo.

Mavonelo lawa hi tlhelo ra nhlamuselo leyi ya seketeriwa hi Mifflin (2016: 185) loko a ku: *“Mother tongue is the language one first learn, the language one grew up with; one’s native language.”* Marito lawa ya seketela leswaku ririmi ra manana i ririmi leri munhu a kulaka a ri karhi a ri vulavula naswona hi rona leri a sunguleke ku dyondza rona.

Ririmi ra manana loko munhu a ri karhi a kula u kula na rona laha a dyondzaka swilo swa vutomi hi ku tirhisa ririmi ra manana. Leswi swi vulaka leswaku loko munhu a kula na ririmi ra yena ri kula na yena. Marito lawa ya seketeriwa hi Awoniyi (1982: 216) loko a ku:

The mother tongue of a child is closely associated with the child’s growth and development. As the child matures, his or her language develops, and, through language, personality and experience are expressed. The mother tongue is a part of culture: it conveys and/or transmits culture, and it in turn is subject to culturally conditioned attitudes and beliefs.

Marito ya ntshaho lowu ya komba kahle leswaku ririmi ra manana i nchumu wa nkoka swinene eka vutomi bya munhu un’wana na un’wana laha a kotaka ku humesela vutivi bya yena erivaleni hi ku tirhisa rona. Leswi swi hi kombaka kahle leswaku ririmi ra manana i nchumu wa nkoka swinene eka ku humelerisa swa tidyondzo ta machudeni ni vanhu hinkwavo lava va tirhisaka ririmi ro karhi.

Kasi Awoniyi (1982: 1) u seketela mhaka leyi loko a ku: *“As man is the course, transmitter, and recipient of culture, so her mother tongue reflects her culture, personality, and cultural group to which it belongs.”* Marito lawa ya seketela leswaku ririmi ra manana i ririmi ra nkoka swinene laha munhu a dyondzaka timhaka ta ndhavuko wa yena ni ku tlhela a kota ku hundzisela leswi a swi dyondzeke eka vanhu van’wana hi ku tirhisa rona.

Ku ni swilo swo hlaya leswi muchudeni a nga vuyeriwaka ha swona eka ku tirhisa ririmi ra manana eka swa tidyondzo kumbe ririmi hi ku a ngarhela

etindhawini leti ku tirhisiwaka tindziminyingi. Marito lawa ya seketeriwa hi Larson (1981:15-23) loko a boxa swilo swa tsevu leswi machudeni ya vuyeriwaka ha swona loko va tirhisa ririmi ra manana eka swa tidyondzo:

1. Ririmi ra manana ri pfuna machudeni hi tlhelo ra swa miehleketo laha va vonaka ririmi ra vona ri ri ririmi ra nkoka loko ri tirhisiwa eka swa tidyondzo.
2. Ririmi ra manana ri pfuna machudeni ku dyondza va tshunxekile hikuva va oloveriwa ku khoma leswi va swi dyondzaka ku tlula loko va dyondza hi ririmi leri va nga ri tiveki.
3. Ririmi ra manana ri pfuna machudeni ku oloveriwa eka ku hlaya marito yo karhi hikuva ku hlaya ku fambelana na vutivi bya munhu eka ririmi leri a ri hlayaka.
4. Ririmi ra manana ri pfuna machudeni ku oloveriwa ku dyondza tindzimi ta van'wana etindhawini leti ku tirhisiwaka tindziminyingi.
5. Vutivi eka ririmi ra manana byi pfuna munhu ku kota ku vulavurisana ni vanhu va tindzimi tin'wana etindhawini ta tindziminyingi.
6. Ririmi ra manana ri na nkoka swinene hikuva ri pfuna machudeni leswaku va oloveriwa hi swa tidyondzo

Hakanyingi ririmi leri ri tlhela ri dyondziwa eswikolweni swa le hansi ni le tiyunivhesiti. Eka ndzavisiso lowu ririmi ra manana ku ta kongomisiwa eka Xitsonga.

1.11.12. Pholisi ya ririmi

Pholisi ya ririmi i theme ra Xitsonga leri hi Xinghezi ri kongomisaka eka *language policy*. Pholisi ya ririmi ku kongomisiwa eka nawu lowu wu simekiwaka hi mfumo hi xikongomelo xo lava ku lawula ndlela leyi vanhu va faneleke ku tirhisa ririmi ha yona. Laha nawu lowu wu endliwaka hi ndlela ya ximfumo kumbe hi ndlela ya ku tirhisa tikhoto leswaku ti veka nawu lowu wu faneleke ku landzeleriwa hi vanhu.

Leswi swi endliwa hi xikongomelo xo lava leswaku mfumo wu fikelela swo karhi. Marito lawa ya seketeriwa hi Cooper (1989: 45) loko a ku:

Language policy is what a government does either officially through legislation, court decisions or policy to determine how languages are used, cultivate language skills needed to meet national priorities or to establish the rights of individuals or groups to use and maintain languages.

Marito lawa ya seketela leswaku pholisi ya ririmi i makungu ya mfumo ku endlela ku komba ni ku lawula ndlela leyi vanhu vo karhi va faneleke ku tirhisa ririmi ha yona. Leswi swi hi kombaka leswaku pholisi ya ririmi i nchumu wa nkoka swinene eka vanhu hikuva yi letela vanhu leswaku va fanele va tirhisa tindzimi ta vona hi ndlela yo karhi. Leswi swi vulaka leswaku mfumo wu fanele ku landzelerisa leswaku pholisi leyi yi angarhela tindzimi hinkwato ku ringana tanihileswi AfrikaDzonga ku nga tiko ra tindziminyingi.

Rammala (2002: 23) u nyika mavonelo ya yena ya theme leri u ri: *“A policy should indicate how language can make people economically active and contribute towards economic growth, which is another facet of transforming society.”* Marito lawa ya tsotsosela leswaku pholisi ya ririmi yi fanele ku simekiwa hi ndlela leyi yi nga ta vuyerisa vavulavuri va ririmi kumbe tindzimi to toleto yi ti yimelaka. Leswi swi hi kombaka leswaku pholisi ya ririmi a yi fanelanga leswaku yi tshikelela vavulavuri va ririmi kumbe tindzimi to karhi.

Eka ndzavisiso lowu pholisi ya ririmi eyunivhesiti leyi yi vula leswaku Xinghezi hi rona ririmi ro dyondza ni vuhlanganisi. Tindzimi letin'wana a yi vuli nchumu hi tona.

1.11.13. Muchudeni

Muchudeni ku kongomisiwa eka munhu loyi a phakeriwaka tidyondzo ta ximfumo ta le henhla. Muchudeni ku nga va munhu loyi a dyondzaka

tidyondzo ta le henhla etithekinikhono, etiyunivhesiti kumbe etikholichini. Mavonelo lawa ya yelana ni lawa ya boxiweke hi Robinson (1996:1400) loko a ku: *“A student is someone who is following a formal course of study, especially in higher or further education, although the word is now often applies to secondary school pupils too.”* Marito lawa ya paluxa leswaku muchudeni ku kongomisiwa eka munhu loyi a dyondzaka eka tidyondzo ta le henhla. Kambe mikarhi yin’wana swa endleka leswaku muchudeni ku vuriwa na munhu wa tidyondzo ta le hansi, kambe hakanyingi ku kongomisiwa eka munhu loyi a dyondzaka eka swikolo swa le henhla. Marito lawa ya tshikeleriwa hi Collins (1995:1452) loko a ku: *“Student is a person who is studying or training at a university.”*

Ntshaho lowu wa ha tiyisisa leswaku muchudeni ku kongomisiwa eka munhu loyi a yisaka tidyondzo ta yena emahlweni etiyunivhesiti kumbe etikholeji. Theme ra muchudeni eka ndzavisiso lowu ri kongomisa eka muchudeni wa Mutsonga wa lembe ro sungula eYunivhesiti ya Vhenda.

1.11.14. Yunivhesiti

Theme ra yunivhesiti ri kongomisa eka ndhawu leyi yi phakelaka machudeni dyondzo ya xiyimo xa le henhla ya ximfumo. Yunivhesiti yi nyikiwile matimba ya ku tlhoma tisiva eka machudeni lawa ya kombisaka vuswikoti eka tidyondzo leti va ti dyondzaka ku ya hi ku hambana ka xiyimo xa tona. Yunivhesiti yi tlhela yi va ni ndhawu ni switirhisiwa swa ku endla vulavisisi ha swona. Marito lawa ya seketeriwa hi Robinson (1996:1551) loko a ku: *“University refers to a higher education institution with the authority to award degrees at bachelor, master and doctoral level (traditionally in academic, non-vocational subjects but now also in technical and vocational areas) and usually having research facilities.”*

Marito ya ntshaho lowu ya kombisa leswaku yunivhesiti ku kongomisiwa eka ndhawu leyi yi phakelaka tidyondzo ta le henhla. Ndhawu kumbe yunivhesiti yi tlhela yi va ni switirhisiwa swa ku endla vulavisisi ha swona. Marito lawa

ya seketeriwa hi Collins (1987: 1597) loko a ku: “*University is an institution where students study for degrees and where academic research is done.*” Ntshaho lowu wu paluxa leswaku yunivhesiti ku kongomisiwa eka ndhawu laha machudeni ya phakeriwaka dyondzo leswaku loko va humelerini va ta kuma tidigiri na swin’wana ku ya hi leswi va dyondzelaka ku kuma swona. Eka ndzavisiso lowu yunivhesiti ku ta va ku kongomisiwa eka Yunivhesiti ya Vhenda.

1.12. MAAVANYISELO YA NDZAVISISO LOWU

Ndzavisiso lowu wu aviwile hi tindzima ta ntlhanu hi ndlela leyi landzelaka:

Ndzima ya 1: Eka ndzima leyi ku andlariwile manghenelo, matimundzhaku ya ndzavisiso, xitatimende xa xiphiso, thiyori ya dyondzo leyi, swikongomelo swa ndzavisiso, swivutiso swa ndzavisiso, nsusumeto, nkoka wa ndzavisiso, hayiphotesisi, xikopu xa ndzavisiso lowu, tinhlamuselo ta matheme na maavelo ya ndzavisiso lowu.

Ndzima ya 2: Yona yi ta kanela hi milavisiso leyi endliweke eka dyondzo leyi. Hi ta nyika manghenelo ivi ku tlhela ku hlamuseriwa vuxokoxoko hi mayelano ni matumbulukelo ya tindziminyingi, nkoka wa vutivi bya tindziminyingi eka ku humelerisa swa dyondzo na swona swi ta hlamuseriwa hi ntalo. Xo hetelela eka ndzima leyi i ku nyika nxopaxopo wa milavisiso leyi endliweke eka dyondzo leyi xikan’we na ku xopaxopa milavisiso leyi vulavulaka hi timhaka ta tindziminyingi.

Ndzima ya 3: Yona yi kanela hi maendlelo ya ndzavisiso laha ku nga ta hlamuseriwa hi ntalo muxaka wa ndzavisiso, tindlela ta mahlengeletelo ya vuxokoxoko lebyi tirhisiwaka ku humelerisa nhlokomhaka ya ndzavisiso lowu na mahlawulelo ya vahlokhlisiwa.

Ndzima ya 4: Yona yi andlala no xopaxopa nkoka wa tindziminyingi eka machudeni ya Vatsonga va lembe ro sungula eYunivhesiti ya Vhenda.

Ndzima ya 5: Yi nyika nkatsakanyo wa ndzavisiso, mikumisiso, ku dlayiseta na swibumabumelo swa ndzavisiso lowu.

1.13. NKATSAKANYO WA NDZIMA

Eka ndzima leyi ku kombisiwile hi manghenelo eka ndzavisiso lowu laha ku kombisiweke leswaku ririmi i nchumu wa nkoka swinene eka vutomi bya munhu un'wana na un'wana. Ku tlhela ku hlamuseriwa matimundzhaku ya ndzavisiso lowu laha hi kombiseke hi matumbulukele ya ririmi eka vutomi bya munhu un'wana na un'wana. Ndzima leyi yi ttherile yi kombisa xitatimendhe xa xiphiqo xa ndzavisiso lowu laha hi kombiseke swo tani hi ku kayivela ka milavisiso leyi yi kongomisaka eka vukahle bya tindziminyingi eka machudeni ya lembe ro rungula etiyunivhesiti hi kongomisa ngopfu eka Yunivhesiti ya Vhenda. Xiyenge xin'wana xa ndzima leyi xi kombisile hi thiyori ya dyondzo leyi ku nga *Affordances Theory* leyi ndzavisiso lowu yi tisimekeke ha yona. Hi tlhele hi hlamusela man'wana ya matheme ya nkoka lawa ya tirhisiweke eka ndzavisiso lowu yo tani hi tindziminyingi na man'wana. Laha hi heteleleke hi ku komba ndlela leyi ndzavisiso lowu wu aviweke hakona ku fikelela xikongomelo xa ndzima leyi.

NDZIMA YA 2

2. NXOPAXOPO WA MILAVISISO LEYI ENDLIWEKE EKA DYONDZO LEYI

2.1 MANGHENELO

Eka ndzavisiso lowu xiyenge lexi xi kongomisiwa eka ku xopaxopa mitirho ya milavisiso leyi endliweke hi swidyondzeki swin'wana leswi lavisiseke hi swin'wana leswi nga ni vuxaka ni nhlokomhaka leyi. Eka ndzima leyi ku ta hlamuseriwa matumbulukelo ya tindziminyingi laha Afrika-Dzonga ni leswi swidyondzeki swin'wana swi vulaka swona hi matumbulukelo lawa. Hi ta tlhela hi kanela hi matshamelo ya tindzimi laha Afrika-Dzonga ni ku hlamusela lomu ti tirhisiwaka ngopfu kona ku ya hi tipesente. Xin'wana xa xiyenge eka ndzima leyi xi ta xiyaxiya tindziminyingi etiyunivhesiti ta laha xifundzheninkulu xa Limpopo hi ku kongomisa ngopfu eYunivhesiti ya Limpopo na Yunivhesiti ya Vhenda, laha hi nga ta paluxa tindzimi to hambanahambana leti ti tirhisiweke eka nkarhi lowu nga hundza ni leti ti tirhisiwaka sweswi eka tiyunivhesiti leti boxiweke. Xin'wana lexi hi nga ta xi kanela eka ndzima leyi i matshamelo ya tindzimi eYunivhesiti ya Limpopo na Yunivhesiti ya Vhenda, laha hi nga ta kanela ririmi ra ximfumo ni tindzimi ta Xintima leti tirhisiwaka tanihi tindzimi to dyondza no dyondzisa ni tindzimi tin'wana leti kumekaka etiyunivhesiti leti. Mhaka yin'wana ya nkoka eka ndzima leyi ku ta va ku xopaxopa mavonelo ya swidyondzeki swin'wana mayelana ni mhaka ya tindziminyingi eka ku humelerisa tidyondzo ta machudeni ya le tiyunivhesiti.

2.2 MATUMBULUKELO YA TINDZIMINYINGI

2.2.1. MATUMBULUKELO YA TINDZIMINYINGI KU YA HI BIBELE

Tanihi laha hi boxeke hakona eka matimundzhaku ya ndzavisiso leswaku mhaka ya tindziminyingi yi sungule khale eBibeleni laha swi tsariweke eka buku ya Genesa, 9:1 eka timhaka ta xitori xa Xihondzo xa Babele. Marito lawa ya seketeriwa hi Biblele ya Mahungu Lamanene eka (Genesa 9:1) loko yi ku: *“Kutani Xikwembu xi katekisa Nowa ni vana va yena, xi ku ka vona: “Tswalanani mi andza, mi tata misava.”* Marito ya ntshaho lowu ya seketela leswaku Nowa ni vana va yena va katekisiwile hi Xikwembu leswaku va tswalana va andza laha misaveni ni ku tlhela va nyikiwa ku fuma eka swilo hinkwaswo swa laha misaveni. Marito lawa ya seketeriwa hi Edwards (1994: 15) loko a ku: *“once the flood had receded, to “be fruitful and multiply” has been interpreted as including linguistic diversification; that is Noah’s decendendants were commanded to develop new languages.”* Marito ya ntshaho lowu ya tsotsosela leswaku Nowa, vana xikan’we ni vatukulu va yena endzhaku ka ndhambi va lerisiwile hi Xikwembu leswaku va tswalana va andza va tata misava.

Ematshan’wini ya ku va va tswalana va andza va tata misava va kunguhatile ku tshama ndhawu yin’we laha a va vulavula ririmi rin’we, va aka xihondzo lexi a va lava leswaku xi fika etilweni laha ku tshamaka Xikwembu. Marito lawa ya seketeriwa hi Geneza (11: 1-4) loko yi ku:

1 Khale ka khaleni vanhu hinkwavo a va vulavula ririmi rin’we, leri a ri ri ni marito yo fana. 2 Loko va ri karhi va tsendzeleka evuxeni, va kumile rivala etikweni ra Xinara, kutani va aka kona. 3 Kutani va byelana va ku: “Tanani, a hi endleni switina, hi tlhela hi swi hisa swinene.” Kutani ematshan’weni ya maribye va tirhisa switina, va swi khomanisa hi ntita. 4 Kutani va ku: “A hi tiakaleni muti, hi aka ni xihondzo lexi nga ta dliwa tilo,

*leswaku hi ta tiveka, hi ta ka hi nga hangalasiwi
emisaveni.*

Marito ya ntshaho lowu ya komba kahle leswaku vanhu endzhaku ka ndhambi a va vulavula ririmi rin'we. Leswi swi endlile leswaku va twanana leswaku va aka xihondzo lexi xi nga ta endla leswaku va hloniphiwa. Mhaka leyi yi hlundzukisile Xikwembu laha xi kunguhateke ku va hlanganisa tinhloko leswaku va sungula ku vulavula tindzimi to hambanahambana. Leswi swi endlile leswaku va nga ha twanani eka ntirho lowu a va ri karhi va wu endla wa ku aka xihondzo hikuva a va vulavula tindzimi to hambanahambana to tala. Leswi swi endlile leswaku va tshika ku aka xihondzo laha un'wana na un'wana a sukeke a ya ti lavela ndhawu ya yena a ya tshama eka yona. Eku heteleleni makungu ya Xikwembu ya leswaku va tswalana va andza va tata misava ya hetisekile. Ku va va hangalakile na misava swi endlile leswaku ku tumbuluka tindziminyingi to tala.

Marito ya leswaku ku na tindziminyingi laha misaveni ku ya hi leswi Xikwembu xi swi tsakeriseke xiswona ya seketeriwa hi nhlango wa The United Nations Educational, Scientific, and Cultural Organization (2011: 17) loko wu ku: *“about 6,000 tongues are spoken today throughout the earth. Some are spoken by hundreds of millions of persons, others by fewer than a thousand. Though the ideas expressed and communicated may be basically the same, and there are many ways to express them.”*

Marito ya ntshaho lowu ya tiyisisa leswaku emisaveni ku ni tindzimi to tala swinene hikuva vanhu va tswalanile ku ya hi ku lerisa ka Xikwembu ku nga mutumbulixi wa hinkwaswo. Tin'wana ta tindzimi leti ti vulavuriwaka hi mamiliyoni ya vanhu kasi tin'wana ti vulavuriwa hi nhlayo ya le hansi swinene. Kambe xikongomelo xa tindzimi leti hinkwato i xin'we xa ku va ti hundzisa hungu kumbe mhaka yo karhi hi muvulavuri.

2.2.2. TINDZIMINYINGI LAHA AFRIKA-DZONGA

Tindziminyingi eAfrika-Dzonga ti tumbulukile khale swinene. Laha hi kongomisa eka mhaka ya leswaku vavulavuri va tindzimi to hambana i khale va ri karhi va tshama ni ku vulavula tindzimi ta vona. Hambiswiritano, mhaka leyi a yi nga tekeriwi enhlokweni hi mfumo leyi nga hundza ku kondza ku sungula mfumo wa xidemokrasi. Leswi hi swi vona hikuva exikarhi ka malembe ya 1948 ku fika ka lembe ra 1994, a ku ri nkarhi lowu Afrika-Dzonga a yi rhangeriwa hi mfumo wa xihlawuhlawu. Exikarhi ka malembe lawa a ku tirhisiwa tindzimi timbirhi tani hi tindzimi ta ximfumo, leswi swi kombaka kahle leswaku a ku nga ri na tshunxeko hi tlhelo ra tindzimi. Tindzimi ta Xintima na tona a ti ri kona, kambe a ti tshikeleriwile hi milawu ya tindzimi ya mfumo wa xihlawuhlawu.

Endzhaku ka mfumo lowu wa xihlawuhlawu Afrika-Dzonga ri kumile tshunxeko hi lembe ra 1994, laha mfumo lowu wa xidemokirasi wu simekeke Vumbiwa byintshwa bya tiko hi ti 8 Mudyaxihi 1996, laha eka byona ku simekiweke pholisi ya tindzimi, laha pholisi leyi a yi komba ndlela leyi tindzimi ti faneleke ku tirhisiwa ha yona eka mfumo lowu wa xidemokirasi. Pholisi ya ririmi eka Sekixini 6 ya (1996: 4) yi swi veka hi ndlela leyi: *“The official languages of the Republic are Sepedi, Sesotho, Setswana, siSwati, TshiVhenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu.”*

Marito ya ntshaho lowu ya komba leswaku endzhaku ka mfumo wa xihlawuhlawu ku ngenile mfumo wa xidemokirasi lowu wu tiseke ku cinca hi tlhelo ra matshamelo ya swilo hi tlhelo ra tindzimi. Leswi swi vekaka erivaleni mhaka ya leswaku tindziminyingi eAfrika-Dzonga ti sungule ku tekeriwa enhlokweni endzhaku ka lembe ra 1994. Hi ku landza Vumbiwa ntshuxeko lowu wu vile kona ni le ka tindzimi laha munhu un’wana na un’wana a a fanele ku va ni fanelo wa ku tirhisa ririmi ra yena eka tindhawu ta ximfumo laha tikweni.

Mhaka yo tekela tindziminyingi enhlokweni yi tikombile hi ku simekiwa ka Bodo ya tindzimi leyi hi Xinghezi yi vuriwaka Pan South Africa Language

Board (PanSALB) leyi yi nyikaka vanhu matimba eka tindzimi ta vona laha va nga ni matimba ya ku ti hlukisa ni ku ti tirhisa hi ndlela ya ku tinyungubyisa handle ka ku tinyuma. Laha Bodo leyi yi hlohlotelaka ku tirhisiwa ka tindzimi hinkwato ta ximfumo ni ku tlhela yi hlohlotela ku hlukisiwa ka tindzimi to tanihi Xikhoyi, Nama, Xisani na ririmi ra swikoweto, laha tindzimi leti ti faneleke ku hlukisiwa leswaku ti ta ringana na tindzimi letin'wana ta laha Afrika-Dzonga hi matimba. Bodo leyi yi tlhela yi hlohlotela ku hlonphiwa ka tindzimi tin'wana leti ti tirhisiwaka to tani hi Xijarimani, Xigiriki, Xiphutukezi, Xiheveru na tin'wana. (PanSALB, 2002) Laha tin'wana ta tindzimi leti ti tirhisiwaka eka swa vukhongerhi hi vavulavuri kumbe vatirhisi va tona.

Hi nga yisa emahlweni hi paluxa leswaku hambileswi pholisi ya ririmi yi hlohlotelaka mhaka ya ku tirhisa tindziminyingi tanihileswi ku nga ni tindziminyingi, ka ha ri na ku tshikeleriwanyana ka tindzimi ta Vantima eka mhaka ya swa tidyondzo. Marito lawa ya seketeriwa hi Phillipson na Skutnabb-Kangas (1995: 484) loko va ku: *"...it is in the sphere of education that violations of linguistic human rights are most often perpetrated. In this sphere also, the new South African government has been active and there have been a host of discussion documents in circulation, of which the following are but a selection:*

- *the Education Clause in the Bill of Rights (1996);*
- *the Department of Education Document Towards a Language Policy in Education: Discussion Document (1995);*
- *the Department of Arts, Culture, Science and Technology Language Plan Task Group(LANGTAG) Final Report (1996);*
- *Second White Paper on Education (1996); and*
- *the Department of Education Language Policy (1997)."*

Mavonelo ya marito ya ntshaho lowu i ya leswaku hambiloko mhaka ya tindziminyingi yi komba ku tshikeleriwanyana ka tindzimi tin'wana hi Xinghezi na Xibunu, ku komba ku ri na ku cinca swinene hi tlhelo ra ririmi

eka timhaka ta swa tidyondzo. Laha ku hlohloteriwaka mhaka ya ku tirhisiwa ka tindziminyingi eka timhaka ta swa tidyondzo. Mhaka ya leswaku tindziminyingi ta hlohloteriwa eka swa tidyondzo hi swi vona eka (1996 South African Bill of Rights, Clause 29) loko yi ku: *“Everyone has the right to receive education in the official language or languages of their choice in public educational institutions where that education is reasonably practicable in order to ensure the effective access to, and implementation of this right, the state must consider all reasonable educational alternatives, including single medium institutions, taking into account:*

- a) equality*
- b) practicability; and*
- c) the need to redress the results of past racially discriminatory law and practice.”*

Hi mavonelo ya ntshaho lowu swi le rivaleni leswaku munhu un’wana na un’wana u ni nfanelo wo phakeriwa dyondzo hi ririmi leri a ri tsakelaka eka swa tidyondzo. Leswi ku va ku ri yin’wana ndlela yo kombisa ku tumbuluka na ku seketela mhaka ya tindziminyingi. Kambe hambiswiritano, nawu lowu wu pfa wu nga tekeriwi enhlokweni eka tindhawu tin’wana ta swa tidyondzo. I swa nkoka ku boxa hi nga tipfinyingi leswaku Afrika-Dzonga i tiko leri ri hlohlotelaka ku tirhisiwa ka tindziminyingi etindhawini leti ku vulavuriwaka ni ku tirhisa tindziminyingi. Kambe loko hi swi xiyaxiyisile tanihi valavisisi hi vona onge ntshuxeko hi tlhelo ra matirhiselo ya ririmi etindhawini ta tindziminyingi wu tikomba wu ri emaphepheni ntsena, kambe hi ntiyiso a wu kona.

Leswi swi hi komba kahle leswaku mfumo wa xidemokisari wu ringetile ku tisa ntshuxeko eka tlhelo ra tindzimi loko hi languta eka tlhelo ra swa tidyondzo ni swin’wana etindhawini leti ku tirhisiwaka tindziminyingi. Laha ku katsiwa ni le ka tidyondzo ta le henhla leswaku muchudeni u ni fanelo ra ku tirhisa kumbe ku vulavula ririmi rakwe xikan’we na tindzimi tin’wana

etindhawini leti ku tirhisiwaka kumbe ku vulavuriwaka tindziminyingi leswaku a ta kota ku humelela eka swa tidyondzo ta yena.

2.3. MATSHAMELO YA TINDZIMI EAFRIKA-DZONGA

Matshamelo ya tindzimi eAfrika-Dzonga hi ya languta hi kongomise eka nkarhi wa mfumo wa xidemokirasi laha munhu un'wana na un'wana a nga na lunghelo ro tirhisa ririmi leri a ri tsakelaka kumbe tindziminyingi. Ku ya hi Vumbiwa hi na tindzimi ta khumen'we ta ximfumo laha hi tlhelaka hi va ni tindzimi to hlaya leti to ka ti nga xaxemetiwanga eka Vumbiwa leswaku ti va tindzimi ta ximfumo. Marito lawa ya seketeriwa hi Census (2014: 32) loko va ku: *“Besides the 11 official languages, scores of others- African, European, Asian- are spoken in South Africa, as the country lies at the crossroads of Southern Africa.”* Marito lawa ya hi komba kahle leswaku hakunene tiko leri i tiko ra tindziminyingi.

Hi mavonelo ya hina hambileswi tiko leri ku nga tiko ra tindziminyingi Xinghezi hi rona ririmi leri ri tirhisiwaka tani hi ririmi ra vuhlanganisi na dyondzo, leswi hi swi vona eka swilo swo tanihi le ka mabindzu, dyondzo, tipolitiki na vuhaxi. Kambe hambiswiritano, vavulavuri va ririmi leri a va talangi ngopfu hi nhlayo, leswi hi swi vona hikuva ririmi leri ri le ka xiyimo xa vuntlhanu loko hi languta eka vavulavuri va rona tani hi ririmi ra manana. Laha ri rhangeriwaka hi tindzimi ta Vantima to tani hi Xizulu, Xiqhoza na tin'wana.

Nhlangano wa Census (2014) wu komba tafula ra matshamelo ya tindzimi ya laha Afrika-Dzonga. Laha ri kombiwaka hi ndlela leyi:

TINDZIMI TA AFRIKA- DZONGA 2011

Ririmi	Nhlayo ya vavulavuri	Ntsengo wa tipesente
Xibunu	6 855 082	13.5%
Xinghezi	4 892 623	9.6%
Xindhevele	1 090 223	2.1%
Xiqhoza	8 154 258	16%
Xizulu	11 587 374	22.7%
Xisuthu xa N'walungu	4 618 576	9.1%
Xisuthu	3 849 563	7.6%
Xitswana	4 067 248	8%
Ririmi ra swikoweto	234 655	0.5%
Xiswati	1 297 046	2.5%
Xivhenda	1 209 388	2.4%
Xitsonga	2 277 148	4.5%
Tin'wana tindzimi	828 258	1.6%
Ntsengo	50 961 443	100%

Tafula leri ri kombisa leswaku ku ya hi Census (2014) vanhu vo tala laha Afrika-Dzonga va ni vuswikoti byo vulavula tindzimi timbirhi kumbe ku tlula. Leswi swi vangiwaka hi mhaka ya leswaku tindzimi ta Xintima ti ni vuxaka swinene hi tlhelo ra malongolekelo ya marito na leswaku matshamelo ya vavulavuri lava ya kombisa ku va va hlangananile. Laha ku ya hi nhlangano lowu tindzimi leti ta Xintima ti tumbulukaka endhawini yin'we laha ku veke

ni ku hambana ka vavulavuri va tindzimi leti hikwalaho ka swivangelo swo hlaya leswi swi katsaka ku famba va lava madyelo ya rihlaza. (Census 2001)

Leswi swi endleke leswaku vavulavuri va ririmi ro karhi va kumeka hi nhlayo ya le henhla eka xifundza xo karhi. Leswi swi seketeriwa hi Census (2011) loko va komba tinhlayonhlayo leti landzelaka ku ya hi vavulavuri va ririmi ro karhi ku ya hi ku hambana ka swifundza:

- Eastern Cape- Xiqhoza (78,8%), Xibunu (10,6%)
- Free State- Xisuthu (64,8%), Xibunu (12,7%)
- Gauteng- Xizulu (19,8%), Xibunu (13,3%), Xibunu (12,4%), Xisuthu (11,6%)
- KwaZulu- Natal- Xizulu (77,8%), Xinghezi (13,2%)
- Limpopo- Xisuthu xa Leboa (52,9%), Xitsonga (17%), Xivhenda (16,7%)
- Mpumalanga- Xisuthu (52,9%), Xizulu (24,1%), Xitsonga (10,4%), Xindhevele (10,1%)
- Northern Cape- Xibunu (53,8%), Xitswana (33,1%)
- North West- Xitswana (63,4%), Xibunu (9%)
- Western Cape- Xibunu (49,7%), Xiqhoza (24,7%), Xinghezi (20,3%)

Tafula leri kombisiweke laha henhla ri hi komba leswaku Afrika-Dzonga i tiko ra tindziminyingi leswi swi vulaka leswaku ririmi rin'we ri nga tirhisiwa etindhawini to hlaya. Leswi swi tlhela swi paluxa leswaku muvulavuri wa ririmi ro karhi loko a suka eka ndhawu leyi a tshamaka eka yona swa koteka leswaku a tlhela a kuma ririmi ra yena ri tirhisiwa kumbe ku vulavuriwa eka ndhawu leyi a yaka eka yona. Leswi swi hi komba leswaku ni machudeni ya lembe ro sungula loko va suka emakaya ku ya etindhawini ta swa tidyondzo ta le henhla va kuma ririmi ra vona ri vulavuriwa eka ndhawu leyi va yaka eka yona, kambe swa fanela leswaku va va ni vutivi bya tindzimi tin'wana leswaku va ta oloveriwa hi swa tidyondzo ta vona.

