

**AN EXPLORATION OF THE IMPLEMENTATION OF LANGUAGE POLICIES FOR
COMMUNITY RADIO STATIONS IN VHEMBE DISTRICT OF LIMPOPO PROVINCE**

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UNIVERSITY OF VENDA

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COMMUNITY RADIO STATIONS IN VHEMBE DISTRICT OF LIMPOPO PROVINCE**

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DECLARATION

I, Pfunzo Lawrence Mashau, declare that the dissertation for the Master of Arts degree at the University of Venda, hereby submitted by me, has not been submitted previously for a degree at this or any other university, that it is my work in design and execution, and that all reference material contained therein have been duly acknowledged.

Signature: Date

DEDICATION

I dedicate this study to my mother Munzhedzi Annah Mashau, for being the pillar of my strength.

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ABSTRACT

The question of the use of languages in radio broadcasting is of particular importance in multilingual communities in Vhembe district of Limpopo province. The Independent Communications Authority of South Africa (ICASA) issues broadcasting licenses, and further regulates conditions of implementation of these licenses. The purpose of this study is to explore the extent to which community radio stations in Vhembe district adhere to ICASA language policies and guidelines stipulated in their licenses. Literature was drawn from government language policy documents (Acts, rules and regulations), broadcasting legislative framework manuals (ICASA), government gazettes, books, journals, magazines, and newspapers. The design for the study is exploratory, whereas the target population comprised of seven (7) community radio stations, fifteen (15) radio programmes, and station managers of community radio stations in the Vhembe district. Purposive sampling was used to select three community radio stations, three programmes per station and station manager of each sampled station. Non-participant observation, documents analysis and tape recorder were used as instruments for data collection, whereby the researcher observed, recorded a total of (nine) 9 talk format programmes. The researcher further analysed documents (broadcasting licenses and programme schedules), from sampled radio stations, to examine stipulated language quotas by ICASA. Lastly, the researcher employed unstructured interviews to collect data from the station managers of community radio stations, in the Vhembe district. The sampled data was analysed through qualitative content analysis and interpreted subsequently. Findings from data analysis determined that community radio stations partially adhere to the policies stipulated in their licenses.

Key words: *Language policy, Language policy implementation, Language quota, indigenous languages, Community radio, Vhembe district, Limpopo province.*

ABBREVIATIONS AND ACRONYMS

BA : Broadcasting Act

FM : Frequency Modulation

IBA : Independent Broadcasting Authority

ICASA : Independent Communications Authority of South Africa

MDDA : Media Diversity Development Agency

NLPF : National Language Policy Framework

NRF : National Research Council

RSA : Republic of South Africa

SABC : South African Broadcasting Corporation

SATRA : South African Telecommunications Regulatory Authority

SMART : Specific Methodologies and Resources for Radio Trainers

UNIVEN : University of Venda

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CHAPTER 1

ORIENTATION OF THE STUDY

1. 1. Introduction

The broadcast media have been considered as an important instrument in the use, promotion and maintenance of language in line with the sociolinguistic nature and dictates of their host communities (Adegoju, 2008; David, 2004; Obadun, 2014; Silentman, 1995). With this study on the third-tier of broadcasting i.e. community broadcasting, there is a dearth of information on community radio in South Africa; although much attention has been given to the role of community radio in development, education and community representation, there has been very little focus on community radio's functioning and its role within South Africa's current broadcast system regarding language use (Lotter, 2007).

The history of community radio in the Republic of South Africa dates back to the politics of the struggle against apartheid in the 1980s. Community media at the time acted as the 'voice of the oppressed,' and played a significant role in mobilising and informing communities in their own languages against apartheid (Mhlanga, 2006; and Teer-Tomaselli, 2001). It is on this basis that the study focused on the implementation of language policy by community radio stations in practicing multilingual broadcasting. The study was triggered by the growth in community media broadcasting, and the use of multiple languages in their programmes, especially in the Vhembe district municipality.

Section 6(2) of the Constitution of Republic of South Africa Act 108 of 1996 advocates for the recognition of the historically diminished use and status of the indigenous languages and development thereof. The Constitution further declares that the state must take practical and positive measures to elevate the status and advance the use of these languages. Since the adoption of the Constitution of the Republic of South Africa in 1996, the issue of the promotion and development of African languages became crucial to eradicate the imbalances that existed in the broadcasting industry. During the colonial and apartheid era, the SABC was a mouthpiece of the government that broadcast in

languages that excluded many South Africans from participating in various conversations concerning their country.

The Independent Broadcasting Authority Act, 153 of 1993, classifies broadcasting services into three broad categories, namely: Public Broadcasting Service, which is the South African Broadcasting Corporation (SABC); Commercial, and Community broadcasting (Stiftung, 2003; Fraser & Estrada, 2001). This classification together with the new liberal legislation facilitated the processing of many community radio license applications from rural communities and various cultural and religious minority bodies. The country currently boasts of over 200 community radio stations whose purpose is to fulfill their mandate of broadcasting to local communities through programming that is engendered in community participation and ownership (National Community Radio Forum, 2007; Teer-Tomaselli & De Villiers, 1998; Fairbairn & Simmering, 2007).

According to Mhlanga (2006:10) community radio is therefore described as the expression of a small population, and a third voice between the state and private commercial radio. It has the ability to correct the distortion inherent in the majority-controlled media, by acting as the alternative media (Mhlanga, 2006).

1.2 Background of study

Radio as an electronic medium serves three major purposes, which include informing, educating and entertaining. One crucial factor that has always made these tripods to be realisable is the use of language. Therefore, if information is to be disseminated, and appropriate language is not used, then, such information may not effectively reach the audience (Akanbi & Aladesanmi, 2014).

It is further stated that the media landscape has become complex. Currently, multiculturalism concerns the provision of programming, information and entertainment for audiences recognised as diverse and heterogeneous. The diverse audiences are concerned about the provision of programmes by national broadcasters. (transcomm.ox.ac.uk). When broadcasting media operated across national space and were intended to promote the national project, the tendency was to regard the audience

as a relatively homogeneous public, while the predominant aim was to integrate the national culture through radio (transcomm.ox.ac.uk/wwwroot/media.htm).

Radio is undoubtedly one of the most important and accessible medium in Africa. The high rate of illiteracy and distribution problems relating to print media means that newspapers are generally unavailable to the vast majority of the African population. Similarly, television is beyond the financial means of most people. Radio on the other hand is available in most areas and its sets are relatively inexpensive. As compared to other forms of media, radio programming is less expensive to produce and distribute. In virtually all African countries, national radio services broadcast from the capital cities, and other major centres are the most important sources of information (Wanyeki, 2000; Girard, 2007).

According to Teer-Tomaselli and De Villiers (1998:147), the personal and unique character of radio makes it one of the most appealing and universal mass media for participatory communication and development. It has the capacity to reach large audiences, both young and old, including those in remote, underdeveloped and impoverished areas of the developing world. In the absence of other forms of media such as television and newspapers, radio has proven to be a powerful and vital means of entertainment and communication that guarantees community involvement in the communication process (Bosch, 2007).

The role of radio in the predominately rural Vhembe district cannot be overlooked. Fitzgerald (2006: 348) asserts that “radio is one of the most accessible, most flexible, and cheapest form of mass communication, providing entertainment and news”. As such, the role of community radio stations in the use of languages of the population they serve should not be underestimated.

Multilingualism has become an increasingly salient issue in community radio stations in the Vhembe district, to ensure that they cater for diverse and multicultural listeners. Vhembe district is one of the districts in the Limpopo province which is dominantly rural, with Tshivenda and Xitsonga as major mother tongue languages, while the least spoken mother tongue languages are Sesotho sa Leboa, Afrikaans and English (Statistics South Africa, 2011).

Community radio broadcasters have multilingual quotas in their broadcasting licenses issued by ICASA, and Mhlanga (2006:10) declares that this enhances language as both a means of communication and expression of cultural identity for local communities. Furthermore, the Independent Broadcasting Authority (IBA) (1997) points out that the definition of community radio in the South African case refers to a geographically defined group, or people with a specific and equally ascertainable common interest. According to Teer-Tomaselli (2001) in Mhlanga (2006), community broadcasting encompasses four categories, namely, (a) fully controlled by a non-profit entity and carried on for non-profit purposes; (b) it serves a particular community; (c) encourages members of the community served by it to participate in the selection and provision of programmes to be broadcast in the course of broadcasting services; (d) may be funded by donations, grants, sponsorships, advertising and membership fees or by combination of the above.

Community broadcasting caters for either a geographic community, or a community of interest, and in a geographic definition broadcasting caters for a community whose commonality can be traced to a particular geographic area of residence. A community of interest is a community with specific ascertainable common interests (IBA, 1997; Mhlanga, 2006; Teer-Tomaselli, 2001). Four types of community radio stations have been described: (a) one serving geographic area e.g. Makhado FM, Musina FM, Vhembe FM, Univen FM, etc.; (b) campus-based radio stations operation in colleges and university campuses e.g. Radio Turf, Voice of Wits, UJ FM etc.; (c) religious community radio stations e.g. Radio Islam MW 1548 in Gauteng province ; cultural and ethnic community radio e.g. X-K FM, though Laflin (1989:6) cited in Mhlanga (2006:21), suggest that the formation of such stations sometimes defeats their purpose, and negatively affect the government's requisite for national unity and integration.

There are seven (7) community radio stations in the Vhembe district: Univen FM, Vhembe FM, Musina FM, Hlanganani FM, Makhado FM, Malamulele FM and Choice FM. These stations are geographically based and the speech communities within the Vhembe district area are heterogeneous, including majority languages such as Tshivenda and Xitsonga, with the minority of the population that speaks Afrikaans, Sesotho sa Leboa and English, as their mother tongue. Every language mentioned above is allocated a certain

percentage of time to broadcast programmes. However, the percentage allocation is further influenced by geographic coverage areas. It is critical in this point to also note that Tshivenda and Xitsonga are major languages in the Vhembe district, but they are minority languages in South Africa (Statistics South Africa, 2011), as such, community radio stations for minority ethnic groups hypothetically contributes to ethnic cohesion and cultural maintenance.

1.3 Statement of the problem

ICASA as a regulator of the media environment in the Republic of South Africa has the authority to ensure that there is no deviation or contradiction between the language policies to be followed by various radio stations, and the languages used in the presentation of the radio programmes. Thus, community radio stations that broadcast in more than one language are obligated to balance the stipulated language quotas, as stipulated in their broadcasting licenses by ICASA. Presenters are likely to code-switch to English in their prescribed African languages programmes, as a result, continuity of such behaviour would be perpetuating linguistic injustices. When presenters of talk programmes such as current affairs, religious talk and indigenous knowledge code-switch to English, it distorts the message that is intended to be received by the listeners, particularly those that are not conversant in English, thus excluding them from the meaningful information they could use to solve various social issues. For example, when a presenter code switch to English in a programme that is supposed to be broadcast in Tshivenda or Xitsonga, the message becomes selective, and at some point, excludes other listeners. This type of disproportion in the use of languages deprives the listeners access to information they deserve from the programmes designed and allocated to them, which contradicts the assertion made by Mhlanga (2006:21), who upholds that community radio uses local languages to ensure effective dissemination of information.

1.4 Aim and objectives of the study

The aim of this study is to examine the extent to which community radio stations in Vhembe district implement language policies as prescribed by the Independent Communications Authority of South Africa. In order to achieve this aim, the study will be underpinned by the following objectives:

- To examine the similarities and the differences between language policies and language quotas of different community radio stations in Vhembe district as stipulated by ICASA in broadcasting licenses.
- To investigate the extent to which programmes are broadcast and presented in the prescribed languages.
- To explore how station managers, facilitate the implementation of language policies and language quotas in the community radio stations of Vhembe district.

1.5 Research questions

- What are the similarities and the differences of language policies and language quotas prescribed by ICASA and how are they interpreted in the different community radio stations in the Vhembe district?
- To what extent are programmes broadcast and presented in the prescribed languages?
- How do station managers facilitate the implementation of language policies and language quotas in the community radio stations of Vhembe district?

1.6 Significance of the study

The value of this research is mainly to generate knowledge. It is of value to language policy makers, language policy implementers, community radio stations owners and managers, who value the importance of adhering to broadcasting policies endorsed in their licences. It also serves as a reminder to community radio station presenters, who are obliged to observe and abide by the directives of language quotas. Furthermore, it will create the awareness of language policies among the general public as listeners will identify the flaws committed by the defiant presenters. On the completion of this study, the dissertation will become the property of the library of the University of Venda, whereby it will benefit prospective researchers in this particular field, who may advance similar research to other radio stations.

1.7 Delimitation of the study

The study is delimited to the Vhembe district of Limpopo province, in the Republic of South Africa. It is limited to community radio stations that utilise multilingual broadcasting, namely, Univen FM, Vhembe FM, Musina FM, Hlanganani FM, Makhado FM, Malamulele FM, Choice FM, which broadcast in Tshivenda, Xitsonga, Afrikaans, Sesotho sa Leboa and English. Furthermore, the community radio stations studied are stations that serve a geographic area i.e. Vhembe district local municipalities (Thulamela local municipality, Makhado local municipality, Collins Chabane local municipality and Musina local municipality).

1.8 Definition of key terms

Below are the definition of key terms used in this study:

Language policy: According to Tollefson (1991) cited in Madima (2017), language policy is one mechanism for locating language within social structure, so that the language determines who has access to political power and economic resources. In this study, language policy is the documented stipulation of language quotas in the community radio's broadcasting licenses.

Language policy implementation: The process of moving an idea from concept to reality (Markee, 1986). In this study, it specifically refers to using languages stipulated in a broadcasting license issued by ICASA, for presentation of various radio programmes.

Language quota: Language quota is the share or proportion assigned to each language (Farlex, 2003) in this study, language quota refers to a prescribed percentage that a particular language is allocated to broadcast radio programmes.

Indigenous languages: These are languages which originated, and are mostly spoken in a specific geographic area. For example, Africa's indigenous languages, amongst others, include, Tshivenda, Xitsonga, and Sesotho sa Leboa. Indigenous languages are languages that originated in a specific place and were not brought to that place from elsewhere (Farlex, 2003).

Community radio station: A community radio is a station built by the community, which is used by the community, serves the interests of the community, and broadcast in local languages found in its coverage area (Mhlanga, 2006). For this study, the definition of community radio is that which broadcast to the geographic community not that which broadcasts to the community of interest.

Vhembe district: One of the 5 districts of Limpopo province of the Republic of South Africa that comprises of Thulamela local municipality, Makhado local municipality, Musina local municipality and Collins Chabane local municipality. It borders with Zimbabwe on the north, Mopani in the South-East, and Capricorn in the south–West. Based on the 2011 Census, the district’s population amounts to about 1 294 722 with 67.2% Tshivenda speaking people, 24.8% Xitsonga, Northern Sotho 1.6%, Afrikaans 1.3% and other languages constitute 5.1% (Statistics South Africa, 2011).

Limpopo province: The northernmost province of the Republic of South Africa. The province consists of 5 districts, namely: Capricorn, Mopani, Waterberg, Sekhukhune and Vhembe. According to Census 2017, the province has an estimate population of 5 778 400 with 52.9% people speaking Northern Sotho, 24% Xitsonga, 16.7% Tshivenda, 2.3% Afrikaans and Other languages constitute 4.1% (Statistics South Africa, 2011).

1.9 Organisation of the study

Chapter One

This chapter deals with the introduction and historical background of the community radio in South Africa, language planning and language policy. It also presents a statement of the problem to be investigated, the aim of the study, objectives of the study, research questions, the significance of the study, delimitation of the study and definition of key terms.

Chapter Two

This chapter outlines a detailed literature review, focusing on the legal framework of the languages of the Republic of South Africa, Acts, rules and regulations that govern radio broadcasting in the Republic of South Africa, the development of radio broadcasting in

the Republic of South Africa, the role of media in the promotion of the use of languages and development, as well as the theoretical framework which underpins the study.

Chapter Three

This chapter outlines the research design, and methodology utilised in investigating into community radio station policies especially documents, and programmes broadcast, including unstructured focus group interviews, are discussed.

Chapter Four

The chapter provides detailed data presentation, analysis and interpretation.

Chapter Five

This chapter includes the summary of the study the findings, discussion, conclusion and recommendations for future research.

CHAPTER 2

LITERATURE REVIEW

2.1. Introduction

The aim of this study is to examine the extent to which community radio stations in the Vhembe district implement language policies, as articulated in their respective broadcasting licenses, literature on language policies, development of radio broadcasting in the Republic of South Africa, language development and promotion, state of multilingualism in the Republic of South Africa, multilingual radio broadcasting, as well as community radio operations.

2.2 Language Planning and Language Policy

In 1996 the government of the Republic of South Africa adopted the democratic Constitution that provides for eleven official languages. Section 6 of the Constitution of the Republic of South Africa stipulates that the following are official languages: Sesotho sa Leboa, Sesotho sa Leboa, iSetswana, Siswati, Tshivenda, Xitsonga, isiXhosa, isiNdebele, isiZulu, Afrikaans and English. According to Phaswana (1994), the new Constitution of the Republic of South Africa calls upon the national government to take practical and positive measures to elevate the status, as well as advance the use of African languages in the Republic of South Africa. The practical and positive measures to elevate the status as well as advance use of African languages is yielded through effective language planning and language policy.

Since the end of colonial period, language planning and language policy belong to those areas which have been affected by political development is Africa. Most African nations have retained the overall structure of the language policies, which they inherited from respective colonial powers (Herbert, 1992).

Desai (2001: 323) cited in Grier (2013:22) asserts that the language policy of a country is essential because it plays a central role in enabling citizens of a country to participate in the political, educational, social and economic life of that country.

Moto (2009: 1) elucidates that countries have two different types of language policies, namely, explicit policies and implicit policies:

- An explicit policy is a policy that explicitly states the rights of one or many groups to the use of their language in various domains.
- An implicit policy is the opposite, as it usually makes little, or no mention of language use and provisions for language rights.

According to Grier (2013:23), at the demise of apartheid in South Africa, during which time many groups had been discriminated against on the basis of race and language, the new South African Constitution put a strong emphasis on an explicit language policy. South Africa declared 11 of its languages as official (Constitution of the Republic of South Africa, 1996). Nine of South Africa's 11 official languages are indigenous African languages.

Explicit policies involve language planning. The type of policy a country has indicates the degree of language planning in the country (Grier, 2013). According to Mesthrie, Swann, Deumert & Leap (2009: 371), the term language planning 'refers to all conscious efforts that aim at changing the linguistic behaviour of a speech community'. Moto (2009) further explains that on a national level, this is a long-term government authorised policy, that attempts to alter a language's function, with the goal of resolving communication problems. According to Mesthrie et al. (2009), language policy is sometimes used interchangeably with the term 'language planning'.

Mesthrie *et al.*, (2009: 372) are of the view that language policy, and in turn language planning (if the policy is explicit) relate to broadcasting and the media. As Hadland, Aldridge & Ogada (2006: 87) explain that they may specify which language varieties broadcasters must use, or dictate which channels disseminate the majority of their programmes in a certain language, this is more apparent with the public broadcaster, SABC.

Martin, (2013: 269) further asserts that the South African Broadcasting Commission (SABC) has three channels dedicated to specific language groups, in accordance with the nation's explicit language policy. SABC 1 is for viewers who have a *Nguni* language

as a mother tongue, that is, isiZulu, isiSwati, isiNdebele and isiXhosa, SABC 2 for those who speak a language that falls into the Sotho group as well as Afrikaans, while SABC 3 is for English speakers. However, Martin (2013:269) overlooked the fact that SABC 2 also caters for Tshivenda and Xitsonga speakers, and SABC 3 caters for all those that are fluent in English language, whose mother tongue is not English. Moreover, these linguistically demarcated television stations, including radio stations, cater more specifically for varieties. For instance, the Tshivenda radio station, Phalaphala FM, has been operating for 54 years. The station:

broadcasts mainly in Tshivenda and targets Tshivenda speaking and understanding audiences in South Africa. The station caters for both young people and the elderly, reinforcing a sense of pride and culture among the people of South Africa (SABC, 2014).

Grier (2013:24) attests to the fact that in order to understand what processes are behind the language decisions taken by the SABC, it is necessary to understand the difference between status planning and corpus planning. Kloss (1967) in Mesthrie et al, (2009: 372) suggests that these two concepts are core elements of language policy, while Cobarrubias (1983) in Mesthrie et al, (2009: 374) maintains that although language planners separate corpus and status planning conceptually, it is necessary to understand that the two dimensions interact closely with each other.

In a conscious effort to redress the language imbalances of the past, Desai (2001) notes that, in post-apartheid South Africa, a Pan South African Language Board (PanSALB) has been created to monitor language policy, and develop African languages.

Researchers such as (Sachs, 1994; Desai, 2001) have commended PanSALB as a structure that enables the empowerment of previously marginalized ethnolinguistic communities. However, others such as (Perry, 2004; Beukes, 2009) argue that the body has “failed to publicise itself adequately to marginalized populations” (Perry, 2004: 516-517) for its effectiveness.

According to Desai (2001: 326), South Africa’s explicit language policy includes a clause in the constitution, which states that at least two languages must be used in government. Desai (2001: 328) further argues that the constitution provides a clear framework for

building a more multilingual public consciousness and practice. This in turn relates to broadcast media, in that programming often make an effort to relate in some way to listeners or viewers' day to day experiences. To create and disseminate content or material audiences will watch or listen to, it is important to relate the content to the everyday linguistic landscape of the South African public, or the target community. However, English and Afrikaans still enjoy a higher status than African languages, with a top down approach that still dominates in language usage in South Africa (Kamwangamalu, 2000; Webb & Rodgers, 2009).

2.2.1 Language planning

In post-apartheid South Africa language planning directly looks at redressing inequalities and injustices relating to language, during the apartheid era. However, while on a surface level language planning may be about simple communication, on a deeper level it also addresses issues relating to access to, and maintenance of basic rights. The right to information and the ability to access it are closely related to language. This is clear in fields such as education and the justice and health care systems, where mother-tongue speakers of one language may be excluded, or unable to access and fully comprehend the resources at hand. According to Cooper (1989) in Rikhotso (2014:11) language policy sometimes is referred to as a synonym for language planning, but it usually means goals of language planning.

According to Chríst (2008: 90), language planning activities are carried out with the following intentions:

- To encourage and facilitate community ownership of the official languages spoken in a country;
- To increase the levels of awareness of the official languages among their speakers and non-speakers;
- To broaden the accessibility of the languages across the community as a whole;
- To increase the opportunities for the use of the official languages beyond the domains of home and school;

- To assist local employers with regard to expanding the role of official languages in workplaces;
- To assist language agencies so as to facilitate the knitting together of a holistic approach to language planning issues;
- To increase the public profile and status of the official languages; and
- To strengthen networking between the local official language-speaking communities.