2.4. TINDZIMINYINGI ETIYUNIVHESITI TA XIFUNDZANKULU XA LIMPOPO

Tanihileswi hi boxeke eka matshamelo ya tindzimi eAfrika-Dzonga leswaku tiko leri endzhaku ka loko ri kumile ntshuxeko ri sungurile ku va ni ntshuxeko ni le ka tlhelo ra swa tindzimi. Ntshuxeko lowu wu hlohloterile leswaku ku sungula ku tirhisiwa tindziminyingi ni le ka tlhelo ra swa tidyondzo ta le henhla. Laha tindziminyingi leti ti vumbiwaka hi ririmi ra Xinghezi, Xibunu ni tindzimi ta Xintima tanihileswi swi boxiweke hi Pholisi ya Ririmi eka Xiyenge xa 6 xa 1996 ya tindzimi ta laha Afrika-Dzonga.

Leswi swi kombaka leswaku Afrika-Dzonga i tiko ra tindziminyingi, leswi swi endlaka leswaku ni le ka swifundzankulu swa rona ku tirhisiwa tindziminyingi. Mhaka ya tindziminyingi laha xifundzeninkulu xa Limpopo yi seketeriwa hi nhlango wa Census (2014) loko wu komba tinhlayonhlayo ta vavulavuri va tindzimi to hambanahambana ku ya hi tiphesente ta vona hi ndlela leyi:

RIRIMI RA MANANA	NHLAYO YA VAVULAVURI	TIPHESENTE
Xisuthu xa N'walungu	2826464	52.94%
Xitsonga	906325	16.98%
Xivhenda	892809	16.72%
Xibunu	140185	2.63%
Xitswana	107021	2.00%
Xindhevele	104283	1.95%
Tindzimi tin'wana	86322	1.62%

Xisuthu	80299	1.50%
Xinghezi	78692	1.47%
Xizulu	62424	1.17%
Xiswati	25346	0.47%
Xiqhoza	20275	0.38%
Ririmi ra swikoweto	8230	0.15%

Eka tafula leri ku kombisiwile leswi tindzimi a ti tshamise xiswona laha xifundzheninkulu xa Limpopo eka malembe ya ntlhanu lawa nga hundza. Tinhlayonhlayo leti ti vumbiwile hi vavulavuri va ku huma eka swifundzantsongo swa ntlhanu ku nga Khepirikhono, Sikhukhune, Mopani, Waterberg na Vhembe leswi kumekaka ehansi ka xifundzankulu xa Limpopo.

Leswi swi hi kombaka kahle leswaku Limpopo i xifundzankulu lexi ku kumekaka vavulavuri va tindzimi to hambanahambana eAfrika- Dzonga, laha ku tlhelaka ku va ni vavulavuri va tindzimi ta le handle ka tiko leri. Vukona bya tindziminyingi laha xifundzeninkulu lexi xikan'we na tiko hinkwaro swi endlile leswaku ku simekiwa tipholisi ta ririmi eka tlhelo ra swa tidyondzo ta le henhla.

Tipholisi kumbe milawu leyi ya tindzimi yi simekiwile eka mfumo wa xidemokirasi hi xikongomelo xo lava ku hluvukisa tindzimi ta Xintima leti a ti tekeriwa ehansi hi nkarhi wa mfumo wa xihlawuhlawu. Laha tindzimi leti ta Xintima ti nyikiweke matimba yo tirhisiwa eka swa tidyondzo ta le henhla, laha ku tlhelaka ku hlohloteriwa vutivi bya ririmi ra Xinghezi eka machudeni leswaku va ta oloveriwa eka swa tidyondzo ta vona. Kambe hambileswi tindzimi ta Xintima ti tirhisiwaka etiyunivhesiti Xinghezi ka ha tikomba ku ri rona ririmi leri ri tekeriwaka enhlokweni eka ku phakela swa tidyondzo etiyunivhesiti ta laha xifundzeninkulu xa Limpopo xikan'we ni tiko hinkwaro ra Afrika-Dzonga.

Laha maendlelo lawa ku ya hi (Madiba 2013, Alexander 2013 na Maseko 2014) va boxaka leswaku maendlelo lawa ya tekela Xinghezi enhlokweni laha ya tekelaka tindzimi ta Xintima ehansi. Laha mhaka yo tekela ririmi ro karhi ntsena enhlokweni yi nga hlohloteriweki eka Vumbiwa bya Afrika-Dzonga. Marito lawa ya seketeriwa hi (Maseko, 2014: 19) loko a ku: *“The Constitution states that language, race and other markers that have been used in the past to discriminate against certain groups of people, should not hinder their access and success in education.”* Marito lawa ya komba kahle leswaku michumu hinkwayo leyi a yi tirhisiwa hi nkarhi wa mfumo wa xihlawuhlawa ku lawula vanhu va Afrika-Dzonga vo tani hi machudeni a yi fanelanga ku tirhisiwa eka mfumo wa xidemokirasi ku hlulekisa vanhu kumbe machudeni eka tlhelo ra swa tidyondzo.

Mhaka ya leswaku muchudeni kumbe vanhu va ni lung'helo ro tirhisa ririmi leri va ri lavaka eka swa tidyondzo yi kombiwa hi Section 29 (2) ya Bill of Rights loko yi ku: *“everyone has the right to receive education in the official language or languages of their choice in public educational institutions where that education is reasonably practicable.”* Marito lawa ya hi komba kahle leswaku muchudeni kumbe munhu un'wana na un'wana u ni lung'helo ra ku tirhisa ririmi leri a ri tsakelaka eka swa tidyondzo. Leswi swi hlohlotelaka mhaka ya ku tirhisiwa ka tindziminyingi etiyunivhesiti ni le ka tindhawu hinkwato laha ku dyondzisiwaka dyondzo ya ximfumo laha Afrika-Dzonga.

Mhaka ya ku tirhisiwa ka tindziminyingi eka swa tidyondzo ta le henhla yi seketeriwa hi The Higher Education Act 101 of 1997 Section 27 (2) loko va boxa leswaku Minisitara wa swa tidyondzo ta le henhla u ni matimba ya ku boxa leswi pholisi ya ririmi ya tidyondzo ta le henhla yi faneleke ku yimisa xiswona. Laha holobye a pfunetiwaka hi valandzeri va yena ni hinkwavo lava va khumbekaka eka swa tidyondzo ta le henhla leswaku va simeka pholisi ya ririmi leyi yi tekelaka enhlokweni ku hambana ka vanhu hi tlhelo ra tindzimi ni swin'wana, laha ku hlohloteriwaka vun'we hi tlhelo ra swa tindzimi laha swi hi yisaka eka mkaha ya tindziminyingi.

Vun'we hi tlhelo ra tindzimi eka swa tidyondzo ta le henhla yi seketeriwa hi Language Policy for Higher Education (2002:5- 6) loko yi ku:

The policy seeks to promote multilingualism in institutional policies and practices. It provides for 'the simultaneous development of a multilingual environment in which all languages are developed as academic and/or scientific languages while at the same time ensuring that the existing languages of instruction do not serve as a barrier to access and success.

Marito lawa ya komba kahle leswaku mhaka yo hlangana ka tindzimi etindhawini leti ku tirhisiwaka tindziminyingi ya hlohloteriwa. Leswi swi hi komba kahle leswaku pholisi ya ririmi ya tindzimi ta tidyondzo ta le henhla yi hlohlotela mhaka ya tindziminyingi etindhawini ta tidyondzo ta le henhla to tani hi le tiyunivhesiti.

Marito lawa ya seketeriwa hi Language Policy for Higher Education (2002: 4) loko yi boxa leswaku: *"The primary objective of the policy is to ensure the promotion of multilingualism, equitable access, and the participation and success of all in higher education."* Marito lawa ya komba kahle leswaku pholisi ya ririmi ya tidyondzo ta le henhla yi seketela mhaka ya ku tirhisiwa ka tindziminyingi leswaku xikongomelo xa swa tidyondzo eka tidyondzo ta le henhla xi ta kota ku fikeleriwa hi mfumo ni machudeni.

Eka mhaka ya tindziminyingi leyi hlohloteriwaka hi pholisi leyi etiyunivhesiti ta Afrika-Dzonga ka ha ri ni ku salelanyana endzhaku eka tlhelo ra tindzimi ta Xintima loko ti pimanisiwa na Xinghezi na Xibunu. Ku salelanyana endzhaku loku ku vekiwa erivaleni hi komiti leyi vuriwaka Ministerial Advisery Panel on African Languages in Higher Education (MAPALHE). Marito lama ya seketeriwa hi MAPALHE (2012) eka tafula leri ri kombaka tiyunivhesiti ta laha xifundzeninkulu, ku nga Yunivhesiti ya Vhenda na Yunivhesiti ya Limpopo. Laha ku kombisiweke tindzimi leti a ti tirhisiwa eka malembe ya ntlhanu laya nga hundza tani hi ririmi ra ximfumo ro sungula ni

ra vumbirhi, xikan'we na tindzimi leti ti kumekaka etiyunivhesiti leti ku nga tindzimi ta Xintima.

Yunivhesiti	Ririmi ra ximfumo ku ya hi yunivhesiti	Ririmi ro dyondza no dyondzisa	Ririmi ra ximfumo ra vambirhi	Tindzimi ta Xintima
Limpopo	Xinghezi	Xinghezi	Xibunu	Xisuthu xa N'walungu, Xitsonga, Xivhenda, Xitswana na Xindhevele
Vhenda	Xinghezi			

Eka tafula leri nga laha henhla ku kombisiwa kahle leswaku laha xifundzeninkulu xa Limpopo a ku ri ni ku tshikeleriwa swinene eka tindzimi ta Xintima hi tindzimi ta Xinghezi na Xibunu eka tlhelo ro dyondza no dyondzisa eka swa tidyondzo ta le henhla. Ku tshikeleriwa loku ka tindzimi eka nkarhi lowu ku hlohloteriwaka ku yisa emahlweni tindziminyingi laha xifundzeninkulu xa Limpopo ku tikomba ka ha ya emahlweni eka tlhelo ra swa tidyondzo.

Mhaka leyi yi seketeriwa hi The Ministerial Report on the Development of Indigenous African Languages as Mediums of Instruction in Higher Education (2013) loko yi ku:

...given the history of the use of indigenous African languages in the South African higher education system, these languages continue to be marginalised even after the commitment from the LPHE (2002) for their

promotion, development and use. The consequence is that their use, teaching and learning (as mediums of instruction, as scientific subjects and as additional language to promote multilingualism) as articulated in the policy, remains unchanged.

Marito lawa ya komba kahle leswaku hambiloko mhaka ya tindziminyingi yi hlohloteriwa eka swa tidyondzo ta le henhla ka ha ri ni ku salelanyana endzhaku ka tindzimi ta Xintima eka matirhiselo ya tona eka swa tidyondzo. Ku salela endzhaku loku ka tindzimi ta Xintima swi vangwiwa hi swilo swo hlaya leswi swi katsaka ku kayivela ka titheminoji, tidikixinari, matsalwa ni swin'wana swo hlaya swa tindzimi leti.

Ku va tindzimi leti ta Xintima ti ta hluvuka eka swa tidyondzo ta le henhla leswaku ti ta kota ku tirhisiwa tanihi tindzimi to dyondza no dyondzisa eka tiyunivhesiti ta laha xifundzheninkulu xa Limpopo ku nga Yunivhesiti ya Vhenda na Limpopo xikan'we ni tindhawu tin'wana ta tidyondzo ta le henhla ku fanele ku endliwa swilo swo hlaya leswi swi katsaka leswi swi bumabumeriweke eka *Report of the Ministerial Committee on Transformation and Social Cohesion and the Elimination of Discrimination in Public Education Institutions (2008)*, laha ku boxiwe leswaku tiyunivhesiti ti fanele ku endla leswi landzelaka ku hluvukisa tindzimi ta Xintima etiyunivhesiti:

- Ku hluvukisa tindzimi ta Xintima hinkwato ta laha Afrika-Dzonga etiyunivhesiti;
- Ku hlawula ku ya hi ndhawu, ririmi kumbe tindzimi to karhi ta Xintima leswaku ti hluvukisiwa ti ta kota ku tirhisiwa tanihi ririmi kumbe tindzimi to dyondza no dyondzisa etiyunivhesiti;
- Ku hlohlotela machudeni leswaku ya va ni vutivi bya ririmi rin'we kumbe tindzimi to hlaya ta Xintima ni ku tlhela va tirhisa tindzimi leti eka swilo swa ximfumo;
- Ku hlohlotela vuxaka exikarhi ka ndzawulo ya tidyondzo ta le henhla ni minhlango yo ka yi nga ri ya mfumo leswaku va tirhisana ku

endlela leswaku va ta hlawula matsalwa ya tindzimi ta Xintima lawa ya faneleke ku hlulukisiwa hi yunivhesiti yoyoleyo; na

- Ku hlohlotela ku hlangana ka tiyunivhesiti leswaku ti ta kota ku pfunana eka tindzimi leti fanaka eka leti ti hlawuriweke ku ti hlulukisa, leswi swi nga ta pfuna leswaku ntirho wa ku ti hlulukisa wu hatlisa ni ku tlhela swi endla leswaku va nga vuyeleli marito yan'we.

Swilaveko leswi boxiweke laha henhla swi komba kahle leswaku mhaka ya tindziminyingi ya hlohloteriwa etiyunivhesiti ta laha Limpopo xikan'we ni Afrika-Dzonga hinkwayo hi ku angarhela laha tindzimi hinkwato ti tekeriwaka enhlokweni. Hambiswiritano, yunivhesiti yin'wana na yin'wana ya laha Limpopo yi fanele ku va na pholisi ya yona ya ririmi leyi yi lawulaka ndlela leyi ririmi kumbe tindzimi ti faneleke ku tirhisiwa ha yona eka yunivhesiti yoleyo.

Eka tindzimanatsongo leti landzelaka hi ta kombisa hi vuenti xiyimo xa tindzimi etiyunivhesiti ta laha Limpopo ku nga Yunivhesiti ya Limpopo na Yunivhesiti ya Vhenda.

2.5. XIYIMO XA TINDZIMI EYUNIVHESITI YA LIMPOPO

Yunivhesiti ya Limpopo i yunivhesiti leyi yi nga na machudeni yo hlaya swinene laha machudeni lawa ya humaka eka tindhawu to hambanahambana ta laha Afrika-Dzonga ni tindhawu tin'wana, ku tala ka machudeni yo huma eka tindhawu to hambana swi endla leswaku ku kumeka na tindzimi to hambanahambana. Leswi swi endlaka leswaku yunivhesiti leyi yi va yunivhesiti ya tindziminyingi. Hambileswi ku kumekaka tindziminyingi eyunivhesiti leyi ya Limpopo hi kala hi vona ku tshikeleriwa ka tindzimi ta Xintima hi tindzimi to tanihi Xinghezi na Xibunu. Leswi hi swi vona hikuva pholisi ya ririmi ya yunivhesiti leyi yi komba leswaku ririmi ra Xinghezi na Xibunu hi tona tindzimi ta ximfumo laha ririmi ra Xinghezi ku nga ririmi ra ximfumo ro sungula kasi ra Xibunu ri nga ririmi ra ximfumo ra vambirhi

kambe ririmi ro dyondza no dyondzisa i Xinghezi. Hambiswiritano, tin'wana ta tindzimi ta Xintima ti kona tanihi tin'wana ta tidyondzo leti machudeni ya nga ti hlawulaka ku ti dyondza. Tindzimi leti ti katsa Xitsonga, Xivhenda, Xisuthu xa N'walungu, Xiswazi na Xindhevele. Kambe hi nga boxa leswaku a hi tindzimi leti longoloxiweke ntsena leti machudeni ya humaka eka tona, kambe ku tlhela ku va ni vavulavuri va tindzimi tin'wana to tanihi Xizulu, Xitswana na tin'wana. Laha ku tlhelaka ku va ni tindzimi ta vavulavuri van'wana vo huma eka man'wana matiko ya dzonga wa Afrika. Leswi swi hi kombaka leswaku eYunivhesiti ya Limpopo ku kumeka vavulavuri va tindzimi to hambanahambana laha hinkwato tindzimi leti ti tekeriwaka enhlokweni.

2.6. XIYIMO XA TINDZIMI EYUNIVHESITI YA VHENDA

Ririmi ra ximfumo eyunivhesiti leyi i Xinghezi. Hambiswiritano, tin'wana ta tindzimi ta Xintima ti kona tanihi tin'wana ta tidyondzo leti machudeni ya nga ti hlawulaka ku ti dyondza. Tindzimi leti ti katsa Xitsonga, Xivhenda, Xisuthu xa N'walungu, Xiswati na Xindhevele. I swa nkoka ku boxa leswaku a hi tindzimi leti longoloxiweke ntsena leti machudeni ya humaka eka tona, kambe ku tlhela ku va ni vavulavuri va tindzimi tin'wana to tani hi Xizulu, Xitswana na tin'wana. Laha ku tlhelaka ku va ni tindzimi ta vavulavuri van'wana vo huma eka man'wana matiko ya Afrika to tani hi Xishona na tin'wana. Leswi swi hi kombaka leswaku eYunivhesiti ya Vhenda ku kumeka vavulavuri va tindzimi to hambanahambana laha hinkwato tindzimi leti ti tekeriwaka enhlokweni. Eka ndzavisiso lowu hi lava ku kanela hi ku tekeriwa kumbe ku kala ku tekeriwa enhlokweni ka tindziminyingi leti ni switandzhaku swa kona ngopfu eka ku humelerisa swa dyondzo ya machudeni ya Vatsonga ya lembe ro sungula.

2.7. MIEHLEKETO YA SWIDYONDZEKI MAYELANO NI TINDZIMINYINGI

Eka ndzavisiso lowu xiyenge lexi xi kongomisiwa eka ku xopaxopa mitirho ya milavisiso leyi endliweke hi swidyondzeki swin'wana leswi lavisiseke hi swin'wana leswi nga ni vuxaka ni nhlokomhaka leyi. I swa nkoka ku xopaxopa mitirho leyi ku endlela leswaku mulavisisi a nga tlheli a lavisisa hileswi lavisisiweke hi van'wana. Mabasa (2009:11) u nyika mavonelo ya leswaku “*In literature review, the researcher investigates what other authors say about his/her topic of choice as it will help the researcher to understand his/her topic more clearly*”. Nkoka wun'wana wa xiyenge lexi i ku endlela ku pfala vangwa leri nga vaka ri ri kona eka leswi endliweke hi valavisisi lava rhangeke. Tindzimana leti landzelaka ti kanela yin'wana ya mitirho leyi endliweke eka mhaka ya nkoka wa vutivi bya tindziminyingi eka ku humelerisa swa tidyondzo swa machudeni ya lembe ro sungula etiyunivhesiti.

Kaschula (2013) u endlile ndzavisiso laha a kongomisa ngopfu eka ndlela leyi tindzimi ta Xintima ti dyondziwaka kumbe ku tirhisiwa hakona etiyunivhesiti ta laha Afrika-Dzonga loko ku langutiwe eka tindziminyingi, ku cinca ka swilo ni nkunguhato wa ririmi laha tikweni. Hi ndzavisiso lowu a kongomisa eka tindzimi leti a ti tshikeleriwile hi nkarhi wa mfumo wa xihlawuhlawu leswaku ti fanele ku tekeriwa enhlokweni eka swa tidyondzo eka nkarhi lowu wa tindziminyingi. Marito lawa ya seketeriwa hi Kaschula (2013) loko a tshaha Alexander (2005: 30) loko a ku:

The basic idea is that a university or group of universities would be given the task of developing specific languages such as isiZulu, or isiXhosa, or Sesotho, or Setswana and over a period of 10 to 15 years...a step-by-step development and implementation plan should be formulated...such that...it will be clear when they will be able to be used as languages of tuition in specific disciplines. The decision, however, about when to begin using the languages for specific functions will be the prerogative of the relevant institutional community.

Eka ndzavisiso wa yena u kumile leswaku tiyunivhesiti ti fanele ku hlukukisa tindzimi ta Xintima leswaku ti ta lulamela ku tirhisiwa tani hi tindzimi ta Ximfumo eka swa tidyondzo ta le tiyunivhesiti. Ndzavisiso lowu wa yelana ni ndzavisiso lowu hi wu endlaka hikuva wu hlohlotella mhaka ya ku tirhisiwa ka tindzimi ta Xintima xikan'we na Xinghezi eka swa tidyondzo ta le henhla kumbe etiyunivhesiti hi ku kongomisa eka machudeni ya Vatsonga ya lembe ro sungula.

Mavonelo man'wana yo seketela mhaka leyi ya boxiwa hi Kaschula (2013: 3) loko a tshaha (Webb, 2006) loko a ku: *“Universities and specifically curricula should no longer be defined by imperialist and colonialist ideology, but by African values and philosophy, underpinned by African languages and IKS.”* Ndzavisiso wa Kaschula (2013) wu ta pfuna hikuva wu veka erivaleni leswaku tindzimi ta Xintima ti fanele ku tekeriwa enhlokweni etiyunivhesiti ta laha Afrika-Dzonga hikuva ti tirhisiwa eka swa tidyondzo ta machudeni. Hambileswi ndzavisiso lowu wu yelanaka ni lowu wa hina, wu hambana ni ndzavisiso lowu hikuva lowu wu lava ku kumisisa nkoka wa tindziminyingi eka swa tidyondzo ta machudeni.

Ndzavisiso hi mayelano ni tindziminyingi wu ttherile wu endlwa hi Maseko (2014). Maseko u endlile ndzavisiso laha a kongomisa ngopfu eka mhaka ya leswaku machudeni ya le tiyunivhesiti ya fanele ku komba vutivi bya tindzimi ta Xintima leswaku va ta oloveriwa hi swa tidyondzo etiyunivhesiti. Marito lawa ya seketeriwa hi Maseko (2014) loko a tshaha Alexander (2002: 6) loko a ku:

Intercultural communication and increased social cohesion is then inevitable in this context, thereby entrenching the African voice and identity. Therefore, South African universities must play a significant role in implementing multilingualism in the educational milieu in order to assist with the transformation and Africanisation of universities.

Eka ndzavisiso wa yena u kumile leswaku swi na nkoka swinene leswaku ku hlohloteriwa mhaka ya tindziminyingi etiyunivhesiti hikuva ku kumeka vanhu va tindzimi ni mindhavuko yo hambanahambana. Ndzavisiso lowu wa yelana ni ndzavisiso lowu hi wu endlaka hikuva wu hlohlotela mhaka ya ku tirhisiwa ka tindziminyingi etindhawini leti ku vulavuriwaka tindziminyingi to tanihi le tiyunivhesiti.

Nkoka wa mhaka leyi wu seketeriwa hi Maseko (2014: 9) loko a ku: *“(DoHET 2012a), recommends the teaching of African languages across disciplines at universities. It moves beyond simply justifying the teaching of African languages in Higher education, in that it makes provisions for how the languages could be incorporated into various curricula.”* Hi ntshaho lowu Maseko u paluxa mhaka yo tirhisa tindzimi ta Vantima eka ku dyondzo tidyondzo ta le yunivhesiti. Hi ndzavisiso lowu hi vona ku hambana ni leswi hina hi lavisisaka swona hikuva eka ndzavisiso wa hina hi lava ku vona ku pfuna ka tindziminyingi ku nga ri ku tirhisiwa ka tindzimi leti ku dyondzisa tidyondzo. Ndzavisiso wa Maseko (2014) wu ta pfuna hikuva wu veka erivaleni mhaka ya leswaku tindzimi ta Xintima ti fanele ku tirhisiwa eka swa tidyondzo etiyunivhesiti ku pfuna leswaku machudeni ya ta kota ku fikelela milorho ya vona hi tindzimi leti va oloveriwaka ku ti twisisa naswona va ri karhi va tekela enhlokweni mhaka ya tindziminyingi.

Valavisisi van’wana lava hoxeke xandla eka ndzavisiso wa tindziminyingi va katsa Prah na Utne. Prah na Utne (2004) va endlile ndzavisiso laha a va kongomisa ngopfu eka ririmi ro dyondza no dyondzisa eTanzania na Afrika Dzonga. Hi ndzavisiso lowu a ku kongomisiwa eka Xinghezi na Xiqhoza laha Afrika-Dzonga kasi eTanzania a va kongomisa eka Xinghezi na Xiswahili. Prah na Utne (2004: 3) va ri: *“Despite all the evidence to the contrary and the serious equity arguments supporting mother tongue medium of instruction, educational linguistic policy has tended to favour powerful majority languages at the expense of indigenous tongues.”*

Eka ndzavisiso wa vona va kumile leswaku ku ni ku tekeriwa ehansi ka tindzimi ta Vantima eka swa tidyondzo laha hambiloko tipholisi ta tindzimi ti

seketela tindzimi leswaku ti ringana eka swa tidyondzo, ka ha ri ni ku tekeriwa ka Xinghezi ehenhla laha ku tsan'wiwaka tindzimi ta Xintima. Ndzavisiso lowu wa yelana ni ndzavisiso lowu hi wu endlaka hikuva wu hlohlotela leswaku tindzimi ta Xintima ti fanele ku tekeriwa enhlokweni eka swa tidyondzo xikan'we na Xinghezi hi xikongomelo xo olovisela machudeni ya lembe ro sungula ku humelela eka swa tidyondzo ta vona.

Mavonelo lawa ya seketeriwa hi Prah na Utne (2014: 4) loko va ku: *"...the issue of code-switching in classrooms in Tanzania where the language of instruction is supposed to be English. In reality most teachers use code-switching. If you speak in English only, it is like "teaching dead stones" as one of the teachers says."* Ndzavisiso wa Prah na Utne (2014) wu ta pfuna hikuva wu veka erivaleni leswaku mhaka yo cincacınca tindzimi eka swa tidyondzo yi na nkoka hikuva yi ta olovisela machudeni ku twisisa leswi va dyondzisiwaka swona hi ku olova hikuva na ririmi ra vona ri ta va ri tirhisiwa eka swa tidyondzo ta vona eka ndzhawu ya tindziminyingi.

Taylor-Powel (2002) u endlile ndzavisiso laha a kongomisa ngopfu eka tindziminyingi ni ku cinca ku suka eka ku tirhisa ririmi rin'we eka swa tidyondzo ku ya tirhisa tindzimi to tlula rin'we. Eka ndzavisiso wa yena a kongomise ngopfu eka matiko ya Estonia na Afrika-Dzonga. Hi ndzavisiso wa yena u kumile leswaku ku na ku nonoka swinene eka ku landzelela pholisi ya ririmi leyi yi hlohlotelaka ku tirhisiwa ka tindziminyingi. Marito lawa ya seketeriwa hi Taylor-Powel (2002: 313) loko a ku: *"New language policies are often mostly symbolic in content, yet the plans to implement them are not necessarily less symbolic nor more functional than the policies themselves."* Eka ndzavisiso wa yena u kumile leswaku ku ni ku hlwela eka ku landzelela tipholisi leti titsariweke ta matiko lamambirhi.

Ndzavisiso lowu wa yelana ni ndzavisiso lowu hi wu endlaka hikuva wu hlohlotela mhaka ya ku landzelela tipholisi leti ti simekiweke ta tindzimi ta matiko lama eka tindhawu to hambanahambana to tani hi le tiyunivhesiti ni tiko hi ku angarhela. Taylor-Powel (2002: 313) u tlhela a kombisa leswaku: *"The cases of Estonia and South Africa illustrate how a lack of coherence*

between a language policy and the implementation plan for that policy can reduce both the policy and the implementation plan to symbolic acts of no tangible benefit to students, teachers, or communities. Ndzavisiso wa Taylor (2002) wu ta pfuna hikuva wu veka erivaleni mhaka ya leswaku swi na nkoka swinene leswaku pholisi ya ririmi ra ndhawu yo karhi yi landzeleriwa hikuva loko yi nga landzeleriwi swi ta endla leswaku vanhu va nga voni nkoka wa pholisi yo yolelo. Leswi swi nga ta endla leswaku machudeni, valeteri ni vanhu hinkwavo hi ku angarhela va nga vuyeriwi hi nchumu hikuva tindzimi ta vona a ti nga hluvukisiwi.

Ndzavisiso wun'wana wu endliwile hi Heugh (1995) laha a kongomisa ngopfu eka tindziminyingi eka swa tidyondzo eAfrika-Dzonga, laha a kumeke leswaku swi na nkoka swinene leswaku tindzimi ta Xintima ti katsiwa eka swa tidyondzo ta machudeni ya le yunivhesiti. Marito lawa ya seketeriwa hi Heugh (1995: 239) loko a ku:

The use of mother mother-tongue instruction is central to the proposed policy of additive bi/multilingualism for formal schooling. This may remind one of models used in Bantu Education during the apartheid era. It is important, however, to distinguish between the subtractive bilingualism of the past and additive bilingualism advocated in this book. Referring to UNESCO's report on 'The Use of Vernacular Languages in Education' (1953), in which the internal support for the use of mother-tongue in education was reconfirmed.

Eka ndzavisiso lowu, Heugh u kumile leswaku ririmi ra manana ra machudeni ri na nkoka swinene eka ku humelerisa swa tidyondzo ta machudeni. Ndzavisiso lowu wu hambana swintsongo ni ndzavisiso lowu hi wu endlaka hikuva wona wu hlohlotela ku tirhisiwa ka ririmi ra manana eka ku dyondza ni dyondzisa machudeni, kasi ndzavisiso wa hina wu kongomisa eka ku tirhisa tindziminyingi loko swi fika eka ku pfuna machudeni eka tidyondzo ta vona, kambe tindzimi leti ti nga ri to dyondza hi tona.

Marito lama ya seketeriwa hi Heugh (1995: 239) loko a tshaha De Klerk loko a ku: *“implement, research and evaluate multilingual education scenarios that would empower children in scholastic performance as well as in social and emotional functioning (p 61)”* Ndzavisiso wa Heugh (1995) wu ta pfuna hikuva wu veka erivaleni mhaka ya leswaku vutivi bya ririmi ra manana ni tindziminyingi byi na nkoka eka ku humelerisa tidyondzo ta machudeni.

Valavisisi Chitja na Mbatha (2012) va endlile ndzavisiso laha a va kongomisa ngopfu eka vukahle na vubihi bya tindziminyingi etiyunivhesiti ta laha Afrika-Dzonga. Eka ndzavisiso wa vona va kumile leswaku mhaka ya tindziminyingi yi ni swa kahle ni swo biha laha machudeni ya faneleke ku hlawula leswinene ku va pfuna eka ku humelerisa swa tidyondzo ta vona. Marito lawa ya seketeriwa hi Chitja na Mbatha (2012: 339) loko va ku: *“...the uncertain academic status of African language studies and negative attitude to its speakers may compromise the potential of multilingual initiatives in universities.”* Eka ndzavisiso wa vona va kumile leswaku ku ni mavonelo yo biha hi machudeni eka tindzimi ta vona ta Xintima etiyunivhesiti laha ku vulavuriwaka kumbe ku tirhisa tindziminyingi. Ndzavisiso lowu wa yelana ni ndzavisiso lowu hi wu endlaka hikuva wu hlohlotela machudeni leswaku va tinyungubyisa hi tindzimi ta vona ta Xintima hambiloko va hlangana ni mitlhontlho hi tlhelo ra swa tindzimi etiyunivhesiti.

Marito lama ya seketeriwa hi Chitja na Mbatha (2012: 339) loko va ku: *“Multilingualism could assist students in developing academic literacy and academic discourse, but students seem blind to this advantage.”* Ndzavisiso wa Chitja na Mbatha (2012) wu ta pfuna hikuva wu veka erivaleni mhaka ya leswaku machudeni ya nga tirhisa vutivi bya tindziminyingi ku va pfuna ku humelerisa swa tidyondzo ta vona.

Ndzavisiso wun’wana hi tlhelo ra tindziminyingi wu endlile hi Van Rooy na van Roy (2015). Swidyondzeki leswi swi endlile ndzavisiso laha a va kongomisa ngopfu eka mhaka ya ririmi tani hi nchumu wa nkoka eka ku tsandzeka ka machudeni eka ku humelela eka swa tidyondzo ta vona, leswi swi vangiwaka hi swilo swo hlaya leswi swi katsaka mavonelo ya vona eka

ririmi kumbe tindzimi to karhi eyunivhesiti. Marito lama ya seketeriwa hi Van Rooy na van Rooy (2015: 3) loko va ku: *“Academic performance at universities in South Africa is a cause of concern. It is widely acknowledged that there are a variety of factors that contribute to poor academic performance, but language is regarded as one of the most important issue.”*

Eka ndzavisiso wa vona va kumile leswaku vutivi bya machudeni eka ririmi ro dyondza no dyondzisa byi na nkoka swinene eka ku humelerisa tidyondzo ta vona. Ndzavisiso lowu wa yelana na ndzavisiso lowu hi wu endlaka hikuva wu hlohlotela machudeni leswaku va va ni vutivi bya tindzimi to tala leti ti vulavuriwaka etiyunivhesiti leswaku swi ta va pfuna eka ku humelela eka swa tidyondzo ta vona.

Mavonelo lawa ya seketeriwa hi Van Rooy na van Rooy (2015: 4) loko va ku: *“Scores achieved in academic literacy modules are good predictors of academic success.”* Ndzavisiso lowu wu ta pfuna hikuva wu veka erivaleni mhaka ya leswaku vutivi lebyi muchudeni a byi kombisaka eka tidyondzo ta tindzimi ti nga endla leswaku hi kota ku vona leswaku a nga humelela hi ku olova kumbe a nga tikeriwa eka swa tidyondzo ta yena.

Cenoz na Gorter (2010) va endlile ndzavisiso laha a va kongomisa ngopfu eka swilo leswi hlohloleleke leswaku ku va na tindziminyingi eka swa tidyondzo laha emisaveni. Hi ndzavisiso lowu va kumile leswaku tindziminyingi ti tolovelekile swinene etikwenikulu ra Afrika na Asia, laha swi hlohloteriwaka hi matshamelo ya swilo eka swa tipolitiki, ikhonomi na matshamelo ya swilo eka ndhawu yo karhi. Mhaka leyi Cenoz na Gorter (2010: 3) va yi hlamusela loko va ku: *“Multilingualism in society is also common because of political, historical, economic and social factors. The most multilingual continents are Asia and Africa but multilingualism can be found all over the world.”* Eka ndzavisiso wa vona va kumile leswaku tindziminyingi eka swa tidyondzo ti hlohloteriswa hi swilo swo hlaya swa ndhawu leyi ku kumekaka tindziminyingi kumbe vanhu va tindzimi to hambanahambana.

Hi nxopaxopo lowu hi twisisa leswaku ndzavisiso lowu wa yelana ni ndzavisiso lowu hi wu endlaka hikuva wu komba kahle leswaku

tindziminyingi ti kona emisaveni hinkwayo naswona swi vangiwa hi swilo swo hlaya leswi swi katsaka ku kumeka ka vanhu va tindzimi to hambanahambana eka ndhawu yin'we hikokwalaho ka swivangelo swo karhi. Cenoz na Gorter (2010:5) va yisa emahlweni va boxa leswaku: *“Multilingualism in education is usually the result of the combination of teaching and learning the dominant national language and other languages.”* Ndzavisiso wa Cenoz na Gorter (2010) wu ta pfuna eka ndzavisiso wa hina hikuva wu paluxa mhaka ya leswaku tindziminyingi a ti tirhisiwi laha Afrika-Dzonga ntsena naswona ti tirhisiwa eka swa tidyondzo hikokwalaho ko lava ku katsa tindzimi hinkwato leti ku kumekaka va vulavuri va tindzimi to hambanahambana eka ndhawu yo karhi.

Kasi Okal (2014) u endlile ndzavisiso laha a kongomisa ngopfu eka vukahle bya tindziminyingi eka swa tidyondzo, laha a kumeke leswaku vukona bya tindziminyingi eka swa tidyondzo byi na nkoka swinene hikuva byi pfulela tindzimi hinkwato leswaku ti hluvuka. Hi marito ya yena, Okal (2014:227) u swi veka hi ndlela leyi:

Multilingualism practice is not only particular to Kenya alone but also witnessed in many other African countries. It has become a general trend in Africa that it is natural to speak three languages namely the mother tongue, national and even the official languages. For example, South Africa with approximately between 20-50 languages has official multilingualism status generally enshrined in the country's constitution. In South Africa numerous indigenous languages are considered for teaching and learning though English is predominately used in schools and institutions of higher learning. Official multilingualism practice in South Africa shows the inclusion of isiZulu, isiXhosa, Afrikaans, Sepedi, English, Setswana, Sesotho, Xitsonga, Siswati, TshiVhenda and isiNdebele as official languages. In

addition, the South African's Constitution is also available in these languages.

Eka ndzavisiso wa yena u kumile leswaku mhaka ya ku tirhisa tindziminyingi laha Afrika yi tolovelekile hikuva yi kumeka eka matiko yo hlaya lawa ya katsaka Kenya, Nigeria, Cameroon, Mozambique, Tanzania na man'wana. Laha ku tlhelaka ku va ni milawu leyi yi sirhelelaka tindzimi ta matiko lawa ya tirhisaka tindziminyingi ku ya hi milawu ya ririmi ra tiko rin'wana na rin'wana.

Ndzavisiso lowu wa yelana na ndzavisiso lowu hi wu endlaka hikuva wu hlamusela kahle leswaku etindhawini leti ku tirhisiwaka tindziminyingi ku hlohloteriwa leswaku munhu kumbe vanhu vo karhi va va ni vutivi bya tindziminyingi leswaku va ta oloveriwa ngopfu loko swi fika eka ku humelerisa tidyondzo ta machudeni. Leswi swi tlhela swi tshikeleriwa hi Okal (2014:225) loko a ku: *“Multilingualism practice generally develops cross linguistic communication strategies like code switching and code mixing. When people switch from one language used at homes to the other outside the home environment then code switching occurs.”*

Ndzavisiso wa Okal (2014) wu ta pfuna eka ndzavisiso lowu hi wu endlaka hikuva wu paluxa leswaku vutivi bya tindzimi to tlula rin'we eka swa tidyondzo byi na nkoka swinene hikuva byi pfuna munhu kumbe vanhu leswaku va burisana hi ku olova hambiloko va vulavula tindzimi to hambana eka tindhawu leti ku vulavuriwaka kumbe ku tirhisa tindziminyingi.

Njoroge na van'wana (2014) va endlile ndzavisiso laha a va kongomisa eka tindziminyingi na swa tidyondzo laha tikweninkulu ra Afrika, laha va kumeke leswaku hambiloko mhaka ya tindziminyingi yi hlohloteriwa eka swa tidyondzo ka ha ri na ku tshikeleriwa ka tindzimi ta Vantima ta laha Afrika hi ririmi ro tani hi Xinghezi eka swa tidyondzo. Marito lama ya seketeriwa hi Njoroge na van'wana (2014: 2) loko va tshaha Bamgbose (2003: 422) loko a ku:

Attention has been drawn to the fact that the logic of postcolonial policy is maintenance rather than change. While post-independence governments appear to be making language policy, most of the time they are only perpetuating colonial language policy. This inheritance situation has meant a futile struggle between change and continuity, with the latter usually gaining the upper hand. In almost all African countries colonized by Britain, English remains an official or co-official language.

Eka ndzavisiso lowu va kumile leswaku hambiloko matiko ya laha Afrika ya kumile tshunxeko eka matiko lama a ya va fuma hi nkarhi wa xikoloni ka hari na ku tshikeleriwa ka tindzimi ta Vantima hi ririmi ro tani hi Xinghezi eka swa tidyondzo. Laha ririmi leri ri tirhisiwaka tani hi ririmi ro dyondza no dyondzisa eka matiko yo hlaya ya laha Afrika. Ndzavisiso lowu wa yelana na ndzavisiso lowu hi wu endlaka hikuva wu hlohlotela mhaka ya ku katsiwa ka tindzimi ta Xintima eka swa tidyondzo hi xikongomelo xo lava ku fikelela ku humelela ka machudeni eka tidyondzo ta vona.

Njoroge na van'wana (2014:3) va tsotsosela marito lawa nga laha henhla loko va ku:

The Declaration of Human Rights, adopted by the United Nations General Assembly in 1948, contains a statement about Linguistic Human Rights as being one of the basic human rights. Inevitably, it therefore follows that countries which ratified the Declaration are duty bound to observe it and carry out policies in accordance with it. Such policies include language in education policies especially with regard to the language of instruction in early school years in countries where former colonial languages are coexisting with local languages.

Ndzavisiso wa Njoroge na van'wana (2014) wu ta pfuna eka ndzavisiso lowu hi wu endlaka hikuva wu paluxa leswaku ku ni milawu ya ririmi leyi yi faneleke ku landzeleriwa eka matiko hinkwawo ya laha Afrika lama a ma tshikeleriwile hi nkarhi wa mfumo wa xikoloni laha Afrika hi ku angarhela.

Mhaka ya tindziminyingi yi tlherile yi endliwa hi Kumar (2013) loyi a kongomisa ngopfu eka swilo swa ntlhanu leswi machudeni lama ya nga na vutivi bya tindzimi timbirhi kumbe ku tlula ya vuyeriwaka ha swona eka ku humelela eka swa tidyondzo ta vona. Kumar (2013: 6) u swi veka hi ndlela leyi loko a ku: *“Bilingual children tend to have advantages in learning other languages at later date.”* Eka ndzavisiso wa yena u kumile leswaku machudeni lava va nga ni vutivi bya tindzimi timbirhi va oloveriwa ku dyondza tindziminyingi etindhawini leti ku tirhisiwaka tindziminyingi. Ndzavisiso lowu wa yelana na ndzavisiso lowu hi wu endlaka hikuva wu hlohlotela mhaka ya leswaku muchudeni u fanele ku va ni vutivi bya tindzimi to tala leswaku swi ta n'wi pfuna eka tidyondzo ta yena.

Leswi swi va erivaleni hi marito ya Kumar (2013: 17) loko a ku: *“Children enjoying a multilingual education can transfer information from one language to the other, either to extend or to better understand grammatical structures to their vocabulary.”* Ndzavisiso wa Kumar (2013) wu ta pfuna eka ndzavisiso lowu hi wu endlaka hikuva hi ta kanela hi nkoka wa tindziminyingi lowu endlaka leswaku muchudeni a oloveriwa eka ku humelela eka tidyondzo ta yena.

Milambiling (2011) eka *The importance of being multilingual*, u endlile ndzavisiso laha a kongomisa ngopfu eka nkoka wa vutivi bya tindziminyingi eka swa tidyondzo ta machudeni ya tidyondzo ta le henhla. Hi ndzavisiso lowu u kumile leswaku ku ni swilo swo hlaya leswi hlohlotelaka leswaku machudeni ya boheka leswaku va va ni vutivi bya tindziminyingi loko va ri karhi va yisa tidyondzo ta vona emahlweni etiyunivhesiti. Hi marito ya yena Milambiling (2013: 18) u swi veka kahle loko a ku:

Knowledge of more than one language is a valuable asset when one wants to learn subsequent languages;

unfortunately, multilingual students often take the value of their own language knowledge for granted and do not take full advantage of what they already know how to do. Nevertheless, EFL teachers can tap into their students' familiarity with multiple languages to advance learning and accomplish what one EFL student referred to as "bringing one language to another." Engaging in and reflecting on activities that draw on multilingual experience is beneficial to students, their teacher, and to anyone who wants to add a new dimension to language teaching and learning.

Eka ndzavisiso lowu mulavisisi u kumile leswaku hambiloko machudeni ya hlohloteriwa ku va ni vutivi bya tindziminyingi va na ku vonela ebodhleleni tindzimi ta vona laha va ti vonaka ti nga ha ri na nkoka hikuva va tiva tindzimi tintshwa. Kambe hambi swiri tano, loko tindzimi ta machudeni ti tirhisiwa hi vadyondzisi kumbe valeteri swi endla leswaku machudeni ya oloveriwa swinene eka swa tidyondzo ta vona. Ndzavisiso lowu wa yelana kambe wu hambanile ni ndzavisiso wa hina. Marito lama ya seketeriwa hi Milambling (2011) loko a ku: *"Research evidence suggests that acquiring more than one language creates different kinds of connections in the brain, which gives multilingual individuals an advantage in some respect compared with monolingual individuals."* Hi mavonelo lawa Milambiling a lava ku tshikelela leswaku vutivi bya tindziminyingi eka machudeni byi na nkoka eka ku humelerisa ka tidyondzo ta vona.

Hi matwisiselo ya hina, ndzavisiso wa Milambiling (2011) wu ta pfuna eka ndzavisiso lowu hi wu endlaka hikuva wu veka erivaleni leswaku muchudeni loyi a nga na vutivi bya tindziminyingi swi n'wi pfulela tindlela ta leswaku a humelela eka swa tidyondzo ta yena ku tlula muchudeni loyi a nga na vutivi bya ririmi rin'we ntsena.

Handle ka milavisiso leyi hi yi xopaxopeke laha henhla, ku tlhela ku va na Commission of the European Communities (2009) lava endleke ndzavisiso

laha a va kongomisa ngopfu eka nkoka wa vutivi bya tindziminyingi eka machudeni. Eka ndzavisiso wa vona va kumile leswaku muchudeni loyi a nga na vutivi bya tindziminyingi u na miehleketo leyi nga ni vuswikoti bya vutumbuluxi. Leswi swi vulaka leswaku u na vuswikoti byo ta na xintshuxo eka mitlhontlho leyi a hlanganaka na yona eka swa tidyondzo ta yena. Marito lawa ya seketeriwa hi Commission of the European Communities (2009: 2) loko va ku: *“There is a link between multilingualism and creativity.”* Eka ndzavisiso wa vona va kumile leswaku ku ni vuxaka swinene eka vutivi bya tindziminyingi na vutumbuluxi eka muchudeni, leswi swi vulaka leswaku muchudeni u va na vutumbuluxi emiehleketweni ya yena loko a ri ni vutivi bya tindziminyingi. Ndzavisiso lowu wa yelana na ndzavisiso lowu hi wu endlaka hikuva wu hlohlotela leswaku machudeni ya va ni vutivi bya tindziminyingi leswaku va ta humelela eka swa tidyondzo ta vona.

Marito lama ya seketeriwa hi Commission of the European Communities (2009:5) loko va ku: *“Multilingualism broadens access to information.”* Ndzavisiso wa Commission of the European Communities (2009) wu ta pfuna hikuva wu veka mhaka ya leswaku vutivi bya tindziminyingi eka muchudeni byi na nkoka eka ku humelerisa swa tidyondzo hikuva byi ta endla leswaku a oloveriwa ni loko a lava vuxokoxoko eka machudenikuloni hi leswi a dyondzaka ha swona na swin’wana.

Ndzavisiso wun’wana wo yelani ni lowu hi wu endlaka wu endlwile hi Trent (2013) laha a kongomisa ngopfu eka vukahle bya tindziminyingi exikarhi ka vanhu va tindzimi to hambanahambana eka ndhawu yo karhi. Eka ndzavisiso wa yena u kumile leswaku swi ni nkoka leswaku laha ku nga ni vanhu va tindzimi to hambanahambana ku hlohloteriwa ku tirhisiwa ka tindziminyingi hikuva swi ta pfuna leswaku ni mindhavuko ya vanhu valavoyi hlayiseka hikuva ririmi ri khome ndhavuko wa vanhu va ndhawu yo karhi.

Hi marito ya yena Trent (2013: 617) u swi veka loko a ku: *“Multilingual education will revitalize local cultures and strengthen the scientific community.”* Eka ndzavisiso lowu u kumile leswaku swi na nkoka leswaku ku tirhisiwa tindziminyingi eka swa tidyondzo eka ndhawu leyi ku kumekaka vavulavuri

va tindzimi to hambana, leswi swi nga ta pfuna eka ku hlayisa mindhavuko ya tindzimi leti tirhisiwaka eka swa tidyondzo. Ndzavisiso lowu wa yelana na ndzavisiso lowu hi wu endlaka hikuva wu hlohlotela mhaka ya ku tirhisiwaka ka tindziminyingi eka tindhawu leti ku kumekaka vavulavuri va tindzimi to hambanahambana.

Marito lama ya seketeriwa hi Trent (2013: 617) loko a ku: *“Given the growing size of the bilingual populations, students should receive bilingual education starting from elementary school...”* Ndzavisiso wa Trent (2013) wu ta pfuna eka ndzavisiso lowu hi wu endlaka hikuva wu veka erivaleni mhaka ya leswaku swi na nkoka leswaku machudeni ya va ni vutivi bya tindziminyingi eka nkarhi lowu hikuva vutomi bya masiku lama byi lava vanhu lava va nga ni vutivi bya tindzimi to hlaya, leswi swi va tano hikuva tani hi machudeni va ta hlangana ni vavulavuri va tindzimi to hambanahambana lomu va kumekaka kona etiyunivhesiti.

Nkoka wa tindziminyingi eka ku humelerisa tidyondzo ta machudeni eyunivhesiti yi endlile na hi Livaccari (2016) laha a kongomisa ngopfu eka swilo swa xiyimo xa le henhla leswi taka ni tindziminyingi eka machudeni ya tidyondzo ta le henhla, kambe u tlhela a boxa leswaku machudeni ni vatsari va matsalwa lama ya vulavulaka hi tindziminyingi a va voni vukahle bya tindziminyingi hi ndlela leyinene. Marito lama ya seketeriwa hi Livaccari (2016: 1) loko a ku:

The benefit of learning another language are well-researched and well-documented- but there’s a case that neither educators or language learners are aware of just how beneficial it is. Advocates of bilingual tend to focus on utilitarian outcomes like strengthening national security, ensuring economic prosperity, getting a better job in the future, or even developing one’s ability to navigate the streets of a foreign capital.

Eka ndzavisiso wa yena u kumile leswaku machudeni ni vatsari lava va tsalaka hi tindziminyingi va vona tindziminyingi ku ri ndlela ya ku pfuna

mfumo leswaku wu fikelela swilaveko swa wona ni ku endlela leswaku machudeni ya kuma mitirho ya kahle hikuva va ri ni vutivi bya tindziminyingi. Ndzavisiso lowu wa yelana na ndzavisiso lowu hi wu endlaka hikuva wu hlohlotela machudeni leswaku ya vona nkoka wa tindziminyingi eka leswi nga va vuyerisaka ni tiko hinkwaro hi ku angarhela. Leswi swi seketeriwa hi marito ya Livaccari (2016: 2) loko a ku:

Becoming bilingual-or multilingual – should be about more than just acquiring vocabulary and grammar. It should also be one lever toward helping students becoming globally competent adults who have creativity, adaptability, and flexibility of mind to be successful in any environment. To do so, schools need to teach students to recognize patterns in language and culture, to think like linguists and diplomats, and to acquire language in setting that are authentic and provoke student inquiry and discovery.

Hi nxopaxopo lowu hi kuma leswaku ndzavisiso wa Livaccari (2016) wu ta pfuna eka ndzavisiso lowu hi wu endlaka hikuva wu ta pfula machudeni mahlo ku kota ku vona leswaku tindziminyingi ti va pfuna hi ndlela ya xiyimo xa le henhla ku endlela leswaku va ta va ni mianakanyo ya vutumbuluxi ni ku tlhela va va ni nkoka eka misava hinkwayo.

Xiyenge lexi xi tlherile xi ya emahlweni hi ku xopaxopo ndzavisiso wa Moore (2016) laha a kongomisa ngopfu eka ririmi, ndhavuko na kharikhulamu ya le ka tidyondzo ta le henhla. Eka ndzavisiso wa yena hi tlhelo ra ririmi u boxile leswaku swi na nkoka swinene leswaku eka tidyondzo ta le henhla ku va na ririmi ra vuhlanganisi eka machudeni ya ndhawu yo karhi. Moore (2016: 22) u swi veke hi mukhuva lowu loko a ku: *“University policies should promote the use of English classrooms in two ways i.e. as a lingua franca aiding the participation of international students and through immersion approaches targeting local students.”* Eka ndzavisiso wa yena u kumile leswaku swi na nkoka leswaku tiyunivhesiti ta le Catalonia ti simeka tipholisi ta ririmi laha

ku faneleke ku tirhisiwa Xinghezi tani hi ririmi ra vuhlanganisi. Ndzavisiso lowu wa yelana na leswi xiyimo xa Yunivhesiti ya Vhenda xi nga xiswona hikuva pholisi ya yunivhesiti leyi yi hlohlotela ku tirhisiwa ka Xinghezi tanihi ririmi ro dyondza hi rona.

Mavonelo lawa Moore (2016: 39) u ya paluxa hi ndlela leyi loko a ku: “...*the student observed engages her plurilingual repertoire in overcoming obstacles and developing unilingual subject expertise, despite the use of languages other than English not being officially sanctioned.*” Ndzavisiso wa Moore (2016) wu ta pfuna eka ndzavisiso lowu hi wu endlaka hikuva na wona wu ni mavonelo yo tirhisa tindziminyingi eka ku humelela ka tidyondzo ta machudeni.

Ndzavisiso wun’wana lowu hi wu xopaxopeke wu endlile hi Dale- Jones (2013) yena a ri karhi a kongomisa ngopfu eka ku cinca kamara leri ku dyondzeriwaka tindziminyingi leswaku ri va ni vuyelo lebyinene eka machudeni lama kumekaka eka kamara rona rolero. Hi marito ya yena Dale-Jones (2013: 1) u swi veka hi ndlela leyi loko a ku: “*for language to be used as a tool for learning, pupils need to be familiar with it as well as proficient in it.*” Loko hi xopaxopile ndzavisiso lowu, Dale-Jones u kumile leswaku swi na nkoka swinene eka muleteri ku vona leswaku ririmi leri a ri tirhisaka eka kamara ro dyondzela eka rona i ririmi leri muchudeni un’wana na un’wana a ri twisisaka ku endlela leswaku machudeni ya ta vuyeriwa eka swa tidyondzo ta vona. Ndzavisiso lowu wa hambanyana na lowu hi wu endlaka hikuva wu hlohlotela machudeni leswaku ya ti karhata ku tiva tindzimi leti ti tirhisiwaka eka swa tidyondzo ta vona leswaku va ta oloveriwa hi swa tidyondzo. (Clarify the above by putting it differently please)

Leswi paluxiweke laha, Dale- Jones (2013) u swi seketela hi mukhuva lowu loko a ku: “*dual- language programmes must continue to promote literacy in both the first and second languages of a learner, to help pupils and to mitigate the dangers inherent in abandoning the mother tongue and adopting a higher-status language for business and economic reasons.*” Ndzavisiso wa Dale-Jones (2013) wu ta pfuna eka ndzavisiso lowu hi wu endlaka hikuva (how, not very clear) wu hlohlotela mhaka ya ku tirhisa tindziminyingi eka swa

tidyondzo kambe ku ri karhi ku tekeriwa enhlokweni mhaka ya ririmi ra manana leswaku ri nga mitiwi hi ririmi leri ri ti kombaka ri ri ririmi ra xiyimo xa le henhla.

Bayinga (2016) u endlile ndzavisiso laha a kongomisa ngopfu eka matshamelo ya tindzimi laha ku nga ni tindziminyingi etikweninkulu ra Uganda, laha a kongomisa ngopfu eka machudeni ya Yunivhesiti ya Makerere. Eka ndzavisiso wa yena u kumile leswaku machudeni ya lembe ro sungula eyunivhesiti leyi va fika va cinca mavonelo ya vona eka ririmi ra manana hikokwalaho ka nkucetelo wa tindziminyingi ni ku tirhisiwa ka Xinghezi tani hi ririmi ro dyondza no dyondzisa. Hi marito ya yena Bayinga (2016: 2) u swi veka hi ndlela leyi loko a ku:

The population in Kampala comprises speakers of various local (indigenous) languages. Although Luganda is the most widely spoken, individuals are exposed to a number of languages on a daily basis in different social contexts. Since Kampala is the main centre for education, business and administration, it attracts speakers of all languages from across Uganda, and from several other parts of the world. This societal multilingualism necessarily has an effect on language practices as people negotiate ways to cope with the diversity that surrounds them.

Eka ndzavisiso wa yena u kumile leswaku doroba ra Kampala eUganda i doroba leri ri nga ni vanhu vo tala swinene naswona vanhu lava van'wani va hlanganisiwa hi timhaka ta swa tidyondzo, leswi swi endla leswaku ku van i tindziminyingi eka ndhawu leyi xikan'we na le Yunivhesiti ya Makerere leyi kumekaka endhawini leyi ya Kampala. Marito lama ya seketeriwa hi Bayinga (2016: 2) loko a tshaha Mukama (2009) hi ndlela leyi:

One of the ways to cope is through the use of English which is an official language and a lingua franca. For instance, in Uganda schools generally, the learners are

introduced to English which is taught as a principal subject, and which becomes the main language of instruction as from the fourth year of primary school. This is presumed to provide conditions that are relatively favourable for the development of good proficiency in English. Learners are expected to use English in all their academic engagements and their linguistic performance is always taken note of and even seriously critiqued in class work. Still, students' grounding in English is often rated as insufficient and their academic English skills development appears to be grossly affected when other languages are in play.

Ndzavisiso wa Bayinga (2016) wu ta pfuna eka ndzavisiso lowu hi wu endlaka hikuva wu komba kahle leswaku loko ku ri na ririmi leri ri ringanisiweke leswaku ri fanele ku tirhisiwa eka ndhawu ya tindziminyingi ri fanele ku landzeleriwa no tirhisiwa hi mfanelo ku vuyerisa machudeni eka swa tidyondzo ta vona.

Nxopaxopo lowu wu yile emahlweni wu kanela ndzavisiso wa Bhatia na Ritchie (2013) lava endleke ndzavisiso va ri karhi va kongomisa ngopfu eka tindziminyingi eN'walungu wa Asia, laha a va langute eka swivangelo swa tindziminyingi eIndiya. Eka ndzavisiso wa vona va kumile leswaku tindziminyingi eIndiya a ti va nga kona hikokwalaho ka milawu ya tiko, kambe ti vile kona hikokwalaho ka matikhomelo ya vaakatiko. Laha ku tirhisiwaka tindzimi to hlaya swinene kambe ku ri karhi ku tekeriwa enhlokweni tindzimi tinharhu ku nga ririmi ra Hindi, Xinghezi na Bengali. Hi marito ya vona Bhatia na Ritchie (2013: 843) va swi veka hi mukhuva lowu: *“Multilingualism in South Asia is shaped primarily by natural forcers of networking and communication (e.g., media, trade, multiple identities) rather than being the result of externally imposed models and government planning.”* Eka ndzavisiso wa vona va kumile leswaku tindziminyingi eN'walungu wa Asia a ti va nga kona hikwalaho ka milawu ya tiko kambe ti va kona hikokwalaho ka matikhomelo ya vanhu eka timhaka ta vuhlanganisi, mabindzu ni swin'wana.

Ndzavisiso lowu wa hambananyana na ndzavisiso lowu hi wu endlaka hikuva wu komba leswaku tindziminyingi ta le N'walungu wa Asia ngopfungopfu eIndiya leswaku a hi tindziminyingi leti simekiweke hi ku landza tipholisi ta tindzimi kumbe pholisi ya ririmi. Ku hambana kun'wana ni ndzavisiso wa hina hileswaku vona a va khumbi nchumu hi nkoka wa tindziminyingi eka ku humelerisa tidyondzo ta machudeni eyunivhesiti. Hambiswiritano, ndzavisiso lowu wu ta pfuna eka ndzavisiso wa hina hikuva wu komba kahle leswaku tindziminyingi ti le ka swilo swo hlaya swo tani hi le ka swa tidyondzo, vukhongeri, mabindzu na swin'wana.

Ndzavisio wun'wana wu endlwile hi Cholokova (2015) laha a kongomisa ngopfu eka vukahle na vubihi bya Xinghezi eka tindhawu leti ku vulavuriwaka tindzimi timbirhi kumbe tindziminyingi, laha a kumeke leswaku Xinghezi xi va ni leswinene, kambe xi tlhela xi va ni ntshikelelo wo biha eka ririmi leri ri kumekaka ri tirhisiwa na rona eka ndhawu yo karhi. Mayelano ni mhaka leyi Cholokova (2015: 35) u vula leswaku:

When considering the usage of English inside the classroom as the sole medium of instruction, than it is more than obvious that participating in English – only in classroom is in favor for academic success and it has a positive influence on students' performance.

Eka ndzavisiso wa yena u kumile leswaku swi na nkoka leswaku Xinghezi xi tirhisiwa xi ri roxe eka makamara yo dyondzela eka wona leswaku swi ta vuyerisa machudeni eka swa tidyondzo.

Ndzavisiso lowu wa hambananyana ni ndzavisiso lowu hi wu endlaka hikuva a wu hlohloteli mhaka ya tindziminyingi eka ku humelerisa ka swa tidyondzo. Leswi swi tlhela swi tsotsoseriwa hi Chokolova (2015: 36) loko a ku:

There have been mixed feelings about the influence of English, as the most dominant language and that English should be accepted as the global lingua franca. Principally, the main concerns about the negative impact

of English are closely related with the threat to other languages and/or minority language endangerment. The global dominance of English in number of domains: internet, advertisements, commercials, music and film, etc. leads to excessive use of English and appearance of Anglicisms, which again threatens minority languages.

Hambileswi ndzavisiso lowu wu hambanakanyana na wa hina, wu ta pfuna eka ndzavisiso lowu ku komba leswaku loko Xinghezi xi tirhisiwa xi ri roxe eka swa tidyondzo swi salerisela endzhaku makungu ya mfumo kumbe ya pholisi ya ririmi yo hlohlotela tindziminyingi, leswi swi va tano hikuva Xinghezi loko xi tirhisiwa xi ri roxe swi endla leswaku ku tshikeleriwa tindzimi ta Xintima to tani hi Xitsonga na tin'wana eka swa tidyondzo. Hikokwalaho ku fanele ku tirhisiwa tindziminyingi leswaku machudeni ya ta kota ku vuyeriwa eka ku humelerisa swa tidyondzo naswona tindzimi ta Xintima na tona ti ta hluvuka ku ya emahlweni.

Mavonelo man'wana i ya Du Plessis (2005) loyi a endleke ndzavisiso laha a kongomisa ngopfu eka ku va machudeni ya lembe ro sungula va suka eka ku vulavula ririmi rin'we ku nga ra manana ku ya tirhisa tindzimi timbirhi tintshwa to dyondza ha tona. Hi ndzavisiso lowu a ku kongomisiwa eka Xinghezi na Xibunu. Du Plessis (2005:87) u hlamusela mhaka leyi loko a ku:

In contrast to the position of the historically English-medium universities of South Africa, the country's historically Afrikaans-medium universities are being faced with the dilemma of having to undergo a sociolinguistic metamorphosis from monolingual higher education to bilingual higher education.

Eka ndzavisiso wa yena Du Plessis u kumile leswaku mhaka ya ku tirhisa tindzimi timbirhi ku va tindzimi to dyondza ha tona etiyunivhesiti swi hlohloteriwa hi timhaka ta swa tipolitiki. Ndzavisiso lowu wa yelana ni ndzavisiso lowu hi wu endlaka hambiloko wa hina wu nga kongomisi eka ku tirhisiwa ka tindzimi timbirhi tanihi tindzimi to dyondza hi tona.