According to Cooper (1989) in Rikhotso (2014:11) there are three focuses of language planning, namely, corpus planning, status planning and acquisition planning, where corpus planning refers to activities such as coining terms, restructuring spelling and implementing new script. That is the creation of new forms, selection from the alternatives in a spoken or written form and the modification of old ones.

2.2.1.1 Corpus planning

Mesthrie et al., 2009: 372) in Grier (2013:25) point out that corpus planning is concerned with the internal structure of the language. Corpus planning in indigenous African languages in South Africa has strong links with missionary involvement. Missionaries helped to devise writing systems for oral languages, they initiated reforms in the orthography of indigenous languages, published grammar books and coined new terms (Peires, 1979; White, 1992). This means that it was not mother-tongue speakers who dictated how their languages worked but, on the contrary, people in authority, either in the colonial government or the church, who were concerned with colonial ideals, and the maintenance of structures of western powers.

The word corpus pertains to structures or forms of a language (Hornberger, 2006: 28). Seshoka (n.d) points out that it involves those efforts related to the adequacy of the form or structure of languages. It also involves the standardisation, modernisation, lexical, stylistic renovation, purification, reform, stylistic simplification, and terminology unification of the corpus (Hornberger 2006: 28). Standardisation refers to the development of a literacy norm, and graphisation refers to the provision of a writing system for a language, while modernisation refers to the lexical and stylistic development of a language. Furthermore, Reagan (2006: 332) is of the view that corpus planning can also be defined

as those aspects of language planning which are primarily linguistic, and hence are internal to the language being planned

Corpus planning relates to the planned changes in terms of languages so that they can meet certain specified requirements, typically those of a standard language used in official domains and in the domains of higher and technical communication (Cluver 1994: 7). These changes can involve the development of the orthography, the expansion of the vocabulary, and changes to the morphology of the language.

2.2.1.2 Status planning

Seshoka (n.d) highlights that there are three aspects related to the status of languages. This includes the status of a languages in terms of its communicative purposes, it also includes the role of a languages as languages of instruction, and also as ethnic minority languages. According to Baldauf (2004: 3) all of these aspects are supposed to be taken into account when making status planning decisions. Status planning, whose decisions are based on community needs, involves those aspects of language planning which reflect primary, social issues and concerns on language use (Reagan 2006: 332).

The focus of status planning is not only based on the nature of the needs of the community, and how these needs can be identified (Baldauf, 2004), but it also entails efforts directed towards the allocation of functions of languages, in a given speech community. These efforts include the officialisation, nationalisation, and standardisation of status, proscription, revival, maintenance, spread, interlingual communication, as well as the internationalisation of languages. Rikhotso (2014:12) points out that status planning is on the rights of the minority languages, in order to ensure that they are recognised by the national government, and are at the same status as other languages.

2.2.1.3 Acquisition planning

According to Baldauf & Ingram (2003:46) acquisition planning constitutes the sole language planning activity in many polities, but such activities are limited in their impact by slow rates of dissemination, a limited audience, and often a lack of resources. While language-in-education planning occurs most often in schools, it implies less systematic teaching situations in the community or the workplace

Lastly acquisition planning which refers to language teaching as an object of policy making, and ensures that there is an increase in the number of the users of language, by increasing the use of language.

According to Richards (1986: 203) in Rikhotso (2014:12) language policy is language planning, usually by a government or government agency, concerning the choice of national or official languages, ways of spreading the use of a language, spelling reforms, the addition of new words to the language, and other language problems. Through language planning an official language is established and/or implemented. The researcher concurs with Richards, and used the above information in the study. For the effective use of the planned official languages, the bodies such as PanSALB require the adaptation of language policies by national departments, national public entities, and public enterprises that include institutions such as ICASA, that then trickle down to community radio stations.

2.2.2 Language Policy

Tollefson (1991: 207) describes the language policy as a form of disciplinary power. Alexander (2000: 5) in Seshoka (n.d) maintains that language policy is not some de-contextualised set of protocols that can be transported from context to context, setting to setting, and applied by disinterested technicians. Alexander (2000: 6) in Seshoka (n.d) further maintains that the historical settings of culture, legal and political environment, ethnic relations, and socio-legal parameters of policy-making influence, not only what is possible in any specific setting, but also that which serves to shape its form and its content. It is against this background that the researcher believes that the cultural history, and the political history of the Republic of South Africa, has shaped how the language framework of the country is today. Liddicoat & Baldauf (2008: 60) in Seshoka (n.d) assert that language policy is grounded in linguistic culture. They hold the view that language policy is grounded in the set of behaviour, assumptions, cultural norms, prejudices, folk belief systems, attitudes, stereotypes, ways of thinking about the language, religious historic circumstances, associated with a specific language (Liddicoat & Baldauf 2008: 60).

2.2.2.1 *The National Language Policy Framework (NLPF) of the Republic of South Africa*

The policy framework is fundamental to the management of diverse language resources and the achievement of government's goal to promote democracy, justice, equity and national unity, NLPF (2003:5). According to Hartshorne (1987:62) government language policies are laid down in legislation and regulations, and implemented through control measures such as financing and administration. These kinds of policies are used in domains such as parliament, administration, education, jurisdiction and other government-controlled institutions. It is in this spirit that the promotion of all 11 official languages in South Africa, as provided for in the Constitution, takes centre stage in the policy NLPF (2003:3). The NLPF (2003:5) specifies that the 11 official languages are isiNdebele, isiXhosa, isiZulu and siSwati (referred to as the Nguni language group); Sesotho, Sesotho sa Leboa and Setswana (referred to as the Sotho language group); Tshivenda, Xitsonga, English and Afrikaans. The NLPF of 2003 was followed by the Implementation Plan, which consists of the National Language Policy Framework of 2003, outlining the various strategies that should be implemented towards achieving the national language plans.

According to Herbert (1992:1), the centrality of language in culture and social systems is such that it has come to be seen as an evolutionary and structural prerequisite for human interaction. Since language is a functional communicative tool in the lives of individuals and communities, it is imperative that strategies to redress past language inequalities be put in place (Implementation Plan: National Language Policy Framework, 2003). However, a major challenge to implementation are current language practices, which are closely linked to the multiple functions of English in post-apartheid Republic of South Africa. English is widely used in most domains, such as in government structures and in the media (both print and electronic), the workplace, as a *lingua franca* for inter-group communication, and as the language of the Internet and science, as well as in technology (Implementation Plan: National Language Policy Framework, 2003).

The Implementation Plan: National Language Policy Framework (2003:12) further points out that the Pan South African Language Board (PanSALB), plays a key role in the

development and promotion of the official languages of the Republic of South Africa, as well as the Khoe and San languages, as well as the South African Sign Language. The National Lexicography Units, National Language Bodies, Hansard, National Language Forum, and SA Language Practitioners' Council, are the various strategically formed bodies to assist the Department of Arts and Culture towards the implementation of the NLPF.

Moreover, the Implementation plan: National Language Policy Framework (2003:12) regards media as the crucial domain to be used to implement the language framework, and it states that “the media will play a central role in creating awareness on the Language Policy Framework”. The aim of using the media will be to target the public, with the view of educating them about the contents of the Policy, so that they understand their rights and responsibilities clearly. Media coverage around Language Policy issues will therefore be strengthened. It further states that the Department of Arts and Culture will also engage with the SABC and other communication media, such as private radio stations and community radio stations in promoting multilingualism.

2.3 Language, broadcast media communication and culture

2.3.1 Language

According to Herbert (1992:1), language is one of the indispensable and universal features of the cultural systems of all society. Language has always been seen as part of one's culture rather than a tool that is used to communicate.

2.3.2 Broadcast media in the promotion of use and development of languages

With regards to innovative ways of marketing multilingualism, Xule cited in Mitchell (1999) regards the SABC as another way of spreading the message about multilingualism. Mfundisi (2002) indicates that with more training, and availability of resources and infrastructure, community radio will ensure that South African content becomes the norm of their programming. Harvey (2002) considers the ethos of costs and profitability as factors that seriously impede fundamental transformation in the media. Hassen, a representative of the radio division of the SABC as quoted in Mitchell (1999) states that smaller languages such as Tshivenda, Xitsonga and siSwati are more expensive to

produce with exactly the same sort of content than the bigger languages. Twala (2007) explains that home languages should be part of our daily discourse in the media, and should be preserved in order to ensure that they do not disappear.

Dzebu (2004) cited in Ramabulana (2010:28) points out that the introduction of the formerly marginalised languages such as isiNdebele, siSwati, Xitsonga and Tshivenda TV news bulletins in July 2003, as well as the South African Sign Language interpretations in the isiNdebele, siSwati, Xitsonga and Tshivenda TV news bulletins, is regarded as a big step taken by SABC in pushing forward the development and promotion of African languages, in the Republic of South Africa. He further indicates that the SABC also ensures that information programmes, including current affairs and documentaries, serve the needs of different language communities.

According to Steenveld (2002), media coverage should be progressively reserved for the poor and marginalised communities. In addition, Ramabulana (2010) opines that the assertion by Steenveld (2002) is replete with implications for the marginalised African languages. Hence, media has a critical role to play in the development and promotion of South African indigenous languages. Furthermore, Ramabulana (2010), pronounces that media development and debates in the Republic of South Africa post 1994, were centred on issues of racism in the media, and the role of media under the apartheid regime.

Ramabulana (2010) is of the view that the media in the Republic of South Africa usually concentrates on transmission of foreign activities, rather than developing South African indigenous cultures, which also lead to language development.

According to Salawu (2006), the multiplicity of indigenous African languages in Africa can be managed, while the languages are also used in the media, especially with the establishment of community media, even in small settings. Mfundisi (2002) maintains that community radio has ensured that real stories are told in the local vernacular, by real people, about real people. According to Murdock (1992), the role of media in a democracy should be to make the people recognise themselves and their aspirations, their cultures and lifestyles, in the range of representations offered within the various media, and enable them to contribute to developing and extending these representations.

With regards to the state of multilingualism in the Republic of South Africa, it is evident that its linguistic and cultural diversity formed the foundation of the Republic of South Africa's democracy, with nine indigenous African languages, English and Afrikaans granted the official recognition. It is important to highlight the fact that, dating back to the colonial and apartheid era, indigenous African languages played and continue to play second fiddle to English and Afrikaans. This is despite the presence of empowering legislative and provisions that advocate for equality and parity of esteem in the use of 11 official languages (Alexander, 2013; Madiba, 2010; Ndebele & Ndimande-Hlongwa, 2017). The Republic of South Africa's democratic constitution provides a firm foundation for multilingualism by according official recognition to 11 languages, nine of which are indigenous African languages (Ndebele & Ndimande-Hlongwa, 2017).

2.3.2.1 Multilingual radio broadcasting

Multilingualism is part of everyday life's Specific Methodologies and Resources for Radio Trainers (SMART) (2015:1), media as a tool that we interact with on our daily lives, and employ various mechanisms that ensure that they implement language policies. According to SMART) (2015:1), most programmes on state sponsored radio stations and private commercial radio stations are monolingual. It is only on the frequencies of a number of community radio stations that there has been multilingual broadcasting for years. This is often due to the need to implement language policies and one's own linguistic reality on-air. The beneficial side effect is that more people feel that they are being addressed in the process.

Multilingual listening and broadcasting enrich the radio landscape. However, this requires listeners and broadcasters to be willing to accept various aspects of uncertainty such as: not always understanding what is said, and thus sometimes feeling "left out". In these situations, it is important to listen anyway, to try to understand and not to give up; speaking on the microphone in a language which one cannot speak fluently, and making more use of non-verbal communication. After all, in the studio, presenters understand each other by means of gestures and facial expressions.

2.3.2.2 *Language Quotas in radio broadcasting*

Language related quotas binding on radio broadcasters in general can be framed in specific terms of time, either as percentages of daily, weekly, monthly or annual broadcasting output, or as stated lengths of time in any other periods (McGonagle, Noll & Price). Broadcasters are mandated to promote national unity and nation building. Institutions such as ICASA and PanSALB are bodies that have the interests on the language issues in South African media. Multilingual radio broadcasters have stipulated language quotas in their broadcasting licenses, and are obliged to implement them as such. These according to McGonagle, Noll & Price (2013:13), may function by stipulating a percentage of broadcasting time available for languages, and language quotas can govern certain specific types of broadcasting output. The choice of language in broadcasting can have a major impact on the requirements that a broadcaster serve in community interests (McGonagle, Noll & Price). Broadcasters are required to observe linguistic precision as far as the official languages are concerned.

2.3.3 Language and culture

According to O'Sullivan, (2004:2), culture is a complex whole, which includes knowledge, belief, art, morals, law, customs, and other capabilities, or habits acquired by members of a society. According to Junghare (2015: 406) every person has a culture, and no individual can live without it. Culture helps us manage our daily lives, because we and other people we encounter, attach similar meanings to the same things, since language and culture are related, we learn both language and culture together.

Junghare (2015: 405) point out that in the modern world of globalisation, urbanisation, industrialisation, technological development, resulting immigration patterns have meant diversity of people, languages, and cultures, to an extent unknown before. Language is not only representative of culture, but part of culture. Junghare (2015: 405) maintains that, we use language to express our emotions and attitudes, to give our ideas and opinions, to complain, to gain acceptance or approval, and to receive and transmit information.

Furthermore, Junghare (2015: 405) further notes that, language is a means of cultural communication. Thus, language differences mirror social differences given the fact that

some hierarchical ranking of differences within populations seems to be a universal of human societies. Therefore, language has continuously been exploited as a resource for marking social boundaries. According to Herbert (1992:1), such exploitation may be conscious or unconscious, and the boundary-marking function of language variety operates at the level of the social group and are used by the group to distinguish between 'us and those who are not us'. Language simultaneously functions as a cultural resource for individuals who are engaged in a constant process of negotiating individual social roles and relationships.

Within Southern Africa, one striking dynamic of linguistic situations is the diversity of languages and language types presented (Herbert, 1992). More importantly, language has been central in the ascription of a common identity to individuals, and groups of people. For instance, according to Wilson and Thompson (1969:76) the classifications of the Bantu-speaking people of Southern Africa, assume an association of language with cultural group based upon a marked tendency for differences in custom to coincide with differences in language. Herbert (1992:2) concurs that the recognition of language as a central mark of ethnic identity in the Southern Africa, has been so vigorously promoted that language has often been used as the primary criterion for assignment to ethnic group during the apartheid South Africa, as that notion has been a key element in colonial and neo-colonial policies in the Southern Africa region. Herbert (1992:2) further added that such classificatory schemes, share the disadvantage of promoting a concept of strictly bounded and static ethnic groups.

2.4 Language policy implementation in the Republic of South Africa

The existing literature on language policy and its implementation are legion. There are several substantial publications which deal with language policy from a general point of view by summarising theoretical positions and practical steps (Hountondji, 1997; Legère, 1996).

A language policy may be formulated by groups of different social or political profiles, but its implementation is mostly confined to the ruling class which controls the state and its institutions. However, even circles which are not in power, may pursue their language

policy and implement it within domains, which are either beyond the control of the state, or where the state is not much interested (Legère, 1996).

According to Legère (1996:42), the language policy of a given country may be expressed in policy statements by ruling circles, as well as by the opposition or other groups, and may be subsequently entrenched in the constitution or other legal documents. Hountondji (1997:24) argues that a poorly prepared and hastily implemented language policy that had been done without the accompanying measures necessary for success, results in people rejecting their languages and conforming to popular language(s) in almost all formal domains of communication. Legère (1996) supports the above assertion by pointing out that a lack of interest, commitment and political will hampers the implementation of language policies in various institutions, particularly those that use minority languages on a daily basis.

2.4.1. Strategies for implementing language policy in multilingual radio broadcasting

The strategies vary according to the topic and linguistic situation. Therefore, the strategies can often change within a programme, or within an item on the programme. It can also happen that a regular multilingual programme always has the same strategy.

2.4.1.1 *Language awareness*

In principle, according to SMART (2015:2), every programme is multilingual. Every presenter, often unknowingly, use loan words, special expressions or jargon from other languages, irrespective of the topic. Conscious use of multiple languages, from individual expressions in another language, through putting two languages side by side on an equal level, includes: linguistic orientation, and word-for-word translation.

In linguistic orientation, SMART (2015:2) maintains that listeners are not used to multilingual situations on the radio. It can be made easier for them to get their bearings with an occasional remark, for example, “the programme you are listening to is in Tshivenda, Xitsonga and English”. According to SMART (2015:2), any presenter presenting by themselves in two or more languages, can also mention the change of language themselves now and then, for example, by saying “now for something in Xitsonga once again”, in order to signal to the listeners to adjust.

For word-for-word translation, everything said is translated into another language in its entirety (SMART, 2015). This guarantees accuracy, but it is time-consuming and requires listeners to be patient, because either they hear everything twice, or they have to wait for a long time until they understand something. If information is to be reproduced in another language very precisely, it can also be used in multilingual situations where it is important that all participants have an equal say, and obtain an equal understanding. SMART (2015:2) further alerts that the presenter's take in each language should not be too long, the listener can follow more easily if the languages change more often. Different voices in this case, allocating one presenter to each language also loosens things up and make listening easier.

Presenter A								
Presenter B								

Source: SMART (2015:2)

2.4.1.2 Summarising

The content of a longer passage is summarised in one or more other languages. This strategy is similar to word-for-word translation, as it involves longer alternating language blocks. The summaries can be detailed or less detailed, according to context and requirements.

Presenter A				
Presenter B				

Source: SMART (2015:2)

For instance, in a bilingual live interview, the interviewer asks questions in both languages, the interviewee answers in their language, and the interviewer summarises the answer in the other language.

2.4.1.3 Special case: voice-over

The voice-over is a strategy for editing word-for-word translations and original sound. The start of the original is played briefly, then faded into the background and the translation is played over the top. Though it sounds elegant, the two languages no longer have equal status. Only the translation can still be understood, and the original language has only a

symbolic presence. In editing, playing the start of the original sound serves to document the fact that a personal interview has indeed taken place. The original sound also conveys information about emotional expression in what is said, the speaker’s voice and the atmosphere. However, the voice-over is used in pre-recorded items, it is not recommended for “live” multilingual programmes (SMART, 2015:2).

2.4.1.4 Reframing and linking

According to SMART (2015:2) in reframing and linking, the point is not to translate, but to transfer content and statements from one language to the next. This can happen by means of an introductory question or a brief summary. This establishes a link for the listener, from one language to the other. SMART (2015:3) further explains that it is important that the key statements are always transferred to the other language, and that all presenters involved must be well-established and familiar with each other.

Presenter A	1		2 3	
Presenter B		1 2		3 4

Source: SMART (2015:3)

Reframing is an elegant and dynamic strategy of multilingual programming which is fun to listen to. If the listener only understands one language, they can still follow the content. If they understand all languages, they do not become bored because nothing is repeated. SMART (2015:3) adds that to ensure that listeners who only understand one language “stay tuned”, is important that the presenter now picks up on what has been said, for example, “the reasons that motivate studio guests to work in radio are diverse. Mr X, whom do you want to exactly reach?”.

2.4.1.5 Code-switching and language-hopping

According to SMART (2015:3), with language-hopping, there is no translation or summarising in another language. Instead, the presenter suddenly, and sometimes unconsciously, switches to another language. This happen, for instance, if a telephone call or studio guest changes the linguistic situation, or if the presenter switches to another language because of a term which they can only think of in a particular language. If the people talking do not speak the same native language, but have several possible

reference languages, language-hopping can make understanding easier. SMART (2015:2), further adds that code-switching refers to the use of jargon, everyday expressions in other languages, slang or rapid, constant changeover between languages.

Presenter A	1		3	
Presenter B		2		4

Source: SMART (2015:2)

2.4.1.6 Turn-taking: constant presence of multiple languages

Turn-taking means that two languages are spoken in turns. Here, the presenters try to create a balance between languages in the programme. Each presenter is allocated one language. The use of different languages is part of the programme's concept, whereby no attention is paid to whether translation, summarising or linking is consistently adhered to. Thus, it is possible that at certain times the listeners do not understand, but that other parts of the programme, for example, tips on upcoming events are sure to compromise all languages. This also mean that two languages are heard at the same time. SMART (2015:4) points out that this strategy is most suitable for programmes in which the presenters can assume that the listeners, more or less understand both languages, so it is no longer necessary to ensure that meaning is transferred when changing between languages.

Presenter A	1		2 3	
Presenter B		2		4 5

Source: SMART (2015:2)

2.5 Acts, rules and regulations that govern radio broadcasting in the Republic of South Africa

Legislation is an important contextual variable affecting the sustainability of any media sector. Therefore, it is important to thoroughly examine the way in which community a radio is currently legislated within South Africa's broadcasting system. The South African broadcasting environment is heavily legislated through four distinct statutes, namely the Independent Communications Authority of South Africa (ICASA) Act of 2000, the

Independent Broadcasting Authority Act of 1993, the Broadcasting Act of 1999, and the Telecommunications Authority Act no. 103 of 1996. All these acts emphasise the role to be played by the public broadcaster (SABC), commercial broadcasters such as Capricorn FM in Limpopo province, Rise FM in Mpumalanga, as well as community radio stations such as Univen FM, Makhado FM, Musina FM, Vhembe FM, in the Vhembe district (Muswede, 2009).

The events that led to the establishment of the IBA Act emanated from the political transformation processes of the early 1990s following the release of the first and former President of the democratic Republic of South Africa, Mr. Nelson Mandela. The Act was a benchmark in the journey towards the democratisation of the airwaves, and ensuring freedom of expression as a prerequisite for the holding of free and fair elections in 1994. The primary purpose of the Act was to establish an independent regulator to regulate broadcasting in the public interest (Muswede, 2009).

In May 1999, a new Broadcasting Act of 1999 was passed to replace the old apartheid Broadcasting Act of 1976. The main thrust of the new Act was to transform the role and structures of the SABC, which had been controlled by the government, and used for propaganda purposes. The SABC's public service obligations are outlined in section 10 of the BA Act of 1999 (ICASA, 2000).

Furthermore, the Broadcasting Act of 1999 (Act 4 of 1999), and the Independent Broadcasting Act of 1993 (Act 153 of 1993) are aimed at establishing and developing a broadcasting policy to regulate and control South Africa's diversified, and multi-leveled broadcasting environment, and:

- To contribute to democracy, nation building, the provision of education, and the strengthening of the moral fibre of society.
- To encourage the ownership and control of broadcasting services by people from historically disadvantaged communities.
- To ensure fair competition in the sector.
- To provide for a three-tier system of public, commercial and community broadcasting services.