Du Plessis u tlhela a va ni mavonelo yo yelana ni ma Purser (2000:451) loko a ku: *“Although the use of more than one language in higher education is almost inevitable and indeed almost universal”* Ndzavisiso wa Du Plessis (2005) wu ta pfuna hikuva wu veka erivaleni leswaku mhaka ya ku tirhisa tindziminyingi eka ku humelerisa swa tidyondzo eyunivhesiti a swi papalateki naswona swa koteka. Eka mfumo wa xidemokirasi muchudeni u na mfanelo ya ku phakeriwa dyondzo hi ririmi ra yena ni ku tlhela a va ni mfanelo ya ku tirhisa tindziminyingi.

Kasi Stephen, Welman na Jordan (2004) na vona va endlile ndzavisiso laha a va kongomisa ngopfu eka Xinghezi, leswaku loko muchudeni a tiva ririmi leri u na nkateko wa ku va a nga tirha kahle eka swa tidyondzo ta yena. Marito lawa ya seketeriwa hi Stephen, Welman na Jordan eka Vinke na Jochems (1993:240) loko va ku: *“The lower the level of English proficiency, the more important it becomes in defining academic achievements.”* Eka ndzavisiso wa vona va kumile leswaku machudeni ya lembe ro sungula eka swa tidyondzo ta le henhla lava nga tiveki Xinghezi va hluleka ni ku tirha kahle eka swa tidyondzo ta vona.

Marito lawa ya seketeriwa hi Stephen, Welman na Jordan (2004:44) loko va ku: *“The critical impact of English proficiency can not be underestimated: most black students have problems pertaining to reading and writing ability. Most read at 174 words per minute with 62% understanding, compared to 240 words per minute and 70% understanding for students.”* Ndzavisiso lowu wu hambananyana ni lowu hi wu endlaka hikuva wu hlohlotela mhaka ya ku tirhisa ririmi rin’we ku nga Xinghezi loko hi tlhelo wu tsan’wa tindzimi letin’wana. Ndzavisiso wa Stephen, Welman na Jordan (2004) wu ta pfuna ku komba machudeni leswaku mhaka ya ku tirhisa tindzimi tin’wana to tanihi Xinghezi swi na nkoka eka swatidyondzo eka machudeni hikuva swi hlohlotela mhaka ya tindziminyingi.

Kambe Desai, Qorro na Utne (2010) va komba leswaku ku ni mitlhontlho ya swa tidyondzo eka tindhawu leti ku vulavuriwaka tindziminyingi. Eka ndzavisiso lowu va kumile leswaku loko tindzimi ta Xintima ti fanele ku

hluvukisiwa ti fanele ku tirhisiwa tanihi tindzimi to dyondza ha tona eka swa tidyondzo, hikuva loko ku tirhisiwa ririmi rin'we ntsena eka swatidyondzo tanihi Xinghezi ku ta hluvuka rona ri ri roxe. Marito lawa ya seketeriwa hi Desai, Qorro na Utne (2010:25) loko va ku:

This predicament obtains even though both India and South Africa have had a modicum of experience in using languages other than English as medium of instruction at university level. In South Africa, that experience has been consistently restricted and watered down in the post-apartheid era, clearly pointing to an era where English will possibly be almost the sole medium of instruction available.

Ndzavisiso lowu wa yelana ni ndzavisiso lowu hi wu endlaka hikuva mhaka ya ku dyondza ni ku tirhisa ririmi ra manana etindhawini leti ku tirhisiwaka tindziminyingi ya hlohloteriwa. Marito lawa ya seketeriwa hi Desai, Qorro na Utne (2010:25) loko va ku:

These can affect any language, from formely highly prestigious colonial languages such as Dutch in South Africa and Portuguese in various Asian territories, as well as Creoles of colonial origin, to diverse indigenous languages (for instance, almost all the Khoisan languages in South Africa, as well as most indigenous languages in Brazil, are no longer spoken.)

Ndzavisiso wa Desai, Qorro na Utne (2010) wu ta pfuna swinene hikuva machudeni ya ta vona nkoka wa ku va va nga siyi endzhaku ririmi ra vona etindhawini leti ku vulavuriwaka tindziminyingi.

Nxopaxopo lowu wu yile emahlweni wu kanela ntirho wa Broeder, Extra na Maartens (2012) laha vona a va lavisisi hi vukahle ni vubihi bya tindziminyingi eKwazulu Natala na tindhawu to hluvuka ta doroba ra Durban. Eka ndzavisiso wa vona va kumile leswaku hikokwalaho ka leswi

mfumo wa xihlawuhlawu wu swi endleke eka timhaka ta tindzimi ku ni ku nonohweriwa ka vavulavuri va tindzimi ta Xintima ku ya vulavula tindziminyingi, hikuva eka ku vulavula tindziminyingi ku na nxungeto wa leswaku vanhu va nga lahlekeriwa hi ririmi ra vona.

Leswi swi seketeriwa hi Broeder, Extra na Maartens (2012:3) loko va ku: *“During the years of apartheid (1948-1994) English and Afrikaans were the only two languages with an officially recognized nation-wide status, despite the wide variety of other languages that were (and are) learnt and spoken.”* Marito lawa ya komba kahle leswaku hi nkarhi wa mfumo wa xihlawuhlawu laha Afrika-Dzonga a ku tshikeleriwa tindzimi ta Vantima. Kambe ku vile na ku hundzuluka ka swilo endzhaku ka mfumo wa xidemokirasi tanihi laha hi swi boxeke hakona kun’wana eka ndzavisiso wa hina.

Ndzavisiso wa Broeder, Extra na Maartens (2012) wa yelana ni ndzavisiso lowu hi wu endlaka hikuva vavulavuri va ririmi ro karhi va fanele ku yisa ririmi ra vona emahlweni hambiloko va kumeka etindhawini leti ku tirhisiwaka kumbe ku vulavula tindziminyingi. Leswi swi va tano hikuva ririmi ra vanhu vo karhi ri khome mahanyelo, matikhomelo, maendlelo ni hinkwaswo swa ndhavukoleswi va faneleke ku swi yisa emahlweni hi ku tirhisa ririmi ra vona. Naswona loko va yisa ririmi ra vona emahlweni swi ta tlhela swi va pfuna ku twisisa mhaka ya swa tidyondzo ta vona hi ku olova.

Luvhengo (2012) na yena u endlile ndzavisiso laha a kongomisa ngopfu eka tindzimi leti ti tekiwaka ti ri tindzimi ta xiyimo xa le hansi eka tindhawu leti ku tirhisiwaka tindziminyingi. Luvhengo (2012: v) u hlamusela hi ku kongomisa eka TshiVhenda leri nga rin’wana ra ririmi leri vulavuriwaka eYunivhesiti ya Vhenda loko a ku:

Although TshiVhenda is now an official language in post-apartheid South Africa, it still has features of underdevelopment and marginalization that are typically of unofficial minority languages. Translation, lexicographic and terminological work in this language still lags behind that of other indigenous South African

languages and there is still a shortage of school textbooks and adult literature.

Eka ndzavisiso wa yena u kumile leswaku ku va tindzimi to fana ni Xivhenda, Xitsonga na tin'wana ta Xintima ti nga tekiwi ti ringana na Xinghezi eka matirhiselo ya tona eka tindhawu ta ximfumo swi endla leswaku tindzimi leti ti tekiwa ti ri tindzimi ta xiyimo xa le hansi hi vanhu ku katsa ni vavulavuri va tona. Hi marito ya yena Luvhengo (2012:24) u swi veka hi ndlela leyi:

As a result, using the language in education, the media and other controlling domains is still quite challenging, although positive developments such as the teaching of the language in university level can be noted. The TshiVhenda speakers generally have a positive attitude towards their language and seem prepared to learn and use it confidently as long as its functional value enhanced, which is currently not happening, as a result, some TshiVhenda speakers still regard English as a more worthwhile language to learn at the expense of their language.

Ndzavisiso lowu wa yelana ni ndzavisiso lowu hi wu endlaka hikuva wu komba leswaku, vukona bya tindzimi leti ti tekiwaka ti ri ta xiyimo xa le henhla to fana ni Xinghezi na Xibunu swi endla leswaku tindzimi ta Xintima to tani Xivhenda, Xitsonga na tin'wana ti languteriwa ehansi eka tindhawu leti ku tirhisiwaka tindziminyingi, eyunivhesiti hi ku kongomisa eka ndzavisiso lowu.

Ndzavisiso wa Luvhengo (2012) wu ta pfuna eka ndzavisiso lowu hi wu endlaka hikuva wu ta lemukisa machudeni leswaku loko va nga tekeli enhlokweni ririmi ra vona ra Xitsonga eka tindhawu leti ku tirhisiwaka tindziminyingi swi nga endla leswaku ri tshama ri ri karhi ri tshikeleriwa laha swi nga ta endla leswaku ri nga hluvuki na ku tsandzeka ku va pfuna eka ku humelela eka swa tidyondzo ta vona.

Ndzavisiso wa Masinge (1997) wona a wu kongomisa ngopfu eka xiyimo xa Xitsonga ni nkoka wa xona tanihi ririmi leri ri dyondziwaka eka swa tidyondzo. Eka ndzavisiso wa yena u kumile leswaku ku va ku tirhisiwa Xinghezi ntsena tanihi ririmi ro dyondza swi nga endla leswaku tindzimi ta Xintima ti nyamalala. Marito lawa nga laha henhla ya seketeriwa hi Masinge (1997:43) loko a ku:

English is viewed by thousands of Xitsonga mother-tongue speakers as an economic resource and indeed, as the key to success. Judging by their attitudes to English, more Xitsonga mother-tongue speakers aspire to be fluent in English than in Xitsonga, because Xitsonga is seen as a language without currency or influence. In contrast, English generates new ideas and gives the speaker a wider communication domain, in that a speaker is able to communicate with others all over the world.

Ndzavisiso lowu wa yelana ni ndzavisiso lowu hi wu endlaka hikuva wu vona nkoka wa tindziminyingi hi ku kongomisa eka Xitsonga. Marito lawa ya seketeriwa hi Masinge (1997:51) loko a ku:

The Xitsonga language has been undermined by English, as shown earlier, and added to this, other indigenous ethnic groups undermine Xitsonga, because these ethnic groups like to think they are more powerful than the Vatsonga people. However, if Xitsonga is to be regarded as an official language equal in status to other languages, then both the language and speakers should be treated with respect.

Ndzavisiso wa Masinge (1997) wu ta pfuna eka ndzavisiso lowu hi wu endlaka hikuva wu ta lemukisa machudeni ku vona nkoka wa ku va na vutivi bya tindziminyingi hikuva swi ta va olovisela eka ku humelela eka swa tidyondzo ta vona.

Kasi Nkhwashu (2011) eka ndzavisiso wa yena a kongomisa ngopfu eka Xitsonga tanihi ririmi ro dyondza no dyondzisa eka dyondzo ya Xitsonga eYunivhesiti ya Limpopo. Eka ndzavisiso wa yena u kumile leswaku ku ni swilo swo hlaya leswi swi sivelaka leswaku Xitsonga xi nga tirhisiwi hi mfanelo eyunivhesiti leyi, leswi swi katsaka ni vavulavuri va ririmi hi roxe. Marito lawa ya seketeriwa hi Nkhashu (2011:50) loko a ku:

...80% of the Xitsonga speaking respondents use Xitsonga as an official language for social purposes, 11% of these respondents use this language always, 6% for academic purposes and only 3% for communicative purposes. The other reason why there is a small percentage of academic and communicative purposes is that English is still used as the medium of instruction at the University of Limpopo.

Ndzavisiso wa Nkhwashu wa yelana ni ndzavisiso wa hina hikuva wu komba swivangelo leswi endlaka leswaku Xitsonga xi languteriwa ehansi hi machudeni ya Vatsonga eYunivhesiti ya Limpopo ni tiyunivhesiti tin'wana. Marito lawa ya seketeriwa hi Nkhwashu (2011:51) loko a ku:

69% of Xitsonga speaking respondents (lectures, staff members and students) will not be proud to see Xitsonga being used as a medium of instruction at university level despite the fact that they are the Tsonga. Only 31% of these respondents do support the fact that Xitsonga must be used as a medium of instruction, instead of English, at university level.

Machudeni yo hlaya eka lawa ya vutisiweke ya boxile leswaku loko Xitsonga xo tirhisiwa tani hi ririmi ra ximfumo eYunivhesiti ya Limpopo swi ta salerisa endzhaku machudeni lawa ya nga tirhiseki Xitsonga tani hi ririmi ra manana hikokwalaho Xinghezi xi fanele ku tirhisiwa tani hi ririmi ra ximfumo.

Ndzavisiso wa Nkhwashu (2011) wu ta pfuna swinene eka ndzavisiso lowu hi wu endlaka hikuva wu ta pfula machudeni ya Vatsonga mahlo ku vona leswaku ndlela leyi va vonaka ririmi ra vona ha yona yi na nkoka swinene. Loko va ri langutela ehansi ri ta tshama ri ri ehansi kasi loko va ri languta ri ri ririmi ra nkoka ri ta kula ku va ririmi ra xiyimo xa le henhla swinene laha ri nga ta tirhisiwa eka tindhawu to hambanahambana eka swilo swa ximfumo.

Hi tlhelo Paradowski (2010) u endlile ndzavisiso laha a kongomisa eka vukahle bya ku tirhisa tindziminyingi eka ndhawu kumbe tindhawu to karhi. Marito lawa ya seketeriwa hi Paradowski eka (Tomas na Collier, 1998) loko va ku:

The advantages that multilinguals exhibit over monolinguals are not restricted to linguistic knowledge only but extend outside the area of language and the substantial long-lived cognitive, social, personal, academic, and professional benefits of enrichment bilingual context have been well documented.

Paradowski eka ndzavisiso wa yena u kumile leswaku ku va munhu a ri ni vuswikoti bya ku tirhisa tindziminyingi swi na nkoka swinene, hikuva swi tlhela swi n'wi pfuna eka ndlela ya mavonelo ya swilo ni maehleketelelo ya yena. Marito lawa ya seketeriwa hi Paradowski eka (Cummins, 1981) loko a ku: *“Foreign language learning enhances students’s understanding of how language itself works and their ability to manipulate language in the service of thinking and problem solving.”* Ndzavisiso lowu wa hambanayana ni ndzavisiso lowu hi wu endlaka hikuva wu kanela hi nkoka wa tindziminyingi hi ku angarhela kasi wa hina wu kongomisa eka machudeni ya lembe ro sungula eyunivhesiti. Ndzavisiso wa Paradowski (2010) wu ta pfuna swinene eka ndzavisiso lowu hi wu endlaka hikuva wu ta pfuna machudeni ku vona nkoka wa ku dyondza tindzimi tin’wana eka Yunivhesiti ya Vhenda ni le ka tindhawu tin’wana, leswi swi nga ta yisa emahlweni mhaka ya tindziminyingi.

Ndzavisiso wun'wana lowu endliweke eyunivhesiti i wa McGhie (2012). Eka ndzavisiso wa yena a kongomisa ngopfu eka swiphiqo kumbe swirhalanganyi leswi machudeni ya lembe ro sungula ya Yunivhesiti ya Western Cape (UCT) va hlanganaka na swona. Eka ndzavisiso wa yena u kumile leswaku machudeni ya Vantima ya tikeriwa swinene eka swa tidyondzo eka lembe ro sungula, leswi endlaka leswaku machudeni yo hlaya ya hluleka ku yisa tidyondzo ta vona emahlweni. Hi marito ya yena McGhie eka Illeris (2002) u swi veka hi ndlela leyi:

Learning takes place under three dimensions, namely cognitive, emotional and social. The third and last dimension portrays learning as a social process, taking place in the interaction between the individual and his/her surroundings, and thus in the final analysis a process dependent on historical and societal influences.

Leswi swi hlohloteriwaka hikuva ya hluleka ku vulavula, ku hlaya ni ku tsala Xinghezi leri ku nga ririmi ro dyondza ha rona.

Ndzavisiso wa McGhie wa yelana ni ndzavisiso lowu hi wu endlaka hikuva wu endliwile eyunivhesiti eka machudeni ya lembe ro sungula naswona ku lavisisiwa hi swiphiqo swa ririmi leswi sivelaka ku humelela hi ku olova ka machudeni eka tidyondzo ta vona. Ndzavisiso wa McGhie (2012) wu ta pfuna swinene eka ndzavisiso lowu hi wu endlaka hikuva wu hlohlotela machudeni ya lembe ro sungula ku va ya tirhisa ririmi ra vona eka swa tidyondzo kambe va tlhela va tekela enhlokweni mhaka ya vutivi bya tindziminyingi etiyunivhesiti.

Kasi Makoe na McKinney (2014) na vona va endlile ndzavisiso laha a va kongomisa ngopfu eka polisi ya ririmi eka swikolo swa nkarhi lowu wa ntshuxeko. Eka ndzavisiso wa vona va kumile leswaku ka ha ri ni ku ya emahlweni ku tshikeleriwa tindzimi ta Xintima eka swa tidyondzo eka nkarhi lowu wa ntshuxeko. Marito lawa ya seketeriwa hi Makoe na McKinnery (2014:658) loko va ku:

Existing research on language in South African schooling frequently draws attention to the problematic hegemony of English and the lack of access to quality education in the home language of the majority of learners, often drawing on the metaphors of a gap or a disjuncture between post-apartheid language in education policy and its implementation.

Ndzavisiso lowu wa yelana na ndzavisiso lowu hi wu endlaka hikuva wu hlohlotela leswaku va endli va pholisi ya ririmi va tekela enhlokweni mhaka ya ku hlulukisa tindzimi ta Xintima leti a ti tekeriwa ehansi hi nkarhi wa xihlawuhlawu.

Marito lawa ya seketeriwa hi Makoe na McKinney eka (Blommaert:1999, Woodlard na Schieffelin:1994, 2000; Blackledge na Pavlenko:2000) loko va ku:

Language ideologies refers to the set of beliefs, values and cultural frames that continually circulate in society, informing the ways in which language is conceptualized and represented as well as how it is used. Such ideologies are constructed through discourse, that is, systems of power/knowledge.

Ndzavisiso wa Makoe na McKinney (2014) wu ta pfuna eka ndzavisiso lowu hi wu endlaka hikuva wu ta endla leswaku vatsari va pholisi ya ririmi va yi hlela ku kambisisa loko mhaka ya tindziminyingi yi tekela enhlokweni mhaka ya ku vona leswaku tindzimi hinkwato ti tekiwa ku ringana etiyunivhesiti ta laha Afrika Dzonga.

Eka ndzavisiso wa yena Francis (2013) a kongomisa eka ndlela leyi ku hambana hi tlhelo ra tindzimi swi langutiwaka hakona Afrika- Dzonga. Marito lawa ya seketeriwa hi Francis (2013:4) loko a ku:

South Africa is a society diverse in terms of racial and ethnic divisions, with many languages. It has a history

of violet conflict between groups since colonization, both in the suppression of black groups by white colonisers in the war between Britain and Boars, in the continued suppression of black people in the 20th Century, and in armed opposition to apartheid.

Eka ndzavisiso wa yena u kumile leswaku ndlela leyi ku hambana ku ya hi tindzimi swi langutiwaka ha kona eka mfumo wa xidemokirasi swa ha hlohlotela ku tshikeleriwa ka tindzimi tin'wana ni le ka tlhelo ra swa tidyondzo eyunivhesiti.

Marito lawa ya seketeriwa hi Francis (2013:5) loko a ku: *“The overarching legacy of the anti-apartheid struggle is the Constitution. It is highly progressive and forbids discrimination against people based on race, gender, sexual orientation, language and physical ability, as well as other identifiers.”* Ndzavisiso lowu wa yelana ni ndzavisiso wa hina hikuva wu hlohlotela leswaku tindzimi ti fanele ku ringana, handle ka ku tsan'wa ka ririmi ro karhi. Ndzavisiso wa Francis (2013) wu ta pfuna eka ndzavisiso lowu hi wu endlaka hikuva wu ta hlohlotela machudeni ku lemuka nkoka wa tindziminyingi eka ku humelerisa swa tidyondzo ta vona.

Xiyenge lexi xi ttherile xi xopaxopa ntirho wa Bekker na Leilde (2003) vona a va kongomisa ngopfu eka matirhelo ya pholisi ya ririmi endzhaku ka ku simekiwa ka yona eka mfumo wa xidemokirasi. Marito lawa ya seketeriwa hi Bekker na Leilde eka Carrim (1999:258) loko a ku: *“...the challenge facing South Africa is the provision of space for people to express their multiple identities in a way that does not dislodge the quest for a South African identity.”* Eka ndzavisiso wa vona va kumile leswaku nawu wa pholisi ya ririmi a wu landzeleriwi hi ndlela leyi faneleke leswi endlaka leswaku mhaka ya nkoka wa tindziminyingi na wona wu nga humeleri hilaha mfumo wu swi languteleke hakona.

Marito lawa ya seketeriwa hi Bekker na Leilde eka marito ya Puresidente Mbeki (1998) loko a ku: *“to find intelligent ways and means by which we would organize ourselves to unite as a people, around common national aspirations*

and a common identity, while we honour and respect our diversity.” Ndzavisiso lowu wa yelana na ndzavisiso lowu hi wu endlaka hikuva wu hlohlotela leswaku tindziminyingi ti fanele ku tirhisiwa ku ringana etindhawini to hambanahambana, handle ka ku va ku tshikeleriwa rirmi ro karhi. Ndzavisiso wa Bekker na Leilde (2003) wu pfuna eka ndzavisiso lowu hi wu endlaka hikuva hinkwayo yi languta mhaka ya nkoka wa tindziminyingi eka mhaka ya dyondzo ngopfu eka machudeni ya le yunivhesiti.

2.8. NKATSAKANYO WA NDZIMA LEYI

Eka ndzima leyi hi kanerile swiyenge swo hambanahambana leswi katseke matumbulukelo ya tindziminyingi ku suka eBibileni, laha Afrika-Dzonga, matshamelo ya tindzimi laha tikweni ni lomu ti tirhisiwaka ngopfu kona. Ndzima leyi yi ttherile yi kanela hi tindziminyingi laha xifundzheninkulu xa Limpopo hi ku languta eka Yunivhesiti ya Limpopo na Yunivhesiti ya Vhenda. Xiyenge xin’wana xa ndzima leyi xi hlamuserile matshamelo ya tindzimi eYunivhesiti ya Limpopo na Yunivhesiti ya Vhenda ni ririmi leri ri tirhisiwaka etiyunivhesiti leti tani hi ririmi ra ximfumo. Eka ndzima leyi ku xopaxopiwile mitirho ya swidyondzeki swin’wana leswi lavisiseke hi swin’wana swo yelana ni nhlokomhaka ya ndzavisiso lowu. Swin’wana swa swidyondzeki leswi hi xopaxopeke mitirho ya swona swi katsile Kaschula, Maseko, Chitja na Mbata, Cenoz na Gorter, Okal, Nkhwashu, Masinge, Desai, Oorro na Utne na swin’wana swidyondzeki.

NDZIMA YA 3

3. MAENDLELO YA NDZAVISISO

3.1. MANGHENELO

Ndzima leyi yi kongomanile ni ku hlamusela maendlelo ya ndzavisiso lama vuxokoxoko kumbe mahungu ya ndzavisiso lowu ya hlengeleteweke ha yona. Eka ndzima leyi hi hlamuserile xivumbeko xa ndzavisiso lowu, maendlelo lama hi ma tirhiseke ku hlengeleta vuxokoxoko lebyi hlamulaka swivutiso swa ndzavisiso lowu. Xiyenge xin'wana xa ndzima leyi xi kanerile hilaha vuxokoxoko bya ndzavisiso lowu byi xopaxopiweke hakona. Xiyenge xo hetelela xi hlamusela hi milawu leyi hi yi landzeleleke loko hi ri karhi hi hlengeleta mahungu kumbe vuxokoxoko bya ndzavisiso wa hina.

3.2. XIVUMBEKO XA NDZAVISISO

Ndzavisiso wun'wana ni wun'wana wu humelela hiloko ku hlengeletiwile vuxokoxoko lebyi fambelanaka ni ndzavisiso wolowo. Eka ndzavisiso lowu hi tirhisile maendlelo ya nkoka na maendlelo ya ntalo lawa hi Xinghezi ya vuriwaka *qualitative approach* na *quantitative approach* hi ku landzelelana. Laha maendlelo ya ku katsa tindlela letimbirhi eka ku hlengeleta mahungu swi vuriwaka *triangulation* hi Xinghezi. Maendlelo lawa yo tirhisa maendlelo ya nkoka ni maendlelo ya ntalo ya hlamuseriwa hi Steward (2014: 129) loko a ku: *“Triangulation is a powerful technique that facilitates validation of data through cross verification from two or more sources. In particular, it refers to the application and combination of several research methods in the study of the same phenomenon.”*

Marito ya ntshaho lowu ya boxa leswaku maendlelo yo tirhisa tindlela timbirhi kumbe ku tlula eka ku hlengeleta mahungu eka ndzavisiso wun'we ya vuriwa thirayingulexini. Marito lawa ya seketeriwa hi Taylor (2003: 160) loko a ku:

“Triangulation is often used to indicate that two (or more) methods are used in a study in order to check the results of one and the same object.” Marito ya ntshaho lowu ya tsotsosela leswaku thirayingulaxini i theme leri ri tirhisiwaka ku komba leswaku maendlelo mambirhi yo hambana ya tirhisiwa eka ndzavisiso wun’we ku hlengeleta vuxokoxoko lebyi byi nga ta hleriwa ku kuma mhaka kumbe michumu leyi yi lavisisiwaka.

Laha eka ndzavisiso lowu hi tirhiseke maendlelo ya nkoka ni maendlelo ya ntalo, leswi swi hi pfuneke leswaku hi tshemba mbuyelo lowu hi wu kumeke eka tindlela letimbirhi to hlengeleta vuxokoxoko. Eka tindzimana leti nga laha hansi hi ta hlamusela hi ntalo maendlelo ya ntalo ni maendlelo ya nkoka hi ri karhi hi tshaha ni miehleketo ya vatsari kumbe swidyondzeki swin’wana mayelana ni mhaka leyi.

3.2.1. MAENDLELO YA NKOKA

Maendlelo ya muxaka lowu i maendlelo yo hlengeleta vuxokoxoko bya ndzavisiso hi ndlela leyi kunguhatiweke yi tlhela yi longoloxiwa hi ndlela ya kahle eka ndhawu leyi ku kumekaka vanhu vo tala, tiyunivhesiti hi ku kongomisa eka ndzavisiso lowu. Hi maendlelo lawa vuxokoxoko byi hlengeletywa ku ri karhi ku landzeleriwa milawu yo karhi leyi mulavisisi a twananeke ni vanhu lava a kumaka vuxokoxoko eka vona loko a ri karhi a endla ndzavisiso wa yena. Nhlamuselo ya maendlelo lawa yi nyikiwa hi Shank (2002: 5) loko a ku: *“Qualitative research is a form of systematic empirical inquiry into meaning.”*

Hi marito ya ntshaho lowu hi twisisa leswaku eka maendlelo ya nkoka ku kongomisiwa eka ndlela ya ku hlengeleta vuxokoxoko eka vanhu va ndhawu yo karhi hi ndlela leyi kunguhatiweke hi xikongomelo xo lava ku kuma mavonelo ya vona eka mhaka kumbe swilo swo karhi ku ya hi vutivi bya vona bya nhlokomhaka leyi ku lavisisiwaka hi yona. Kasi Denzin na Lincoln (2000: 3) va seketela hi ku nyika hlamusela loko va ku: *“This means that qualitative*

researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meaning people bring to them.”

Ntshaho lowu wu paluxa leswaku maendlelo ya nkoka ku kongomisiwa eka maendlelo lama mulavisisi a lavisisaka swilo kumbe vanhu va ndhawu yo karhi hi xikongomelo xo lava ku kuma mavonelo ya vona eka mhaka kumbe swilo swo karhi leswi fambelanaka ni nhlokomhaka leyi a yi lavisisaka. Mavonelo man’wana ya nhlamuselo ya maendlelo lawa yi nyikiwa hi Rotchford na van’wana (2002: 4) loko va ku: *“Qualitative methods generally aim to understand the experiences and attitudes of the respondents, community, etc.”*

Ntshaho lowu wu boxa leswaku xikongomelonkulu xa maendlelo ya nkoka i ku lava ku nyika mavonelo, vutivi ni leswi vanhu lava va lavisisiwaka va tshembaka eka swona eka ndhawu leyi va kumekaka eka yona. Leswi swi pfuneke swinene eka ndzavisiso lowu hikuva hi kotile ku twisisa mavonelo, swiendlo, vutivi, ni leswi machudeni ya Vatsonga va lembe ro sungula va tshembaka eka swona loko hi kongomisa eka nkoka wa tindziminyingi eka ku humelerisa swa tidyondzo ta vona.

Ehansi ka maendlelo ya nkoka yo hlengeleta mahungu ya ndzavisiso ku ni maendlelo yo hlaya yo hlengeleta vuxokoxoko bya ndzavisiso, kambe eka ndzavisiso lowu hi hlawurile ndlela yin’we yo hlengeleta vuxokoxoko bya ndzavisiso. Laha hi tirhiseke endlelo ra vuxiyaxiya leswaku hi kuma vuxokoxoko lebyi endleke leswaku hi kota ku fikelela xikongomelonkulu ni swikongomelontsongo swa ndzavisiso lowu. Tindzimana leti landzelaka ti hlamusela hi vuenti maendlelo lawa hi ri karhi hi tshaha miehleketo ya vatsari van’wana.

3.2.1. MAENDLELO YA VUXIYAXIYA

Maendlelo ya vuxiyaxiya ya wela ehansi ka maendlelo ya nkoka tanihi laha hi boxeke hakona. Maendlelo lawa ya tekiwa ya ri wona masungulo ya ku endla ndzavisiso wo karhi. Eka maendlelo lawa ya ndzavisiso mulavisisi u

hlengeleta mahungu ya ndzavisiso wa yena hi ndlela ya ku xiyaxiya swiendlo, matikhomelo, mikhuva ni swin'wana swa vanhu lava a lavaka vuxokoxoko bya ndzavisiso wa yena eka vona. Marito lawa ya seketeriwa hi Taylor- Powell na Steele (1996:78) loko va ku: *“Observation is a way of gathering data by watching behavior, events, or noting physical characteristics of people in their natural setting. Observation can be overt (everyone knows they are being observed) or covert (no one knows they are being observed).”*

Marito ya ntshaho lowu ya paluxa mhaka ya leswaku eka maendlelo ya vuxiyaxiya ku kongomisiwa eka ndlela leyi mulavisisi a hlengeletaka mahungu ya ndzavisiso wa yena hikuva a xiyaxiya swiendlo, matikhomelo ni swin'wana swa vanhu va ndhawu yo karhi laha a endlaka ndzavisiso wa yena kona.

Mavonelo lawa ya seketeriwa hi Huberman (2002: 96) loko a ku: *“Observation research method refers to data collection method which involves studying the spontaneous behavior of participants in their natural setting.”* Ntshaho lowu wu tsotsosela leswaku maendlelo ya vuxiyaxiya ku kongomisiwa eka maendlelo lawa mulavisisi a hlengeletaka mahungu ya ndzavisiso wa yena hikuva a langutisa hi vuenti migingiriko ni swin'wana swa vanhu lava a hlengeletaka mahungu ya ndzavisiso wa yena ha vona eka ndhawu leyi va kumekaka eka yona.