- To establish a strong and committed public broadcaster to service the needs of all South Africans.

South African Yearbook, (2004/05).

The ICASA Act No. 13 of 2000 sets up the legal framework for the merger of the IBA Act and SATRA (South African Telecommunications Regulatory Authority) to form one body to regulate broadcasting and telecommunications, as well as to accommodate the convergence of modern technologies. The Act derives its mandate from the four statutory organs, specifically ICASA Act of 2000, The IBA Act of 1993, the Broadcasting Act of 1999 and the Telecommunications Authority Act No. 103 of 1996 in relation to regulating, licensing and monitoring broadcasting activities in the country (ICASA Corporate Information, 2002).

According to the South African Yearbook (2004/5) ICASA's mandate includes:

- The licensing of broadcasters and telecommunications operators.
- Formulating rules, policies and regulations, that govern the broadcasting and telecommunications sectors.
- The monitoring of the activities of the licensees and enforcing compliance.
- Planning and regulating the broadcast frequency spectrum.
- Receiving, hearing and adjudicating complaints.
- Regulating the broadcasting and telecommunications industry as a whole.

With regards to the Telecommunications Authority Act no. 103 of 1996, its primary aim is to provide for the regulation and control of telecommunication matters, in the public interest, and thus aims to:

- Promote the universal and affordable provision of telecommunication services;
- Promote the provision of a wide range of telecommunication services in the interest of the economic growth;
- Make progress towards the universal provision of telecommunication services;
- Encourage investment and innovation in the telecommunications industry;
- Encourage the development of a competitive and effective telecommunications manufacturing and supply sector;

- Promote the development of telecommunication services which are responsive to the needs of users and consumers;
- Ensure that in relation to the provision of telecommunication services, the needs of the local communities and areas are taken into account;
- Ensure that the needs of disabled persons are taken into account;
- Ensure compliance with accepted technical standards in the provision and development of telecommunication services;
- Ensure fair competition within the telecommunications industry;
- Promote the stability of the telecommunications industry;
- Encourage ownership and control of telecommunication services by persons from historically disadvantaged groups;
- Protect the interests of telecommunications users and consumers;
- Encourage the development of human resources in the telecommunications industry;
- Promote small, medium and micro-enterprises within the telecommunications industry;
- Ensure efficient use of the radio frequency spectrum;
- Promote the empowerment and advancement of women in the telecommunications industry.
- Promote and facilitate convergence of telecommunication, broadcasting and information technology;
- Develop the Information, Communication and Technology (ICT) strategy in order to bridge the digital divide

(Telecommunications Act no. 103, 1996).

According to the Media Institute of Southern Africa (2005), the Telecommunications Authority Act no. 103 of 1996 ensures the broadcasting sector becomes a vehicle for transformation and democracy in South Africa. As the foundation of any democracy, it is crucial that there are structures in place to uphold freedom of the press. Freedom of the press enables the poor and marginalised members of society to access information and communication channels, and thus enhances knowledge, information and empowerment.

2.6 The Development of radio broadcasting in the Republic of South Africa

The history of the South African broadcasting industry has been dominated by the state's SABC, which monopolised airwaves since its inception in 1936. During the apartheid era, the South African media landscape was heavily regulated, with no provisions for alternative media institutions such as community radio stations (Fourie, 2007:6).

As contrasted to the present situation, there was no other form of broadcasting that was permitted, since the early development of broadcasting in the Republic of South Africa followed a similar pattern to that of the United Kingdom, which began with a few enthusiastic amateur radio hams, followed by several experimental broadcasts, and later on by regular programming on a more organized basis (Fourie, 2007).

However, during the early days of broadcasting, programming was predominantly English, although section 14 of the Broadcasting Act of 1936 made provision for Afrikaans broadcasts. As a bilingual service station, providing bilingual programmes for Afrikaans listeners, it proved problematic since by then (1936-1948), the majority of Afrikaners lived in rural areas, and medium-wave signals did not satisfactorily reach their areas, but however, a short-wave service was introduced to solve the signal problems, though the system was technically inferior (Fourie 2007:9).

Furthermore, the division of time between English and Afrikaans was also in a ratio of 8:2, and the minimal amount of time devoted to the Afrikaans-language programmes, coupled with technical problems, did not encourage listeners to tune in (Tomaselli, Tomaselli & Muller, 1989). However, programming for black listeners was initially proposed back in 1936 by the Reith Report that made special mention of the provision of programming for language groups, other than English and Afrikaans listeners (Tomaselli *et al.*, 1989).

Fast-forward to the period of Post-World War II expansion between 1948 and 1960, a period of introduction of news services, the appointment of the Schoch Commission and the introduction of programming for black listeners after the Reith Report in 1936 made special mention of the provision programming for language groups, other than English and Afrikaans. It was only during the course of World War II that an initial unsuccessful

attempt was made at providing night-time programming for black listeners. This was done using telephone lines in compounds in the gold mines, hostels and major townships.

There was also an additional morning broadcast three times a week on the English and Afrikaans medium-wave services, which by then, historically marked the first multilingual broadcasting radio service, but the service was a pro-English propaganda exercise, as a war-time contingency measure (Tomaselli *et al.* 1989).

Through the provision of an enabling broadcasting and telecommunications legal framework, the new South African government's broadcasting service are now premised to empower all citizens, an attempt directed towards redressing the deficit of media access created by the previous apartheid regime (Mmusi, 2002; Teer-Tomaselli & De Villiers, 1998; Independent Broadcasting Authority Act, 1993).

According to Muswede (2009: 41), the common barrier to the development of community radio worldwide is either the absence or inadequacy of legislation. These usually have a direct influence on the regulation of the sector at all levels including spectrum allocation, frequency allocation, community radio definition, and support to community radio. With the advent of freedom in 1994, the new South African government introduced changes in broadcasting, through a new regulatory framework (Jordan, 2006).

2.6.1 Development of community radio in the Republic of South Africa

The introduction of community radio in the Republic of South Africa is the result of part of the recommendations by 'The Viljoen Commission' of 1991 which argued that the deregulation of broadcasting should begin with the introduction of community radio services (Fourie, 2007). Mmusi (2002:3) and National Community Radio Forum (1993:10) assert that community radio is renowned for providing communities with up-to-date local and international information in their own languages, accompanied by various music genres that are compatible with diverse cultural inclinations. It is worth noting that the first community radio station to broadcast legally under the new dispensation was Festival FM which broadcast for only 10 days, from 09:00 until 18:00, as part of the Grahamstown National Arts Festival in the Eastern Cape, beginning 27 June 1991.

To this end, Fourie (2007:4) states that:

with a media history that stretches back to the late 18th century it is today a sector driven by a highly skilled and professional workforce and a well-established regulatory system. The community broadcasting industry has since been regulated like other broadcasting tiers, i.e. public and commercial broadcasters.

Furthermore, Hart (2011:60) programmes broadcast by community stations are usually defined by the languages, cultures, histories, identities and settings of their listening communities. It is on this same juncture that community radio stations must-have mechanisms in place that enable community members to interact and participate in programmes in the languages they fully understand. These commonly include procedures that enable members to volunteer in the production of programmes, and that allow listeners to give feedback on programmes through the use of letters, phone requests, sms's, talk shows, request shows, listening clubs, village broadcasts, recordings in the field, and live broadcasts of events (Vargas, 1995; Fairbairn, 2009; Fraser & Restrepo Estrada, 2001; Girard, 2007; Boafo ,2000).

2.6.1.1 Current operation of community radio stations in the Republic of South Africa

Dunaway (2002:4) states that community radio serves as a niche of the media landscape that serves as a primary source of reliable information for the entire population. As such, according to Wigston (2001:430); Fraser and Estrada (2001:20), the sector has continued to provide news and information relevant to the needs of community members in the form of a medium which empowers them politically, socially and economically, through locally produced and oriented media content. This is evident in the kind of programming that reflects people's needs with regard to education, information, and entertainment to all languages and cultural groups in the country (Mmusi, 2002; Teer-Tomaselli, 1995).

Fourie (2007:22) refers to community broadcasting as:

a broadcasting service which is fully controlled by a non-profit entity and carried on for non-profit purposes; serves a particular community; encourages members of the community it serves to participate in the selection and provision of programmes to be broadcast and may be funded by donations, grants, sponsorships or advertising or membership fees.

It is against this backdrop that community radio stations offer concrete means for community participation and defences for cultural diversity within the coverage area, hence the community radio “is defined as a broadcaster that serves either the geographical community or the community of interest”. Therefore, the community radio should broadcast in the language(s) that cater for the community it serves.

2.7 The Broadcast Environment in the Sub-Saharan Region

South Africa as part of the global world and a member of various world organisations, its broadcasting environment does not function in isolation. Thus, as part of the African continent, it is subject to the flow of political, ideological and economic tides occurring in other African countries. It is crucial for the researcher to examine the broadcasting systems in other sub-Saharan African countries in order to attempt contextualising South Africa’s current broadcasting system.

Sub-Saharan Africa is an area larger than the United States of America, with an estimated population of more than 1 billion people, or 14.00% of the world’s population (Sub-Saharan Africa Population, 2017). Of these 630 million people, there are only 161 radios per 1,000 people. This is a rather dire situation, considering the fact that radio is imperative to the flow of information in Africa (Fardon & Furniss, 2000).

Pitts (2002) states that access to information from media about health, economic and governance issues, are one of the best ways available to Africans to overcome many of the obstacles they face. Hachten (1971) believes that the term ‘authoritarian’ is appropriate describe the media landscape in Africa. Carver (2000) concurs, pointing out that the model of government control of the media, which occurs throughout Africa, exists in one of three forms, namely through a government information ministry, a government-organised corporation, or direct party control. Pitts (2002) further points out that it is the quantity and availability of information which are utilised in the production of power. Hence, it is on this juncture that South Africa’s democratic broadcasting landscape must bear the responsibility of being an example to the broadcasting landscape of Sub-Saharan Africa.

2.7.1 Angola

Though a Constitution provides basic freedom of speech and the press, the government is said to restrict these freedoms in practice (Oyebade, 2007). Air waves are controlled and regulated by the National Radio of Angola, with laws restricting the expansion of broadcasting to rural areas (Media Institute of Southern Africa, 2005). According to the Angola Country report (Freedom of Press, 2013), the government enforces tight self-censorship on journalists for main newspapers, television station and radio broadcasts. Radio Nacional de Angola broadcasts in Portuguese, English, French, Spanish, and major local languages. It is government-owned, and the only station with the capacity to broadcast nationwide (Angola Country report: Freedom of Press, 2013). According to the (Media Institute of Southern Africa, 2005), there were only five commercial radio stations, which included, The Catholic Church's Radio Ecclesia and Radio Lac Luanda.

2.7.2 Botswana

The National Broadcasting Act of 1998 resulted in the creation of the National Broadcasting Board (NBB). However, the broadcasting sector is still under strict control of the government, with radio programmes subject to censorship and cancellation.

The National Broadcasting Board of Botswana is mandated to: Act as a general advisor to National Broadcasting Board, recommend code of conduct, monitor global broadcast developments, broadcast representation nationally, regionally and internationally. (Media Institute of Southern Africa, 2005).

2.7.3 Lesotho

Five commercial and one community radio stations were opened between 1993 and 2004, due to the creation of the Lesotho Telecommunications Authority Act of 2000. The Lesotho government has committed itself to the Southern African Development Community's (SADC) Protocol on Culture, Information and Sport, Declarations on Information, Communications and Technology, and Freedom of Expression (Media Institute of Southern Africa, 2005). In accordance with the mandate of the SADC Protocol, member countries agree to co-operate in the area of information in order to achieve the following:

- To co-operate and collaborate in the promotion, establishment and growth of community, commercial, public, regional and global media for the free flow of information;
- To strengthen public information institutions to be effective gatherers, and disseminators of information and news;
- To develop and promote regional culture, opinion and talent by increasing local content in the media, such as magazines, radio, television, video, film and new information technologies;
- To take positive measures to narrow the information gap between the rural and urban areas by increasing the coverage of the mass media, whether private, public or community-based;
- To encourage the use of indigenous languages in the mass media as vehicles of promoting local, national and regional inter-communication;
- To ensure that the media are adequately sensitized on gender issues, so as to promote gender equality, and equity in information dissemination;
- To build public faith and accountability in information institutions, by enhancing local, national and regional ownership;
- To turn organs of communications into genuine and credible market places of ideas, by encouraging diversity, breadth and professionalism in ownership and editorial policy;
- To place communication at the disposal of communities, nation-states and SADC for the articulation and development of a tolerant, multicultural, multi-ethnic and multilingual regional culture in the global context;
- To utilise communication to build and strengthen solidarity and understanding with other communities, especially those in the developing world;
- To co-operate in the protection of children from harmful information and cultural products, as well as in strengthening children's self-expression and access to means of communications (Media Institute of Southern Africa, 2005).

2.7.4 Malawi

The Malawi Communication Regulatory Authority (MACRA) controls the Malawi Broadcasting Corporation, Malawi Television, community broadcasters, school broadcasters, the 9 AM and 5 FM stations, and all individuals involved in broadcasting in the country, that includes journalists and content producers (Media Institute of Southern Africa, 2005). On the 4th of June 2006, Malawian community radio stations were ordered by the government to stop airing news reports, which include critical and investigative reporting (Afrol News, 2006). Government maintained that community broadcasters are not permitted to hijack the role of public broadcasters (Afrol News, 2006).

2.7.5 Mozambique

Mozambique, one of the world's poorest countries, has over the past years seen an increase in community radio stations, from 1994 when the first community station began to broadcast, nearly 50 stations in 2005 were operating (Jallov, 2005). The stations are owned either by the state, the Catholic Church, by the municipality or by a community association. The Government in Mozambique has been instrumental in the establishment of community radio stations in the country, yet the government is accused of using the state broadcasters as propaganda tools during the elections (Media Institute of Southern Africa, 2005).

Furthermore, Mozambique bears the scars of almost 30 years of civil war with an infrastructure that has been heavily damaged, but more telling are the social scars which bear witness to a country whose socio-cultural identity is in crisis. According to the results of an impact assessment conducted by Jallov (2005) to determine the effects that eight community radio stations would have on their communities:

- The radio stations helped generate an increased awareness of cultural identity, and created self-confidence within the community;
- The community stations helped develop a space for the free discussion of HIV/AIDS;
- The stations aided in the improvement of the dissemination of relevant information in the area of health-related issues;

- The stations played an important role in maintaining security and stability amongst citizens by aiding the police through the dissemination of information regarding ‘community policing’;
- Several communities demonstrated an increased level of transparency in public administration, as well as an increased involvement of women in public life;
- The stations helped create self-esteem, pride and empowerment within the communities. According to Jallof (2005) in post-conflict situations, such as Mozambique, community radio stations are seen as an important factor contributing towards the healing the society.

2.7.6 Namibia

The Namibia Broadcasting Corporation is under government control and continues to be used as a governmental propaganda tool. Namibia has 2 AM and 39 FM radio stations, but no public broadcaster (Media Institute of Southern Africa, 2005). In 1995 the Katutura Community Radio (KCR) station was launched by a number of non-governmental organisations. The station’s goal is to provide a platform for participatory communication, education, debate, and to give marginalized sectors of the community an opportunity to be heard (Media Institute of Southern Africa, 2005).

2.7.7 Swaziland

The Swaziland Broadcasting Information Service broadcasts nationally, and is under the government control, thus nonconforming political opinions are not permitted to be broadcast by either their 3 AM or 2 FM radio stations (Media Institute of Southern Africa, 2005).

2.7.8 Tanzania

The Tanzania Broadcasting Services Act (1993) regulates the broadcasting sector although a lack of policy has resulted in the domination of commercial broadcasters. Tanzania has 12 AM and 11 FM radio stations (Media Institute of Southern Africa, 2005).

2.7.9 Zambia

The Amendment Act of Zambia National Broadcasting Corporation (ZNBC) and the Independent Broadcasting Authority Act (IBA) regulates the Zambian broadcasting sector and the 19 AM and 11 FM radio stations in the country, yet the government still has a lot of control over the industry (Media Institute of Southern Africa, 2005). The study by Pitts (2002) on radio listening and news prominence in Zambia, asserts that radio listening occupied the greatest amount of the respondents' time, with a good 51.1% of respondents indicating that they spent the majority of their time listening to radio.

2.7.10 Zimbabwe

The Zimbabwe Broadcasting Holding controls all broadcasts in the country. The Broadcast Services Act (BSA) was established to prohibit the creation of new broadcasting services. No foreigner is allowed to own shares in any broadcasting service, and no Zimbabwean individual is permitted to own more than 10 per cent of shares in a broadcasting service. Zimbabwe permits community radio stations under the Broadcasting Services Act. However, the Broadcasting Authority of Zimbabwe is yet to issue an announcement for community license applications (Media Institute of Southern Africa, 2005).

The broadcast environments in the Sub-Saharan region seem to be burdened by restrictive political agendas, and this has resulted in the continued marginalisation of developing countries and their isolation from their more developed counterparts. The SADC Protocol on Culture, Information and Sport is a noble and admirable attempt to reform this situation, and if strictly adhered to, it would result in the liberalisation of the airwaves. The South African broadcasting system by comparison, although heavily legislated, has become a vehicle for nation building, social cohesion and democratic growth in South Africa. It can be concluded that with a current total of above 200 licensed radio broadcasters in South Africa, the radio industry is flourishing. However, in the face of unescapable global challenges to the radio medium, for example, the advances in cellular phone technologies, digital satellite stations, Ipods and mp3s to name a few, the continued sustainability of the already marginalised community radio sector is highly questionable.

Despite differences in legal framework and regulations in different countries, community radio is universally built along key principles. The key principles are:

- Community radio must help in empowering communities by redistribution of power (Muswede, 2009),
- Participation is the engine of democracy, and community radio is a tool for participation Jordan (2006) and;
- Strengths of community radio therefore lie mainly in the horizontality and diversity of its operational structure. Its organisational structure is an expression of the bottom up framework, which is reflective of a community, multiple languages, and the expression of differences (Girard, 2007; Jordan, 2006).

2.8 Theoretical framework

According to Swanson (2013), theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge within the limits of critical bounding assumptions. The theoretical framework is the structure that can hold or support a theory of a research study. Alexander (2006) posits that:

For any group, a language is a fundamental right that enables its people to function fully as members of the linguistic group into which they are born. Language is a pivotal and worldwide phenomenon and a source of strength in all human communities. It is for this reason that Republic of South Africa adopted national language policy framework that is centred on multilingualism as the most appropriate language policy implementation approach.

Moreover, language policy is a social construct that is bounded in, and shaped by the linguistic culture, which is a set of contextual elements such as language repertoire, beliefs, attitudes and social systems. It is about people's habitual choices, belief systems and management shaped by the contexts. Language policy helps to sustain the status quo by regulating and setting the boundaries for people to think and believe what is acceptable and unacceptable (Ruiz, 1984; Schiffman, 1997; Spolsky, 2004a). Rutz (1984) further adds that language should be perceived as both a right and a resource. It is for these assertions that the study is underpinned on language planning and language policy. Cooper (1989), Tollefson (1991) and Alexander (2004) describe language planning and language policy as phenomena that expose the inequalities not only of languages, but of

societies too. The language planning and language policy framework demonstrates how some languages receive preference over others, where linguisticism persists due to status planning. According to Wardhaugh (1998) status planning changes the function of a language and rights of those who use it, as Ruiz (1984) points out that language should be perceived as both a right and a resource.

Fettes (1997:14) envisions the link between language planning and language policy thus:

Language planning must be linked to the critical evaluation of language policy: the former providing standards of rationality and effectiveness, the latter testing these ideas against actual practice in order to promote the development of better language planning strategies or models.

According to Tollefson (1991), to understand the impact of language policy upon the organisation and function of society, language must be interpreted within a framework which emphasises power and competing interests. Policies must be seen within the context of their role in serving the interests of those that should benefit from them. The ideology of language planning theory examines the underlying assumptions behind the dominant approach to language policy analysis called 'neoclassical' approach, and an alternative called the 'historical-structural' approach (Tollefson, 1991). According to Tollefson (1991) the dominant paradigm in language policy research (neoclassical approach), persists in seeing language planning as the benevolent arm of state, serving national interests.

With eleven (11) official languages in the Republic of South Africa, indigenous languages are still in the periphery when it comes to languages of education and business, as English is the medium of instruction in education, followed by Afrikaans in some schools. It is for this reason that Shohamy (2006) elaborates that language policies are mostly manifestations of intentions, while less attention is given to the implementation of the policy in practice. The study conducted by Seshoka (n.d) highlights the fact that the challenges to successful language planning and policy in the government sectors, are due to lack of commitment by the government, language practitioners and planners and increased monolingualism. Therefore, it is within this framework that this study is established as it seeks to explore the implementation of language policies for community radio stations, in the Vhembe district of Limpopo province.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

3.1. Introduction

This section describes the research design and methodology employed in this study. It consists of the following: research design, research methodology, population, sampling, sample size, data collection instruments and data collection procedures, data analysis and interpretation, as well as ethical considerations.

3.2. Research design

Research design is the conceptual structure that serves as a blueprint for collection and analysis of data (Kothari & Grag, 2014). Furthermore, a research design is a road that a researcher decides to follow during a research journey to find answers to research questions as validly, objectively, accurately and economically (Kumar, 2014).

The design for this study is based on Kerlinger (1986), as cited in Kumar (2014: 122) that a research design is a plan, structure and strategy of investigation conceived to obtain answers to research questions or problems. This plan is a complete scheme, or a research programme. The exploratory research design is utilised to examine and explore the unique and unexplored issues of community radio stations in the Vhembe district.

The qualitative approach is employed in this study since it does not interfere with the natural behaviour of what is being studied. The researcher did not interfere with the stations that were studied. Furthermore, qualitative research seeks to explore phenomena, describe and explain the relationship, as well as individual experiences (Neuman, 2011), and for this reason, the researcher explored, described and explained the implementation of language policies for three community radio stations in the Vhembe district. This approach allows the phenomenon to be studied holistically and contextually, unlike the quantitative approach, since it relies on flexible research strategies, and allows for exploration of a range of human experiences (Mouton, 2001).

3.3. Research methodology

Kothari & Grag (2014) point out that a research methodology is a way to systematically solve the research problem and may be understood as a science of studying how research is done scientifically. To provide in-depth information on the research questions, the study utilised the qualitative research method.

The researcher chose this method because according to Dörnyei (2014:36) unlike the quantitative method that relies on close-ended numerical data, qualitative method primarily relies on open-ended and non-numerical data which is an ideal for providing insights in social, cultural and situational factors.

3.3.1 Population

A population is the study object that consists of texts, groups, organisations, human products (Babbie, 1992:94). Further, Babbie (1992:94) argues that population would include amongst others: social objects such as books, poems, paintings, automobiles, buildings, songs, pottery, jokes and scientific discoveries. The population for this study consisted of seven (7) community radio stations, because the researcher believed that they have characteristics that will yield answers for the research questions. Furthermore, the population for this study consisted of fifteen (15) radio programmes from sampled radio stations and lastly, the population consisted of station managers of community radio stations in the Vhembe district.

3.3.2 Sampling and sample size

According to Bless, Higson -Smith & Kagee (2006:185), sampling “is the technique by which a sample is drawn from the population”. Maree (2007:85) defines sampling “as the process used to set a portion of the population for study”. The Non-probability sampling technique was employed, and the purposive sampling as a sub-type sampling method, since according to Singleton, Straits & McAllister (1988:153), purposive sampling is based entirely on the judgement of the researcher, in that a sample is composed of elements which contain the most characteristic representative, or typical attributes of the population.

According to de Vos, Strydom, Fouche and Delport (2011:90), “sample size depends on what one wants to know, the purpose of enquiry, what is at stake, what will be useful, what will have credibility, and what can be done with the available time and resources”.

Therefore: (a) three (3) community radio stations were purposively selected based on:

- they are multilingual community broadcasters in Vhembe district
- they have talk show programmes e.g. current affairs or talk shows.

Three (3) radio programmes from each sampled multilingual community radio were purposefully selected to the total sample size of nine (9) radio programmes. The researcher’s choice of these programmes emanated from the reasoning that talk shows are rich in talk content, unlike musical programmes where presenters have limited talk content in between musical content.

Furthermore, purposive sampling was used to sample 3 station managers. The managers were selected because:

- They form part of implementers of language policies for community radio stations, they are there to ensure that the stations comply with their license conditions, as far as ICASA is concerned.

3.3.3 Instruments and data collection procedure

According to Dörnyei (2014), there are no explicit restrictions on what can be considered data, since a qualitative project often starts out by treating everything around a topic as potential data. For this qualitative research study, observation, documents analysis and interviews were used as instruments for data collection.

3.3.3.1 Document analysis

In this study, the researcher collected documents to gather data. Document collection is a systematic procedure for collecting and reviewing, or evaluating documents (both printed and internet-downloaded materials). Like other analytical methods in qualitative research, document collection requires that data be examined and interpreted to elicit meaning, gain understanding, and develop empirical knowledge (Dörnyei, 2014). According to Marshall & Rossman (2006), the use of documents often entails an analytic

approach called content analysis, whose major advantage is that it is unobtrusive and nonreactive in that it can be conducted without disturbing the setting. For this study, the documents that were collected and reviewed are broadcasting licenses for respective community radio stations in the Vhembe district, for the purpose of examining broadcasting language quotas.

3.3.3.2 Observation

The researcher observed and took notes of the presentation of various programmes in order to determine the language(s) used by the radio programme presenters and the dynamics of language use. Non-participant observation was utilised so that the researcher does not interfere with the natural setting of the events (presentation of the programmes). The researcher recorded radio programmes while listening to them in an area with good FM coverage for the sampled community radio stations in the Vhembe district, and the non-participant observation method was limited to observing programmes while they are on-air. Observation is a purposeful, systematic and selective way of listening to an interaction or phenomenon as it takes place (Kumar, 2014). The researcher chose this instrument because Kumar (2014) points out that observation is the best approach to collecting the required information. The researcher recorded the programmes from the stations that were sampled, and observed the programmes that have talk as a dominating format compared to music i.e. current affairs. The researcher also observed the programmes by listening while recording for 5 days per sampled station (Fifteen (15) days in total) in order to get different versions of the programme(s) under the study.

This this data collection instrument was employed in conjunction with a tape recorder, because according to Lewis and Richie (2005), observation offers the opportunity to record and analyse behaviour and interactions, as they occur.

The tape recorder was used in this study as an instrument for collecting data. The researcher recorded radio programmes from all sampled community radio stations. The collected data were transcribed followed, by analysis and interpretation. Transcriptions were in a detailed word for word in order to capture features of interview. Furthermore, the data transcription involved listening to the recorded interview data, and radio programmes, and were repeated careful listening, in order to improve the accurate

transcribing of data. The advanced digital voice recorder that was used for the data collection made that exercise easy. The repeated listening of recorded data also allowed for attention to be given to things that might have been missed in the first transcription. The voice recorder system was of high quality, thus making the audibility of the recorded data to be clearer. According to de Vos, et al. (2011), the researcher must give careful consideration as to how data will be recorded and stored. Dörnyei (2014:248) states that to conduct a full-fledged qualitative investigation, we are supposed to have full transcripts of recordings that we need to analyse.

3.3.3.3 *Unstructured interviews*

Lastly, interviews were utilised for collecting data. According to Kumar (2014:137) any person-to-person interaction, either face to face, or otherwise, between two or more individuals with a specific purpose in mind, is called an interview. For this study, unstructured interviews were conducted because according to Kumar (2014:137) the strength of unstructured interviews is the almost complete freedom they provide, in terms of content and structure. In this regard, the researcher was free to order questions in whatever sequence he wished to acquire data from the station managers of the sampled community radio stations, in the Vhembe district. The main question for the unstructured interview for the station managers was: How do you implement language policies and language quotas in your radio station?

The researcher chose to conduct unstructured interviews to explore the extent to which station managers facilitate the implementation of language policies in the sampled community radio stations, in the Vhembe district. The researcher visited the managers in their respective community radio stations, after securing an appointment with them. The advantages of unstructured interviews are that there is flexibility in interview questions, and that they offer flexible interview contents (Kumar, 2014). The use of the selected data collection instruments in this study, enabled the researcher to triangulate data which was collected.

3.4 Data analysis and interpretation

Qualitative data analysis and interpretation was used. Programmes observed (recorded programmes) are presented or transcribed in the following chapter (chapter 4), in order to be analysed and interpreted through content analysis. Content analysis is defined as a method of observation in the sense that instead of asking people to respond to questions, it takes the communications that people have produced, and ask questions of communication (Kerlinger, 1973 cited Kumar, 2014). Furthermore, according to Kerlinger (1973) cited in Kumar (2014) content analysis falls in the interface of observation and document analysis. The choice of content analysis was informed by the fact that (Stempel, 1989) points out that it converts “raw” phenomena into data, which can be treated in essentially a scientific manner, so that a body of knowledge may be developed. Content analysis enables us to study the content with reference to the meanings, contexts and intentions contained in messages (Stempel, 1989).

The researcher transcribed and analysed recorded programmes, there are themes that emerged from the analysis, and patterns that were used to describe the phenomenon being studied. Themes that emerged from the data collected from the recorded programmes were then identified, classified, analysed and then interpreted.

Themes that emerged in the analysis of recorded programmes use numbers, comprehension of the language policy, language preference, language use and resources. The key information was eventually coded, identified and classified according to main themes that emerged. These concepts were then placed into the appropriate categories, and logically labelled according to the data collected.

The data collected by way of correspondence supplied by respondents associated in official capacity of station managers with the community radio stations in the Vhembe district, by way of unstructured interviews with such respondents, were analysed through content analysis.

3.5. Ethical considerations

Handling of ethical aspects in a research is imperative if a successful study is the goal. Principles should thus be internalised in the personality of the researcher to such an extent that ethnically guided decision making, and the humane and sensitive treatment of participants, become part of the total lifestyle (Bless, Higsonr-Smith and Kagee, 2006:140). Babbie (2007:62) adds that the term ethics implies preferences that influence behaviour in human relations, conforming to a code of principles, the rules of conduct, the responsibility of the researcher and the standards of conduct of a given profession. Furthermore, according to de Vos, Strydom, Fouche and Delport (2011:114), ethical guidelines also serve as standard, and basis upon which each researcher ought to evaluate his/her own conduct, as such, the following ethical and legal considerations were addressed by the researcher in this study:

- For approval, the research proposal was submitted to the University Higher Degrees Committee (UHDC) prior to the commencement of the project.
- The researcher sought approval to use programmes from radio stations at which he was granted.
- The researcher sought approval from station managers to access broadcasting licenses.
- Participants were informed about privacy and confidentiality.
- The researcher informed the participants about the purpose of the research, in order to obtain consent from them, prior to conducting the research i.e. station managers that were interviewed (see the attached Consent Form).
- Respondents were informed about the principle of voluntary participation.
- The anonymity and confidentiality of the stations and station managers was respected, whereby names of radio stations and participants are not disclosed in the study, but instead pseudonyms were used.
- The participants were not harmed in any way.
- The findings of the study are made available to the general public, and are not commercialised.

CHAPTER 4

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

In this chapter the researcher presents the data that was collected on the implementation of language policies by community radio stations, in the Vhembe district. This chapter presents data, the analysis and interpretation. The data presented, analysed and interpreted was collected through documents analysis, observation using voice recorder, and unstructured interviews.

4.2 Presentation, analysis and interpretation of data

The study was about the exploration of the implementation of language policies by community radio stations, in the Vhembe district. The data is presented in the three data collection instruments, i.e. data collected through the interviews from the station managers in the Vhembe district, data collected from the document analysis, and lastly data collected from radio programmes that were recorded through a voice recorder, and transcribed for presentation.

This section further deals with the analysis and interpretation of data the researcher collected through a combination of data collection methods. (See sections 3.2.3). Ary, Jacobs, & Razavieh (2006:490), maintain that qualitative data analysis involves attempts to comprehend the phenomenon under study, synthesise information and explain relationships, theorise about how and why the relationships appear as they do, and reconnect the new knowledge with what is already known. Data was collected with the aim to examine the extent to which community radio stations in Vhembe district implement language quotas as prescribed by the Independent Communications Authority of South Africa, with the objectives set to:

- To examine the similarities and the differences between language policies and language quotas of different community radio stations in Vhembe district as stipulated by ICASA in broadcasting licenses.

- To investigate the extent to which programmes are broadcast and presented in the prescribed languages.
- To explore how station managers, facilitate the implementation of language policies and language quotas in the community radio stations of Vhembe district.

It is important to note that data analysis is performed to transmute data into answers to the research questions of this study.

4.2.1 Broadcasting language quotas for the community radio stations in the Vhembe district.

This section presents data collected through documents analysis i.e. broadcasting licenses, interpretation and analysis thereafter.

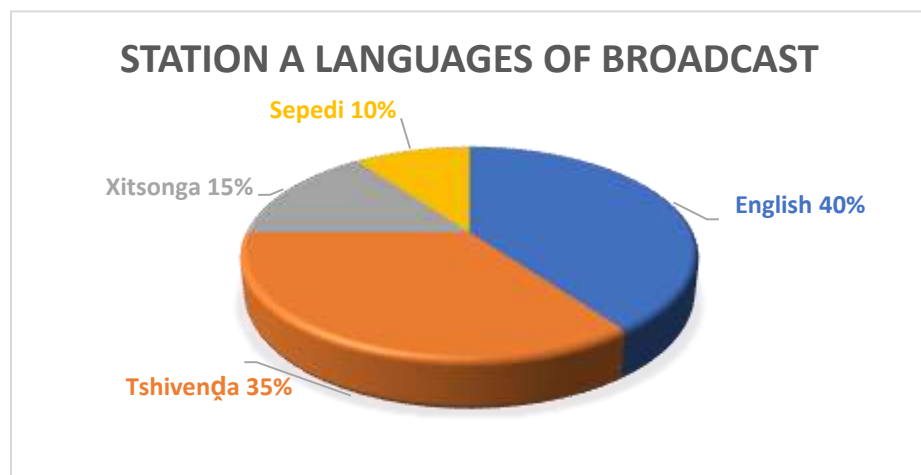
4.2.1.1 Station A Language(s) of broadcast

English – 40%;

Tshivenda – 35%;

Xitsonga – 15%; and

Sepedi – 10%.



Pie Chat 1

Station A broadcast majorly in English in an area that is dominated by people whose home languages are African languages. This emphasises the notion that English still enjoy a higher status than African languages with a top down approach that still dominates in language usage in South Africa (Kamwangamalu, 2000; Webb & Rodgers, 2009).

This indicates that there is linguistic imperialism, whereby one language that is not native in a particular area, dominates the business of the day. African languages in the station come second, which results in the listeners being catered for in a language that is not easily accessible to them, particularly the ones that are not educated. This type of disproportion in the use of languages deprives the listeners' access to information they deserve from the programmes designed and allocated to them as Mhlanga (2006:21) observes that a community radio uses local languages in order to ensure effective dissemination of information. However, the station's language quotas have a representation of major African languages, which are spoken in the Vhembe district.

4.2.1.2 **Station B** Language(s) of broadcast

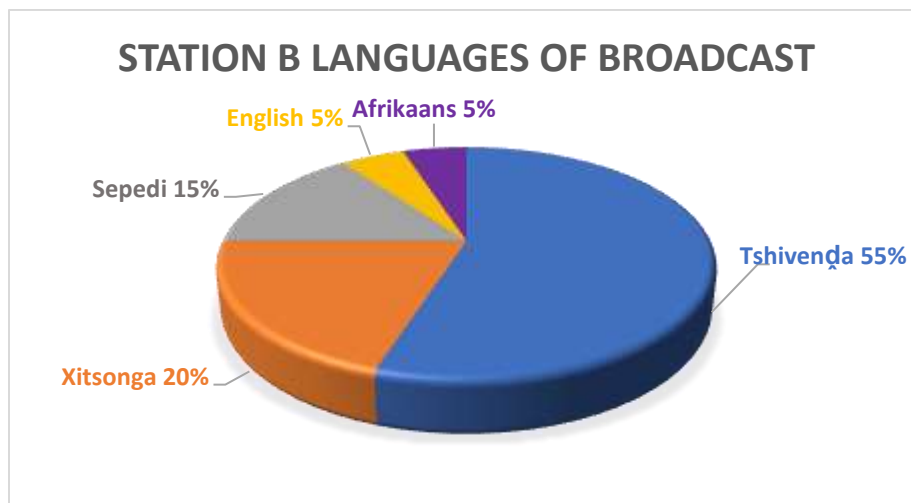
Afrikaans – 5%

English – 5%;

Tshivenda – 55%;

Sepedi – 15% and

Xitsonga – 20%



Pie chat 2

Station B has a fair representation of the languages that are spoken in the Vhembe district. The area it broadcast to is mostly dominated by the Tshivenda language speakers, which means adhering to its language quotas, translate to fulfilling its mandate to broadcast to the community using languages that are understood, and are native to the community it serves. A community radio is a station built by the community, is used by

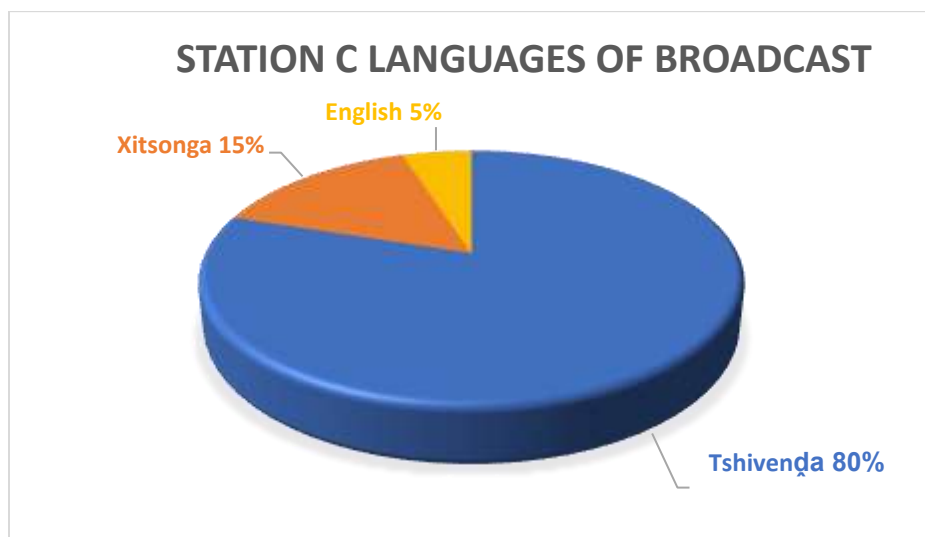
the community, serves the interests of the community, and broadcasts in local languages found in its coverage area (Mhlanga, 2006).

4.2.1.3 **Station C** Language(s) of broadcast

English – 5%;

Tshivenda – 80%; and

Xitsonga – 15%



Pie chat 3

Station C broadcast in 3 languages that are spoken in the Vhembe district, however, two of those, namely, Tshivenda and Xitsonga are native. It does not have a quota for Sepedi/Sesotho sa Leboa, which other stations in the Vhembe district have. This means that the Sesotho sa Leboa speakers are accommodated through the universal language i.e. English, when they interact with the station's programmes, if they are unable to express themselves in Tshivenda or Xitsonga.

The data collected from the document analysis, that is, broadcasting licenses, reveals that all community radio stations in the Vhembe district broadcast in more than 2 languages. The data collected and analysed further shows that the community radio stations broadcast in the major spoken languages in the Vhembe district, i.e. Tshivenda and Xitsonga. The data further reveals that the community radio stations do not have language policies per se (document titled language policy), but use the language quotas

as their guide on the use of languages for broadcast as stipulated in their broadcasting licenses.

Language policy and language quotas are deemed the same thing in the context of broadcasting, hence there are no language policy documents with clear guidelines on how languages can be handled effectively in the stations. The Language Policy of the Republic of South Africa is formulated to entrench democracy, and that includes the protection of language rights, to promote multilingualism; to promote respect for and tolerance towards linguistic and cultural diversity, and to further the elaboration and modernisation of the Africa languages (Madima, 2016). This emphasises the fact that a language policy is important in all institutions, governmental or non-governmental. Not having a language policy could create uneasiness in managing various linguistic resources that are used in an institution that has the mandate to promote multilingualism, and social cohesion.

4.2.2 Recorded radio programmes

This section presents data that was collected through recording radio programmes of the community radio stations in the Vhembe district, analysis and interpretation after each programme per station, and the executive summary for all programmes thereafter.

4.2.2.1 Station A

This section presents the data collected from recording programmes 1 to 3 for station A, analysis and interpretation after programmes per station.

4.2.2.1.1 Programme 1

Presenter A1A: ...*Ha mi amukela xifumu eka siku ra vunkombo ra **January twenty nineteen** (2019), nongonoko wo sungula wa lembe ra **twenty nineteen** (2019) muyingiseri.*

Presenter A1B: *Lo kovhela vhathetsheshelesi vhothe ngeo nnda, ri khou vha tanganedza kha mbekanyamushumo kha uno nwaha muswa...*

Presenter A1A: *Timhaka ta maxelo tona ti ta landzela hi kotara ku bile awara leyi ya nkombo eka nongonoko ku nga hari **ten (10) minutes to eight (8) O'clock** muyingiseri...*

Presenter A1B: *Ndi zwone, u thoma namusi muthetsheseli kha uno nwaha wa gindimbili-fumitahe kana **twenty nineteen (2019)** ndi afho hune vho guest A1B ri do amba navho i tshi to uri minete ya fumi na mitanu ubva kha awara ya vhusumbe nga madekwana, zwazwino ri namba ra gidimela tshothe kha vha Yunivesithi ya Venda...*

Guest A1A: *Madekwana avhudi muhashi na vthathetsheseli.*

*...matshudeni vho no wanaho milaedza ya uri vhade vha **redzhisitare** na matshudeni vhe vha vha vha saathu u wana milaedza, zwino zwa ndeme ndi zwauri, rine sa Yunivesithi ya Venda ro thoma namusi nga dzi **seven (07) dza January twenty nineteen (2019)**. Ri khou isa phanda uswikela nga dzi **eighteen (18) dza January twenty ninetenn (2019)**.*

*...nanwaha lwa u thoma musu musu matshudeni vha sa lavhelelwi uri vha dise zwi **statement** nga nthani ha uri, ri khou kona u **accessa dzi results** dzavho ubva kha sisiteme ya **department** ya **education**, zwa vha zwi tshi khou amba uri matshudeni vhothe vho **applyer-ho** arali vha tshi khou fusha todea vhezho havho vho no wana milaedza ine ya khou sumbedza uri vho tangedzwa kha **programme** dzo fhambanaho na uri vha de vha redzhisitare ubva namusi nga dzi **seven**, ...matshudeni vho wanaho **points** dza nthu zwa vha zwi tshi khou amba uri nga murahu ha maduvha hayo mararu..., zwikhala zwavho zwi do newa vhanwe matshudeni vhanu vha do vha vhe kha **waiting list**.*

*Ri khou tama u zwi ombedzela hezwo, zwinwe zwa ndeme ndi zwa uri, matshudeni vhothe vhanu a vha na **funding** vho no fusha thodea dza **programme** dzedzo dzi ne vha khou toda u ita dzone, hu vhe na u khwathisedza uri nangoho vha khou ya u wana **funding**, vha do redzhisitara vha so ngo badela **registration fee**, fhedzi hu na matshudeni vhanu a vha **qualify** NSFAS vhabebi vha vho vha nga kona u badela, ha vho arali vho tangedzwa phanda ha musu vha saathu u redzhisitara vha tea u badela **registration fee** ine ya vha **Four Thousand Five Hundred and Sixty Rands** nga u angaredza muhashi ndi wone mulaedza une ra khou tama u u fhirisela kha matshudeni vhanu vha khou toda u dzeha Yunivesithi ya Venda.*

Guests A1A: *Khaedu dze ra vha ri nadzo ndi dza u linka dzi **application** dze ra vha ri nadzo na dzi **results** dza matshudeni, fhedziha, u swika zwino khaedu hedzo dzo no tandululea, zwa zwino ri tshi khou amba ho no di vha na manwe matshudeni vho no redzhisitaraho namusi.*

Guest A1A: *...fhethu hune vha do edela hone phanda ha musu vha saathu u khunyeledza mafhungo a **registration**.*

Guest A1A: *...vhanwe ndi matshudeni vhe vha vha vha so ngo **applier**, vhanwe ndi matshudeni vhane vho ita khumbelo kana vho **apliya-ho**... ndi zwe ngazwo i tshi sala i tshi ri vho **two to three o'clock** muduba houla wo vha u si tsheho.*

Guests A1A: *...ri tou vha na zwickhala fhedzi zwa **Three Thousand One Hundred** zwa matshudeni maswa ngeno hu no uri ro tangedza khumbelo dzi fhiraho **twenty-two thousand** mahola.*

Presenter A1A: *Yunivesithi ya Venda va kote ku va va kuma mbuyelo wa machudeni ku suka eka ndzawulo ya tidyondo ta le hansi na ku va fika laha va nga kuma **tistatement**. Va tthele va kombisa leswaku vanhu lava nga kuma mpfumelelo kumbe admission laha ku nga tsariwa leswaku va **admitted** va fanela leswaku va tirhisa masiku ya nharhu leswaku va fika laha va nga ta heta na ku titsarhisela eYunivesithi ya Venda, leswaku ku nga ha vi na van'wanyana eka **waiting list**.*

*Va vula leswaku vanhu lava va nga na **tiNSFAS** kumbe **tibursary** tinw'anyani va nga fika laha leswaku va ti **rejisitarela** ku nga leswi swa **free registration**, kasi eka lava nga hava swipfuno ku sukela eka xikimi xa mfumo xa ku pfuna machudeni hi swa timali kumbe NSFAS kumbe **tibursary** to kari va nga hakela **registration fee** ya **Four Thousand Five Hundred and sixty rands** leyi yin'wani yona yi fanele ku hakeriwa loko munhu a nga se za a fika ku nghena ku titsarisela eYunivesithi ya Venda. Va kombisile la henhla leswaku mintlhontlho leyi veke kona i timhaka ta ku va fika va hlanganisa **sisteme** ya Yunivesithi ya Venda na **sisteme** ya ndzawulo ya tidyondo...*

*Eka nkarhi wa sweswiwani va vula leswaku va lava machudeni lamantshwa lava vona va fikaka eka magidi nharhu na dzana kumbe **Three Thousand One Hundred**. [...] va kume swikombelo swa ku lava ku dyondza eYunivesithi ya Venda leswi swi nga fika*

makume mbirhi mbirhi wa magidi kumbe twenty-two thousand kambe va lava ntsena three thousand one hundred wa machudeni lamantshwa.