Marito lawa ya seketeriwa hi Johnson na Bernard (1988:28) loko va ku: *“Observations is a systematic data collection approach in which researchers use all their senses to examine people in natural settings or naturally occurring situation.”*

Mavonelo ya ntshaho lowu ya tshikelela mhaka ya leswaku maendlelo ya vuxiyaxiya ku kongomisiwa eka maendlelo lawa mulavisisi a xiyaxiyaka mikhuva ni swin'wana swa vanhu lava a endlaka ndzavisiso wa yena ha vona. Maendlelo ya muxaka lowu ya nga ha va ya xihundla, laha vanhu lava ndzavisiso wu endlwaka eka vona va nga swi tiveki leswaku ku le ku endlwani ka ndzavisiso ha vona. Kumbe ndzavisiso wu va erivaleni laha

vanhu lava ndzavisiso wu endliwaka exikarhi ka vona va swi tivaka leswaku ku le ku endliweni ka ndzavisiso exikarhi ka vona.

Eka ndzavisiso lowu, maendlelo ya vuxiyaxiya ya tirhisiwile eka mitlawa ya machudeni eka tikhoso to hambanahambana. Tanihi laha hi boxeke hakona eka xikopu xa ndzavisiso eka ndzima ya n'we leswaku eYunivhesiti ya Vhenda ku ni swikolo swa nhungu, maendlelo ya hina ya vuxiyaxiya ya endliwile eka machudeni ya le ka swikolo leswi landzelaka ntsena: Xikolo xa Vurimi, Dyondzo, Sayense ya swa Mbangu, Matse na Sayense ya swa Ntumbuluko, Sayense ya swa Rihanyu na Sayense ya swa Vanhu ni Mahanyelo exikarhi ka van'wana va machudeni ya Vatsonga va lembe ro sungula. Xivangelo xa ku va hi hlawurile machudeni lawa ntsena a ku ri ku vona leswaku vuxokoxoko lebyi a hi byi xiyaxixiya kumbe ku byi lava a hi ta byi kuma eka machudeni lawa naswona swikongomelo, swivutiso ni swin'wana swa ndzavisiso lowu hi swi fikelerile hi maendlelo lawa.

Vuxokoxoko lebyi a hi byi xiyaxiya hi byi kumile eka machudeni ya makumenharhu lawa ya yisaka tidyondzo ta wona emahlweni hi ku tirhisa Xinghezi tani hi ririmi ro dyondza hi rona. Laha eka mitlawa hinkwayo leyi hi yi xiyaxiyeke eka tikhoso kumbe swikolo leswi hi swi boxeke laha henhla a ku ri ni machudeni ya ntlhanu ya Vatsonga hi ntlawa, laha exikarhi ka mitlawa leyi a ku ri ni vavulavuri va tindzimi tin'wana to tani hi Xivhenda, Xipedi na Xiswazi.

Hi endlile vuxiyaxiya bya hina kanharhu hi xikongomelo xo lava ku tiyisisa leswaku vuxokoxoko lebyi hi byi kumeke i bya ntiyiso. Laha hi fikeke hi tshama hi yingisela loko machudeni va ri karhi va endla minjhekanjhekisano ya vona handle ko nghenelela. Laha maendlelo ya vuxiyaxiya handle ka ku nghenelela hi mulavisisi ya hlamuseriwaka hi Liu na Maitlis (2010: 610) loko va ku: *“Non-participant observation involves observing participants without actively participating. This option is used to understand a phenomenon by entering the community or social system involved, while staying separate from the activities being observed.”* Marito ya ntshaho lowu ya paluxa leswaku maendlelo ya vuxiyaxiya handle ka ku nghenelela hi mulavisisi i maendlelo

lawa mulavisisi a xiyaxiyaka vanhu lava a va lavisisaka. Maendlelo lawa ya pfuna mulavisisi leswaku a kota ku twisisa mhaka kumbe xiyimo lexi a xi lavisisaka hi vuenti handle ka ku va a ti nghenelerisa eka migingiriko ya valavisisiwa.

Mavonelo lawa ya seketeriwa hi Dikixinari ya Soxiyoloji (1998: 56) loko yi ku: *“Non-participant observation is a research technique whereby the researcher watches the subject of his or her study, with their knowledge, but without taking an active part in the situation under scrutiny.”* Ntshaho lowu wu tsotsosela leswaku maendlelo ya vuxiyaxiya ku kongomisiwa eka maendlelo lawa mulavisisi a xiyaxiyaka migingiriko ya vanhu lava a va lavisisaka handle ka ku tinghenelerisa eka migingiriko ya vona. Laha xikongomelo xa ndzavisiso a ku ri ku languta ndlela leyi machudeni ya tirhisaka ha yona tindziminyingi loko va ri karhi va burisana hi swa tidyondzo ta vona.

Eka tindzimana leti landzelaka laha hansi hi kanerile hi vuenti maendlelo ya vumbirhi ya ndzavisiso lowu ku nga maendlelo ya ntalo, laha hi tlheleke hi tshaha ni miehleketo ya vatsari kumbe swidyondzeki swin’wana eka mhaka leyi.

3.2.2. MAENDLELO YA NTALO

Maendlelo ya muxaka lowu i maendlelo yo hlengeleta vuxokoxoko, yo hlela, yo xopaxopa, yo hlamusela ni ku tsala mbuyelo wa leswi lavisisiwaka hi mulavisisi ehansi ka mhaka kumbe michumu leyi a yi lavisisaka. Marito lawa ya seketeriwa hi Cresswell (2002) loko a ku: *“Quantitative research method is the process of collecting, analyzing, interpreting, and writing the results of a study.”* Marito ya ntshaho lowu ya tiyisisa leswaku maendlelo ya ntalo ku kongomisiwa eka maendlelo ya ku hlengeleta vuxokoxoko bya ndzavisiso laha byi tlhelaka byi hleriwa, ku xopaxopiwa ni ku byi hlamusela hi ndlela ya ku tsala tanihi mbuyelo wa ndzavisiso. Marito lawa ya seketeriwa hi Leedy (1993) loko a ku:

“Quantitative research methods are research methods dealing with numbers and anything that is measurable in a systematic way of investigation of phenomena and relationships within measurable variables with an intention to explain, predict and control a phenomenon.”

Marito ya ntshaho lowu ya seketela leswaku maendlelo ya ntalo ku kongomisiwa eka maendlelo lawa ya hlengeletaka ni ku hlela vuxokoxoko bya ndzavisiso hi ndlela ya ku tirhisa tinomboro kumbe tinhlayonhlayo hi xikongomelo xo lava ku hlamusela, ku bvumba ni ku lawula xiyimo xo karhi. Marito lawa ya seketeriwa hi Olivier (2015: 126) loko a ku:

Quantitative research is the systematic empirical investigation of observable phenomena via statistical, mathematical or computational techniques. The objective of quantitative research is to develop and employ mathematical models, theories and hypothesis pertaining the phenomena.

Marito ya ntshaho lowu ya tsotsosela leswaku maendlelo ya ntalo i maendlelo lawa ya hlengeletaka ni ku hlela vuxokoxoko bya ndzavisiso hi ndlela leyi kunguhatiweke kahle ku ri karhi ku langutiwe eka hayipotesisi ni tithiyori ta ndzavisiso lowu endliwaka.

Ehansi ka maendlelo ya ntalo yo hlengeleta mahungu ya ndzavisiso ku ni maendlelo yo hlaya yo hlengeleta vuxokoxoko bya ndzavisiso, kambe eka ndzavisiso lowu hi hlawurile ndlela yin'we yo hlengeleta vuxokoxoko bya ndzavisiso ehansi ka maendlelo lawa. Laha hi tirhiseke endlelo ra swivutiso leswi longoloxiweke kutani machudeni ya hlamula hi ndlela yo tsala. Tindzimanatsongo leti landzelaka ti hlamusela hi vuenti maendlelo lawa hi ri karhi hi tshaha ni miehleketo ya vatsari van'wana.

3.2.2.1. MAENDLELO YA NONGONOKO WA SWIVUTISO

Maendlelo ya nongonoko wa swivutiso i matheme ya Xitsonga lawa hi Xinghezi ku kongomisiwaka eka *questionnaires*. Maendlelo ya muxaka lowu hi laha mulavisisi a vutisaka vavutisiwa kumbe vanhu lava ndzavisiso wu endliwaka exikarhi ka vona swivutiso swo karhi leswi longoloxiweke kutani va hlamula hi ndlela yo tsala. Marito lawa ya seketeriwa hi Gault (1907: 366) loko a ku: “*A questionnaire is a research instrument consisting of a series of questions (or other types of prompts) for the purpose of gathering information from respondents.*” Marito ya ntshaho lowu ya seketela leswaku maendlelo ya nongonoko wa swivutiso ku kongomisiwa eka ndlela yi hlengeletaka mahungu hi ndlela ya ku tirhisa swivutiso leswi longoloxiweke hi ndlela leyi kunguhatiweke hi xikongomelo xo lava ku kuma vuxokoxoko eka muvutisiwa.

Marito lawa ya seketeriwa hi Taylor-Powel (1998: 102) loko a ku: “*A questionnaire is a set of questions for gathering information from individuals. You can administer questionnaires by mail, telephone, using face-to-face interviews, as handouts, or electronically (i.e, by mail or through Web-based questionnaires).*” Marito ya ntshaho lowu ya tsotsosela leswaku maendlelo ya muxaka lowu i maendlelo ya ku hlengeleta mahungu ya ndzavisiso hi ndlela yo vutisa muvutisiwa swivutiso swo karhi leswi longoloxiweke, laha swivutiso swi nga ha vutisiwaka hi tindlela yo hlaya to tani hi ku tirhisa foyini, ku vutisa munhu mi langutanini ni tin’wana tindlela. Marito lawa ya seketeriwa hi Garner (2016: 1056) loko a ku:

A questionnaire is a structured form, either written or printed, consists of a formalized set of questions designed to collect information on some subject or subjects from one or more respondents. In other words, a data collection technique wherein the respondents are asked to give answers to the series of questions, written or verbal, about a pertinent topic is called as a questionnaire.

Marito ya ntshaho lowu ya tiyisisa leswaku maendlelo ya swivutiso hi ndlela longoloxiweke i maendlelo lawa mulavisisi a vutisaka mungheneleri eka ndzavisiso swivutiso swo karhi kutani va hlamula hi ndlela yo tsala ku ya hi leswi mulavisisi a lavisisaka swona.

Maendlelo ya muxaka lowu ya tlhela ya pfuna mulavisisi ku twisisa swivangelo swa leswi vanhu lava va hlamulaka swivutiso hi ndlela yo tsala eka ntlawa wo karhi va anakanyaka ha yona hi vuenti. Ntlawa wa Vatsonga va lembe ro sungula eYunivhesiti ya Vhenda lowu hi wu hlawuleke ku wu nyika kumbe ku wu vutisa swivutiso leswi tsariweke ehansi kutani va hlamula hi ndlela yo tsala hi wu hlawurile hi ku tirhisa maendlelo ya sampula ya xikongomelo. Nhlokomhakantsongo leyi landzelaka laha hansi yi hlamusela hi ntalo maendlelo ya sampula ya xikongomelo laha hi tlheleke hi tshaha ni miehleketo ya vatsari van'wana.

3.3. SAMPULA YA XIKONGOMELO

Eka mahlawulelo ya muxaka lowu hi laha mulavisisi a tsavulaka vanhu kumbe timhaka ta nkoka leti yelanaka ni ndzavisiso wa yena ntsena. Hlawulelo leri ra sampula ya xikongomelo ri hlamuseriwa hi Bandenhorst (2006:13) loko a ku: *“The goal of purposive sampling is to focus on characteristics of a population that of interest, which will best enable you to answer your research question.”*

Hi marito lawa hi twisisa leswaku hlawulelo ra sampula ya xikongomelo ku kongomisiwa eka xiyimo laha mulavisisi a hlawulaka vanhu vo karhi erixakeni kumbe eka ndhawu leyi a endlaka vulavisisi bya yena kona. Marito lawa ya seketeriwa hi Palys (2008: 697-678) loko a ku: *“Purposive sampling is using knowledge of the study and population to choose participants.”*

Ntshaho lowu wu seketela leswaku sampulo ya xikongomelo ku kongomisiwa eka xiyimo laha mulavisisi a hlawulaka vanhu vo karhi exikarhi ka vanhu lava a va lavisisaka, ku ya hi leswi a lavisisaka swona. Mhaka ya vutivi bya

nhlokomhaka eka ku hlawula loku i swa nkoka swinene tanihiloko ku laveka vuxokoxoko lebyi faneleke eka vanhu lava.

Endlelo leri ri na nkoka hikuva ri hi komba leswaku loko mulavisisi a lavisisa vanhu kumbe swilo swo karhi u fanele ku endla sampula ya yena ya xikongomelo exikarhi ka vanhu valavo kumbe michumu yoleyo, leswi swi ta endla leswaku a kota ku kuma mahungu lawa faneleke ya ndzavisiso wa yena.

Eka sampula ya ndzavisiso lowu ya xikongomelo hi hlawurile machudeni ya makumenharhu ya Vatsonga va lembe ro sungula eYunivhesiti ya Vhenda. Laha machudeni lawa eka yin'wana ya tidyondzo ta wona ya yi dyondzaka hi Xitsonga. Laha machudeni lawa hi ya sampuleke hi ku ya hi xikongomelo xa ndzavisiso ku lava ku tiva mavonelo ya machudeni eka mhaka ya nkoka wa vutivi bya tindziminyingi eka ku va pfuna eka ku humelela eka swa tidyondzo ta vona.

3.6. MAXOPAXOPELO YA MAHUNGU

Mahungu kumbe vuxokoxoko bya ndzavisiso lowu hi byi hlerile ni ku byi xopaxopa hi ku tirhisa maendlelo ya ku hlela mahungu kumbe vuxokoxoko hi ndlela ya ku tirhisa maendlelo ya ku languta eka tinhlayonhlayo lawa hi Xinghezi ya vuriwaka *Statistical Package for Social Sciences (SPSS)*. Marito lawa ya seketeriwa hi Bryman, Cramer na Duncan (2011: 18-19) loko va ku:

SPSS is the acronym of Statistical Package for the Social Science. SPSS is one of the most popular statistical packages which can perform highly complex data manipulation and analysis with instructions. It is designed for both interactive and non-interactive (batch) uses.

Marito ya ntshaho lowu ya paluxa leswaku maxopaxopelo ya mahungu hi maendlelo lawa ku kongomisiwa eka ndlela leyi yi oloviselaka mulavisisi ku kota ku xopaxopa vuxokoxoko lebyi anameke ni ku tala hi ndlela ya xiyimo xa le henhla laha a kotaka ni ku hlela vuxokoxoko hi ndlela ya kahle. Mavonelo lawa ya seketeriwa hi Wellman (1998: 71) loko a ku: *“SPSS research tool can compare and explore the differences between responses to two or more questions. It’s very easy to find the difference between two batches of data.”*

Ntshaho lowu wu seketela leswaku mahlelelo ya mahungu kumbe vuxokoxoko bya ndzavisiso hi ndlela leyi ya pfuna mulavisisi leswaku a kota ku pimanisa ni ku xiyaxiya ku fana kumbe ku hambana eka leswi va vutisiwa va hlamuleke swona eka ndzavisiso. Marito lawa ya seketeriwa hi Field (2006: 68) loko a ku: *“Using SPSS research tool helps the researcher to make analysis according to the expected research goals and obtain the gained results. It’s very useful for students from such universities as Berkeley and The University of California.”* Marito ya ntshaho lowu ya tsotsosela leswaku maendlelo ya SPSS kumbe maendlelo ya ku xopaxopa vuxokoxoko bya ndzavisiso hi ku languta eka tinhlayonhlayo i maendlelo lawa ya pfunaka mulavisisi ku xopaxopa vuxokoxoko bya ndzavisiso hi ku ya hi leswi ndzavisiso wa yena wu lavaka ku swi fikelela. Laha maendlelo ya muxaka lowu ya tirhisiwaka ngopfu hi machudeni ya le tiyunivhesiti loko va ri karhi va endla vulavisisi ehansi ka nhlokomhaka yo karhi.

3.7. 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. Eka milavisiso ku fanele ku va na milawu leyi faneleke ku landzeleriwa. Milawu leyi yi kota ku sirhelela mulavisisi xikan’we na vanyiki va mahungu, ngopfungopfu loko swi ta eka maendlelo ya vuxiyaxiya ni maendlelo ya swivutiso leswi tsariweke ehansi, laha swi tlhelaka swi hlamuriwa hi ndlela yo tsala. Kruger (2005) u kombisa leswaku milawu

leyi yi tirhisiwa eka swiphemu swimbirhi eka swivutiso leswi tsariweke ehansi- loko ka ha laviwa vavutisiwa kumbe vahlokoahlisiwa hi ndlela yo tsala na hi nkarhi wa ku hlokoahlisa kumbe ku vutisa. Eka ndzavisiso lowu hi landzelerile milawu leyi landzelaka:

a) *Ku hlamusela leswaku ndzavisiso wu mayelana na yini*-Laha hi hlamuserile vaxiyaxiyiwa leswaku ndzavisiso wu mayelana na yini loko ha ha va lava ni hi nkarhi wa ku vutisa swivutiso leswi tsariweke ehansi kutani machudeni ya hlamula hi ndlela yo tsala kunene;

b) *Xikongomelo lexi ndzavisiso wu lavaka ku xi fikelela*- Hi hlamuserile machudeni lawa xikongomelonkulu ni swikongomelontsongo leswi ndzavisiso lowu a wu lava ku swi fikelela loko hi nga se sungula ku va hlokoahlisa hi ndlela yo tsala ni loko hi ri karhi hi va hlokoahlisa hi ndlela leyi tsariweke ehansi kutani va hlamula hi ndlela yo tsala;

c) *Xihundla*-Ku hlamusela muhlokoahlisiwa kumbe muvutisiwa leswaku mahungu lama a nga ta ma tsala kumbe ku ma nyika ya ta tirhisiwa hi mfanelo na leswaku vito ra yena ri nge boxiwi laha swi voniwaka ku ri a nga nghena ekhombyeni. Hi hlamuserile machudeni lawa leswaku a ya nga ngheni enghozini hikuva hi khoma vuxokoxoko lebyi va hi nyikeke hi ndlela leyinene;

d) *Ku ringeta ku vona leswaku vutomi bya vavutisiwa kumbe vahlamuri byi hlayisekile, ku nga va ku vaviseka ka nyama kumbe emoyeni*- Laha hi endlile hi matimba ku vona leswaku vutomi bya vavutisiwa va hina va hlayisekile naswona a hi va vutisanga swivutiso leswi swi va vaviseke emoyeni; na

e) muvutisiwa kumbe muhlamuri hi ndlela yo tsala *u ta byeriwa leswaku loko a tsakela ku ka a nga ha nyika kumbe ku tsala mahungu, u na mpfumelelo wo tshika*- Vahlamuri kumbe vavutisiwa va hina hi ndlela yo tsala hi va vekile erivaleni leswaku loko va nga ha tsakeli ku ya emahlweni ni ku hlamula hi ndlela yo tsala va ni mfanelo ya ku tshika va nga ha yi emahlweni ni ku hlamula swivutiso hi ndlela yo tsala.

Hinkwaswo leswi hi swi boxeke laha henhla hi swi endlile loko ndzavisiso wu nga se sungula ni loko hi ri karhi hi nyika machudeni swivutiso leswi tsariweke ehansi kutani va hlamula hi ndlela yo tsala eka machudeni ya Vatsonga va lembe ro sungula laha Yunivhesiti ya Vhenda.

3.8. NKATSAKANYO WA NDZIMA LEYI

Ndzima leyi yi kanerile hi ndlela leyi vuxokoxoko kumbe mahungu ya ndzavisiso lowu ya hlengeletiweke ha yona. Eka ndzima leyi hi tlhele hi komba xivumbeko xa ndzavisiso lowu, maendlelo lama hi ma tirhiseke ku hlengeleta vuxokoxoko eka machudeni. Hi tlhele hi komba ni ndlela leyi hi xopaxopeke ha yona vuxokoxoko lebyi hi byi hlengeleteke eka machudeni ya Vatsonga va lembe ro sungula ni ku hetelela hi ku komba milawu leyi hi yi hlonipheke loko hi ri karhi hi hlengeleta vuxokoxoko bya hina eka machudeni lama hi tihlanganiseke na wona hi endlelo ra vuxiyaxiya na endlelo ra nongoloko wa swivutiso kutani machudeni ya hlamula hi ndlela yo tsala.

NDZIMA YA 4

4. KU ANDLALA NI KU XOPAXOPA MAHUNGU

4.1. MANGHENELO

Ndzima leyi yi kongomanile na ku andlala ni ku xopaxopa mahungu ya ndzavisiso lowu. Vuxokoxoko lebyi nga andlariwa ni ku xopaxopiwa hlengeletiwile hi ku tirhisa tindlela leti boxiweke eka ndzima ya nharhu ku nga maendlelo ya vuxiyaxiya ni maendlelo ya nongonoko wa swivutiso. Laha hi xiyaxiyeke machudeni ya makumenharhu ya Vatsonga ku suka eka swikolo swo hambanahambana loko va ri karhi va endla minjhekanjhekisano ni ku tlhela hi nyika machudeni ya khumetsevu nongonoko wa swivutiso leswi a va fanele ku swi hlamula hi ndlela yo tsala. Vuxokoxoko lebyi hi byi hlengeleteke hi maendlelo ya nongonoko wa swivutiso byi andlariwile no hleriwa hi ku tirhisa endlelo ra *SPSS data analysis method*, laha hi nga andlala ni ku hlela hi ku languta eka tinhlayonhlayo eka ndlela leyi machudeni ya Vatsonga va lembe ro sungula va hlamuleke ha yona eka nongonoko wa swivutiso.

4.2. KU ANDLALA NI KU XOPAXOPA MAHUNGU LAWANA YA HLENGELETIWEKE HI MAENDLELO YA VUXIYAXIYA

Eka vuxiyaxiya lebyi hi byi endleke hi kumile leswaku swi na nkoka leswaku machudeni ya Vatsonga va lembe ro sungula ma va ni vutivi bya tindziminyingi eYunivhesiti ya Vhenda leswaku swi ta va pfuna eka ku humelerisa swa tidyondzo ta vona. Mavonelo lawa ya yelana ni leswi boxiweke hi Mabiletja (2015:11) loko a tshaha Cummins (2000), Thomas na Collier (2002), Garcia (2009) ni swidyondzeki swin'wana swo hlaya loko swi ku: *“Multilingualism in education improves learning outcomes, reduce repetition and drop-outs, provide access to the curriculum and to learning, improve critical*

thinking abilities, and greater cognitive flexibility.” Marito ya ntshaho lowu ya tsotsosela leswaku vutivi bya tindziminyingi byi ni nkoka swinene. Leswi swi tano ni le ka machudeni ya lembe ro sungula ya Vatsonga hikuva yi va pfuna eka swilo swo hlaya hi tlhelo ra swa tidyondzo leswi swi katsaka ni ku endla leswaku va va ni mianakanyo yo anama leswaku va ta kota ku oloveriwa hi swa tidyondzo ta vona. Leswi swi ni nkoka hikuva eYunivhesiti leyi ku kumeka machudeni ya tindzimi to hambanahambana, naswona tin’wana ta tindzimi leti hi tin’wana ta tindzimi leti ti ringanisiweke leswaku i tindzimi ta ximfumo ku ya hi Vumbiwa ni pholisi ya ririmi ya Afrika-Dzonga. Leswi swi vulaka leswaku muchudeni un’wana na un’wana u fanele ku hloniphiwa loko a ri karhi a tirhisa ririmi ra yena loko machudeni ya ri karhi ya endla minjhekanjhekisano hi swa tidyondzo ta wona.

Eka minjhekanjhekisano leyi machudeni ya Vatsonga va lembe ro sungula a va tinghenelerisa eka yona hi xiyile leswaku swi na nkoka leswaku muchudeni a va ni vutivi bya tindziminyingi leswaku a ta oloveriwa eka swa tidyondzo ta yena. Eka minjhekanjhekisano leyi Xinghezi a xi ti komba ku ri xona ririmi ra vuhlanganisi eka machudeni lawa. Kambe hambiswiritano, tindzimi ta Xintima to tanihi Xitsonga, Xivhenda, Xindevele, Xisuthu xa N’walungu na Xiswati i tindzimi leti na tona a ti tirhisiwa swinene hi machudeni eka minjhekanjhekisano ya wona. Ku tirhisiwa ka tindzimi leti to tala eka njhekanjhekisano wun’we swi hi komba kahle leswaku swi na nkoka leswaku machudeni ya Vatsonga va lembe ro sungula va va ni vutivi bya tindziminyingi leswaku va ta kota ku oloveriwa hi swa tidyondzo ta vona.

Hi xiyaxiyile hi kuma leswaku ku pfumaleka ka vutivi bya tindziminyingi eka man’wana ya machudeni ya Vatsonga va lembe ro sungula a ku ti komba ku salerisela van’wana va machudeni endzhaku, leswi a swi va tano hikuva a va nga vulavuli nchumu loko ku nga tirhisiwanga ririmi ra Xitsonga. Marito lawa ya seketeriwa hi Macdonald (1990: 25) loko a ku: *“Language problem contributes greatly to the failure rate of African learners.”* Marito ya ntshaho lowu ya komba kahle leswaku ku tsandzeka ku landzelerisa leswi vuriwaka hi ririmi rin’wana swi endla leswaku machudeni ya tsandzeka eka swa tidyondzo ta wona. Leswi hi swi vonile swi humelela eka minjhekanjhekisano

ya machudeni laha van'wana va vona a va tikeriwa ku landzelerisa leswi vuriweke hi Xinghezi, Xivhenda na tin'wana tindzimi ta Xintima. Laha ku tikeriwa ka vona eka ku landzelerisa leswi vuriweke hi machudeni lawa tirhisaka tindzimi tin'wana a swi endla leswaku va nga swi twisisi leswi njhekanjhekisano lowu a wu va vuyerisa ha swona.

Ndzavisiso lowu wu tlherile wu xiyaxiya wu kuma leswaku hambiswiritano, ni machudeni lawa ya nga ni vutivi bya tindziminyingi ya Vatsonga a va komba va ri karhi va mitiwa hi vavulavuri va tindzimi tin'wana laha a va nga ha tirhisi Xitsonga, kambe a va tirhisa tindzimi ta van'wana to tanihi Xinghezi, Xivhenda, Xipedi na tin'wana.

Eka vuxiyaxiya bya hina hi kumile mavonelo yo komba ku tsan'wa ririmi ra Xitsonga hi man'wana ya machudeni ya Vatsonga va lembe ro sungula. Leswi swi va tano hikuva loko va ri karhi va tinghenelerisa eka minjhekanjhekisano leyi, van'wana va machudeni leswaku i Vatsonga a swi nga ha vonaki hikuva a va tirhisa tindzimi ta van'wana va siya ririmi ra Xitsonga endzhaku. Ni lava a va pfa va tirhisa ririmi leri van'wana va vona a va ti komba va nga tsakeli ku ri tirhisa hi ndlela ya kahle, laha a va ri hlanganisa na tindzimi tin'wana ta Xintima kumbe Xinghezi loko va ri karhi va vulavula. Leswi swi hi komba kahle leswaku van'wana va machudeni ya Vatsonga va ni mavonelo yo biha ehenhla ka ririmi ra vona ngopfu loko va hlanganile ni vavulavuri va tindzimi tin'wana.

Ku yisa emahlweni ndzavisiso lowu hi nga boxa leswaku van'wana va machudeni lawa hi va xiyaxiyeke eka njhekanjhekisano a va tikomba va ri ni mavonelo yo biha swinene ehenhla ka Xitsonga, leswi hi swi vonile hikuva hambiloko va hlamuriwa hi muchudenikuloni loyi a tirhisaka Xitsonga tanihi yena a va kumeka va ri karhi va tirhisa Xinghezi kumbe tindzimi tin'wana ku yisa mbhurisano emahlweni.

Eka vuxiyaxiya bya hina hi kumile nakambe leswaku swi na nkoka leswaku ku va ni ndzingano wa tindzimi eYunivhesiti ya Vhenda. Leswi swi na nkoka hikuva eYunivhesiti leyi ku kumeka machudeni ya tindzimi to hambanahambana, ku va ku tirhisiwa tindzimi to tala eYunivhesiti leyi swi

va ni nhlohlotelolo lowunene kumbe wo biha. Ku pfumaleka ka ndzingano lowu eka tindzimi leti ti kumekaka eYunivhesiti leyi swi endla leswaku tindzimi tin'wana ti tekiwa ti ri tindzimi ta xiyimo xa le henhla kasi tin'wana ti voneriwa ebodhleleni hi machudei, laha ti tekiwaka ti ri tindzimi ta xiyimo xa le hansi. Nkoka wa tindzimi leti eku humeleriseni ka tin'wana ta tikhoso ta vona a va wu tekeli enhlokweni.

Hi boxa leswi hikuva eka vuxiyaxiya hi kumile leswaku machudeni ya Vatsonga lava xiyaxiyiweke va vona Xinghezi tani hi ririmi ra nkoka/henhla swinene loko va ri pimanisa na ririmi ra vona eka swa tidyondzo. Leswi swi va tano hikuva loko va ri karhi va endla minjhekanjhekisano ya vona a va kumeka va tsakela ku tirhisa Xinghezi ku tlula ririmi ra vona. Hi tlhele hi kuma leswaku van'wana va machudeni va tsakela ku hundzisa mahungu eka njhekanjhekisano hi tindzimi tin'wana ta Xintima to tanihi Xivhenda, Xipedi ni tin'wana laha a va tshika ku tirhisa ririmi ra vona.

Loko hi ri karhi hi yisa vuxiyaxiya bya hina emahlweni hi kumile leswaku machudeni yo hlaya ya Vatsonga va lembe ro sungula loko va ri karhi va tinghenelerisa eka minjhekanjhekisano ya vona va tidyondzo ya ni ku rhandza ku tirhisa tindzimi ta van'wana ku tlula ra vona. Leswi swi va ni xiave xo biha eka swa tidyondzo ta vona hikuva swi endla leswaku swin'wana swa leswi va swi hundzisaka va nga koti ku swi hundzisa kahle hikuva va nga tivi ririmi leri va ri vulavulaka hi ndlela leyi hetisekeke. Kambe leswi swi tlhela swi pfuna eka ku va va va ni vutivi bya tindziminyingi.

Eka vuxiyaxiya bya hina hi tlherile hi vona leswaku machudeni ya ni ku tekelana ehansi ku ya hi mhaka ya ku muvulavuri u vulavula ririmi rini eka minjhekanjhekisano, laha hi kumeke leswaku loko muchudeni a ri karhi a vulavula ririmi ra Xintima a nga tekeriwi enhlokweni ngopfu loko hi pimanisa ni ndlela leyi machudeni lawa a ya vulavula hi Xinghezi a ya nyikiwa hakona ndleve loko va ri karhi va vulavula ni ku tlhela va tekela leswi va swi vulaka enhlokweni ku tlula machudeni lawa a ya vulavula hi tindzimi ta Xintima. Laha a ku nga langutiwi ngopfu mhaka ya leswi muchudeni a swi vulaka, kambe a ku langutiwa ngopfu leswaku leswi a swi vulaka u swi vula hi ririmi

rihi. Leswi swi hi hlohloterile leswaku hi vona nkoka wa ku endliwa ka pholisi ya tindzimi eYunivhesiti ya Vhenda leyi hi nkarhi wa ku tsariwa ka xiviko xa ndzavisiso lowu a ku nga ri hava. Mhaka leyi ya pholisi yi ta pfuna machudeni hinkwawo ku vona nkoka wa ku hlonipha tindzimi ta van'wana ni ku titekela enhlokweni ni le ka tlhelo ra ku humelerisa swa tidyondzo.