STING [weather update on station A] English.

Guest A1B: *Madekwana vhudi ndi khou livhuwa ndi khou vha tanganedza vhathetshelési kha nwaha muswa. Vhala vhane vha tou divha vha u talukanya vhari upfi **twenty nineteen**. ...vhubvula nyana vhune ha nga vha hone vhusiku ndi **chance** tshituku tsha phesenthe dza mahumi mararu tshine ra vha natsho*

Presenter A1A: *...hi yimele ku va va nga va fika la vona va vonaka leswaku va ta kuma **admission** laha eYunivesithi ya Venda. ...hi ta va hi fika lahawani hi ta valavula na yena **mupresident** wa SRC eYunivesithi ya Venda ku nga yena guest A1C*

Presenter A1B: *...ri nyaga upfa vhu pfiwa u bva kha vha **commission** ya zwavhurereli ine ya vha uri ndi ya CRL kana **Cultural, Religious Linguistic**, ...*

Presenter A1A: *...a hi fanele hi valavula na yena guest A1C, ku nga yena **mupresident** wa **SRC** eYunivesithi ya Venda, ...hi valavulaka na yena mupresidente wa **SRC** eYunivesithi ya Venda...hi languta ngopfu eka timhaka ta **council** yo yimela machudeni eYunivesithi ya Venda*

Presenter A1B: *...ri do lwa tshothe uri ri muwane ndi **muphuresidennde** wa matshudeni Yunivesithi ya Venda ndi guest A1C uri ri do wana zwauri sa **SRC**, kana sa **khoro ya matshudeni** vha khou thusedza nga ndilade.*

Presenter A1B: *...mafhungo a u di nwalisa ha matshudeni vho di ya ho nga ufhambana sa zwezwi vha tshi kha di to ubva u wana mvelelo dzavho dza **matric**...*

Presenter A1A: *...kasi eka tindhawo ta Vhembe **TVET College** na kona machudeni vo hlaya va fikile laha va nga ngheneriwa eka tindawo leti va tshamaka eka tona va tekeriwa mali leyi a va fanela ku yi tirhisa ku hakela **registration**.*

*...kutwa swo tala eka timhaka ta vuhlayiseki exifundenintsongo xa dorobo ra Thohoyandou hi valavula na **sergeant** guest A1D hi nkarhi lowu nga heteki mbilu.*

Presenter A1B: ...hafha muyani ri navho ndi vho **sergent** guest A1D u bva kha tshipholisa doroboni ya Thohoyandou...

Guest A1D: ...kha matshudeni, arali vha tshi khou dzula nnda, zwinwe u wana vha tshi khou dzula na fhethu hune a hungo tsireledzea vha fhedza vha tshi dzhielwa dzi ndaka dzavho na masheleni, dzi **phone** na zwezwi zwinwe zwine zwa vha uri ndi zwa ndeme kha matshilo a vho muhashi.

...matshudeni na vhone vhane kha vha di wane vha fhethu hune vho tsireledzea, vha dzule vhatshi **observer** uri a vho vhathu vhane vha vha tsini na vho kana vha khou tshimbila na vho ndi vhathu vha vhukuma naa?...

...Zwa zwino ho vha hu sa athu u vha na tshithu tshine muthu a nga amba muhashi tsho iteaho tsha **serious**...

Presenter A1B: ...zwi endedzi zwa tshipholisa zwi do vhonala ubva zwino uswika li tshitsha nga nnda na ngagomu ha Yunivesithi na dzi **college**?

Guest A1D: ...zwiendedzi zwi tea u vhonala zwi tshi khou sumbedza na mavhone haneo a dzi **blue light** hune ra divha uri ndi khadzi **accommodation** dzine dza vha dza nga nnda ha dzi yunivesithi kana dzi **college** dzedzo dzire hanefha kha vhupo hashu ha Thohoyandou muhashi...

...mapholisa manzhi vha khou **attender** vhugevhenga kana dzi **crime scene** dzine dza vha dzi nnda, zwa u **certifyer** ri di vha ri khou to u thusa nga uri a huna zwine ra nga ita ri tea uthusa tshitshavha tshashu. [...] vhathu vhaya kha **satilite offices** ubva nga **eight** matsheloni uswika vho **four** nga madekwana hu di vha hu na muthu ane a nga vha thusa madzuloni a u to uda doroboni...

Presenter A1A: ...va komba leswaku ku na vugevenga bya ku va machudeni va tekeriwa timali ta vona, va tekeriwa **ti laptop**, **ti cellphone** na timali...

...timhaka ta ECG kereke ya **prophet** le ePitori...

Presenter A1B: ...ho swika he ha di vhwigwa zwauri ho vha na mukandano kana **stampede** zwo iteaho vhege yofhiraho, fhedzi zwa zwino ri khou nyaga uri ri to pfa vho kuvhonele kwa vha khomishini ine ya vha uri i lavhelesa zwa vhureleli na luambo na mvelele...

Guest A1E: *Madekwana avhudi.*

...sa khomishini a ri a thu u tou vha na u divha zwithu zwo iteaho sa izwi vha tshi do vha vho zwi pfa uri hu to vha na dzi **investigations** kana thodulusiso dzine dza khou itiwa, ...ndi zwa vhukuma ri nga si swike hune ra nga **supporter** uri dzinwe dzikereke dzi valiwe, namusi kereke i ifhio kana ifhio.

... zwi sa khou tshimbila zwavhudi ha vha hu na dzi **measures** kana zwithu zwine zwa fanela uri zwi i tiwe u ya nga ha milayo ine ra vha nayo...

Presenter A1B: *Hu no uri kha ri dovhe ri sedze kha divha zwa kale kana **history**,*

Guest A1E: ...vha do zwi vhona zwi itea nga ndila dzo fhambana ri tshi sedza kha **case** ine ya khou itea fhala Eastern Cape... [...] **so** u swika hune ra vha hone zwino, vha do wana uri, ndi yone **case** nthihi ine ra khou u vha nayo ya Eastern Cape...fhedzi heli shango li tanganedza muthu munwe na munwe na rine sa khomishini arali zwenezwo zwine vha vha khazwo zwi zwa kereke, ri a vha **supporter**.

...matshelo ri do kona u da na **statement** tshine ra do kona u divhadza vhadzulapo vha Afurika Tshipembe uri khomishini yone i khou dzhenelela nga ndila de, uri li lale ngauri li khou vhonalo li so nga lala.

Presenter A1A: *Tatana guest A1E ku nga mufambisikulu eka khomishini leyi yona yi langutaka eka timhaka ta swa vukhonger, ndhavuko tlhelo na timhaka ta swa tindzimi laha tikweni ra Afrika Dzonga. [...] ntlawa wo karhi wu lava leswaku **Prophet** a suka laha tikweni ra Afrika Dzonga a tlhelela eka rikwavo.*

...nkarhi i **twelve minutes to eight o'clock**, nongonoko lowu u ya ka emahlweni, wu nga nongonoko wo sungula eka lembe ra magidimbiri na khume nkaye.

PROMO [ICASA Compliance - English]

Listener A1A: *Mafhungo mahulwane ndi a uri thamusi zwo ralo zwickolo zwo vula, vhathu kha ri lwele u wana **advice** kha vhathu vha dzi banngani. [...] **nombora ya vhune ya tshiphiri** kana **pin number**, a i fhiwi muthu, ndi tshidzumbé...*

Presenter A1A: *Ri perile muyingiseri.*

Listener A1C: *Ndaa, ndi madekwana. Nne ndi nga tou dzhena kha leneli la matshudeni vhane vha khou ya u di nwalisela u guda kha magudedzi a nthu. Ndi khouri kha vhana vha tshikolo kha vha di vhe uri vho ya tshikoloni...*

Presenter A1B: *Haiwa zwikhou pfala ri khou livhuwa nga maanda.*

Presenter A1A: *Nkarh i **five minutes to eight o'clock**, na nongonoko wa ha ya mahleni eka madyambu ya siku ra namuntlha muyingiseri.*

*...kasi hi hetelela hi ku kuma **sergent** guest A1D hi lava ku vulavula na vona ngopfu eka timhaka ta vuhlayiseki bya machudeni..., [...] vona va ka khomishini ya ta vukhonger, ririmi na timhaka leti fambelanaka na swa ndavuko laha tikweni ra Afrika Dzonga...*

Presenter A1B: *Muthetsheseli zwa zwino ro swika tshothe mugumoni a mbekanyamushumo...*

Presenter A1A: *Hi mpela ku sukela ka mina presenter A1A, mina na wena muyingiseri wa station a hi hlanganeni mundzuku eka nongonoko ku sukisela ka awara ya nkombo namadyambu ku fikela ka awara ya nhungu ehenhla ka nhloko...*

4.2.2.1.2 Programme 2

Presenter A2B: *...namusi ri do lavhelesa basari dzine dza vha dzi tshi khou netshedzwa nga masipala wa tshitiriki tsha Vhembe...*

Presenter A2A: *...Yunivesithi ya Venda yi le ka siku ra vumbirhi namuntlha ra ku ti tsarisela ka machudeni ku ri va fika laha va vaka va dyondza laha yunivhesithi ya Venda lembe ra magidimbirhi na khume nkaye. [...] hi ta fika laha hi vulavulaka na yena Guest A2A ku nga **president** wa **SRC**...*

Presenter A2B: *...ho do vha na **zero percent** (0%) kha zwikolo muthetsheseli...*

Presenter A2A: *... Hi ta va hi vulavula na yena Guest A2A hi nkarhi lowu nga heteki mbilu... [...] Ku sukela loko dyambu ri xile ku fikela laha **tioffice** ti nga pfala ku hetelele ku vonakala nhlayo yikulu ya machudeni lawa ya ti tsariseke eka siku ra namuntlha. ...**SRC** ya machudeni kumbe **council** leyi yimelaka machudeni eUniven ku ri yona yile ku tirheni njhani kumbe ku pfuna njhani machudeni.*

...timhaka ta ku va **system** leyi tirhisiwaka eka lembe leri yi kota ku va yi vona mbuyelo wa machudeni lava nga pasa eka **matric** hambu loko machudeni va nga tangi na **statement** swa vona. **System** leyi nga ku tirhisiweni yi kota ku va yi nghena yi vona mbuyelo ku suka kwale ka ndzawulo ya tidyondzo ta le hansi.

Presenter A2B: ...nyambedzano na muphuresidende wa **SRC** kana wa **khoro ya matshudeni** Yunivesithi ya Venda Guest A2A. ...fhedzi ri tshi lavhesa tshothe nga hezwi zwifhinga asi kale kale mvelelo dzi kho to u bva u bva dza **matric**, ...zwikolo zwine a zwi ngo tou shuma zwa vhudi ndi zwikolo zwine zwo swika zwine zwa to u vha kha **zero percent** (0%), [...] nkhethe ni fhanu vunduni la Limpopo ndi vho Guest A2B vho swika hune vho dalela tshinwe tshikolo tsha ntha tsha **secondary school** uri ho khakea mini ho to u swika hune tshikolo a tshi ngoshuma zwavhudi hu tshi vha na **zero percent**, ...zwa zwino ri khou do vha na e ndi muphuresidenende wa **SRC**... [...] zwa zwino ndi tshi fhingha tshine kha Yunivesithi ya Venda matshudheni vha vha vha tshi khou di nwalisa, **SRC president from university of Venda, good evening and welcome. you are live on programme A2.**

Guest A2A: **Good evening sir, how are you?**

Presenter A2A: **We are fine, Mr president of SRC University of Venda, yesterday there were long queues around the main gate, around the campus and even outside the main gate of the University of Venda, how are the processes and how are you assisting first year students so far?**

Guest A2A: **Okay, the cause of the queue outside is because of the system that we are using to admit students, this system automatically selects the best performing students so the students that are outside are the ones that are having lower marks and it makes the system to only favor those that have good marks to be admitted. Once they qualify the university will acknowledge that they qualify and once there is any space, they can also get admission. So, some of them have to go there and enquire why their status say they are not qualifying or why they are not qualifying, so it is where you get information and then if you have to be recaptured on the system if there was a system error it is where everything is done.**

Presenter A2A: ...as the SRC president and the SRC as a whole how are you assisting the students?

Guest A2A: We are assisting the students by providing information, guideline, taking them to the relevant offices in terms of accommodation, registration and other enquiries and also show them where they get social assistance such as where they can consult maybe if they are having problems. So far, the biggest gift we have got for them is free registration.

Presenter A2A: I was about to ask you concerning the free registration issue as it is one of the most burning issues in campus, can you tell us more about this issue of free registration? Is it for all first-year students and returning students?

Guest A2A: ...the free registration is for all the first-year students, there are students that are not funded, and we are saying we are providing this free registration because we understand many of black people are still living in abject poverty. Most of the parents are earning less than three hundred and fifty thousand rands annually (350 000), so we said that in order for us to do things exactly the way we had planned, let us register then we will mobilize funding for them those that are not funded, but if they qualify for NSFAS we will have to negotiate with NSFAS to fund those students, we will take their names to the Department of Higher Education, we must try to find other departments that can fund them.

Presenter A2B: ...last year or previous years so many students were worried about accommodations, are there any new residences around campus?

Guest A2A: Yes, we are going to open new residences around february and on a later stage we are expecting to open some around March and then we are expecting to finish all other projects by July we should make it our priority, we do not expect anyone to be corrupt, the Department of Higher Education is funding all universities to have accommodation for students, there are private businesses who try to assist the university to build the residences so we expect everyone to take responsibility and to complete the residences, and then we are to hold everyone accountable if there is any delay.

Presenter A2A: ...do you have any plans in place concerning the safety of the students outside, as last year we witnessed some serious attacks on students.

Guest A2A: We already have a committee called JOG, which assist students in providing the policing , securities, paramedics, disaster management, lot of opportunities that could assist students and simplify their safety because, if you also check we also introduced CPF to assist on registration which is a forum by students which make ensure everyone is safe and if also the students also participate to keep the other students safe, it means they understand the dynamics , where they are supposed to guard the students.

Presenter A2A: Going back to the issue of free registration, you have indicated that first entering students are allowed to go and register for free, how about the returning students who for instance were not funded or they did not even apply for NSFAS, are they also allowed to go and register for free?

Guest A2A: Yes, it covers every one that is an undergraduate, but as per government policy there are certain standards that must be met, for instance, we have international students who are having funding from where they come from. We expect them to pay, postgraduates to pay as it will be a second qualification.

Presenter A2A: Your last message Mr president to all University of Venda twenty nineteen (2019) students.

Guest A2A: I am saying students we have opened up registration for you, it is just the beginning, you have to go to the finishing line, which is to graduate, be marketable and get a job and make this country a better place and then we are also continuing to encourage those young people who have businesses to continue having business because we are not gifted the same.

Presenter A2A: Mr President thank you for your time and we hope to even talk to you next time here on programme A, station A.

Guest A2A: Thank you so much it is my pleasure.

Presenter A2A: Thank you.

Guest A2A: **Thank you.**

Presenter A2A: ...a ku ri Guest A2A, **president** wa **SRC UNIVEN**, *laha a hi vulavula na vona eka siku ra vumbirhi ra ku ti tsarisela ka machudeni...*

Presenter A2B: ...Guest A2B *lo khovhela vha muyani...*

Guest A2B: ...*ri lavhelesa uri zwezwi vhusiku kati ri lavhela makole a ne a do da, hu na **chance** tsha mvula nyana phesente dza mahuni mararu, **thirty percent** (30%) ... [...]* *matshelo hu na ku **chance** kutuku kwa phesenthe dza mahuni mararu kune kwa vha hone kwa mvula ine ya nga vuwa ri na yo nga matsheloni...*

Presenter A2B: *Vho Guest A2B, ri khou livhuwa nga maanda tshifhinga lokhovhela.*

*...hu si kale ri do amba na vha ne vha vha uri ndi vha lihora fhana vunduni la Limpopo ri khou lavhelesa uri vha khou swika hune vha khou vha na u tola zwickolo zwine a zwi ngo shuma zwavhudi kana **zero percent**...*

Presenter A2A: ...Xikolo xo fana na xa “Sengwana” **secondary school** i xinwana xa swikolo, lexi welaka eka swikolo swinharhu exifundzeninkulu xa Limpopo leswi nga humesa tandza wa ti **percent** eka mbuyelo wa ka **matric** eka lembe leri hundzeke...

Presenter A2B: ...**premier candidate from Limpopo** guest A2C, **good evening and welcome to station A you are live on air...**

Guest A2C: ...madekwane ya vhudi...[sic], [Afrikaans speaking guest]

Presenter A2B: Guest A2C, **tell us more, you were busy inspecting some of the schools that did not perform well after twenty eighteen (2018) matric results.**

Guest A2C: **Tomorrow and today we are visiting all the general pass rate schools in Limpopo Province...**

... only eighty (80%) percent of the learners are the ones passing in the entire school, we are even trying to help the school by even donating some necessities to meet the learners needs...

Presenter A2A: **as you have indicated that you have made some findings available for the schools, you have to make sure that the correct teachers are employed where you visited, are you going to submit those findings?**

Guest A2C: **...what we need to do is to secure more funding for the maximum support for the schools, secondly, we have to make sure the correct teachers are employed at the school...**

Presenter A2B: **Guest A2C, some of the provinces performed well but unfortunately Limpopo province did not do so well, other than the school you visited do you think the learners are committed enough?**

Guest A2C: **at some school the learners spent time playing, but the discipline of the child is determined by the teachers and the teacher's discipline is determined by the management...**

Presenter A2A: **Guest A2C, Limpopo is the last province for twenty eighteen (2018) results, do you think what you have discovered could have played a role for the Province to be at the last?**

Guest A2C: **... definitely we have so many schools that are not performing...**

Presenter A2B: **Guest A2C, thank you for your time.**

Guest A2C: *Ro livhuwa nga maanda...*

Presenter A2A: *...U vurile leswaku va fikile laha va nga endzela xikolo xa Sengwana secondary school laha va vulaka leswaku va fikile va kuma leswaku a swi tshamisekanga ni vadyondzisi va fika laha va nga ri ku na maphepha lawa ya heleleke kumbe ku ri lava ringaneke ku va va nga dyondzisa ... [...] va sola machudeni ka mbuyelo lowu nga amukelekiki wa ka **matric** kambe va vula leswaku va sola ngopfu ndzawulo ya dyondzo laha xifundzeninkulu xa Limpopo. [...] loko hi languta eka mbuyelo wa magidimbirhi na khumenhungu wa ka **matric**.*

Presenter A2B: *... ri do swika hune ra do rafa nyambedzano nga ha **dzi bursary** ubva kha tshitiriki tsha Vhembe, vhunzhi ha matshudeni vho nwala **matric** mahola vha khou sumbedza uri vho hanganea...*

[ICASA promo- Tshivenda]

Presenter A2A: ...kasi eka hungu rinwana leri hi nga mi khomela rona eka nkarhi wa sweswiwani hi kuma leswaku **President Cyril Ramaphosa** u sorile swinene vanhu hinkwavo lava vulaka leswaku yena na khale ka **president** wa tiko ra Afrika Dzonga Jacob Zuma a va nuselani munyu kumbe a va le ku twananeni.

President Cyril Ramaphosa u vula leswaku vuxaka byakwe exikarhi ka yena na khale ka **president** byi kahle swinene. [...] hi languta hungu ra leswaku xifundza xa Limpopo xi vile eka number ncila eka mbuyelo wa ka **matric**, ...hi lava ku tiva kusuka eka nwina leswaku ku nga va ku ri yini lexi endlaka leswaku xifundza xa Limpopo xi tikuma xi tirhela endzhaku swinene eka mhaka ya **matric results**.

Presenter A2B: ...Mapholisa kha la Afurika Tshipembe kana **South African Police Services** vho di kumedza tshigwada tsha **task team** fhano vunduni la Limpopo...

... vha humbulelwa vho swika he vha **lokolola** tshigariki tsha thekhisi vhatywa thekhisi yeneyo...

Presenter A2A: ...muvulavuleri wa masipa va kona emoyeni, presenter A2B a hi vi hi va amukela...

Presenter A2B: ri khou vha tanganedza guest A2D...

Guest A2D: ...vhanzhi vho disa **dzi application**, khumbelo dza u thusiwa, vhege i da ho ri khou dzudzanya uri **busary committee** i ite mafhungo a u **shortlister** na u **appointer** na u **recommender** vhathu vhane vho fanelwa nga u wana **bursary**, **immediately** vhathu vha tshi tou fhedza vha do founela matshudeni vhothe vhane vho vha na mashudu...

...matshudeni vhothe vho **applier(-ho)** kha **busary** ya **mayoral busary fund** vha do wana vha tshi khou kwamiwa arali vha sa kwamiwa kha vha ri founele, **secretary** vha do **dealer** na haya mafhungo u vha vhudza uri **application** ya vho yo tshimbilisa hani...

... na rine ri khou zwi vhona uri ho tea ro kwathisa tshanda uri vhathu vhothe vho **succeder(-ho)** vha kone u thusalea...

... kuphasele muhasi na vthatsheshelesi vha a ku di vha **dzi requirements** dza Yunivesithi, vha nga wana uri nanwaha hu khou dzhiwa vhathu vha **fifty** (50), hu na vhana vhane ra khou di **continuer** u vha fha **support(-o)**...

Presenter A2A: hi mpela hi vona tatana Guest A2D va xifundzantsonga xa Vhembe, laha a hi burisana na vona hi langutile eka timhaka ta **ti bursary** leti va nga tinyikiwa hi masipala, ...va kombiseke leswaku komiti eka vhiki leri taka yi ta va yi tshama yi languta leswaku i va mani lava ringaneke ku kuma **bursary** leyi ni lava nga ringaneke ku kuma **bursary** leyi. [...] nkarhi wa sweswi ku va va kota ku tiva leswaku i vanhu vangani lava nga ringanela ku kuma **bursary**...

Presenter A2A: ...muyingiseri, nghena hi kota ku va hi languta rona hungu leri. Muyingiseri eka nkarhi wa sweswi mi nga nghena.

Listener A2A, nne ndi vhona na u dzulelela u **changer** ha milayo ya kufunzele zwickoloni ngeno vhadedzi vha sa pfumbudziwi kha tshanduko dzenedzo zwickoloni zwi tshi shela mulenzhe kha u sa shuma zwavhudi ha matshudeni...

[Listeners comments and contributions disclaimer-English]

Listener A2B: ...thaidzo kha rine vhavenda ndi uri ro lata mvelele ro lata **culture**, zwino ha vhalo vha zwickhuwani vha tevhela mvelele na u laiwa...

Presenter A2A: ...Guest A2B hi va yisile eka kotara ku bile awara ya nkombo kumbe **quarter past seven o'clock** (19:15) ...

Presenter A2B: ndi zwone muthetsheshelesi ro swika hune ro tshimbila nga heneyo ndila kha ino mbekanyamushumo ya namusi....

Presenter A2A: hi swona ke ku suka eka mina ni ri a hi hlanganeni mundzuku eka nongonoko wa programme A. Riperile.

4.2.2.1.3 Programme 3

Presenter A3A: ...*himpela, le a [ti-] laboratory ta vona va kume leswaku ku na vuvabyi va xindomundomu...*

[ICASA Promo-English]

Presenter A3B: ... *vha muhasho wonoyu wa **Agriculture, Forestry and Fisheries** vha khou swika hune vha khou bvela phanda na thodisiso dza nga ngomu u lavhelesa vhulwadze ha kwanda na mulomo kana **foot and mouth disease** ndi kha muhasho wa vhulimi madaka na vhurea khovhe kha vundu la Limpopo...*

Presenter A3A: ...*hi ta fika laha hi vulavula na vona va **Independent Electoral Commission** kumbe IEC, **Commission ya swa nhlawulo** eka nongonoko wa madyambu ya namuntla...*

[Weather updates sting-English]

Guest A3A: ... *na mafheloni a vhege a hu tu vha na **system** yo di imisaho ine ya nga ri disela mvula, hi nkomu.*

[Weather updates sting- English]

Presenter A3B: ...*inwe ya dzi gurannda yo swika he ya **reporter** uri vhafunzi vha khou tshumaila kha lutingo vhe nga ngomu tshitokisini...*

Presenter A3A: ...*hi vulavula hi wona mahungu ya [ti-] **correctional services**, kumbe makhotsa e xifundeninkulu xa Limpopo...*

... *van'wanyani lava ti tsariseleke ku dyondza emakhotsweni va fikaka va humesa [ti-] **distinction**, eWestville **Correctional Services** va pasini hinkwavo, leswi vulaka **hundred percent** (100%) ...*

Presenter A3B: ...**national spokesperson**, Mr Guest A3B **good evening and welcome to station A you are live on-air.**

Guest A3B: **Good evening sir and good evening to the listeners as well...**

Presenter A3A: Mr Guest A3B, you are calling for the use of cellphone jammers, tell us more about it...

Guest A3B: Cell phones in prison are very dangerous instruments in prison where people are organizing and mobilizing crimes from prison you have seen over the weekend newspapers where this pastor is having a cellphone in his cell and he is busy preaching to the members of his congregation from inside the cell. He is having the conferences with his cellphone, criminals, drug dealers, syndicates are having cellphones, we are saying its very dangerous that these cell phones are kept in the cell. We are calling that the department of correctional services to implement cellphone jammers immediately to stop this thing.

Presenter A3A: ... have you ever conducted a research concerning the state of security in South African prisons? And if yes what kind of evidence did you find?

Guest A3B: let me give you a background of myself as guest A3B, I was the chairperson of the portfolio committee on correctional services in parliament, I know exactly what is happening in the prisons, that is why we are raising the issue now, ten years ago as the portifolio committee have raised this issue with the department to say, implement cellphone jammers because at that time cell phones were in prison but not a it is today, today is worse, but up until today the department have not yet implemented cellphone jammers...[...] they can open that can of fish as if it is genuine tin of fish , everything you can think of they are smuggling , I am talking about a gang community outside who are helping to smuggle these cellphones into the prison.

Presenter A3A: ...we want to know who is responsible with this do you think that maybe some prison wardeners are helping with this for inmate to get inthere with cellphones.

Guest A3B: ...it is an open secret that some of the prison officials are very much involved with this, but not only the officials, there are people from outside who are smuggling in these cellphones through very slim means. People are cutting a loaf of bread and put these things in like cellphones inside the bread, people are

smuggling in a tin of fish, anything you can think of they are smuggling, I am talking about a gang community outside, who are helping to smuggling these cellphones into the prison.

Presenter A3B: ...do you think correctional services will be able to stop this?

Guest A3B... we are not going to leave it like this we will follow it up until these cell phones jammers are installed in prisons, because we take the security of our country very serious, it is unacceptable that all the prisons in the country are having television sets but cannot install cell phone jammers. The cellphone jammers are more urgent and serious than television sets in prison.

Presenter A3A: as you are still proceeding with your plan to meet with the department of correctional services, are you having any intention to find out the machines they use to search the cells and the people they visit there?

Guest A3B: yes, sometimes that security scanner is jammed by corrupt officials and then the scanner is no more working, and people can move in and out with illegal things and there is no detection of anything that is unlawful going in there with such items. You can recall last year the correctional offices in Zondervater got a cellphone from the wife or a sister of a prisoner who had planned to escape from prison, that cell phone was hidden in a shoe and lastly the prison official got the cell phone from the cratcher, a cratcher is a very dangerous person. He had planned to escape; people can even communicate with people outside the country with these cellphones.

Presenter A3A: ...national spokesperson guest A3B, thank you so much for your time we hope to even talk with you next time.

Guest A3B: you are welcome sir, and I wish your station everything of the best.

[Programme jingle- English]

Preenter A3B: ...zwa zwino ri do amba na vho Guest A3C ubva kha muhasho wa ndulamiso kana correctional services, Guest A3C, welcome to station A, you are live on the programme A3,

Guest A3C: **Good evening and thank you for inviting me.**

Presenter A3A: **...some organisations are calling for your department to install cellphone jammers in the prison across South Africa, what is your take on this?**

Guest A3C: **The issue of cellphone jammers was mentioned in the past but what people need to understand is that South Africa is a democratic country where the Constitution is Supreme, when the issue was discussed it was said that jammers cannot be implemented at the moment but we need cell phone ditactors where they could locate the cellphones in the cells...**

... it did work in some prisons but in some that technology was tempered with and it is not a cheap technology, it comes with a high price but as a department we are not giving up, we are also exploring some other things which an ongoing process.

Presenter A3A: **...What was the reason for not installing cellphone jammers back then as you said it was once discussed before?**

Guest A3C: **...the laws of this country call a difficult task to do that, you will remember last year when the parliament was opened, it was discussed that there was a jammer that was being used which was then removed. There are certain things you have to apply for before you can use the jammer.**

Presenter A3A: **The issue of security scanners, is it something that you are using, if you are using it is it also getting tested? Is it working?**

Guest A3C: **They do work because they do what they are supposed to do, we have increased the way we do searching even just physical searching to ensure that even those who look for alternative methods to smuggle in things do not succeed. We do use these scanners, but we need far better technology than that.**

Presenter A3A: **...better technology, is it what made you to discover a lot of injurious items during the festive in the prisons?**

Guest A3C: **...there are so many ways to find various items, we even identified the categories of people who transport these items to say, it is our officials that contact us. In those categories we have people and we have taken actions against them,**

but it is something which is ongoing, because today you use one method, tomorrow they use a different method, hence I am saying it is an ongoing process, we have to urge our officials not to help these people to smuggle in these things. As the department we are pleading to our communities to work with us to eradicate this behavior.

Presenter A3B: **Do officials sometimes go in the cells and search the inmates?**

Guest A3C: **We do conduct searches all the time, unannounced searches, but we will also increase supervision of our own officials and train more people to identify things and always be on the lookout so that all those things will assist us.**

Presenter A3A: **...Spokesperson of the South African Correctional Services thank you so much for your time, we hope to talk to you very soon.**

Guest A3C: **Thank you very much, it is a pleasure to engaging with you guys.**

Presenter A3B: *... vhathu vha khou di nwalisela u voter ...*

Guest A3D: *...muthu a na minwaha ya **sixteen** u a tendelwa u di nwalisa, u tendelwa fhedzi u voter musu a na minwaha ya **eighteen**, IEC yo ri i tshi sedza kha **statistics** ya wana uri kha vhathu vhane vha vha na **eighteen** vha kha **sixteen percent** a vha athu u swika kha **twenty percent**...*

*...kha minwaha ya murahu ho vhuya ha vha **eleven percent** ra ita fulo, zwa zwino ri khou vhona **percent** i tshi khou hovhelela uya kha **twenty percent**, **more than eighty percent** ya vhathu vhaswa vhane a vha athu u dzhenelela kha u di nwalisa...*

*...vhathu vhane vha vha na **twenty years** uya kha **thirty** vho no vha kha **more than fifty percent**...*

*...IEC i khou ita dzi **programmes** dza u dalela vhaswa kha dzi yunivesithi na kha dzi **tertiary** u wanulusa uri ndi ngani vha sa vouti...*

4.2.2.1.4. Station A recorded programmes data, analysis and interpretation

The data collected from recording the programmes from station B programmes 1 to 3 yielded the following themes for analysis and interpretation through the content analysis method: (a) using English words and phrases over African language words and phrases, (b) inappropriate use of words, (c) formation of plurals, (d) use of words and phrases in two languages in a sentence, (e) Adding African languages suffixes on the English words (verbal extensions) , (f) mannerism of conducting interviews, (g) sound production, attention grabbers and advertisements and (h) reading numbers and measurements.

(a) using English words and phrases over African language words and phrases

Programme 1

English words/ phrases	Tshivenda	Xitsonga
Access (guest A1A)	<i>U swikelela</i>	
Department (guest A1A)	<i>Muhasho</i>	
Statement (guest A1A and guest A1D)	<i>Tshitatamennde</i>	<i>Xitatimende</i>
Results (guest A1A)	<i>Mvelelo</i>	
Programme (guest A1A)	<i>Mbekanyamushumo</i>	
Waiting list (guest A1A) (presenter A1A)	<i>Mutevhe wa vholindelaho</i>	<i>Nongonoko wa ku rindzela</i>
Funding (guest A1A)	<i>Gavhelo</i>	
Registration fee (guest A1A) (presenter A1A)	<i>Masheleni a u di nwalisa</i>	<i>Mali ya ntsariso</i>
Qualify (guest A1A)	<i>U swikelela thodea</i>	
Registration (guest A1A)	<i>U di nwalisa</i>	

Admitted (presenter A1A)		<i>Amukerhiwa</i>
Free registration (presenter A1A)		<i>Ntsariso wa mahala</i>
Admission (presenter A1A)		<i>Ku amukeriwa</i>
Commission of cultural, religious and linguistics (presenter A1B)	<i>Khomishini ya zwavhurereli na nyambo</i>	
Council (presenter A1A)		<i>Huvo</i>
Matric (Presenter A1A)	<i>Murole wa vhufumi na vhuvhili</i>	
Prophet (presenter A1A)		<i>Muprofeta</i>
Advice (listener A1A)	<i>Tsivhudzo</i>	
Matric (Presenter A1B)	<i>murole wa vhufumi na vhuvhili</i>	<i>Matiriki</i>
sergeant (presenter A1A) (Presenter A1B)	<i>Sedzheni</i>	<i>Segeni</i>
Chance (guest A1B)	<i>Tshikhala</i>	
Phone (guest A1C)	<i>Lutingo</i>	
Serious (guest A1C)	<i>Zwa ndeme/ vhuthogwa</i>	
College (presenter A1B)	<i>Kholedzhi</i>	
Blue light (guest A1C)	<i>Mavhone a lutombo</i>	
Crime scene (guest A1C)	<i>Fhethu he ha itea vhugevhenga</i>	
Satellite office (guest A1C)		

Case (guest A1D)	<i>Mulandu</i>	
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Table A1

Programme 2

English words/ phrases	Tshivenda	Xitsonga
SRC (Presenter A2A) (presenter A2B)	<i>Khoro ya u imela matshudeni.</i>	<i>Huvo yo yimela machudeni</i>
System (Presenter A2A) (presenter A2B)	<i>Sisiteme</i>	<i>Sisiteme</i>
Matric (Presenter A2A) (presenter A2B)	<i>Murole wa vhufumi na vhuvhili</i>	<i>Matiriki</i>
Matric results (presenter A2A)		<i>Mimbuyelo ya ka matiriki</i>
Zero percent (presenter A2B)	<i>gumba wa pesenthe</i>	
Secondary school (Presenter A2A) (presenter A2B)	<i>Tshikolo tsha sekondari</i>	<i>Xikolo xa sekondari</i>
Chance (guest A2B)	<i>Tshikala</i>	
Zero percent (guest A2B)	<i>gumba wa pesenthe</i>	
Percent (presenter A2B) (presenter A2A)	<i>Phesenthe</i>	<i>Tiphesente</i>
President (presenter A2B) (presenter A2A)	<i>Phuresidennde</i>	<i>Phuresidente</i>
South African Police Services (presenter A2B)	<i>Tshumelo ya mapholisa ya Afrika Tshipembe</i>	
Task team (presenter A2B)	<i>Tshigwada tsho</i>	

	<i>Newaho vhudifhinduleli</i>	
Bursary committee (guest A2D)	<i>Khomiti i langulaho basari</i>	
Bursary (guest A2D) (presenter A2A)	<i>Basari</i>	<i>Basari</i>
Immediately (guest A2D)	<i>Nga tshihadu</i>	
Mayoral bursary fund (guest A2D)	<i>Basari ya ya meyara</i>	
Secretary (guest A2D)	<i>Munwaleli</i>	
Application (guest A2D)	<i>Khumbelo ya u di nwalisa</i>	
Culture (listener A2B)	<i>Mvelele</i>	

Table A2

Programme 3

English words/ phrases	Tshivenda	Xitsonga
Agriculture, forestry and fisheries (presenter A3B)	<i>Vhulimi, madaka na vhureakhovhe</i>	
Toot and mouth disease (presenter A3B)	<i>Vhulwadze ha khwanda na mulomo</i>	
Correctional services (presenter A3A)		<i>Vukorhokeri bya makhotso</i>

Table A3

The data collected from the recorded programme of station A indicates that presenters and guests use English words and phrases over their African language words and phrases to communicate various messages, for example guest A1A used the word such as **access** instead of *uswikelela*, **department** instead of *muhasho* (see table A1 above).

Presenters A1A and Presenter A1B used English phrases such as **Waiting list** which is *mutevhe wa vholindelaho* in Tshivenda and *nongonoko wa ku rindzela* in Xitsonga. They also used phrases such as **registration fee** instead of *masheleni a u di nwalisa* in Tshivenda and **mali ya ntsariso** in Xitsonga.

Presenter A2A used the phrase **matric results** instead of *mimbuyelo ya ka matiriki* in Xitsonga. Presenter A2B used the phrase **South African Police Services** instead of *tshumelo ya mapholisa ya Afrika Tshipembe* in Tshivenda. Furthermore, Guest A2D used the word **secretary** instead of *munwaleli* in Tshivenda and guest A2B used the word **chance** instead of *tshikala* in Tshivenda. In programme 3 presenter A3A used the phrase **correctional services** instead of *vukorhokeri bya makhotsa* in Xitsonga and presenter A3B used the phrase **agriculture, forestry and fisheries** instead of *vhulimi, madaka na vhureakhovhe*.

This means that both presenters and guest have a preference to use English over their African languages. English is a universal language that has economic power and status attached to it, as such it shows that there is linguistic imperialism and a positive attitude towards one language. This is also asserted by Ruiz (1984) who notes that language is a social construct that is bound and shaped by the linguistic culture, which is a set of contextual elements such as beliefs, attitudes and social systems.

(b) inappropriate use of words

Programme 1

English	Used as	Correct form of a word
Observer (guest A1C)	Verb <i>...vha dzule vha tshi observer...</i>	Noun
Attender (guest A1C)	Verb <i>...mapholisa manzhi vha khou attender...</i>	Noun
Certifier (guest A1C)	Verb	Noun

	...zwa u certifier ...	
Supporter (guest A1D)	Verb ...hune ra nga supporter ...	Noun

Table A4

Programme 2

English	Used as	Correct form of a word
Shortlister (guest A2D)	Verb ...mafhungo a u shortlister ...	Noun
appointer (guest A2D)	Verb ...na u appointer ...	Noun
Recommender (guest A2D)	Verb ...na u recommender ...	Noun
Dealer (guest A2D)	Verb ...vha do dealer na ...	Noun
Changer (listener A2A)	Verb ...u dzulela u changer ...	Noun

Table A5

Programme 3

English	Used as	Correct form of a word
Reporter (presenter A3B)	Verb ...he ya reporter ...	Noun
Voter (presenter A3B) & (guest A3D)	Verb ...u di nwalisela u voteru tendelwa fhedzi u voter ...	Noun

Table A6

The data collected from the programmes further indicates that guests use English words inappropriately, this is whereby they use English words that are nouns as verbs.

This is an attempt by the guests to situationally borrow English words, so that they can use them in a context that they are unable to quickly have the appropriate words in their African languages, for example, presenter B from station A used the **reporter** (noun) as a verb in the following sentence: *...inwe ya dzi gurannda yo swika he ya reporter uri vhafunzi vha khou tshumaila kha lutingo vhe ngomu tshitokisini...*[another newspaper **reported** that the pastor preaches over the phone, while in prison] the word ‘reporter’ is a noun that according to Oxford dictionary (2010: 1252) means a person who collects and reports news for newspapers, radio or television.

Presenter B also used the word ‘voter’ (noun) as a verb in the following sentence: *...vhathu vha khou di nwalisela u voter...* [people are registering **to vote**], which could have been said as follows: [vhathu vha khou di nwalisela **u khetha**] the word ‘voter’ is a noun that according to Oxford dictionary (2010:1665) means a person who votes or has the right to vote, especially in a political election.

The data shows that guests inappropriately use English nouns as verbs, for example guest A1C from station A used the words such as **observer** (noun) as a verb in the following sentence: *...vha dzule vha tshi observer uri avho vhathu vhane vha vha tsini navho...ndi vhathu vha vhukuma naa...* [always **observe** that people that are close to you are legitimate], which could have been said as follows: [vha dzule vha tshi **lavhelesa** uri vhathu vhane vha vha tsini navho ndi vha vhukuma]. The word observer (noun) according to Oxford dictionary (2010:1013) means a person who watches something or somebody.

(c) formation of plurals

Programme 1

Plural	Proper plural (Tshivenda)	Proper plural (Xitsonga)
Dziphone (guest A1C)	<i>Thingo</i>	
Dziaccommodation (guest A1C)	<i>Hune ha dzula matshudeni</i>	

<i>Tilaptop</i> (presenter A1A)		<i>Kjomphyuta yo xingwiwa</i>
<i>Ticellphone</i> (Presenter A1A)		<i>Tinqingho tale yongeni</i>

Table A7

Programme 2

Plural	Proper plural (Tshivenda)	Proper plural (Xitsonga)
<i>Tioffice</i> (presenter A2A)		<i>Tihofisi</i>
<i>Dzibursary</i> (presenter A2B)	<i>Basari</i>	
<i>Dziapplication</i> (guest A2D)	<i>Khumbelo</i>	
<i>Tibursary</i> (presenter A2A)		<i>Tibasari</i>
<i>Dzirequirements</i> (guest A2D)	<i>Thodea</i>	

Table A8

Programme 3

Plural	Proper plural (Tshivenda)	Proper plural (Xitsonga)
<i>Ti-laboratory</i> (presenter A3A)		<i>Tilaboratori</i>
<i>Ti-correctional services</i> (presenter A3A)		<i>Vukorhokeri bya Makhotso</i>
<i>Ti-distinctions</i> (presenter A3A)		<i>Xidzuniso</i>
<i>Dzi-programmes</i> (guest A3D)	<i>Mbekanyamushumo</i>	
<i>Dzi-tertiary</i> (guest A3D)	<i>Magudedzi a pfunzo dza nthu</i>	

Table A9

Presenters and guests in station A insert African languages prefixes to create plurals in the English language, for example guest A1C said **dziphone** loosely translated to English **Phones**, at which the correct Tshivenda plural form is **thingo**, the presenter combined the prefix [-*ti*] to create the plural form of **cell phone** and said **ticellphones**. Presenter A2A said the word **tioffice** instead of **tihofisi**, Presenter A2B used the word **dzibursary** instead of **basari**. Furthermore, presenter A3A used the word **ticorrectional services** instead of **vukorhokeri bya makhotso**, and guest A3D used the word **dziprogrammes** instead of **mbekanyamushumo**.

Even though this does not have any detrimental effects on the word formation rules, it however dilutes the actual rules of each language's word formulation process, and one language is being advanced at the expense of another language. In the process of situationally formulating words, presenters and guest should observe the proper words formulation rules per language.