Mhaka yin'wana hileswaku eka vuxiyaxiya bya hina hi tlhele hi vona leswaku man'wana ya machudeni ya Vatsonga loko ku vulavuriwa ririmi leri va nga ri twisiseki hi ku olova a va komba ku ka va nga ri ni ntsakelo eka leswi minjhekanjhekisano a yi fambisiwa xiswona. Leswi a swi endla leswaku va nga kombi ntsakelo eka njhekanjhekisano lowu a va ti nghenelerisa eka wona wa swa tidyondzo ta vona. Hikokwalaho ka sweswo a swi tikomba va ri eku lahlekeriweni hi leswi machudenikuloni a ya ri karhi ya pfunana ha swona.

Ndzavisiso lowu wu tlherile wu ya emahlweni wu xiyaxiya wu kuma leswaku van'wana va machudeni va ni ku tinyuma eka ku vulavula ririmi ra vona xikan'we ni ku vulavula Xinghezi exikarhi ka machudenikuloni. Mhaka leyi yo tinyuma ka Vatsonga hi ririmi ra vona yi boxiwile hi Masembeza (1974) eka xithlokovetselo xa "Xihloni" loko a ku:

"A Vasuthwini wa "buwa,"

A Mazuleni wa "khuluma,"

Hambi, Valungu-ntimeni wa "p'rata"

Marito ya ntshaho lowu ya tsotsosela leswaku machudeni ya Vatsonga va ni vutivi bya tindziminyingi, kambe xihoxo xa vona vo tala i ku va va tinyuma eka mhaka yo tirhisa ririmi ra vona loko va hlangana ni vavulavuri va tindzimi tin'wana. Laha ku tinyuma ka vona ku tikombaka hikuva va sungula ku tirhisa tindzimi ta van'wana va tsan'wa ririmi ra vona ra Xitsonga. Leswi hi swi voneke eka vuxiyaxiya bya hina swi ri karhi swi endliwa hi man'wana ya machudeni ya Vatsonga va lembe ro sungula. Ku tinyuma ka vona hi ku fananisa ni xihloni hikuva loko se va ri karhi va vulavula ni vavulavuri va tindzimi tin'wana a swa ha olovi ku va vona leswaku i machudeni ya Vatsonga. Marito lawa ya yelana swinene ni leswi boxiweke hi Risenga

(1995:59) loko a ku: *“To obtain recognition from other cultures, Tsongas change or adapt their names to sound, for instance, like Sotho or Zulu surnames. They believe these languages are more prestigious and powerful than Tsonga.”* Marito ya ntshaho lowu ya seketela kahle leswaku Vatsonga kumbe machudeni ya Vatsonga va ticinca loko va hlangana ni vavulavuri va tindzimi tin’wana hi ku anakanya leswaku tindzimi toleto ti ni nkoka kumbe matimba yo hundza Xitsonga leswi swi nga ri ku ntiyiso.

Mhaka leyi hi yi paluxeke laha henhla yi ni xiave xo biha eka swa tidyondzo ta vona hikuva swi endla leswaku swin’wana swa tidyondzo ta vona va nga swi twisisa kahle naswona swi tlhela swi endla leswaku va endla leswaku vavulavuri va tindzimi tin’wana va va langutela ehansi tani hi Vatsonga hikuva va nyuma ririmi ra vona.

Eka vuxiyaxiya bya hina hi kumile nakambe leswaku xivangelo xin’wana xa mhaka leyi i ku pfumaleka ka vuswikoti kumbe vutivi lebyi nga le hansi eka Xinghezi leswi swi endlaka leswaku va nga tsakeli ku tinghenelerisa eka minjhekanjhekisano ya swa tidyondzo ta vona. Leswi swi endlaka leswaku va nga tsakeli ku vulavula Xitsonga hambi ku ri Xinghezi xikan’we na tindzimi tin’wana ta Xintima leti va nga ni vutivinyana bya tona.

Hi tlherile hi xiyaxiya ni ku kuma leswaku man’wana ya machudeni ya Vatsonga a vo titshamela eka minjhekanjhekisano laha a va nga rhandzi ku tikombisa leswaku ririmi ra vona ra xiviri hi rihi. Laha xa vona a ku ri ku tsalatsala leswi swi vulavuriwaka ni ku tlhela va pfumela hi ku tirhisa swikoweto hi ndlela ya ku dzinginisa nhloko ni ku miyela ku komba ku ka va nga pfumelelani ni leswi ntlawa a wu pfumelelana na swona eka njhekanjhekisano. Leswi a swi endla leswaku swi nga olovi ku vona leswaku machudeni lawa i Vatsonga va xiviri.

Ndzingano wa tindzimi eYunivhesiti ya Vhenda wu ta pfuna swinene hikuva machudeni hinkwawo ya ta va ni lunghelo ra ku tirhisa tindzimi ta vona handle ka ku chava ku languteriwa ehansi hi machudeni ya tindzimi tin’wana. Leswi swi na nkoka hikuva machudeni ya ta tinyungubyisa hi ririmi ra vona, hikuva loko va nga tinyungubyisi ha rona va ri sukela ku ya vulavula

tindzimi tin'wana. Marito lawa ya seketeriwa hi Risenga (1995: 59) loko a ku: *“Some people, because of a feeling of inferiority about their identity, suddenly change and sacrifice their culture for another.”*

Marito ya ntshaho lowu ya humesela kahle erivaleni leswaku ndzingano wa tindzimi wu ta hlohlotela machudeni ku tirhisa ririmi ra vona hi mfanelo ni ku ri teka ri ri ririmi ra xiyimo xa le henhla. Laha leswi swi nga ta va hlohlotela ku tirhisa tindzimi ta vona hi ndlela yo ntshuxeka handle ka ku nyuma ku tekeriwa ehansi hi vavulavuri va tindzimi tin'wana. Leswi swi ta hlohlotela vun'we exikarhi ka machudeni ni ku tlhela swi hlohlotela mhaka ya tindziminyingi xikan'we ni ku vona nkoka wa kona eka ku humelerisa tidyondzo ta vona.

Mhaka yin'wana ya nkoka hileswaku eka vuxiyaxiya lebyi hi kumile leswaku ku ni magoza yo hlaya lawa ya nga tirhisiwaka ku endla leswaku Xitsonga xi tekiwa xi ringana ni tindzimi hinkwato leti ti kumekaka eYunivhesiti ya Vhenda. Man'wana ya magoza lama ya nga tirhisiwaka ku vona leswaku mhaka leyi ya humelela ti katsa ku va Yunivhesiti yi simeka pholisi ya ririmi leyi yi faneleke ku endla leswaku Xitsonga xi tirhisiwa tanihi ririmi ro dyondza no dyondzisa eka machudeni lawa ya tirhisaka Xitsonga tani hi ririmi ra manana. Rin'wana goza i ku endla leswaku machudeni hinkwawo lawa ya tirhisaka Xitsonga tanihi ririmi ra manana ya sindziseka ku endla khoso ya Xitsonga loko va ri karhi va endla tikhoso ta vona eka tidigiri to hambanahambana laha yunivhesiti.

Yunivhesiti yi nga tlhela yi teka goza ra ku endla leswaku Xitsonga xi ringana ni tindzimi tin'wana ta laha Yunivhesiti hikuva yi vona leswaku ku ni matsalwa ya Xitsonga elayiburari leswaku machudeni ya ta kota ku oloveriwa hi ku fikelela vuxokoxoko eka swa tidyondzo ta vona hi ririmi leri va ri twisisaka ngopfu. Matsalwa lama Yunivhesiti yi nga endlaka leswaku ya va kona elayiburari ya katsa tidikixinari ta Xitsonga, matsalwa ya ririmi leri na swin'wana swo tala leswi machudeni ya nga swi lavaka ku humelerisa tidyondzo ta vona eka Xitsonga na tin'wana tidyondzo. Marito lawa ya seketeriwa hi Mabletja (2015: 3) loko a ku: *“The introduction of 11 official*

languages was aimed at, among other things, the promotion of African languages in education.” Marito ya ntshaho lowu ya komba kahle leswaku xikongomelonkulu xa pholisi ya ririmi eka swa tidyondzo yi simekiwile hi xikongomelo xo lava ku hluvukisa tindzimi ta Xintima ni tindziminyingi eka swa tidyondzo.

Leswi swi hi kombaka leswaku ku va tindzimi ta Xintima ti hluvuka etiyunivhesiti ku fanele ku va ni switirhisiwa swo ringana ku pfuna machudeni swo tani hi tidikixinari, matsalwa ya ririmi na swin’wana. Leswi swi ta endla leswaku machudeni ya oloveriwa ku kuma vuxokoxoko eka swa tidyondzo ta vona, laha va nga ta tlhela va oloveriwa leswaku va humelela eka swa tidyondzo ta vona ni hi ku pfuniwa hi vutivi bya tindziminyingi.

4.3. KU ANDLALA NI KU XOPAXOPA MAHUNGU LAWU YA HLENGETIWEKE HI MAENDLELO YA NONGONOKO WA SWIVUTISO

Eka xiyenge lexi hi ta andlala vuxokoxoko mayelana ni machudeni lawu ya hlamuleke nongonoko wa swivutiso hi ndlela yo tsala, nhlayo ya vona, malembe ni swin’wana swa nkoka ha vona leswi swi nga ta hi pfuna eka ku andlala vuxokoxoko bya ndzavisiso lowu.

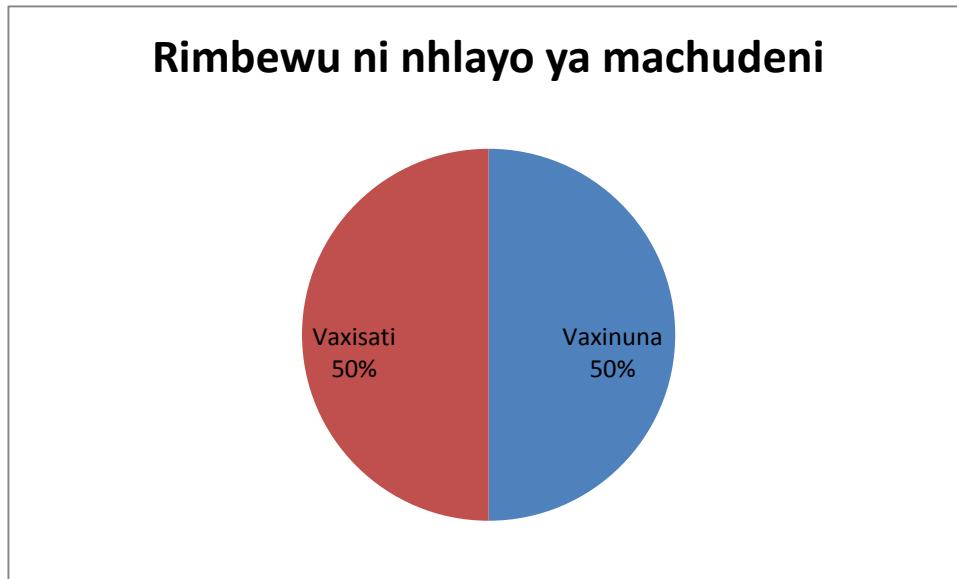
4.3.1. NDHAWU LEYI VUXOKOXOKO BYA NONGONOKO WA SWIVUTISO BYI HLENGETIWEKE EKA YONA

Vuxokoxoko bya ndzavisiso lowu byi hlengetile eka machudeni ya Vatsonga va lembe ro sungula eYunivhesiti ya Vhenda. Ku suka eka swikolo swa nhungu swa Yunivhesiti leyi.

4.3.2. VAHLOKOHLISIWA

Khumetsevu wa machudeni va hlamurile nongonoko wa swivutiso lowu va nyikiweke hi ndlela yo tsala. Laha va hlokoahlisiwa lava malembe ya vona a ya sukela eka 17 ku ya fika eka 37. Chati leyi nga laha hansi yi komba rimbewu ni nhlayo ya vahlokoahlisiwa.

Chati ya 1: Rimbewu ni nhlayo ya vahlokoahlisiwa eka longoloko wa swivutiso



Hi ku landza vuxokoxoko lebyi kombisiweke laha henhla swi le rivaleni leswaku mhaka ya ndzingano wa rimbewu yi tekeriwile enhlokweni loko ku hlengeletiwa vuxokoxoko bya ndzavisiso lowu. Tinhlayonhlayo ti swi veka erivaleni leswaku vangheneleri eka ku nyika vuxokoxoko ku vile 50% wa vaxinuna na 50% wa vaxisati.

Tafula ra 1: Tinhlayo ku ya hi ku hambana ka malembe

Malembe	Vaxinuna	Vaxisati	Nhlayo
17- 21	4	7	11
21- 25	4	-	4

25- 29	-	-	-
29- 33	-	1	1
33- 37	-	-	-
NTSENGO	8	8	16

Tafula leri nga laha henhla ri swi andlarile kahle leswaku machudeni ya nhlayo ya le henhla ya Vatsonga va lembe ro sungula va kumeke eka malembe ya kwalomu ka khumenkombo ku ya fika eka makumembirhin'we. Kasi nhlayo leyi landzeka ya machudeni yi kwalomu ka makumembirhin'we ku ya fika eka makumembirhintlhanu, leswi swi hi kombaka kahle leswaku machudeni ya Vatsonga va lembe ro sungula lava ngheneleleke eka ndzavisiso lowu a va hlayile ngopfu exikarhi ka malembe ya khumenkombo ni makumembirhintlhanu. Laha ku suka eka makumembirhintlhanu ku yisa emahlweni va nga tateki xandla, ku ya hileswi tinhlayonhlayo ti swi paluxeke hakona. Nkoka wa vuxokoxoko lebyi a ku ri ku endlela ku lava ku kuma ku vupfa ka miehleketo ya vangheneleri eka ku hlamula ka vona swivutiso swa ndzavisiso.

Tafula ra 2: Tinhlayo ku ya hi ku hambana ka lomu vahloko hlisiwa va humaka kona

Ndhawu	Vaxinuna	Vaxisati	Nhlayo
Matiko xikaya	7	5	12
Matiko lama nga hluvukanyana	-	3	3
E madorobeni	1	-	1
NTSENGO	8	8	16

Vuxokoxoko lebyi hi byi nyikeke hi tafula leri nga laha henhla byi hi komba kahle leswaku vunyingi bya vangheneleri eka ndzavisiso lowu va huma ematikoxikaya, kasi nhlayo leyi landzelaka i ya machudeni lawa ya humaka etindhawini leti ti nga hluvukanyana. Kasi lava va nga tatiku ni xandla i machudeni lawa ya humaka emadorobeni.

4.4. SWIVUTISO SWA LE KA NONGONOKO WA SWIVUTISO

Eka xiyenge lexi hi kanela hi swivutiso leswi tirhisiweke eka nongonoko wa swivutiso ni ndlela leyi machudeni ya hlamuleke ha yona. Laha hi xopaxopeke mahlamulele ya vangheneleri ku ya hi tinhlayonhlayo ni rimbewu ra vona.

2. Xana u vulavula tindzimi tingani? Boxa.

Xivutiso lexi hi xi vutisile hi xikongomelo xo lava ku kuma nhlayo ya tindzimi leti machudeni ya nga ni vutivi bya tona. Eka xivutiso lexi nhungu wa machudeni ya xisati va boxile leswaku va ni vutivi bya tindzimi timbirhi ntsena, kasi mune wa vona va boxile leswaku va ni vutivi bya tindzimi tinharhu kasi un'we u boxe leswaku u ni vutivi bya tindzimi ta ntlhanu. Mhaka ya nkoka wa vutivi bya tindziminyingi eka machudeni ya lembe ro sungula yi seketeriwa hi Cook (2002: 23) loko a ku: *“Given the appropriate environment, two languages are as normal as two lungs.”* Marito ya ntshaho lowu hambileswi Cook a kongomisaka eka vutivi bya tindzimi timbirhi u seketela leswaku machudeni ya lembe ro sungula ya fanele ku va ni vutivi bya tindzimi tin'wana handle ka ra vona ntsena leswaku swi ta va pfuna eka swa tidyondzo ta vona. Tafula leri nga laha hansi ri hi komba kahle nhlayo leyi machudeni ya Vatsonga va lembe ro sungula vaxisati lava ngheneleleke eka ndzavisiso lowu va ti tivaka.

Tafula ra 3: Tindzimi leti machudeni ya xisati va ti tivaka

Nhlayo ya machudeni	Nhlayo ya tindzimi leti va ti tivaka
3	2

4	3
1	5

Vuxokoxoko lebyi hi byi andlaleke eka tafula leri byi hi komba kahle leswaku machudeni hinkwawo ya xisati lava ngheneleleke eka ndzavisiso lowu va ni vutivi bya tindziminyingi. Leswi swi hi kombaka kahle leswaku va yisa mhaka ya tindziminyingi emahlweni laha yunivhesiti.

Loko hi yisa emahlweni hi kumile leswaku vaxinuna va mune va boxile leswaku va ni vutivi bya tindzimi tinharhu, vambirhi va boxa leswaku va ni vutivi bya tindzimi ta mune, laha un'we a boxeke leswaku u ni vutivi bya tindzimi ta ntlhanu kasi wo hetelela yena u boxile leswaku u ni vutivi bya tindzimi ta tsevu. Vuxokoxoko lebyi byi andlariwile eka tafula leri landzelaka laha hansi

Tafula ra 5: Tindzimi leti machudeni ya xinuna va ti tivaka

Nhlayo ya machudeni	Nhlayo ya tindzimi leti va ti tivaka
4	3
2	4
1	5
1	6

Vuxokoxoko lebyi hi byi andlaleke laha henhla byi hi komba hi ku hetiseka leswaku machudeni ya xinuna va ni vutivi bya tindzimi to hlaya ku tlula vaxisati. Leswi swi hi komba kahle leswaku na vona va tiyisisa mhaka ya nkoka wa vutivi bya tindziminyingi eYunivhesiti ya Vhenda.

3. Xana hi tihhi eka tindzimi leti u ti boxeke eka xivutiso xa 2 u ti tirhisaka ngopfu kumbe switsanana?

Xivutiso lexi hi xivutisile hi xikongomelo xo lava ku kuma tindzimi leti machudeni ya rhandzaka ku ti tirhisa ngopfu ni leti va nga ti tirhiseki ngopfu eka migingiriko ya vona ya swa tidyondzo eYunivhesiti ya Vhenda. Laha mahlawulele ya ririmi leri machudeni ya ri tirhisaka ngopfu kumbe va nga ri tirhiseki ngopfu swi hlohloteriwaka hi lomu va kumekaka kona ku nga eYunivhesiti. Marito lawa ya seketeriwa hi Holmes (1993: 48) loko a ku:

In multilingual communities, more than one language are used. It means that people living in this situation may speak more than one language. When interacting with others, they can choose a code or a variety which is appropriate. The linguistic forms chosen by a speaker is influenced by social context in which he is talking. It matters who he is talking to, where he is talking, what he is talking about and why he is talking.

Marito ya ntshaho lowu ya tsotsosela leswaku machudeni ya ni matimba ya ku tihlawulela ririmi kumbe tindzimi leti va tsakelaka ku ti tirhisa ku va pfuna ku humelerisa swa tidyondzo ta vona.

Eka xivutiso lexi machudeni ya nkombo ya boxile leswaku ya tirhisa ngopfu Xitsonga, kasi mambirhi ya boxile leswaku ya tirhisa ngopfu Xitsonga na Xinghezi, machudeni manharhu wona ya boxile leswaku ya tirhisa ngopfu ririmi ra Xinghezi, kasi machudeni ya mune wona ya boxile leswaku ya tsakela ku tirhisa ngopfu Xivhenda. Vuxokoxoko lebyi hi byi nyikile kahle hi tafula leri landzelaka laha hansi

Tafula 5: Tindzimi leti machudeni ya Vatsonga va lembe ro sungula va ti tirhisaka ngopfu ni tipesente ta kona

Nhlayo ya machudeni	Tindzimi	Tipesente
7	Xitsonga	44%

4	Xivhenda	25%
3	Xinghezi	19%
2	Xitsonga na Xinghezi	12%

Eka khumetsevu wa machudeni lawa ya ngheneleleke eka ndzavisiso lowu hi kumile leswaku yo tala ya rhandza ku tirhisa Xtsonga ngopfu laha va endlaka 44%, ku landzela lawa ya rhandzaka ku tirhisa Xivhenda laha va endlaka 25%. Kasi lava va rhandzaka ku tirhisa Xinghezi va endla 19%, ku hetelela machudeni lawa ya rhandzaka ku tirhisa Xitsonga na Xinghezi lawa ya endlaka 12% hi nhlayo.

Kona eka xivutiso lexi machudeni manharhu ya boxile leswaku ya tirhisa Xitsonga swintsongo, kasi machudeni ya ntlhanu ya boxile leswaku ya tirhisa Xinghezi swintsongo, kasi un'we u paluxile leswaku u tirhisa Xinghezi na Xitsonga switsanana, kasi un'we u boxile leswaku u tirhisa Xivhenda na Xinghezi switsanana, un'we a boxa leswaku u tirhisa Xivhenda switsanana, vambirhi va boxile leswaku va tirhisa Xivhenda na Xipedi switsanana, kasi un'we a boxa leswaku u tirhisa tindzimi ta Xiswati na Xindhevele switsanana, kasi un'we a boxa leswaku u tirhisa Xiswati switsanana kasi wo hetelela u boxile leswaku u tirhisa Xindevele switsanana. Tafula leri landzelaka ri hi komba kahle vuxokoxoko lebyi nga laha henhla.

Tafula ra 6: Nhlayo ya machudeni ni tindzimi leti va nga ti tirhiseki ngopfu

Nhlayo ya machudeni	Tindzimi	Tiphesente
5	Xinghezi	32%
3	Xitsonga	19%
2	Xivhenda na Xisuthu xa N'walungu	13%
1	Xitsonga na Xinghezi	6%

1	Xivhenda	6%
1	Xivhenda na Xipedi	6%
1	Xiswazi na Xindhevele	6%
1	Xiswazi	6%
1	Xindhevele	6%

Vuxokoxoko lebyi byi hi komba kahle leswaku machudeni ya xitalo ya Vatsonga va lembe ro sungula va tsakela ku tirhisa Xinghezi switsongo (30%), ku ta ririmi ra Xitsonga (19%) ivi tindzimi ta Xivhenda na Xipedi (13%). Kasi ku tlhela ku va ni tindzimi ta Xintima leti kombisiweke eka tafula leri nga laha henhla leti machudeni ya Vatsonga va lembe ro sungula va tsakelaka ku ti tirhisa switsongo eka swa tidyondzo ta vona (6% hi ririmi). Leswi swi vangwa hi swivangelo swo hambanahambana leswi boxiweke hi machudeni, laha swin'wana swa swivangelo leswi hi swi andlaleke hi ndlela ya tindzimana eka xivutiso xa 4 lexi landzelaka laha hansi.

4. Seketela tinhlamulo ta wena eka xivutiso lexi nga laha henhla.

Xikongomelo xa xivutiso lexi i ku lava ku kuma Xivangelo xo va vadyondzi va tirhisa tindzimi to karhi loko va ri karhi va endla migingiriko ya vona ya siku na siku eYunivhesiti ya Vhenda, ngopfu leyi katsaka ni ya swa tidyondzo ta vona hi ku kongomisa eka ndzavisiso lowu.

Eka xivutiso lexi machudeni ya nkombo lawa ya boxeke leswaku ya tirhisa Xitsonga ngopfu ya seketerile mavonelo ya vona hi tindlela to hambanahambana leti katsaka leswaku Xitsonga i ririmi leri va ri twisisaka ngopfu hikokwalaho va rhandzaka ku tirhisa rona loko va ri eyunivhesiti. Kasi van'wana va boxile leswaku va tirhisa ngopfu Xitsonga hikuva va ri ni vanghana lava va vulavulaka ririmi leri. Kasi van'wana va boxile leswaku va rhandza ku tirhisa ngopfu Xitsonga hikuva hi rona ririmi ra manana eka vona.

Machudeni mambirhi lawa ya boxeke leswaku ya rhandza ku tirhisa ngopfu Xitsonga ni Xinghezi ya boxile leswaku va tirhisa tindzimi letimbirhi hikuva Xitsonga hi rona ririmi ra manana eka vona naswona Xinghezi hi rona ririmi ra vuhlangani ni ximfumo eyunivhesiti. Kasi machudeni manharhu wona ya boxile leswaku ya rhandza ku tirhisa ngopfu Xinghezi hikuva hi rona ririmi leri va ri tirhisaka eka swa tidyondzo ta vona. Va tlhele va boxa leswaku va tsakela ku tirhisa Xinghezi hikuva a hi hinkwawo machudeni kumbe vanhu lava va tirhisaka Xitsonga yunivhesiti.

Kasi muchudeni un'we u boxile leswaku u tsakela ku tirhisa ngopfu Xivhenda hikuva i ririmi leri a ri tirhisaka ngopfu loko a ri ekaya, leswi swi vangiwaka hikuva u kule ni vanhu lava va vulavulaka ririmi leri. Kasi lavan'wana va boxile leswaku Xivhenda hi rona ri tirhisiwaka hi vanhu va nhlayo ya le henhla eyunivhesiti.

Eka khumetsevu wa machudeni lawa ya hlamuleke xivutiso lexi hi kumile leswaku i machudeni manharhu lawa ya tirhisaka Xitsonga switsanana, xivangelo xa leswi va boxeke leswaku i ku va dyondza hi rona eka swa tidyondzo ta vona. Kasi machudeni ya ntlhanu wona ya boxile leswaku ya tirhisa Xinghezi switsanana hikuva i ririmi leri va nga ri twisisiki ngopfu. Kasi muchudeni un'we yena u vurile leswaku u tirhisa Xivhenda switsanana hikuva u kule a nga xi tivi. Kasi vambirhi va kombisile leswaku va tirhisa tindzimi ta Xivhenda na Xisuthu xa N'walungu switsanana kasi un'wana u boxile leswaku u tirhisa tindzimi ta Xiswazi na Xindevele switsanana hikuva a va na vanghana lava va vulavulaka tindzimi leti. Kasi un'wana yena u boxile leswaku u tirhisa ririmi ra Xiswati swintsanana kasi wo hetelela u vurile leswaku u tirhisa Xindevele swintsanana hikuva na yena u pfumala vanhu vo vulavula ririmi leri na vona.

5. Xana u hlohlotella mhaka ya tindziminyingi hi ndlela yini hi nkarhi wa minjhekanjhekisano kumbe mbhurisano hi swa tidyondzo ta wena?

Eka xivutiso lexi machudeni hinkwawo ya boxile leswaku ya seketela mhaka ya tindziminyingi eYunivhesiti ya Vhenda. Laha vuxokoxoko bya machudeni lawa hi byi kombiseke eka chati leyi nga laha hansi.

Chati ya 2: Nhlayo yo hlohlotela mhaka ya tindziminyingi.



Eka khumetsevu wa machudeni lawa ya hlamuleke xivutiso lexi, hi kumile leswaku khumembirhi wa machudeni ya hlohlotela mhaka ya ku tirhisiwa ka tindziminyingi hikuva yi endla leswaku munhu un'wana na un'wana u fanele ku vulavula ririmi ra yena naswona va tlhela va tsakela ku dyondza tindzimi ta van'wana laha va ringetaka ni ku ti vulavula loko va ri eka minjhekanjhekisano ya swa tidyondzo ta vona. Laha eka khumembirhi wa machudeni lawa nkombo ku nga vaxinuna lava eka vona tsevu va humaka ematikoxikaya kasi un'we a huma emadorobeni. Kasi ntlhanu leyin'wana i machudeni ya rimbewu ra xisati, laha mune va humaka ematikoxikaya kasi un'we eka tindhawu to hluvuka nyana. Vuxokoxoko lebyi hi byi andlaleke laha henhla byi hi komba kahle leswaku machudeni hinkwawo lawa hi ya hlokohliseke ku nga vaxinuna ni vaxisati va seketela mhaka ya vutivi bya tindziminyingi hi dzana ra tiphesente.

6. Xana vutivi bya tindziminyingi byi ku vuyerisa hi ndlela yini hi nkarhi wa minjhekanjhekisano kumbe mbhurisano hi swa tidyondzo ta wena?

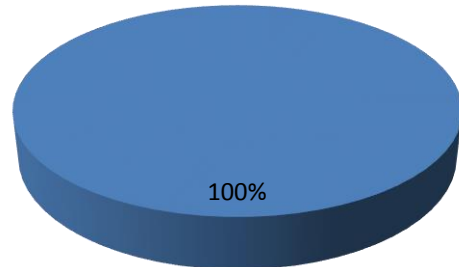
Ndzavisiso lowu wu kumile leswaku machudeni hinkwawo mhaka ya tindziminyingi ya va vuyerisa swinene. Laha va nyikeke vuxokoxoko byo hambanahambana ku ya hi ndlela leyi byi va vuyerisaka ha yona eka swa tidyondzo ta vona. Nkoka wa vutivi bya tindziminyingi eka mimbhurisano ya swa tidyondzo ta machudeni yi seketeriwa hi Paradowski (2010: 3) loko a ku:

A person who speaks multiple languages has a stereoscopic vision of the world from two or more perspectives, enabling them to be more flexible in their thinking i.e multilinguals, therefore, are not restricted to a single world-view, but also have a better understanding that other outlooks are possible. Indeed, this has always been seen as one of the main educational advantages.

Marito ya ntshaho lowu ya komba leswaku vutivi bya tindziminyingi byi pfuna machudeni leswaku ya va ni mianakanyo leyi anameke eka swa minjhekanjhekisano ya swa tidyondzo ni ku tlhela yi pfuna machudeni ku va ni mavonelo yo anama ya vutomi. Laha tinhlayo ta machudeni lawa ya kombeke ku vuyeriwa hi mhaka ya vutivi bya tindziminyingi hi yi kombiseke hi tafula leri nga laha hansi.

Chati ya 3: Tinhlayo ta machudeni lawa ya vuyeriwaka hi vutivi bya tindziminyingi hi nkarhi wa minjhekanjhekisano ya swa tidyondzo.

Machudeni lawa ya vuyeriwaka hi vutivi bya tindziminyingi



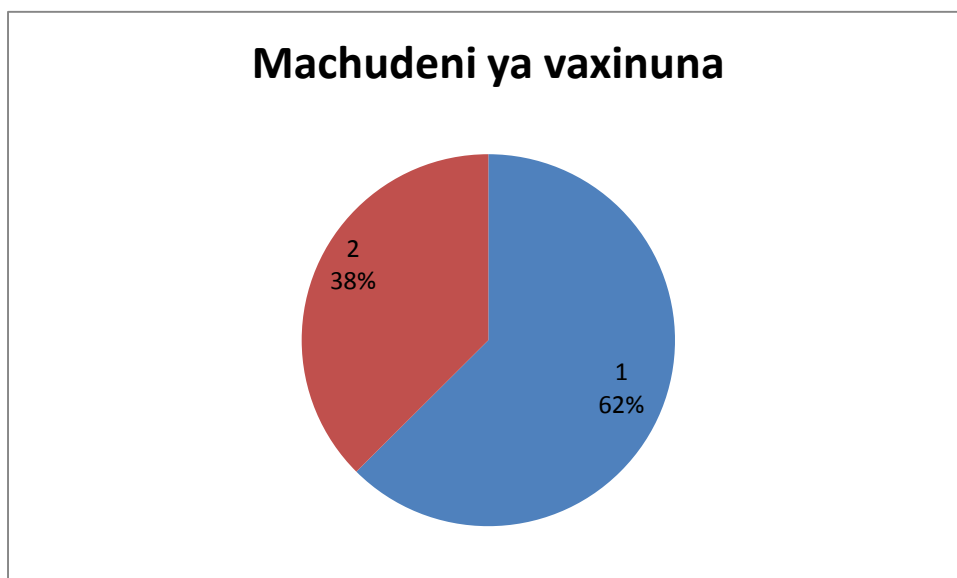
Vuxokoxoko lebyi nga eka chati byi hi komba khumetsevu wa machudeni lawa ya hlamuleke xivutiso lexi, laha hinkwavo va kombeke mhaka ya leswaku vutivi bya tindziminyingi bya va vuyerisa. Laha tinhlayo ta machudeni lawa loko ya katsiwile ya xinuna ni ya xisati tinhlayonhlayo ta kona ti hi nyikaka 100% laha swi hi kombaka kahle leswaku hinkwavo mhaka ya vutivi bya tindziminyingi ya va pfuna swinene eka ku humelerisa swa tidyondzo ta vona. Eka machudeni ya nhungu ya xinuna lava nkombo wa vona va kumekaka ematikoxikaya ni un'we loyi a kumekaka emadorobeni va boxile leswaku vutivi bya tindziminyingi byi va pfuna ku dyondza tindzimi ta van'wana naswona swi tlhela swi va pfuna eka swa tidyondzo ta vona loko va ri karhi va endla minjhekanjhekisano.