(d) use of words and phrases in two languages in a sentence

Programme 1

English	Tshivenda	Xitsonga
Stampede (presenter A1B)	<i>Mukandano</i>	
Investigations (guest A1D)	<i>Thoduluso</i>	
Measures (Guest A1D)	<i>Zwithu zwine zwa nga itwa</i>	
History (presenter A1B)	<i>Divhazwakale</i>	
Pin number (listener A1A)	<i>Nomboro ya vhune ya tshiphiri</i>	
SRC (presenter A1B) (presenter A1A)	<i>Khoro ya matshudeni</i>	<i>Huvo yo yimela Machudeni</i>

Table A10

Programme 3

English	Tshivenda	Xitsonga
Independent Electoral Commission (presenter A3A)		<i>khomishini ya swa nhlawulo</i>

Table A11

Presenters, guests and a listener in station A used words and phrases from two different languages in one sentence (African language and English). The direct translation, or use of two languages in one sentence shows that each and every language is fully capacitated to communicate message and ideas. This further indicates that languages must always be given a fair balance in their use, in various institutions using language policies for guidance. However, repeating words in a sentence is tautologous. Fowler and Fowler (1976:1185) assert that tautology is saying the same thing twice over, in different words, especially as a fault of style. What we also learn from Doke's explanation of tautology is that it can either be deliberate or unconscious.

From the way the presenters and the guests used the words, it is clear that the tautology is deliberate, for example, presenter A1B from station A said stampede **kana mukandano** [stampede **or mukandano**], SRC **kana khoro ya matshudeni** [SRC **or khoro ya matshudeni**], presenter A3A from station A said Independent Electoral Commission **kumbe khomishini ya swa nhlawulo** [Independent Electoral Commission **or khomishini ya swa nhlawulo**].

Furthermore, guest A1D used words such as investigations **kana thoduluso**, [investigations **or thoduluso**].

(e) Adding African language suffixes on the English words (verbal extensions)

Programme 2

Word	Suffix added and language	Correct wording
Applyer- <i>ho</i> (guest A2D)	- <i>ho</i> (Tshivenda)	<i>Vho/ o rumelaho khumbelo</i>
Succeder- <i>ho</i> (guest A2D)	- <i>ho</i> (Tshivenda)	<i>Vho konaho u swikelela</i>
Support- <i>o</i> (guest A2D)	- <i>o</i> (Tshivenda)	<i>Thikhedzo</i>

Table A12

Guests in programme 2 of station A use verbal extension in some English words by adding African language suffixes to qualify a word to a particular context. For example, guest A2D added the suffix **-ho** to the word **succeder**, which in context it was used it means someone that succeeds, the addition of the suffix changed the word to past tense which in the context it means someone that succeeded [**succederho**]. This process advances English to be used in African language conversations. This process become a catalyst in African language speakers shifting from using proper words in their African languages.

(f) consideration in conducting interviews

The presenters in programme 1 of station A conducted the interviews in the language of broadcast that is also an African language. This shows that the presenters adhere to the language quotas of their station, and in the meantime talking to the locals in their language. However, presenter A1A who is a Xitsonga speaker, does not provide a summary of what the guest is saying in Xitsonga. This creates a situation whereby a Xitsonga listener cannot fully grasp what the interview is about, particularly if he is not bilingual. In programme 2 of station A, most of the interviews with guests were conducted in English, the presenters after the interviews provide a succinct summary of what the guests were saying and what the interview was about. The manner in which the interviews were conducted in programme 3 is congruent to how they were conducted in programme

3 whereby English interviews are followed by concise summaries in African languages i.e. Tshivenda and Xitsonga.

(g) sound production, attention grabbers and advertisements

Station A produce all of its promotions, attention grabbers in English, for example, the weather sting is produced in English. This brings the impression that African languages cannot be used to produce musical contents that are used to grab the attention of the listeners. Furthermore, the station used English to produce a promotion for ICASA compliance that requires listeners to register their complaints whenever they feel the station is not adhering to its mandate, particularly in programming. The call to action by the ICASA promotion gives the listeners power to report all non-compliant activities on-air with the station.

(h) reading numbers and measurements.

The presenters and guests in station A read out numbers in English and in their African languages. However, the trend is that of using English more than African languages to read out numbers both for time announcement, date and money figures. As a station that broadcast to the locals, its mandate is to empower the local languages as this benefits the community more, as according to Rutz (1984), a language should be perceived as both a right, and a resource. Herbert (1992:1) adds that language should be seen as part of one's culture. This means that language is important as it also transmits one's culture, when community radio stations use local languages in their broadcasts, they also assure language and culture preservation.

4.2.2.2 Station B

This section presents data collected from recording programmes 1 to 3 for station B, analysis and interpretation after each programme.

4.2.2.2.1 Programme 1

*...Yone I kha di tou vha mbekanyamushumo ya u thoma kha uno nwaha wa gidimbili fumi-tahe kana **twenty nineteen** (2019) ...*

Advert 1 [Tshivenda and English]

Advert 2 [Tshivenda and English]

[STING: Finance update on station B]

...zwa zwino ri mbo di lavhelesa zwiqwamaho mimaraga ya zwa masheleni kha ano madekwana...

*Ri do thoma nga u lavhelesa **JSE all shares**...ngeno ri tshi ya kha [**dzi-**] **percentage** ri kho wana uri yo engedza nga gumba khoma tahe wa dzi phesenthe...*

*Ri tshi lavhelesa ngeno kha **JSE industrial twenty-five** yone I khou sumba masevhe wo namela nga futahe raru khoma **four** nthihi, ngeno ri tshi ya kha [**dzi-**] **percentage**...*

*Ri tshi ya kha **JSE resource ten** (10), yone I khou sumba musevhe wo tsa nga **minus** dana furathi thanu khoma furaru sumbe, ngeno ri tshi ya kha [**dzi-**] **percentage** yo tsa nga **minus** gumba khoma fumiina.*

*Ri tshi lavhelesa fhala kha **JSE top forty**, ngeno ri tshi yak ha [**dzi-**] **percentage** I khou sumba uri yo engedza nga gumba khoma fumi. Ri tshi vhambedza rannda ya kha lino la Afurika Tshipembe na tshelede dza kha manwe mashango ri tshi I vhambedza na euro kha duvha la namusi ya I khou **trader** fumi thanu wadzi rannda khoma fusumbe nthihi wa dzisenthe... kha [**dzi-**] **percentage** yo engedza nga gumba khoma futhanu malo.*

*...ri tshi khou I vhambedza na pound I khou **trader** fumisumbe wa dzi rannda khoma furathi nthihi wa dzi senthe.*

*...kha **dzi percentage** I khou sumba yo engedza nga gumba khoma sumbe nthihi.*

... ri tshi I vhambedza na **dollar** I khou **trader** fumi raru khoma fusumbe tahe. [...] kha [**dzi-**] **percentage** yo engedza nga **minus** gumba khoma fumbili thanu.

... ri tshi lavhelesa **platinum** I khou rengisa nga mutengo wa **dollar** I khou rengisa madana a sumbe futahe malo, ngeno kha [**dzi-**] **percentage** yo tsa...

... I zwi zwi khou vhangiswa nga musi vannda itshi vhambedzwa na **dollar** ya la America ya vha yo kwatha, petirolo I lavhelelwa u tsa lithara nga senthe dza fumi nambili kana **twelve cents**, disel inga tsa nga senthe dza furaruraru kana **thirty-three cents**...

... ri tshi lavhelesa a kwamaho mutsho, **Bergenburg** kha ano madekwana I do vha I **twenty-three** dza ntha,

... **Dikgale** kha ano madekwana ndi **twenty-three degree**, **Giyani** **twenty-eight degree**, **Makhado** **thirty-two degree**, **Maxwelereng** **twenty-five degree**, **Musina** **twenty-two degree**, **Modjadji** **twenty-eight degree**, **Namakgale** **thirty-one degrees**, **Palaborwa** **thirty-one degree**, **Polokwane** **thirty-two degree**, **Sehlakweng** **thirty-three degree**, **Seshego** **twenty-two degree**, **Thabazimbi** **twenty-nine degree**, **Sebediela** **twenty-seven degree**, **Thohoyandou** **twenty-nine degree**.

... **Banyana banyana** vho di wana vha tshi khou swikelela u dzenelela kha mutatisano wa **World Cup**. Vho di wana vha tshi khou bvisa vhpufiwa havho nga ha u ndzenelela kha mitambo ya **Women's World Cup** kha uno nwaha wa **twenty nineteen** (2019), kha ri swike hune 84n era uri hu pfi mini

[Recorded press conference clip- English]

... Mufumakadzi wa vhanane vho- **Winnie Madikizela Mandela** vho vha vho takalela u nga ndzenelela kha mushumo wa u rwela tari I ndila ya uri vha khou nyaga dzi nzudzanyelo dza mutambo wa **Winnie Madikizela Mandela Challenge** kha nwaha wa **twenty nineteen**. Mutambo une wa khou do vha hone nga dzi **twenty-six** dza nwedzi swa phando. [...] masinga vho tangana nae nga la rathi la nwedzi wa **Phando**.

Ri do wana muvhigo wa vhugevhenga u bva kha **warrant** Guest B1A, lo khovhela.

Guest B1A: lo khovhela muhashi na vhatshetshesesi, tshipholisa tsho vha tshi tshi khou shuma nga maanda nga zwifhinga zwa dzi holodeni khulwane. Ri tama u amba uri

around tshilwavhusiku and kutama area. Milandu ine yo vha I tshi khou tswenya ndi milandu ya khakhathi dza mitani, **domestic violence**, ra ri khou **accommodator** vhukuma vhana vha tshi khou thathiwa...

Musi arali vha tshi vhona **signs and symptoms** dza **domestic violence**, [...] hu vha na dzi **signs and symptoms** dza hone, a zwi so ku itea mazha. Kha vha vhige kha dzi **magistrate** vha do tavhanya vha thusiwa...

... vhanna vha tea u vha na **responsibility** zwi tshi ya siani la masheleni, u thogomela kha vhana, u thogomela kha mufumakhadzi...

... kha hu vhe na vhushaka havhudi vhukati ha vhabebi na vhana, hu vhe na **a good communication**...

... vhathu vha vhanna ri khou **exceller**, vhunzhi havho ri khou vhona vha tshi khou thogomela nga maanda...

... vhana vha so ngo ita **a high demand** ngauri hetshi tshifhinga ndi tshifhinga tshine tsha konda tsha **January**...

... vhana kha vha di gudise u tanganedza kana u **appreciator** zwine vhabebi vha ita...

... muhashi na vhathetshesesi, milandu ye ya vha I tshi khou tswenyesa ndi ya dzi **assault**, he yi ya u rwana, ri tshi sedza ri wana uri **challenge** vhathu vha hashu vha tshimbilesa vhusiku, vha ya mahalwani **until late**...

... u tshi vhudzisa tshifhinga wa wana zwo itea nga **one o'clock** ya madautsha, ndi **two o'clock** ya madautsha, zwino ri do eletsheda uri **drink with responsibility**, kha vha I nga vhudi fhinduleli, vhathu vha tshifumakadzini ri khou **discourager** uri vha so ngo ya mahalwani vhusuku...

Muhashi na vhathetshesesi, ri tama u amba uri **December** na **January** hu na magevhenga kana vhangululi vhe vha vha vha tshi khou **targeter [dzi-] motorists** kana vhareili vha dzi goloi...

Ri tama u amba uri **hotel owners must improve their security**, a hu vhe na **security** dzihodelani...

... hu na vhanguli vhane vha sala **those motorists** nga murahu vha swika hune vha vha ndzhiela dzi **property** dzavho hanengei musi vha dzihodelani... [...] **security must be tight...**

... sa izwi mvula dzo na, vhana vha so ngo 86n era86 madamuni kana [**dzi-**] **dams**, milamboni, vha so ngo 86n era86 kha [**dzi-**] **streams**, zwidambwadambwana hune vha do swika hune vha do nwela khothe hanengei.

... vhabebi kha ri vhe **responsible** ri sedze uri vhana vhashu vha gai nga hetshi tshifhinga, ri vhe na **a good communication...**

... vha tshi sala vha tshi **reporter** ho no vha **late**, **ma criminal** kana vhanguli a ri tsha vha wana fhethu...

...kha vha ri 86n er nga **cellphone** yavho u vhiga milandu...

... ri do vha hafhu u vha na thingothendeleki 86n era I shumisa uri vhadzulapo vha kone u ri kwama zwo leluwa... zwe zwo zwi wela kha dzi **house breaking** hune vhatu vha **targeter** dzi mbone hune vha zwivhona musi mbone dzi sa khou dzimiwa nga masiari...

4.2.2.2.2 Programme 2

Advert [Tshivenda]

Advert [Tshivenda]

Advert [Tshivenda]

Finance sting [English]

Presenter B2A: *Musi ri tshi kho ravhelesa zwa [mi-] market, ri thoma nga u lavhelesa all shares, rannda I khou shuma zwavhudi, kha JSE industrial twenty five yo shuma zwa vhudi kha JSE resource ten a I ngo shuma zwavhudi musevhe u khou sumbedza u tsa nga minus madana matanu furarunthihi khoma furaru sumbe tahe JSE top forty (40) a I ngo shuma zwavhudi musevhe wo tsa nga minus fumi rathi khoma mbili wa dzi sentne kha [dzi-] percentage yo tsa nga minus gumba khoma raru.*

...ri tshi khou lavhelesa currency, ri tshi khou vhambedza rannda na tshelede dza manwe mashango, euro I tshi khou u vhambedzwa na rannda yo vha I tshi khou trader fuina thanu wa dzi randa khoma fumbili nthihi wa dzi sente ngeno kha [dzi-] percentage yo engedza nga gumba khoma furathi raru. Ri tshi I vhambedza na pound yo vha I tshi khou trader rannda dza fumi na sumbe khoma fuina thanu wa dzisenthe.

Ri tshi I vhambedza na US dollar, yo vha I tshi khou trader fumi raru khoma fumbili sumbe wa dzi senthe, ngeno ri tshi ya kha [dzi-] percentage yo engedza nga gumba khoma fumbili tahe, mitengo ya zwivhaswa khathihi na zwinwe zwa zwibveledzwa, musiku u khou rengisa nga mutengo wa dolara na musu wo shuma zwavhudi, (silivhere) silivha yo tsa kha mutengo wa dolara platinum I khou rengisa nga mutengo wa dolara, yo vha I tshi khou rengisa nga mutengo wa dolara yo vha I tshi khou rengisa madana a malo fumi sumbe , kha [dzi-] percentage ri khou wana I tshi khou engedza nga gumba khoma fumalo rathi, ri do fhedzisela nga u lavhelesa oil I so ngo kunakisiwaho I tshi khou rengisiwa nga mutengo wa dolara yo vha I tshi khou rengisa furathi nthihi khoma furati-rathi wa dzi senthe yo tsa nga gumba khoma furathu rathi, ndi ayo a kwamaho sia la zwa masheleni na vhubindudzi, zwinzhi vha do pfa masheleni zwi tshi do vha hafhu u vula kha duvha la matshelo...

...mabasi a metro bus o vhonala a tshi khou hwala vhashumi namusi...

[Advert – Tshivenda mixed with English]

[Advert- Tshivenda mixed with English]

[Advert-Tshivenda mixed with English]

[Advert- Tshivenda]

Presenter B2A: ... hu khou pfala uri vho vha vha sa **fit** kana vho vha vha songo fanela u shuma kha ofisi iyo, kha ripfe uri ho itea mini kha duvha la na musi.

[English Recorded audio] [19.5 minutes- uninterrupted court proceedings].

A fho ndi musi vha tshi khou vhudziswa mbudziso kha tsengo ye ya bvela phanda kha duvha la namunisi ngei Pretoria....

[Advert-Tshivenda]

[Advert-Tshivenda mixed with English]

[Advert-English]

Zwazwino ri khunyeledza mbekanyamushumoya namusinga u sedza mafhungo manwe a ne ra vha nao...

... vha **SABC** vho dzhia tsheo ya u sa shumisa tshipida tsha vhudana fumalo tahe tsha mulayo wa vhashumi, vhahulwane vha koporasi vho divhadza tsheo ye vhaofisiri vha vha vho dzhia malugana na ufhungudza vhashumi **SABC**...

... Mapholisa vha dzi hawks vho fara mushumi wa banngani Musina nga murahu ha u fhura munwe wa [dzi-] client, kha ri pfe muvhigo nga mapholisa:

[English recorded voice clip – 2 minutes length].

... muvhigo uyo uri swikisa magumini a mbekanyamushumo.

4.2.2.2.3 Programme 3

[**Tshivenda-Advert**]

[**Tshivenda –Advert**]

[**Tshivenda Advert mixed with English Advert**]

[**Tshivenda mixed with English Advert**]

[**English finance updates sting**]

Presenter B3A: ... **kha equities kha JSE all shares kha divha la namusi a i ngo shuma zwa vhudi musevhe wo sumbedza u tsa nga minus madana mavhili fumbili rathi khoma furathi nthihi ngeno kha [dzi-] percentage yo tsa nga minus gumba khoma fuina mbili, JSE industrial twenty five yo tsa nga minus madana a rathi furathi sumbe khoma fuina malo, kha dzi percentage i khou sumbedza u tsa nga minus nthihi khoma ina, JSE resource ten, yo shuma zwavhudi musevhe u khou sumbedza u namela nga fumalo malo khoma furathi mbili percentage yo engedza nga gumba khoma fuina thanu JSE top fourty yo tsa nga madana mavhili, futhanu malo khoma mbili, percentage yo tsa nga minus gumba khoma futhanu nna, currency hune va khou vhambedzwa na rannda ya fhano, Afurika Tshipembe khathihi na tshelede dza kha manwe mashango:**

...rannda i tshi ya kha euro i khou **trader fumi thanu wa dzi senthe kha dzi rannda na fumbili sumbe wa dzi senthe kha dzi percentage yo tsa nga minus gumba khoma fusumbe.**

... Pound ri tshi khou i vhambedza na rannda i khou **trader fumi-sumbe khoma fuina mbili kha dzi-percentage yo tsa nga minus gumba khoma furaru wa dzi percent...**

... US dollar ri thi khou i vhambedza na rannda yo vha i tshi khou **trader kha fumi-raru khoma furaru, rannda i khou sumbedza yo engedza nga rannda na senthe dza fu-ina tsha nwedzi wa phando, naho zwo ralo zwi kho sumba rannda yo tsa nga minus gumba fuina mbili...**

...mitengo ya zwibveledzwa na zwivhaswa, musuku u khou rengisa nga mutengo wa dolara wo vha u tshi khou rengiswa nga tshigidi tshithihi na madana mararu fumi sumbe

*khoma furathi wa dzi senthe, kha **dzi percentage** wo tsa nga **minus** gumba khoma fumbili-mbili...*

*... silivara i khou rengisa nga mutengo wa dolara yo vha i tshi khou rengisa fumi-thanu khoma futahe thanu wa dzi senthe, kha **dzi percentage** yo engedza nga minus gumba khoma furaru ina wa dzi senthe...*

*... **Platinum** i khou rengisa nga mutengo wa dolara, yo vha i tshi khou rengisa madana a malo fumbili thanu khoma futhanu wa dzi senthe, kha **dzi percentage** yo engedza nga thihi khoma fuina wa **dzi percent**...*

*... **Oil** i so ngo kunakisiwaho i khou rengisa nga mutengo wa dolara yo vha i tshi khou rengisa nga rannda dza furathi-nthihi khoma fumi sumbe wa dzi senthe, kha **dzi percentage** yo tsa nga **minus** nthihi khoma fuina wa dzi senthe, ndi ayo musiri tshi khou lavhelesa maranga ya masheleni na siani la vhubindudzi lo kovhela...*

[Finance update sting- English]

[Advert- Tshivenda mixed with English]

[ICASA Network and Postal Services Advert- Tshivenda]

[Advert- Tshivenda mixed with English]

[Advert- Tshivenda mixed with English]

Presenter B3A: *...mapholisa vho fara muthu o fara zwithuthabi zwi si ho mulayoni...*

[Recorded audio clip: English Police report 2 uninterrupted minutes]

... zwa zwino ri na mudivhi wa zwa mutsho guest B3A...

Guest B3A.: *madekwana a namusi na mafhelo a vhenge hu to u vha na **chance** tshituku tsha mvula...*

[Advert- English mixed with Tshivenda]

[Advert- Tshivenda mixed with English]

[Advert-Tshivenda mixed with English]

Presenter B3A: ...*khomishini ya mvelele, vhurereli na nyambo (CRL) yo bvisa muvhigo wa thodisiso dzo itwaho ngei kerekeni ya ECG, zwa zwino kha ri pfe muvhingo we ra vha dzudzanyela ubva kha vha CRL:*

[English CRL recorded audio clip – uninterrupted 12 minutes]

Presenter B3A... *vho kaidza uri masipala wa city Tswane wo kundelwa u kaidza zwiito zwa migwalabo doroboni nga vhadzulapo, vhari vha City of Tswane vho vha vho fanela vho shela mulenzhe khau kaidza dzinwe dza dzi khakhathi dze dza taha, muporofita na mufumakadzi wa vho vha khou humbulelwa u endedza masheleni a swikaho milioni dza fumi-thanu kana fifteen million u livha nge yi kha la Malawi...*

[Advert- Tshivenda mixed with English]

[Advert-Tshivenda]

Presenter B3A... *ri khou vha di sela muvhigo ubva hune vha khou ita tzedzuluso zwi tshi khou kwama khamphani ya bosasa:*

[Recorded audio clip: 4 uninterrupted minutes - English]

4.2.2.2.4 Station B recorded programme data analysis and interpretation

The data collected from recording the programmes from station B programmes 1 to 3 yielded the following themes for analysis and interpretation through the content analysis method: (a) using English words and phrases over African language words and phrases, (b) inappropriate use of words, (c) formation of plurals, (d) use of words and phrases in two languages in one sentence, (e) consideration in conducting interviews, (f) sound production, attention grabbers and advertisements and (g) reading numbers and measurements.