Eka machudeni lawa ya nhungu ya xinuna mune wa vona eka swa malembe va wela exikarhi ka khumenkombo ku ya fika eka makumembirhin'we kasi mune leyin'wana yi wela eka malembe ya makumembirhi ku ya fika eka makumembirhintlhanu. Kasi eka vaxisati kona nhungu yi boxile leswaku mhaka ya tindziminyingi ya va vuyerisa swinene. Eka machudeni lawa ya nhungu ya vaxisati nkombo yi kumeka ematikoxikaya, laha malembe ya vona ya welaka eka khumenkombo ku ya fika eka makumembirhin'we kasi un'we etindhawini leti nga hluvuka nyana laha malembe ya yena ya welaka exikarhi ka makumembirhinkaye na makumenharhunharhu.

7. Xana u endla yini loko u tshuka u hlangana na xiphiko xa tindziminyingi hi nkarhi wa swa tidyondzo?

Eka machudeni hinkwawo lawa hi ya vutiseke xivutiso lexi ntlhanu wa vaxinuna va boxile leswaku va landza muleteri loko nkarhi wa tidyondzo wu hundzile va n'wi byela leswaku a tirhisa Xinghezi leswaku va ta kota ku twa leswi a swi dyondzisaka. Kasi vanharhu eka vaxinuna va boxile leswaku vona loko va tshuka va hlanganile na mitlhontlho va ti vutisela machudenikuloni leswaku muleteri u vulavula hi yini kutani va hlamuseriwa hi muchudenikuloni leswi muleteri a swi dyondzisaka. Vuxokoxoko lebyi hi byi kombisile hi tafula leri nga laha hansi laha ri hi kombaka ni tinhlayonhlayo ta kona.

Chati ya 4: Machudeni ya xinuna ni leswi va swi endlaka loko va tshuka va hlanganile na swiphiko hi tindziminyingi

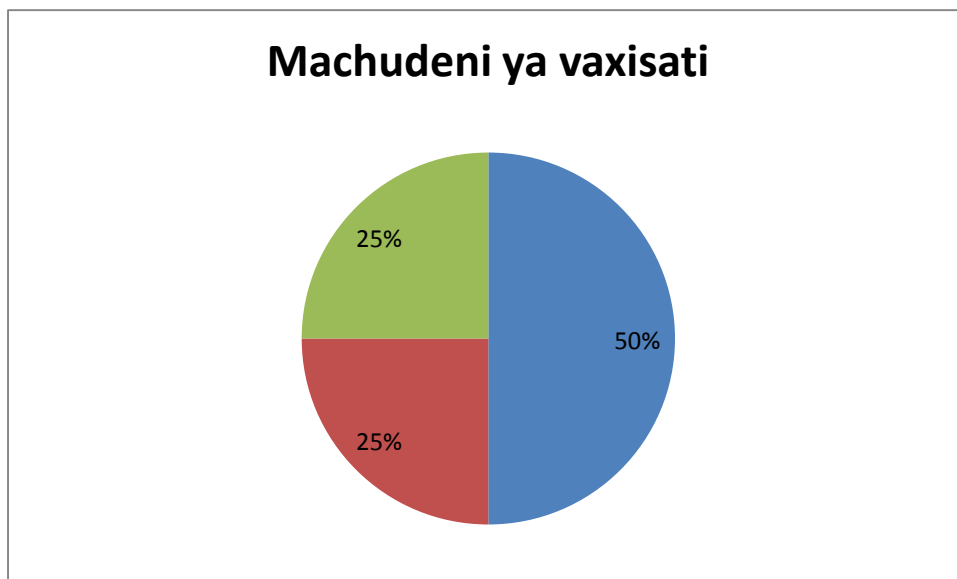


Eka ndzavisiso lowu, vuxokoxoko lebyi nga laha henhla byi hi paluxa kahle leswaku 62% wa machudeni ya xinuna lava va nge vona va landza muleteri loko nkarhi wa tidyondzo wu hundzile va n'wi kombela leswaku u fanele ku va dyondzisa hi ririmi ra ximfumo ra yunivhesiti ku nga Xinghezi. Kasi 38% i ya machudeni ya xinuna lawa ya nge wona ya kombela muchudenikuloni hi nkarhi wa swa tidyondzo leswaku a va hundzuluxela hi nomo leswi muleteri

a swi vulaka kumbe a swi dyondzisaka. Leswi swi hi kombaka leswaku nhlayo ya machudeni lawa ya landzaka muleteri loko va tshuka va hlanganile na swiphiqo yi le henhla ku tlula lava va ngo ti miyelela.

Kasi vaxisati eka xivutiso lexi va xi hlamule hi ti ndlela to hambanahambana laha mune va boxeke leswaku va kombela muleteri hi nkarhi wolowo a va hundzuluxela leswi a swi vuleke a swi yisa eka Xinghezi leswaku va ta kota ku swi twisisa. Kasi vambirhi va boxile leswaku va kombela muleteri leswaku a va dyondzisa hi Xinghezi. Kasi vambirhi vo hetelela vona va boxile leswaku va burisana ni machudeni lawa ya hlawuriweke tani hi varhangeri eka ntlawa wa vona leswaku va byela valeteri ku dyondzisa hi Xinghezi kungari tindzimi leti va nga ti tweeki kumbe ku ti twisisa. Vuxokoxoko lebyi hi byi andlarile hi tafula leri nga laha hansi.

Chati ya 5: Machudeni ya xinuna ni leswi va swi endlaka loko va tshuka va hlanganile na swiphiqo hi tindziminyingi



Vuxokoxoko lebyi nga laha henhla byi hi komba leswaku 50% i machudeni lawa loko va tshuka va hlanganile na swiphiqo swa tindziminyingi hi nkarhi wa swa tidyondzo va byelaka muleteri hi nkarhi wolowo leswaku a va dyondzise hi Xinghezi tanihileswi ku nga ririmi ra ximfumo eka swa tidyondzo laha yunivhesiti ni tindhawu tin'wana. Kasi 25% leyin'wana i ya machudeni lawa ya nge ya kombela machudenikuloni leswaku va va hundzuluxeka leswi

vuriweke hi muleteri leswaku va ta kota ku swi twisisa. Kasi 25% leyo hetelela i ya machudeni lawa ya nge ya byela varhangeri va machudeni lawa ya hlawuriweke tanihi varhangeri leswaku va landza muleteri leswaku va n'wi tivisa xirilo xa machudeni hi mhaka ya ririmi ro dyondza no dyondzisa.

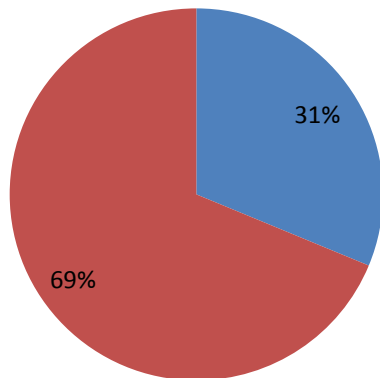
8. Mikarhi yin'wana vutivi bya tindziminyingi byi voniwa tanihi xirhalanganyi eka ku humelerisa swa tidyondzo. Nyika mavonelo ya wena.

Hi ndzavisiso lowu hi kumile leswaku mikarhi yin'wana machudeni man'wana ma vona mhaka ya vutivi bya tindziminyingi tani hi xirhalanganyi eka ku humelerisa swa tidyondzo ta machudeni. Marito lawa ya seketeriwa hi Coulmas (2013: 123) loko a ku: *“Multilingualism brings along problems for both individuals and societies, its problems are unlikely to outweigh its benefits, for multilingualism has long been credited for privileged linguistic abilities, cognitive competence, and personal development in polyglots.”* Marito ya ntshaho lowu ya komba kahle leswaku van'wana va machudeni va vona mhaka ya tindziminyingi tani hi xirhalanganyi, kambe hambiswiritano nkoka wa tindziminyingi eka ku humelerisa swa tidyondzo ta machudeni ya lembe ro sungula ya Vatsonga wu pfuna ku tlula swirhalanganyi swa kona.

Eka khumetsevu wa machudeni lawa ya hlamuleke xivutiso lexi, hi kumile leswaku ntlhanu wa machudeni va kanetana ni mhaka ya leswaku tindziminyingi eka mikarhi yin'wana yi endla leswaku machudeni ya tikeriwa eka swa tidyondzo ta vona. Eka machudeni lawa ya ntlhanu ya kanetaka mhaka leyi vambirhi i va xinuna kasi vanharhu i vaxisati. Kasi khumen'we wa machudeni ya pfumelelana ni mhaka ya leswaku tindziminyingi eka mikarhi yin'wana ti endla leswaku machudeni ya tikeriwa eka swa tidyondzo ta vona. Vuxokoxoko lebyi byi andlariwile kahle hi tafula leri nga laha hansi.

Chati ya 6: Machudeni ya xinuna ni vaxisati eka mhaka ya tindziminyingi tani hi xirhalanganyi

Machudeni ya vaxinuna ni vaxisati



Vuxokoxoko lebyi byi hi komba leswaku 31% ya machudeni lawa ya pfumelaka leswaku mhaka ya tindziminyingi a hi xirhalanganyi eka ku humelerisa swa tidyodzo ta machudeni. Kasi 69% yi hi komba machudeni lawa ya boxaka leswaku mhaka ya tindziminyingi eka vona ya ha ri xirhalanganyi eka ku va pfuna eka swa tidyondzo ta vona. Leswi swi hi kombaka leswaku ku ni nhlayo ya le henhla ya machudeni lawa ya ha lavaka ku pfuniwa ku kota ku twisisa mhaka ya nkoka wa vutivi bya tindziminyingi ku va pfuna ku humelerisa swa tidyondzo ta vona eka lembe ro sungula.

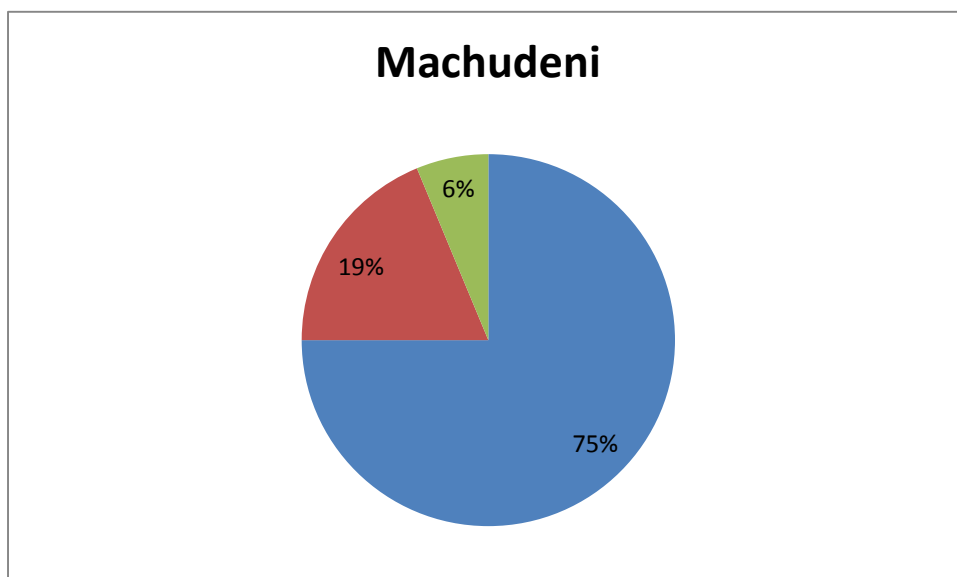
9. U tlakusa njhani Xitsonga loko u hlangana ni vavulavuri va tindzimi tin'wana laha yunivhesiti?

Eka khumetsevu wa machudeni lawa ya hlamuleke xivutiso lexi, hinkwavo ka vona va kombile ku tlakusa Xitsonga hi tindlela to hambanahambana. Mhaka ya nkoka wa ku tlakusa Xitsonga yi seketeriwa hi Mushwana (2016: 3) loko a ku: *“Hi lembe ra 1996 Vumbiwa bya tiko lebyi byi hlohlotelaka leswaku tindzimi hinkwato ta khumen'we ta ximfumo ti fanele ku khomiwa ku ringana byi pasisiwile. Kambe loko hi xiya hi kuma leswaku tindzimi ta Vantima ta ha ri eka xiyimo xa le hansi swinene.”* Marito ya ntshaho lowu ya tsotsosela mhaka ya leswaku swi ni nkoka swinene leswaku ririmi ra Xitsonga ri tlakusiwa hi vavulavuri va rona vo tani hi machudeni.

Laha hi voneke khumembirhi wa machudeni ya boxa leswaku wona ya tlakusa Xitsonga hikuva va xi vulavula mikarhi hinkwayo laha yunivhesiti. Eka machudeni lawa ya khumembirhi tsevu a ku ri vaxinuna kasi tsevu leyin'wana a ku ri vaxisati. Kasi vanharhu va boxile leswaku vona va tlakusa Xitsonga laha yunivhesiti hikuva va ambala swimbalo swa ndhavuko hi masiku ya nkoka yo tani hi sonto ekerekeni na hi siku ra ndhavuko. Eka machudeni lamanharhu vambirhi i va xisati kasi un'we i wa vaxinuna.

Ku yisa emahlweni hi kumile leswaku muchudeni un'we wa xinuna yena u boxile leswaku u tlakusa ririmi ra Xitsonga hikuva a chayisa ni ku yingisela vuyimbeleri bya Xitsonga ni ku tlhela a vulavula ririmi leri mikarhi hinkwayo. Marito ya leswaku vuyimbeleri bya Xitsonga na byona bya pfuna eka ku tlakusa ririmi leri ya seketeriwa hi Mushwana (2016: 4) loko a ku: *“Eka Xitsonga, muyimbeleri wo fana na Thomas Hasani Chauke u le ku tlangeni xiave xikulu eka ku hluvukisa na ku tirhisa Xitsonga na ku tlakusa ndhavuko wa Vatsonga hi vuyimbeleri byakwe.”* Marito ya ntshaho lowu ya komba kahle mhaka ya leswaku loko muchudeni kumbe machudeni ya yingisela vunanga bya Xitsonga laha yunivhesiti va va ri karhi va tlakusa ririmi ni ndhavuko wa Vatsonga. Vuxokoxoko lebyi byi kombisiwile kahle hi tafula leri nga laha hansi.

Chati ya 7: Tindlela leti machudeni ya lembe ro sungula ya Vatsonga ya tlakusaka Xitsonga ha yona eYunivhesiti ya Vhenda ku ya hi tiphesente



Vuxokoxoko lebyi nga laha henhla byi hi komba tindlela leti machudeni ya Vatsonga va ti tirhisaka ku tlakusa Xitsonga eYunivhesiti ya Vhenda. Laha 75% ku nga machudeni lawa ya boxeke leswaku ya tirhisa Xitsonga mikarhi hinkwayo lawa ku nga va ka hi ndlela ya ku ri vulavula ni ku ri tsala. Kasi 19% i ya machudeni lawa ya boxeke leswaku ya tlakusa Xitsonga hikuva va ambala swiambalo swa ndhavuko swa Vatsonga. Kasi 6% i ya machudeni lawa ya tlakusaka Xitsonga hikuva va yingisela vuhaxi ni vuyimbeleri bya Xitsonga. Leswi swi hi kombaka kahle leswaku machudeni hinkwawo eYunivhesiti ya Vhenda ya ni tindlela ta wona ta ku tlakusa Xitsonga.

10. Xana u vona mhaka ya vutivi bya tindziminyingi yi ri ni nkoka eka ku humelerisa swa tidyondzo ta wena? Pfumela kumbe u kaneta. U seketela nhlamulo ya wena.

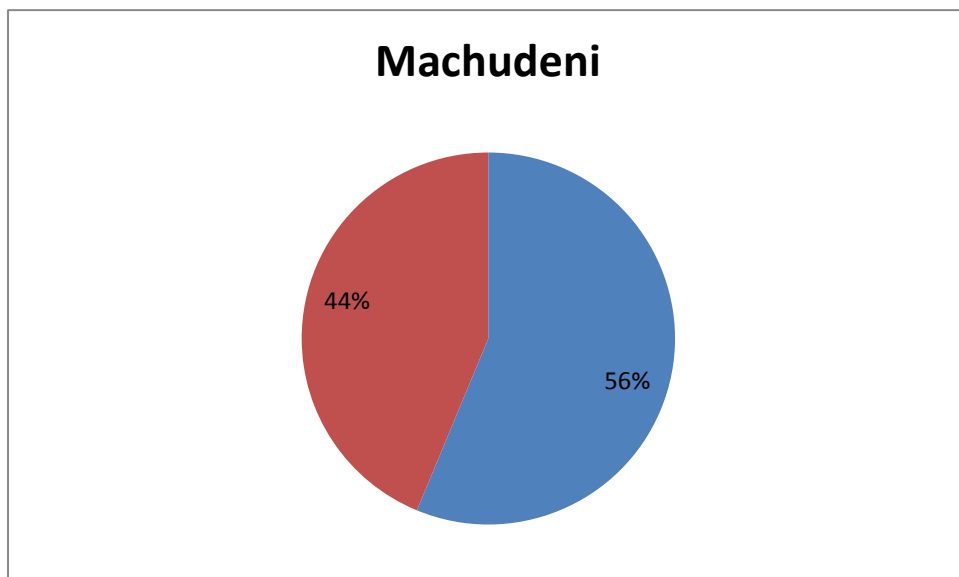
Eka xivutiso lexi ndzavisiso lowu wu kumile leswaku machudeni hinkwawo lawa ngheneleleke eka ndzavisiso lowu ku ni nhlayo ya le henhla ya machudeni lawa ya pfumelaka leswaku mhaka ya tindziminyingi ya va pfuna swinene eka swa tidyondzo ta vona, laha va boxeke swilo swo hlaya leswi tindziminyingi ti va pfunaka ha swona. Marito ya leswaku tindziminyingi ta pfuna eka machudeni ku tlula ku ya tsandzekisa yi seketeriwa hi Paradoski (2010: 81) loko a ku:

The advantages that multilinguals exhibit over monolinguals are not restricted to linguistic knowledge only but extend outside the area of language. The substantial long-lived cognitive, social, personal, academic, and professional benefits of enrichment bilingual contexts have been well documented.

Marito ya ntshaho lowu ya hi komba leswaku vutivi bya tindziminyingi ti pfuna swinene eka swa tidyondzo ta machudeni ya lembe ro sungula eka tlhelo ra maehleketelo, vutivi ni swin'wana swa nkoka hikokwalaho tinhlayonhlayo leti nga laha hansi ti seketelaka mhaka leyi.

Eka machudeni ya khumetsevu lawa ya hlamuleke xivutiso lexi hi kumile leswaku kaye wa machudeni ya pfumela leswaku mhaka ya vutivi bya tindziminyingi yi ni nkoka swinene eka ku humelerisa swa tidyondzo ta vona. Eka kaye wa machudeni lawa hi kumile leswaku ntlhanu wa vona i va xisati kasi mune i va xinuna. Kasi nkombo wa machudeni ya boxile leswaku mhaka ya vutivi bya tindziminyingi a yi va vuyerisi eka swa tidyondzo ta vona, leswi swi va tano hikuva ririmi leri ri tirhisiwaka eka swa tidyondzo ta vona ku tala ku va ku ri Xinghezi ku nga ri tindziminyingi to tanihi tindzimi ta Xintima ta laha Afrika-Dzonga. Eka machudeni lawa ya nkombo, mune i va xinuna kasi vanharhu i va xisati va malembe ya le xikarhi ka khumenkombo ni makumembirhin'we. Vuxokoxoko lebyi hi byi kombisile hi chati leyi nga laha hansi.

Chati ya 8: Mavonelo ya machudeni eka vutivi bya tindziminyingi



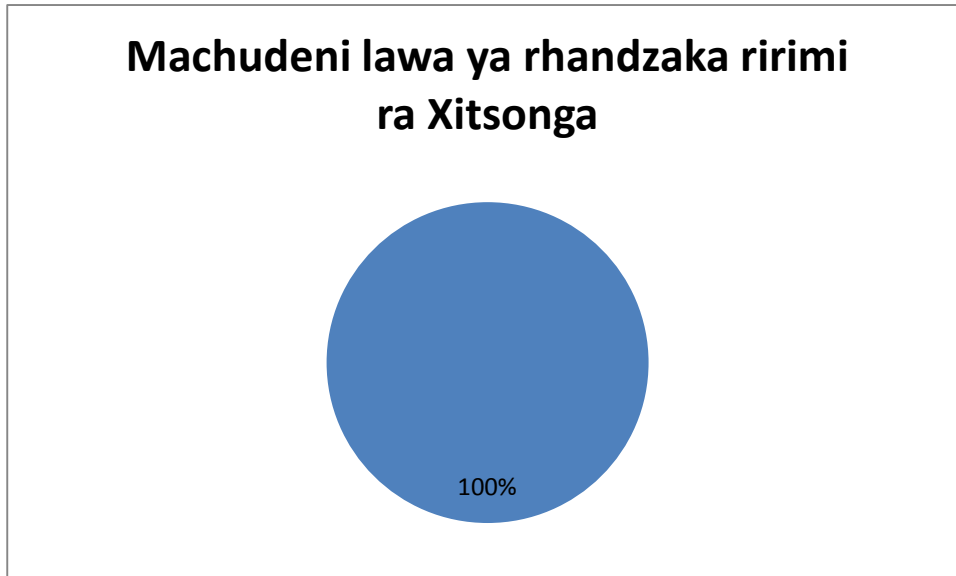
Eka vuxokoxoko lebyi nyikiweke laha henhla byi hi komba kahle leswaku 56% i ya tiphesente ta machudeni lawa ya pfumelelanaka ni mhaka ya leswaku tindziminyingi ti pfuna machudeni leswaku ya humelela hi ku olova eka swa tidyondzo ta vona. Kasi 44% wa machudeni lama ya boxeke leswaku mhaka ya tindziminyingi a yi va vuyerisi ha nchumu hikuva eka swa tidyondzo ta vona ku tirhisiwa ririmi rin'we ku nga Xinghezi. Chati leri nga laha henhla ri hi komba kahle leswaku mhaka ya tindziminyingi yi pfuna swinene machudeni ya lembe ro sungula eka swa tidyondzo ta vona.

11. Exikarhi ka tindziminyingi, xana u vona ririmi ra Xitsonga ri ri ni nkoka eka wena? Seketela nhlamulo ya wena?

Ndzavisiso lowu wu yile emahlweni wu kuma leswaku khumetsevu wa machudeni lawa ya hlamuleke xivutiso lexi hinkwawo ka wona ya boxile leswaku Xitsonga i ririmi leri ri nga ni nkoka swinene etindhawini ta tindziminyingi to tanihi le Yunivhesiti ya Vhenda. Marito lawa ya seketeriwa hi pholisi ya ririmi eka Xiyenge xa 6 xa (1996: 4) laha ku boxiweke leswaku: *“The official languages of the Republic are Sepedi, Sesotho, Setswana, siSwati, TshiVhenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu.”* Marito ya ntshaho lowu ya komba hi ku hetiseka leswaku vukona bya Xitsonga etindhawini ta tindziminyingi to tanihi laha Yunivhesiti i bya nkoka swinene hikokwalaho ni machudeni ya kombaka ku rhandza ririmi leri ra Xitsonga. Leswi swi pfunaka ku endla leswaku Xitsonga xi langutiwa ku ri ririmi ra nkoka swinene laha Afrika-Dzonga.

Eka machudeni lawa ya khumetsevu lawa malembe ya wona ya sukelaka eka khumenkombo ku ya fika kwalomu ka vo makumenharhunkombo va nyikile swivangelo swo hlaya leswi endlaka leswaku va rhandza ni ku vona ririmi ra Xitsonga ri ri ririmi ra nkoka swinene etindhawini leti ku vulavuriwaka kumbe ku tirhisa tindziminyingi. Laha van’wana va machudeni va boxeke leswaku va ri rhandza ririmi leri hikuva hi rin’wana ra tindzimi ta ximfumo ra laha Afrika-Dzonga, naswona hi rin’wana ra tindzimi leti ti nga ni vavulavuri vo tala eYunivhesiti ya Vhenda. Kasi van’wana va boxa leswaku va ri rhandza ririmi leri hikuva eka tin’wana ta tidyondzo ta vona va ti dyondza ha rona. Vuxokoxoko lebyi hi ta byi andlala hi chati leri nga laha hansi.

Chati ra 9: Mavonelo ya machudeni ehenhla ka Xitsonga eYunivhesiti ya Vhenda ni tinhlayonhlayo ta kona



Vuxokoxoko bya chati leyi nga laha henhla byi hi komba leswaku machudeni hinkwawo lawa ya ngheneleleke eka ndzavisiso lowu, vaxinuna ni vaxisati va kombile ku tsakela ni ku rhandza vukona bya Xitsonga eYunivhesiti ya Vhenda. Leswi swi va tano hikuva loko hi xiyile tinhlayo leti hi ti kumeka ti endla 100% wa nhlayo leyi yi kombaka ku tsakela ni ku rhandza vukona bya Xitsonga eyunivhesiti.

12. Xana u xi tirhisa njhani Xitsonga eka swa tidyondzo ta wena naswona hikokwalaho ka yini?

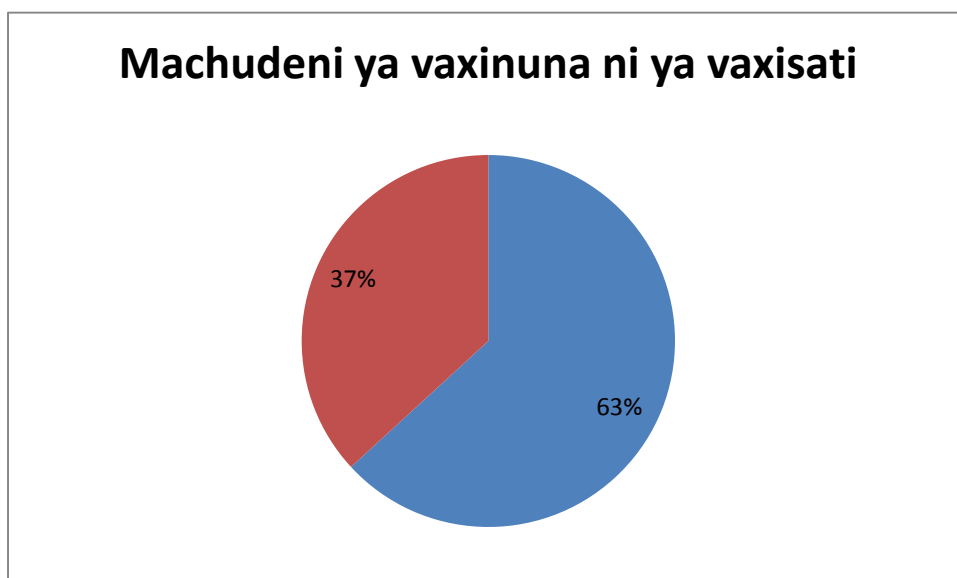
Hi ndzavisiso lowu hi tlherile hi kuma leswaku machudeni ya Vatsonga va ni mfanelo ya ku tirhisa Xitsonga eka swa tidyondzo ta vona. Marito lawa ya seketeriwa hi Vumbiwa ra laha Afrika-Dzonga ra lembe ra 1996, Act 108 of 1996 loko va ku:

By then, Xitsonga together with other indigenous African languages were minority languages while Afrikaans and English were official languages. However, the rapidly changing political situation in the country accorded all the eleven languages, Xitsonga included an official status 'in terms terms of rights, privilages, prestige, and power.

Marito ya ntshaho lowu ya komba kahle leswaku Xitsonga ri nyikiwile matimba ya ku tirhisiwa hi machudeni eka swa tidyondzo ta vona.

Eka machudeni ya khumetsevu lawa ya hlamuleke xivutiso lexi khumen'we ya vona va boxile leswaku a va xi tirhisi Xitsonga eka swa tidyondzo ta vona. Laha khume ra vona eka lava va khumen'we va boxeke leswaku swivangelo swa ku va va nga tirhisi Xitsonga eka swa tidyondzo ta vona leswi swi vangiwa hikuva va tirhisa Xinghezi eka swa tidyondzo ta vona tanihi ririmi ro dyondza no dyondzisa. Kasi un'we eka machudeni lawa ya khume u boxile leswaku a nga ri tirhisi ririmi leri ra Xitsonga eka swa tidyondzo hikuva ni loko a ri karhi a endla swa tidyondzo ta yena ta le hansi a tirhisa Xinghezi tanihi ririmi ra manana. Kasi ntlhanu eka machudeni lawa ya boxeke leswaku Xitsonga va xi tirhisa swinene eka swa tidyondzo ta vona laha va ri tirhisaka ngopfu eka loko va ri karhi va endla swa mimbhurisano kumbe minjhekanjhekisano ya swa tidyondzo ta vona. Leswi swi vangiwa ngopfu hikuva va vumba mitlawa ya minjhekanjhekisano ni vanhu kumbe machudeni lawa ya tivaka Xitsonga. Vuxokoxoko lebyi byi humesela erivaleni hi chati leri nga laha hansi.

Chati ya 10: Matirhiselo ya Xitsonga hi machudeni ya Vatsonga va lembe ro sungula ni tinhlayonhlayo ta kona



Vuxokoxoko lebyi nga laha henhla byi humesela erivaleni leswaku 63% i ya machudeni lawa ya boxeke leswaku a ya tirhisa Xitsonga eka swa tidyondzo

ta wona. Leswi swi va tano hikuva tidyondzo ta vona ti dyondziwa no dyondzisiwa hi Xinghezi. Kasi 37% i tinhlayo leti ti yimeleke machudeni lawa ya boxeke leswaku ya tirhisa Xitsonga mikarhi hinkwayo. Vuxokoxoko lebyi byi hi komba kahle leswaku machudeni lawa ya nga tirhiseki Xitsonga eka swa tidyondzo ta wona ya tele ku tlula lawa ya ri tirhisaka eka swa tidyondzo ta vona. Laha xiphiso lexi xi nga lunghisiwaka hi ku simeka pholisi ya ririmi leyi yi hlulukisa tinzimi ta Xintima to tanihi Xitsonga eyunivhesiti. Laha ku nga endliwaka swo hlaya ku hlulukisa tinzimi leti ta Xintima leswi swi katsaka ni ku sindzisa machudeni ya Vatsonga ni tinzimi tin'wana ta Xintima ku va swi boha leswaku va dyondza ririmi kumbe tinzimi ta vona ta Xintima to tanihi Xitsonga, Xivhenda ni tin'wana.

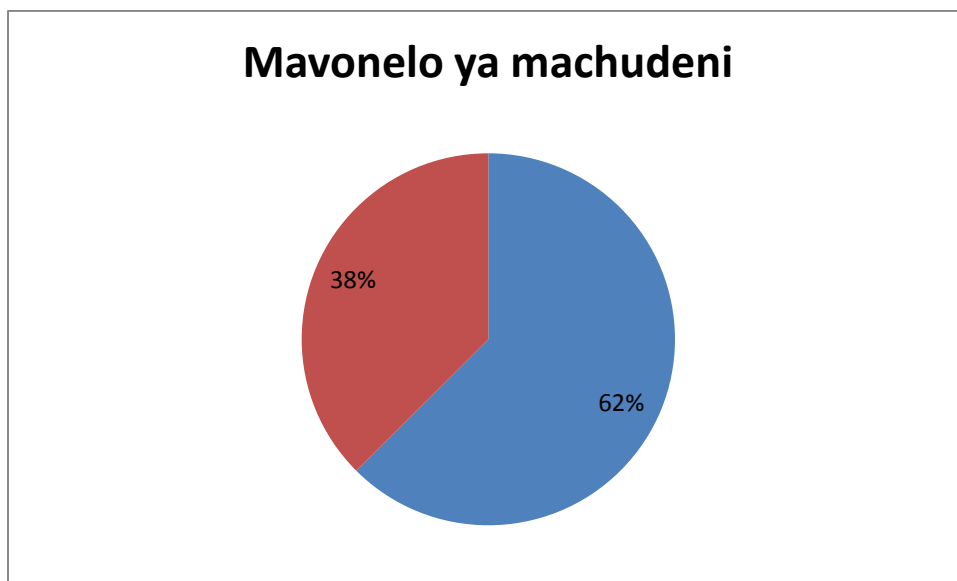
13. Xana u vona nkoka wa ku va ku nga tirhisiwa ririmi kumbe tinzimi ta Xintima eka swa tidyondzo ta wena?

Eka xivutiso lexi machudeni ya nyikile mavonelo ya wona laha a ya komba ku tsakela eka ku tirhisa Xitsonga eka swa tidyondzo ta vona, leswi swi nga ta va pfuna swinene eka ku humelerisa swa tidyondzo ta vona. Marito lawa ya seketeriwa hi Marivate (2004) loko a ku: *“This is not only limited to written information, but even verbal information should be communicated through the language citizens best understand.”* Marito ya ntshaho lowu ya komba kahle leswaku machudeni ya nga tirha kahle swinene eka swa tidyondzo ta vona loko va dyondzisiwa kumbe ku leteriwa hi ririmi leri va ri twisisaka swinene. Ririmi ro tani hi Xitsonga eka machudeni ya Vatsonga.

Eka xivutiso lexi nga laha henhla khumetsevu wa machudeni ya nyikile mavonelo ya wona, laha khume wa machudeni va boxeke leswaku va nga tsakela swinene leswaku eka swa tidyondzo ta vona va ti dyondza hi ririmi kumbe tinzimi ta Xintima ku nga ri Xinghezi. Leswi va kombeke leswaku swi nga va pfuna swinene leswaku va humelela eka swa tidyondzo ta vona. Eka machudeni lama ya tsevu i va xinuna kasi mune i vaxisati. Kasi tsevu wa machudeni lava mune ku nga vaxisati ni vambirhi vaxinuna va boxile leswaku a swi na nkoka leswaku ku tirhisiwa ririmi kumbe tinzimi ta Xintima eka

swa tidyondzo ta vona. Ku ya hi machudeni lawa ya tsevu ririmi leri ri ringanisiweke tanihi ririmi ro dyondza no dyondzisa laha Afrika-Dzonga ku nga Xinghezi ri kahle eka vona hikuva va vona ku ri ririmi leri ri tiviwaka hi vanhu vo hlaya laha Afrika-Dzonga ni laha Yunivhesiti ya Vhenda. Vuxokoxoko lebyi byi humela erivaleni hi chati leyi nga laha hanshi.

Chati ya 11: Mavonelo ya machudeni eka tlhelo ra ku tirhisa Xitsonga tanihi ririmi ro dyondza hi rona.



Vuxokoxoko lebyi nga laha henhla byi hi komba kahle leswaku machudeni ya Vatsonga va lembe ro sungula va nga tsakela swinene ku dyondza ni ku dyondzisiwa swa tidyondzo ta vona hi Xitsonga. Leswi swi va tano hikuva tinhlanhlayo ti komba 62% wa tiphesente ta machudeni lawa ya nga tsakelaka ku tirhisa Xitsonga. Kasi 38% wa tiphesente hi yona yi kombeke ku tsakela ku tirhisa Xinghezi eka swa tidyondzo ta vona. Leswi swi hi komba kahle leswaku machudeni ya Vatsonga va lembe ro sungula lava va tsakelaka ku tirhisa Xitsonga eka swa tidyondzo ta vona va hlayile swinene. Leswi swi nga olovaka ku swi fikelela loko ko cinciwa milawu ya ririmi ya laha yunivhesiti, laha yi faneleke ku tekela tindzimi ta Xintima enhlokweni eka mhaka yo dyondza no dyondzisa.

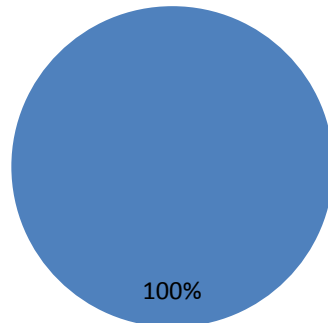
14. Xana ku ni xiave lexi tlangiwaka hi tindzimi ta Xintima to tanihi Xitsonga u xi tivaka ke? Hlamusela.

Eka xivutiso lexi machudeni hinkwawo lawa ku nga nhungu vaxinuna ni nhungu vaxisati va boxile leswaku swi kona swiave leswi swi tlangiwaka hi tindzimi ta Xintima to tani hi Xitsonga, Xivhenda, Xisuthu xa N'walungu, Xiswazi ni Xindhevele leti ti nga eku oloviseleni ka machudeni eka swa tidyondzo ta vona te le Yunivhesiti ya Vhenda. Machudeni lawa van'wani va vona va boxile leswaku swiave leswi swi tlangiwaka hi tindzimi ta Xintima va swi vona eka tindzimi leti ti dyondziwaka hi machudeni laha yunivhesiti to tani hi Xitsonga, Xivhenda, Xisuthu xa N'walungu na tin'wana. Kasi van'wana va machudeni va boxa leswaku tindzimi ta Xintima ta va pfuna swinene hikuva loko va ri karhi va vulavula ni varhangeri va machudeni loko va lava ku pfuniwa hi nkarhi wa ku titsarisela va tirhisa tindzimi ta vona ta Xintima to tanihi Xitsonga. Van'wana va tlhele va boxa leswaku hi siku ra ndhavuko va tiphina hi ku vona micino ni vuyimbeleri bya ndhavuko, leswi swi kombaka leswaku hakunene tindzimi ta Xintima ta karhi ku tekeriwa enhlokweni hi machudeni ya Yunivhesiti ya Vhenda.

Tafula leri nga laha hansi ri hi komba kahle leswaku machudeni ya ni vutivi hi swiave leswi endliwaka hi tindzimi ta Xintima to tanihi Xitsonga eYunivhesiti ya Vhenda.

Chati ya 12: Xiave xa tindzimi ta Xintima to tanihi Xitsonga ni tin'wana

Machudeni lawa ya rhandzaka ririmi ra Xitsonga



Ndzavisiso lowu wu kumile leswaku vuxokoxoko lebyi nga laha henhla byi hi komba kahle ndzingano wa rimbewu lowu hi wu landzeleleke ku kota ku fikelela ku vona vutivi bya machudeni hi leswi swi endliwaka hi tindzimi ta Xintima to tani hi Xitsonga laha yunivhesiti. Laha ndzingano lowu wu hi endleke leswaku hi hlawula 50% wa machudeni ya vaxisati ni 50% ya vaxinuna, laha loko va hlanganile va hi nyikaka 100%. Machudeni hinkwawo lawa ya ngheneleleke eka ndzavisiso lowu ya kombile vutivi bya hinkwaswo leswi endliwaka hi tindzimi ta Xintima eyunivhesiti leyi leswi katsaka vuyimbeleri, micino, ku dyondza no dyondzisa hi Xitsonga ni swin'wana swa nkoka.

15. Xana ku na leswi u tsakelaka ku swi vula mayelana ni mhaka ya tindziminyingi laha Yunivhesiti ya Vhenda?

Xivutiso lexi nga laha henhla hi xi vutisile hi xikongomelo xo lava ku tiva mavonelo, mianakanyo, matitwelo ni swin'wana swa nkoka leswi swi nga ta pfuna eka ririmi ra Xitsonga ni ku tlakusa mhaka ya vutivi bya tindziminyingi eka machudeni ya lembe ro sungula eYunivhesiti ya Vhenda ni le ka tindhawu tin'wana. Mhaka ya nkoka wa vutivi bya tindziminyingi eka machudeni ya lembe ro sungula ni vanhu hinkwavo yi seketeriwa hi Webb (2002: 24) loko a ku: *“the present constitution guarantees the principle of multilingualism and*

the development of respect for different languages and cultures.” Marito lawa ya komba kahle leswaku swi na nkoka leswaku machudeni ya lembe ro sungula ya va ni vutivi bya tindziminyingi xikan’we ni ku tekela enhlokweni mhaka ya ku hlonipha tindzimi ni mindhavuko ya vanhu van’wana. Eka xivutiso lexi machudeni hinkwawo lawa hi ya hloko hliseke ya kombile ku tsakela mhaka ya ku va ni vutivi bya tindziminyingi laha Yunivhesiti ya Vhenda. Mhaka ya leswaku machudeni hinkwawo lawa hi ya hloko hlisiweke ya kombile ku tsakela mhaka ya vutivi bya tindziminyingi yi vekiwa erivaleni hi tafula leri nga laha hansi.

Chati ya 13: Nhlayo ya machudeni lawa ya kombeke ku tsakela mhaka ya vutivi bya tindziminyingi ni ku hlukisiwa ka tindzimi ta Xintima to tanihi Xitsonga



Vuxokoxoko lebyi hi byi nyikeke hi chati leyi nga laha henhla byi hi komba kahle leswaku machudeni hinkwawo vaxinuna ni vaxisati lava hi va hloko hliseke eka longoloko wa hina wa swivutiso va kombile mhaka ya ku tsakela ku va ni vutivi bya tindziminyingi leswaku byi ta va pfuna ku humelerisa swa tidyondzo ta vona.

Nkoka wa vutivi bya tindziminyingi eka machudeni ya yunivhesiti yi seketeriwa hi Coetzee-Van Rooy (2013: 1) loko a ku: *“South African universities need to prioritise the study of the relationship between*

multilingualism and cognition.” Marito ya ntshaho lowu ya komba kahle leswaku tiyunivhesiti ta laha Afrika-Dzonga ti fanele ku hlohotela mhaka ya vutivi bya tindziminyingi eka machudeni leswaku byi ta va pfuna eka swa tidyondzo ta vona hi tlhelo ra maanakanyelo ni swin’wana swa nkoka eka swa tidyondzo ta vona. Laha hi kumeke leswaku nhlayo ya machudeni lawa ya kombeke ku tsakela mhaka ya vutivi bya tindziminyingi yi endla 100% ya machudeni lawa ya tsakela ku va ni vutivi bya tindziminyingi leswaku byi ta kota ku va pfuna eka ku humelerisa swa tidyondzo ta vona. Laha ku hambana ka malembe ya vahloko hlisiwa, tindhawu leti va humaka eka tona ni tidyodzo leti va ti endlaka swi nga tisangiki ku hambana eka ndlela leyi machudeni ya hlamuleke hakona longoloko wa swivutiso hi ndlela yo tsala.

4.5. NKATSAKANYO WA NDZIMA

Ndzima leyi yi andlarile ni ku xopaxopa vuxokoxoko bya ndzavisiso lowu. Laha hi andlaleke ni ku xopaxopa vuxokoxoko lebyi hlengeleteweke hi endlelo ra vuxiyaxiya ni ku tlhela hi tshaha vatsari van’wana lava a va seketela leswi hi swi xiyaxiyeke eka vangheneleri eka ndzavisiso lowu. Hi tlhele hi andlala ni ku xopaxopa vuxokoxoko lebyi hi byi hlengeleteke hi endlelo ra nongonoko wa swivutiso. Laha hi kombeke ndhawu leyi nhloko hliso wu endliweke eka yona ni vuxokoxoko bya nkoka hi vahloko hlisiwa va hina. Laha hi heteleleke hi ku komba swivutiso ni mahlamulelo ya machudeni eka nongonoko wa swivutiso hi ri karhi hi tshaha ni miehleketo ya swidyondzeki swin’wana leswi a swi seketela leswi machudeni ya Vatsonga va lembe ro sungula va hlamuleke swona eka nongonoko wa swivutiso.

NDZIMA YA 5

5. NGHIMETO

5.1. MANGHENELO

Ndzima leyi yi andlala nkomiso wa xitsalwana lexi ni ku tlhela yi nyika nkatsakanyo wa xona. Eka ndzima leyi ku tlhela ku andlariwa mikumisiso leyi vuxokoxoko bya kona hi byi hlengeteke hi ku tirhisa tindlela kumbe maendlelo lawa hi ya boxeke eka ndzima ya 3. Hi tlhela hi nyika swibumabumelo swa nkoka leswi swi nga ta endla leswaku machudeni ya Vatsonga va lembe ro sungula va vona nkoka wa ririmi ra vona ra Xitsonga xikan'we ni nkoka wa vutivi bya tindziminyingi eYunivhesiti ya Vhenda. Hi hetelela ndzima leyi hi ku yi katsakanya ni ku tlhela hi boxa matsalwa lawa hi ya tirhiseke ku fikelela xikongomelo xa ndzavisiso lowu ni ku tlhela hi komba swivutiso leswi hi swi tirhiseke eka nongoloko wa swivutiso ku hloko hlisa machudeni ya Vatsonga va lembe ro sungula eYunivhesiti ya Vhenda.

5.2. NKOMISO WA NDZAVISISO

Ndzavisiso lowu wu swi vekile erivaleni leswaku Afrika-Dzonga i tiko ra tindziminyingi leswi swi seketeriwaka hi vumbiwa bya laha Afrika-Dzonga lebyi simekiweke hi ti 8 Mudyaxihi 1996. Eka vumbiwa leri ku simekiweke pholisi ya ririmi leyi yi kombaka ndlela leyi tindzimi ti faneleke ku tirhisiwa ha yona eka mfumo lowu wa xidemokirasi. Eka pholisi leyi eka xiyenge xa 6 swi vekiwa kahle leswaku tiko leri ri ni tindzimi ta khumen'we ta ximfumo. Leswi swi endleke leswaku ni le Yunivhesiti ya Vhenda ku kumeka tindziminyingi hikuva i ndhawu leyi ku kumekaka vanhu vo hlaya vo huma etindhawini to hambanahambana. Hikokwalaho ka sweswo hi vonile swi ri ni nkoka ku komba ndlela leyi vutivi bya tindziminyingi byi nga vuyerisaka ha

kona machudeni ya Vatsonga va lembe ro sungula eka swa tidyondzo ta vona. Laha leswi swi nga pfuneki machudeni ya Vatsonga va lembe ro sungula ntsena kambe swi pfunaka machudeni ni vanhu hinkwavo hi ku angarhela.

Ndzavisiso lowu wu kanerile mavonelo lawa machudeni ya nga na wona ehenhla ka Xitsonga. Laha hi tlheleke hi kana ku honisa loku machudeni va nga na kona loko swi ta eka mhaka ya tindziminyingi. Laha ndzavisiso lowu wu swi vekeke erivaleni leswaku machudeni yan'wana ya ni ku tsakela ku tirhisa ririmi ro karhi ro tani hi Xinghezi ntsena laha tindzimi letin'wana va nga ti tekeleki enhlokweni. Hikokwalaho ka sweswo swi endla leswaku mhaka ya tindziminyingi va nga yi tlakusi eka swa tidyondzo ta vona. Ndzavisiso lowu wu boxile magoza lawa ya faneleke ku tekiwa laha Yunivhesiti ya Vhenda ku endlela leswaku tindzimi hinkwato ti ta tekiwa ti ringana eka swa tidyondzo ta machudeni.

Ndzavisiso lowu wu boxile magoza lawa ya nga ta pfuna machudeni ya lembe ro sungula ku kota ku lemuka leswaku tindziminyingi i nchumu wa kahle swinene eka ku pfuna machudeni ya lembe ro sungula leswaku ya ta kota ku humelela hi ku olova eka swa tidyondzo ta vona. Laha leswi hi swi boxeke loko machudeni yo swi landzelerisa ya nga ta oloveriwa eka swa tidyondzo ta wona laha yunivhesiti. Magoza lawa ya katsa ku va machudeni ya fanele ku ti karhatela ku va ni vutivi bya tindziminyingi hikuva swi va pfuna eka swa tidyondzo ta vona.

Ndzavisiso lowu wu boxile thiyori leyi wu simekiweke eka yona, laha wu simekiweke ehansi ka thiyori ya *affordances*. Laha thiyori leyi ya *affordances* yi hlohlotelaka machudeni leswaku va va ni vutivi bya ririmi ra vona ni ku tlhela va fanele ku tikarhatela ku va ni vutivi bya tindzimi ta van'wana. Leswi swi vulaka leswaku thiyori ya ndzavisiso lowu yi hlohlotela mhaka ya vutivi bya tindziminyingi eka machudeni ya lembe ro sungula. Thiyori ya dyondzo leyi yi ni nkoka swinene hikuva yi hlohlotela vutivi bya tindziminyingi laha byi pfunaka machudeni hi swilo swo hlaya swinene. Laha swilo leswi machudeni ya vuyeriwaka ha swona hikokwalaho ka vutivi bya tindziminyingi swi katsaka ku va ni mianakanyo leyi anameke, yo enta ni swin'wana swo

hlaya swa nkoka ku pfuna machudeni leswaku ya humelela eka swa tidyondzo ta vona.

Ndzavisiso lowu wu kanerile hi vuenti nkoka wa vutivi bya tindziminyingi eka ku kumelerisa swa tidyondzo ta machudeni ya lembe ro sungula eYunivhesiti ya Vhenda. Laha swin'wana swa leswi hi swi kaneleke eka ku pfuna machudeni swi katsaka ku va pfuna eka matlhelo ya mimbhurisano hi swa tidyondzo ta vona. Laha hi tlhelo ra swa mimbhurisano hi swa tidyondzo hi kombeke leswaku machudeni ya ta kota kutwa leswi machudeni yan'wana ya swivulaka. Laha machudeni ya tlhelaka ya oloveriwa ni ku boxa mianakanyo ya vona hi ku olova hi nkarhi wa swa mimbhurisano ya swa tidyondzo. Vutivi bya tindziminyingi byi tlhela byi va pfuna ni hi nkarhi wa vuleteri laha va kotaka kutwa leswi valeteri va swi vulaka hi ririmi rihi kumbe rihi loko va ri ni vutivi lebyi bya tindziminyingi.

Ndzavisiso lowu wu tlhele wu xopaxopa mavonelo ya machudeni ya Vatsonga va lembe ro sungula ehenhla ka Xitsonga ni tindziminyingi. Laha hi humeseleke erivaleni leswaku machudeni yan'wana ya ni ku tinyuma eka mhaka ya ku tirhisa Xitsonga eYunivhesiti ya Vhenda hambiloko va ri Vatsonga va xiviri. Ndzavisiso lowu wu humeserile erivaleni swilo kumbe michumu leyi machudeni ya Vatsonga va lembe ro sungula va yi endlaka ku komba leswaku va ni mavonelo yo biha ehenhla ka Xitsonga. Laha man'wana ya mavonelo lawa ya humeleke erivaleni hikuva machudeni ya Vatsonga va lembe ro sungula va nga tsakeli ku tirhisa ni ku vulavula ririmi ra vona. Hambiswiritano van'wana va machudeni va kombile ku va ni mavonelo lawanene ehenhla ka ririmi leri ra Xitsonga. Laha mavonelo ya vona lawanene hi ya voneke hikuva va tsakela ku tirhisa Xitsonga eka swa tidyondzo ta vona ni ku tsakela ku tirhisa tindziminyingi.

Ndzavisiso lowu wu kanerile hi ndzingano wa tindzimi eka ku humelerisa swa tidyondzo ta machudeni ya Vatsonga va lembe ro sungula. Laha hi boxeke magoza yo hlaya lawa ya nga pfunaka ku endla leswaku ndzingano wa tindzimi wu humelela eYunivhesiti ya Vhenda. Laha man'wana ya magoza lawa ya katsaka ku va ku simekiwa pholisi ya ririmi leyi yi pfumelelaka

tindzimimi ta Xintima ku va tindzimi ta ximfumo laha Yunivhesiti ya Vhenda. Man'wana ya magoza lawa hi ya boxeke leswaku ya ta pfuna eka ku vona leswaku ku va ni ndzingano wa tindzimi eyunivhesiti ya katsa ku va tindzimi ti dyondziwa ni ku dyondzisiwa ku ringana. Laha machudeni hinkwawo ya Vatsonga ya fanele ku va ni dyondzo yin'we leyi bohaka leswaku va yi endla hi Xitsonga.

Ndzavisiso lowu wu paluxile magoza lawa ya nga tirhisiwaka ku fikelela ndzingano wa Xitsonga ni tindzimi tin'wana eYunivhesiti ya Vhenda. Laha man'wana ya magoza lawa ya katsaka ku va tindzimi ti tekiwa ti ringana hi milawu ya yunivhesiti. Laha ku faneleke ku hlohloteriwa mhaka ya ku tinyungubyisa hi ririmi hi machudeni. Laha muchudeni wa Mutsonga a faneleke ku tinyungubyisa hi ririmi ra Xitsonga ni ku tlhela a tekela tindzimi letin'wana enhlokweni.

Ndzavisiso lowu wu hetelele hi ku komba ni ku xopaxopa vuxokoxoko lebyi byi hlengeleteweke hi endlelo ra vuxiyaxiya ni endlelo ra nongoloko wa swivutiso. Laha maendlelo lawa ya mbirhi hi ya boxeke hi ya tirhiseke ku xiyaxiya ni ku hloko hlisa machudeni ya Vatsonga va lembe ro sungula eYunivhesiti ya Vhenda. Laha machudeni lawa ya humaka eka tindhawu to hambanahambana ni ku va ni malembe yo hambanahambana. Leswi swi pfuneke leswaku hikuma vukokoxoko bya ntikelo mayelana ni mhaka ya vutivi bya tindziminyingi eka machudeni ya Vatsonga va lembe ro sungula eYunivhesiti ya Vhenda.

5.3. MIKUMISISO

- Machudeni yo hlaya ya Vatsonga va lembe ro sungula a ya nga wu voni nkoka wa vutivi bya tindziminyingi eka ku va pfuna eka ku humelerisa swa tidyondzo ta vona.
- Van'wana va machudeni ya Vatsonga va lembe ro sungula va ni ku tinyuma ku vulavula Xitsonga loko va hlangana ni vavulavuri va

tindzimitin'wana, leswi swi endlaka leswaku va vulavula tindzimi ta van'wana va tshika ririmi ra vona ra Xitsonga.

- Eka nkarhi wa sweswi van'wana va machudeni ya Vatsonga va lembe ro sungula va ni ku tsakela ku tirhisa ririmi ra vona ra Xitsonga eka swa tidyondzo ta vona hinkwato, leswi swi nga kotekiki ku ya hi pholisi ya ririmi eka swa tidyondzo ta le henhla.
- Hi kumile leswaku swi na nkoka leswaku ku tekeriwa enhlokweni mhaka ya ndzingano wa tindzimi eYunivhesiti ya Vhenda. Leswi swi va tano hikuva ku ni tindzimi leti ti tekeriwaka enhlokweni ku tlula to karhi.
- Va'wana va machudeni a va tsakeli ku tirhisa Xitsonga eka swa tidyondzo, laha va boxeke leswaku swi vangiwa hikuva xi nga tirhisiwi eka swa tidyondzo eka matiko man'wana.
- Hi kumile leswaku swi na nkoka leswaku ku tekiwa magoza yo tanihi ku va ku endliwa pholisi yintshwa ya ririmi eYunivhesiti ya Vhenda leyi yi nga ta hlohlotela mhaka ya tindziminyingi ni ku kurisa tindzimi ta Xintima leti khale a ti tshikeleriwile to tani hi Xitsonga, Xivhenda ni tin'wana.
- Hi tlhele hi kuma leswaku mfumo wa karhi wa ringeta ku hluvukisa tindzimi leti khale a ti tshikeleriwile, laha ku nga ni tibodo ta tindzimi ta Xintima to tanihi *Pan South African Language Board (PanSALB)*. Leti ti hlohlotelaka ku hluvukisiwa ka tindzimi ta Xintima ni ku ti tirhisa handle ka ku tinyuma kumbe ku languteriwa ehansi hi vavulavuri va tindzimi tin'wana.
- Ndzavisiso lowu wu hetelele hi ku kuma leswaku mhaka ya tindziminyingi ya hlohloteriwa hi tipholisi ta ririmi ta Afrika-Dzonga, kambe ku ni machudeni yo hlaya lawa ya nga swi tekeleki enhlokweni ku va ni vutivi bya tindziminyingi.

5.4. SWIBUMABUMELO

Endzhaku ka leswi hi swi kumeke hi nkarhi wa ndzavisiso lowu, hi vona swi fanerile leswaku hi bumabumela leswi landzelaka ku ringeta ku hlohlotela mhaka ya vutivi bya tindziminyingi ni ku tlakusa tindzimi ta Vantima to tanihi Xitsonga laha Afrika-Dzonga.

- Xitsonga xi fanele ku dyondziwa hi machudeni hinkwawo ya Vatsonga laha yunivhesiti tanihi dyondzo leyi yi bohaka eka ku fikelela swilaveko swa tidigiri hinkwato. Ku hlohlotela vavulavuri va ririmi ra Xitsonga ku ri tirhisa ni ku tikahtela ku va ni vutivi bya tindziminyingi.
- Ku fanele ku va ni makunguhatelo lamanene ya tindzimi ta Xintima laha tindzimi ta Xintima to tanihi Xitsonga ni tin'wana ti nga ta hlukisiwa etiyunivhesiti.
- Ku hlohlotela mhaka ya ku hlukisiwa ka matsalwa ya ririmi ra Xitsonga yo tanihi tibuku to hlaya, tidikixinari na swin'wana leswi nga ta pfuna machudeni ya le tiyunivhesiti.
- Ku hlohlotela leswaku vanhu lava va tokoteke hi swa vuhundzuluxi eka Xitsonga va tirhisa nyiko ya vona hi ndlela ya le henhla hikuva va hundzuluxa matsalwa ya ririmi ra Xitsonga, tinovhele, mintlangu ni swin'wana ku suka eka tindzimi tin'wana to tanihi Xinghezi ni tin'wana.
- Pholisi ya ririmi ya le Afrika-Dzonga yi fanele ku simekiwa hi xikongomelo xo lava ku hlukisa tindzimi ta Xintima totani hi Xitsonga ni tin'wana leswaku ti kota ku tirhisiwa eka swilo swo hambanahambana swo tanihi le ka swa mabindzu, swa tipolitiki, dyondzo ni swin'wana swa ximfumo swa Afrika-Dzonga.
- Ku fanele ku hlohloteriwa vanhu vo tanihi valetari etiyunivhesiti, vadyondzisi, vatokoti va ririmi, vafundhisi ni van'wana ku ta ni marito lawa ya nga hlanganisiwaka ku endla tidikixinari kumbe nongonoko wa mathemo ya ririmi ra Xitsonga leswaku swi ta pfuna machudeni ya le tiyunivhesiti.

5.5. NKATSAKANYO WA NDZIMA

Eka ndzima leyi hi kombisile manghenelo ni ku tlhela hi nyika nkomiso wa xitsalwana lexi hi ku angarhela. Hi tlhele hi andlala mikumisiso ya ndzavisiso wa hina, laha hi yi kumeke hi tindlela leti boxikweke eka tindzima leti nga hundza. Eka ndzima leyi hi tlhele hi boxa swibumabumelo leswi swi nga ta pfuna eka ku lemukisa machudeni ni vanhu hinkwavo hi nkoka wa ririmi ra Xitsonga xikan'we na tindziminyingi eka ku humelerisa swa tidyondzo ta machudeni ya lembe ro sungula ya Vatsonga hi ku landza *Language Policy for Higher Education* (2002: 5-6) leyi nge: “*The policy seeks to promote multilingualism in institutional policies and practices.*” Marito lawa ya komba kahle leswaku mhaka ya vutivi bya tindziminyingi yi ni nkoka swinene eka ku pfuna machudeni leswaku va humelela eka swa tidyondzo ta vona.

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XIKHOMISIWA XA A

Nongoloko wa swivutiso leswi hi swi tirhiseke ku hlokohlisa machudeni



SWILETELO

Lemuka leswaku xikongomelonkulu xa nongoloko lowu wa swivutiso i ku lava ku lava ku kanela hi *Nkoka wa vutivi bya tindziminyingi eka ku humelerisa swa tidyondzo ta machudeni ya Vatsonga va lembe ro sungula eYunivhesiti ya Vhenda*. Hi kombela u hlamula swivutiso leswi landzelaka hi ndlela ya ku ba xihambano eka nhlamulo ya wena. Tlhela u seketela nhlamulo ya wena hi ku kongoma eka swivutiso leswi swi lavaka leswaku u endla tano. Vuxokoxoko hinkwabyo lebyi u byi nyikeke byi ta tekiwa hi ndlela ya xihundla swinene. Titwi u ntshuxekile ku engetela phepha ro tsalela eka rona loko ku ri ni xidingo xo endla tano. U nga tsali vito ra wena.

1. VUXOKOXOKO

a) Vuxokoxoko bya muchudeni

i. Rimbewu (bana xihambano eka rimbewu ra wena)

Vaxinuna

Vaxisati

ii. Malembe laha ya welaka kona (bana xihambano eka malembe ya wena)

17-21

21-25

25-29

29-33

33-37

iii. Ndhawu (bana xihambano eka ndhawu leyi u tshamaka kona)

Matiko- xikaya

Tindhawu to hluvuka

Emadorobeni

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2. Xana u vulavula tindzimi tingani?

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Boxa.....

3. Xana hi tihi tindzimi leti u ti boxeke eka xivutiso xa 2 u ti tirhisaka?

3.1.1. Ngopfu.....

3.1.2. Swintsanana

4. Seketela tinhlamulo ta wena eka xivutiso lexi nga laha henhla.

5. Xana u hlohlotela mhaka ya tindziminyingi hi ndlela yini hi nkarhi wa minjhekanjhekisano kumbe mimbhurusano ya swa tidyondzo?

6. Xana vutivi bya tindziminyingi byi ku vuyerisa hi ndlela yini hi nkarhi wa minjhekanjhekisano kumbe mimbhurusano ya swa tidyondzo ta wena?

7. Xana u endla yini loko u tshuka u hlangana na xiphiso xa tindziminyingi hi nkarhi wa swa tidyondzo?

8. Minkarhi yin'wana vutivi bya tindziminyingi byi voniwa tani hi xirhalanganyi eka ku humelerisa swa tidyondzo. Nyika mavonelo ya wena.

9. U tlakusa njhani Xitsonga loko u hlangana ni vavulavuri va tindzimi tin'wana laha yunivhesiti?

10. Xana u vona mhaka ya tindziminyingi yi ri ni nkoka eka ku humelerisa swa tidyondzo ta wena? Pfumela kumbe u kaneta. U seketela nhlamulo ya wena.

11. Exikarhi ka tindziminyingi, xana u vona ririmi ra Xitsonga ri ri ni nkoka eka wena. Seketela nhlamulo ya wena?
12. Xana u xi tirhisa njhani Xitsonga eka swa tidyondzo ta wena naswona hikokwalaho ka yini?
13. Xana u vona nkoka wa ku va ku nga tirhisiwa ririmi kumbe tindzimi ta Xintima eka swa tidyondzo ta wena?
14. Xana ku ni xiave lexi tlangiwaka hi tindzimi to tani hi Xitsonga u xi tivaka ke? Hlamusela.
15. Xana kuna leswi u tsakelaka ku swi vula mayelana ni mhaka ya tindziminyingi laha Yunivhesiti ya Vhenda?