(a) using English words and phrases over African language words and phrases

Programme 1

English words/ phrases	Tshivenda
JSE all shares (presenter B1A)	<i>Mikovhe ya JSE</i>
JSE industrial twenty-five (presenter B1A)	<i>Themamveledziso ya nthu thanu ya JSE</i>
JSE resource ten (presenter B1A)	<i>Zwiko zwa fumi zwa JSE</i>
JSE top forty (presenter B1A)	<i>Nthu dza fuina kha JSE</i>
Minus (presenter B1A)	<i>U tusa</i>
Platinum (presenter B1A)	<i>Platinamu</i>
Dollar (presenter B1A)	<i>Dolara</i>
Cents (presenter B1A)	<i>Masenthe</i>
Degree (presenter B1A)	<i>Digiri</i>
World cup (presenter B1A)	<i>Tshiphuga tsha lifhasi</i>
Women's world cup (presenter B1A)	<i>Tshiphuga tsha lifhasi tsha vhafumakadzi</i>
Challenge (presenter B1A)	<i>Khaedu</i>
Warrant (presenter B1A)	<i>Waranthi</i>
Around (guest B1A)	<i>U mona</i>
Area (guest B1A)	<i>Vhupo</i>

Domestic violence (guest B1A)	<i>Nndwa dza mitani</i>
Signs and symptoms [of actions] (guest B1A)	<i>Zwiga na tsumba nyito</i>
Magistrate (guest B1A)	<i>Madzhisitirata</i>
Responsibility (guest B1A)	<i>Vhudifhinduleli</i>
A good communication (guest B1A)	<i>U vha na vhudavhidzani ha vhudi</i>
A high demand (guest B1A)	<i>U vha kha todea</i>
Challenge (guest B1A)	<i>Khaedu</i>
Until late (guest B1A)	<i>Uswika ulenga</i>
Drink with responsibility [sic] (guest B1A)	<i>U nwa nga vhudifhinduleli</i>
Hotel owners must improve their security (guest B1A)	<i>Vhalanguli vha hodela vha fanela u khwinisa tsireledzo</i>
Security (guest B1A)	<i>Tsireledzo</i>
Those motorists (guest B1A)	<i>Vhoramimodoro henevho</i>
Property (guest B1A)	<i>Thundu</i>
Security must be tight (guest B1A)	<i>Tsireledzo l fanela u khwatha</i>
Responsible (guest B1A)	<i>Vhudifhinduleli</i>
Late (guest B1A)	<i>U lenga</i>
Cellphone (guest B1A)	<i>Lutingo thendeleki</i>
House breaking (guest B1A)	<i>U kwasha ndu</i>
Currency (presenter)	<i>Ndeme ya tshelede ya mashango</i>
Oil (presenter)	<i>Ole</i>
Metro bus (presenter)	<i>Mabisi a doroboni</i>
SABC (presenter)	<i>Koporasi ya khasho ya la Afurika Tshipembe</i>
Fit (presenter)	<i>U fanela</i>
Equities (presenter)	<i>Ndinganyelo</i>

Table B1

Programme 3

English words/ phrases	Tshivenda
Chance (guest B3A)	<i>Tshikhala</i>
City (presenter)	<i>Dorobo</i>
City of	<i>Dorobo ya</i>

Table B2

The presenter from station B used words such as **challenge**, instead of **khaedu**, **world cup** instead of **tshiphuga tsha lifhasi** and **city** instead of **dorobo**. The choice to use English words and phrases over African language words and phrases by the presenter shows that English occupies a pivotal role in the station, which is a linguistic resource in the station. The broadcasting languages quotas of station B shows the opposite of this habit by the presenter. This shows that the presenter has a positive attitude towards English, and less preference to the use of African languages of broadcast that have more percentages. This also shows insufficient coordination of linguistic resources by the proper personnel.

(b) inappropriate use of words

Programme 1

English	Used as	Correct form of a word
Trader (presenter)	Verb <i>...i khou trader...</i>	Noun
Accommodator (guest B1A)	Verb <i>...ri khou accommodator...</i>	Noun
Exceller (guest B1A)	Verb <i>...ri khou exceller...</i>	Noun
Appreciator (guest B1A)	Verb <i>...kana u appreciator...</i>	Noun
Discourager (guest B1A)	Verb <i>...ri khou discourager...</i>	Noun

Targeter (guest B1A)	Verb ... <i>vhathu vha targeter</i> ...	Noun
Reporter (guest B1A)	Verb ... <i>vha tshi reporter</i> ...	Noun

Table B3

Presenter from station B used the word **trader** (noun) as a verb in the following sentence: ...pound *i khou trader fumisumbe wa dzi rannda khoma furathi nthihi wa dzi senthe*... which could have been said as follows: [bonndo i khou **rengiswa** nga fumisumbe wa dzi rannda khoma furathi nthihi wa dzi senthe], [the pound is **trading** at seventeen Rands comma sixty one cents], the word **trader** is a noun that according to Oxford dictionary (2010: 1584) means a person who buys and sells things as a job. The presenter from station C did not use any English word as a verb that could in actual sense be a noun.

Guest B1A from station B used the word **targeter** (noun) as a verb in the following sentence: ...*vhathu vha targeter dzi mbone hune vha zwi vhona musi mbone dzi sa khou dzimiwa nga masiari*... [people target the lights, where they see the lights on during the day]. The word **targeter** (noun) according to Love To Know (1996) means a person who selects targets (typically for a remote weapons system).

(c) formation of plurals

Programme 1

Plural	Proper plural (Tshivenda)
<i>Dzi</i> -percentage (presenter)	<i>Dziphesenthe</i>
<i>Dzi</i> -assault (guest B1A)	
<i>Dzi</i> -motorists (guest B1A)	<i>Vhashumisi vha zwiendedzi</i>
<i>Dzi</i> -dams (guest B1A)	<i>Madamu</i>
<i>Dzi</i> -streams (guest B1A)	<i>Zwidabwana</i>
<i>Ma</i> -criminals (guest B1A)	<i>Zwigevhenga / magevhenga</i>
<i>mi</i> -market (presenter)	<i>Mimaraga</i>
<i>Dzi</i> -client (presenter)	

Table B4

Programme 2

Plural	Proper plural (Tshivenda)
<i>Dzi</i> -results (guest C2C)	<i>Mvelelo</i>
<i>Dzi</i> -category (guest C2C)	<i>Khethekanyo</i>

Table B5

The presenter uses what is termed affixation to formulate plurals, however this process (in this case) is performed by adding an African language prefix to an English word. This results in a word changing its form from singular to plural, for example the presenter in programme 1 used the word **mimarket** which is translated to English as markets. The presenter added **mi-** which is a Tshivenda prefix to the English word **market**, this process is also done to modify a morphological structure to achieve harmony in two languages. This process is not only limited to the presenter, even the guests in the programmes used it, for example, in programme 2 the presenter added the prefix **dzi-** which is a Tshivenda prefix to change singular form of the word category to a plural form **dzicategory** i.e. categories in English. However, in some instances, the guests use the similar process to English words that are already in plural for example, guest B1A used the word **macriminals** where by the prefix **ma-** is added to a word that is in plural form i.e. **criminals**, when this process is in this manner it is not conforming to words formation rules.

(d) use of words and phrases in two languages in a sentence

Programme 3

English	Tshivenda
Fifteen million (presenter)	<i>Millioni dza fumi-thanu</i>

Table B6

The presenter from station B used the phrase 'Fifteen million **kana milioni dza fumi-*thanu***' in one sentence. The presenter used **kana** which is translated to English as **or** (conjunction) to combine the two phrases. This however shows that the presenter is not certain as to how to read out numbers in Tshivenda, and finds an easy way out through

English. The presenter said “*muporofita na mufumakadzi wavho vha khou humbulelwa u endedza masheleni a swikaho milioni dza fumi-thanu kana fifteen million [...]*”. The sequencing of the phrases is also important in sentence formation, the second phrase that is combined with the first phrase is the one that is regarded as correct even though there is an element of lack of certainty by the speaker when this situation arise. Using two phrases of different languages that bear the same meaning in a sentence is also termed as tautology. The presenter is supposed to provide information to the listeners accurately and unambiguously.

(e) mannerism of conducting the interviews

The presenter from station B conducted the interviews in Tshivenda which is a major spoken language of broadcasting and major spoken language in the area the station broadcasts from. Even though the station broadcast in 5 languages, the presenter does not translate the contents of the interviews to other languages of broadcast, this means that there are other listeners that miss the interview information.

(f) sound production, attention grabbers and advertisements

Station B produce advertisements in the main languages of broadcast mixing them with the English language, the presenters code-switch profoundly, and this affects the language purism, it is not always the case that code-switching occurs because speakers do not know the words in another language (Ranasuriya, 2015). According to Dowling and Grier (2013:5) advertisements in African languages are generally confined to radio, and in that medium are factual, dialogic and direct. It can be concluded that African languages are not being effectively used to show the creativity in the community radio stations.

(g) reading numbers, dates and measurements.

The presenter and the guests for station B read numbers and measurements in both African language (Tshivenda), and English. There is no constancy in reading numbers and measurements in Tshivenda, however the presenter is consistent in reading the numbers and measurements in English, and measurements such as percentages and temperatures are mostly in English. The presenters and the guests read months of the

year and dates in English, more that in Tshivenda or African languages of broadcast. For example, presenter reads **2019** in English, rather than in major languages of broadcasting across all the programmes i.e. programme 1 -3, where the presenter reads out the months in Tshivenda, she also reads them out in English, for example in programme 1 she said ***nwaha wa gidimbili fumi-ṭahe kana twenty nineteen***. The station which broadcasts majorly in Tshivenda and English, has the least percentage, and therefore the presenter must prioritise major languages of broadcast. This also extends to guests.

4.2.2.3 Station C

This section presents the data collected from recording programmes 1 to 3 for station C, analysis and interpretation after each programme.

4.2.2.3.1 Programme 1

Presenter C1A: *Ndi khou vha tanganedza vhathetsheshelesi nga la sumbe **phando** kana **January twenty eighteen**.*

*... musi ri tshi khou lavhelesa dzi thempharetsha, temperature dza la Limpopo, all days **twenty degrees Celsius**, dza nthesa **thirty degrees Celsius**, Belabela dza fhasisa **eighteen degrees Celsius**, dza nthesa **thirty two degrees Celsius**, Laphalale dza fhasisa **twenty degrees Celsius**, dza nthesa **thirty degrees Celsius**, Levubu dza fhasisa **twenty three degrees Celsius**, dza nthesa **twenty four degrees Celsius**, Mokopane temperature dza fhasisa dzi **twenty degree Celsius**, dza nthesa **thirty one degrees Celsius**, Musina dza fhasisa **twenty two degrees Celsius**, dzanthesa **thirty six degrees Celsius**, Polokwane, dza fhasisa **eighteen degrees**, dza nthesa **twenty eight degrees Celsius**, Thabazimbi temperature dza fhasisa **nineteen degrees Celsius**, dza nthesa **thirty five degrees Celsius**. Thohoyandou dza fhasisa **twenty-degree Celsius**, Tzaneen dza fhasisa **twenty-one degrees Celsius**, dza nthesa **thirty-six-degree Celsius**.*

Guest C1A: *... hu khou vhonala vhubvula nyana vhu sa ri tshithu hune nga dzi **phesenthe** ndi **mahuni mararu**, **thirty percent (30)**...*

*... hu do di vha hu na **chance** tsha mvula i ne ya nga di na vhusiku, kanzhi arali hu tshi khou ambiwa mvula uri i do na nga madekwana, musi lo thoma la fhisa nga masiari...*

Guest C1B: *... vho thoma u lidza nga vho **nineteen eighty-five**, **nineteen eighty-six**...*

*... vho di bveledzela **album** dzavho u vhuya u swika kha **eye- for- an-eye** u vhuya vha swika dzi tshi khou swikelela **platinum**...*

*... **then** ndi vhathu vhane vho **producer** vhaimbi vho ya ho nga u fhambana, tshitu tshinwe na tshinwe tshi tshi itea tshi itea **as a schock**...*

...I **think** uri nga uri zwo itea hu **weekend** vhathu vhanzhi ro vha ri hone uri ri vha khuthadze...

Presenter C1A: Ro sedza mushumo wa mbulungo na wa tshihumbudzo wa li zhakandila zwi khou lavhelelwa u do vha zwa lini?

Guest C1B: ...ri tshi khou sedza **date**, zwa zwino ri kha di vha ro to u imela **call** ubva kha muvhuso...

... kha mafhungo a **memorial**, u do itiwa nga **Friday** kha vhenge yeneyi, **its either** ra u itela **University of Johannesburg** kana **Baseline**, ro zwi fha vhathu vhane vha khou **organizer** heyo **memorial**...

... ndi do ni **sendela message** uri ni vhudze vthathetshesheleshi uri roguma gai ...

Guest C1C: ... nga ndila ye nda vha ndi tshi mu **promoter** ngayo, ri mutanganoni munwe ari radioni vthathetshesheleshi vha khou neta...

... ndo vha ndi tshi khou ita mbekanyamushumo ya u thoma nga **six** u swika nga **nine** nga matsheloni.

... nga **nineteen eighty-eight** hu na **tano show ground** ya **Republic** ya Venda.

Presenter C1A: ...li horo lo khunyeledza mutevhe wa madzina a vhathu vha **madana mavhili** kana **two hundred** vhane vha do a rumela phalamenndeni kha nwaha wa **twenty nineteen** kana khetho dza nwaha wa **twenty nineteen** kana khetho dza nanwaha...

Guest C1D: ...ro vha ri tshi khou tshimbidza **process** nga mbili ri tshi nanga vhathu vhane vha do ri imelela kha **legislature** na vhane vha do ri imelela phalamenndeni, ro no fhedza hezwo ri vha na **conference**, vha do wana uri he yi ya **national delegates** dza hone dzi **different**, ya kha dzi **branch** kana **matavhi** ri nanga vhaimeleli vha ne vha ya kha **provincial legislature**...

...ri sedza uri kha **hundred percent** vhathu vha **sixty percent** vho vha hone kha nwaho wo fhiraho. Vharangaphanda vho nangiwa vha ya kha **IEC** vha ya u **screen(iwa)**.

...kha vhane madzina a vha o isiwa ri a vhudziwa uri **sithi** ndi nngana musu vho no ita **process** yothe ya u **screen(iwa)** na u **vetha** na zwothe...

Guest C1E: ...vho vha vha tshi **filler up stadium** nga **group** dzavho fhedzi husi na inwe **group**, lufu lwavho lwo ri vhaisa nga maanda...

...ro shumisana kha dzi **festival** dzine dzo vha dzi **show ground**, **stadium** tsha Thohoyandou, ndo **organizer** nda do vha nda vha muimbi kha hedzo **festival**... [...] vho vhuya vha mmbudza uri vha khou toda u vula khamphani ya u **manufacture** dzi **CD** na dzi **DVD** hanefha venda...

Guest C1F: Yunivesithi ya Venda matshudeni vho lala midubani musi vha tshi khou toda **admission**, zwi no sumbedza hu tshi nga ho vha na **progress** kana u **tshimbila ha u di nwalisa**, muambeli wa yunivesithi vho sumbedza uri vho tangedza matshudeni vha **twenty-two thousand**. Tshi khala tshine vha vha natsho ndi tsha matshudeni vhanzhi vhane vho **applier** u itela u wana tshikhala, vhari **system** yo itiwa nga ndila ine ya khou thoma u dzhia havha vhane vho phasesa nga maanda...

...vhanwe vha ri vho di tou vhona uri vha ya **qualifier** kha hezwo zve vha **apply(ela)** zwone. Vho sumbedza uri hu na matshudeni vhane vha ya **qualifier** fhedzi hu khou todiwa nomboro ine ya vha **limited**, hu na vhane vho no wana **dzi sms** ho lavheliesiwa mvelelo dzavho uri ndi dza vhudi uri kha vha de vha **redzhisitare**, a rali maduvha mararu a fhira yunivesithi i vha na **impression** ya uri vho vha vho **applier** na kha dzinwe yunivesithi, tshikhala tshi do fhiwa vha ne vha vha kha **waiting list**.

Guest C1G: ... kha dzi **date** dza namusi na matshelo dzi ne ha vha **dzi seven** na dzi **eight** ro lavhelesa kha u di nwalisa ha matshudeni maswa, matshudeni vha ne vha khou tou vhuya ndi zwa **dzi nine** na **dzi ten**...

... ro ita khunguwedzo uri vhathu kha vha ite **dzi application**, mafhungo a u di nwalisa vhane vha vha uri vha vho to u **applier** vho rumeliswa **dzi sms** vhanwe vha tou wana marifhi...

...vha fhiwa na **proof of registration**, hanefho hu na kholedzhi ine ya khou shumiwa kha yo u **refurbisher** kana u **hu nakisa** uri hu kone u vha fhethu hune ha do dzulea kha **dzi hostel**...

Presenter C1A: ...*minisita wa **mushasho wa mavhusele na ndaulo na zwa sialala** kana **cooperate governance and traditional affairs** vho rumela maipfi a ndiliso kha vhana vuvhili vha minisita, muthihi o vha a nwana wa vho wa malofhani munwe ndi nwana wavho **a si wa malofhani adopted son**...*

4.2.2.3.2 Programme 2

Presenter C2A: ...*ri do pfa nga ha muvhigo u ne wa khou kwama mirado ya dzanagano la mazhakandila a umkhonto we sizwe kana unkhontho we sizwe **Military Veteran Association**....*

... *ri thoma nga u vha netshedza **temperature dza nthesa na dza fhasisa vunduni lashu la Limpopo, all days twenty two (22) degrees Celsius., dza fhasisa twenty (20) degrees Celsius, Lephalale dza fhasisa twenty two (22) degree Celsius, dza nthesa dzi tshi khou ri thirty six degree Celsius, Levubu dza fhasisa twenty degree Celsius, dza nthesa thirty four degree Celsius, Mokopane temperature dza fhasisa twenty degree Celsius, dza nthesa thirty two degree Celsius, Musina temperature dza fhasisa twenty five degree Celsius, dza nthesa thirty eight degree Celsius, Phalaborwa temperature dza fhasisa twenty two degree Celsius, dza nthesa twenty five degree Celsius, Polokwane temperature dza fhasisa twenty degree Celsius, dza nthesa thirty degree Celsius, Thabazimbi temperature dzafhasisa eighteen degree Celsius, dza nthesa thirty five degree Celsius. Doroboni ya Thohoyandou temperature dzafhasisa twenty-one-degree Celsius, dza nthesa thirty-five-degree Celsius, Tzaneen temperature dza fhasisa twenty-one-degree Celsius, dza nthesa thirty-five-degree Celsius.***

Guest C2A: ...*ri do vha na phesenthe dza mahumi muraru dza mvula vhusiku uswika nga matsheloni...*

...*ri tshi khou amba zwa zwino kha **province** yashu ya Limpopo hu na dzi mvula na mithathabo...*

Guest C2B... *rina madamu ane a nga Albasin **dam line** la vha kha **seventy seven percent**, damu la nzhelele likha **fifty three percent**, kha vhane vha vha wana madi kha*

mulambo wa Lupepe, hune ha vha Lupepe river sixty six percent, Nwanetsi fifty eight percent, Mutshedzi ninety one percent, Vondo dam li kha eighty five percent, Nandoni ninety two percent, ri kha di vha kha season ya mvula...

*Guest C2C... rine kha vundu la Limpopo ri khou **continuer** kana ri khou isa phanda na u vha vhathu vhane ra khou **shiner**, sa Vhembe **District** ri kho pfa ro takulea zwi hulu, vha do zwi humbula hanangei kha **province** dzi tshi khou **announce(wa)** kha dzi **district**, Vhembe ro kona u waniwa ri tshi khou vha phanda nga dzi **circuit**, hu tshi ambiwa nga zwi kolo zwine zwa vha **the best performing schools in the province**, Vhembe ro wana ri tshi khou bva phanda...*

*...he zwi zwithu zwa **education** ndi **partnership**, hu na dzi **SGB, circuit managers category** yothe ya **education** ri khou vha fhululedza...*

*...ndi do vha ndi tshi khou **joiner** the **MEC** uya kha tshikolo tsha Mbilwi ngauri ndi tshone tshine tsha vha **top** fhanu, vhadededzi kha vha **continue(we)** u fara lushaka lwashu lwa Vhembe nga u ralo, vha vha fhe **support**, arali vha khou vha fha dzi **extra classes** vhege idaho ri do vha ri tshi khou amba dzo thoma... [...] rine sa Vhembe ri na **mayoral busary fund** ri khou tutuwedza vhana vhashu vhane vha vha kha **grade twelve** (12), komiti i khou do dzula ya **adjudicator** kha vhane vho ita khumbelo ya basari...*

*Presenter C2A: ...musi ro sedza **mayoral busary**, ndi ine nwana rali a tshi toda u i dzhenelela, u i dzhenelela hani?*

*Guest C2C... ri na **dzi category** dzo fhambanaho, rina **advert** ine ra ita uri nwana munwe na munwe kha de a dzhie fomo a ite khumbelo, ra lindela musi a tshi phasa ra wana **dzi results** dzine komiti ya dzula ya dzi lavhelesa. Basari i dela **top learners**...*

*... kha **local municipality** ndi hune vha a vha **specific** kha dzibasari dza dzi meyara... [...] rine kha Vhembe a ri tu u vha **specific** uri nwana kha ite budo lifhio, murahu ro vha ri tshi vha **specific** uri ri khou toda vhane vha do tevhela mabudo makene, ra da ra zwi vhona uri sa **municipality we need planners** nga uri ri na **process** yashu ya **IDP** na **NDP** ine ya khou toda **dzi qualification** dza **planning**... [...] ri khou thoda **dzi scarce skills that they will go and learn**...*

Guest C2D ...u bva mulovha nga **dzi seven** u ya nga **programme** ya Yunivesithi ya Venda, ro vhetshela ha yo maduvha u bva **dzi seven** u swika **dzi eighteen January twenty nineteen** (2019) uri matshudeni maswa na vhakale vha do vha vha khou di nwalisa kana u **register**...

... namusi nga vho awara ya vhuna ro vha ro no **register** matshudeni vha no swika **two thousand five hundred** (2 500) ...

... matshudeni vha fonela u ita **acknowledgement of debt** kana u **signer** fomo ya u tangedza tshikolodo nga dzi **eighteen** dza **February twenty nineteen**, vha tea u badela **upfront payment**...

...nanwaha ri na zwickhala zwa **three thousand one hundred** fhedzi kha matshudeni vhane vha khou da lwa u thoma Yunivesithi...

Presenter C2A... mushumo wa **tshihumbudzo** kana **memorial service** udo fariwa ngei baseline, Johannesburg nga la fumi nthihi nwedzi wa phando nwaha wa gidimbili fumi tahe nga awara ya vhu fumi na vhuthihi matavhelo...

Presenter C2A: ...vha **black management forum** kana **BMF** vhari vho nwalela lunwalo **minister** wa mabindu a muvhuso upfa arali ho vha hu si na murema we a vha a tshi nga dadza tshikhala tsha Denzel...

Guest C2E: ... vhatu vha khou hangwa **section nine** ya **constitution** ine yari **we should not discriminate against**, nga maanda kha **subsection three** ine ya amba nga ha **race**...

...kha **equality Act, Equality Act** i amba nga **disadvantaged people**, vhafumakadzi na vhatu vhane vha khou tshila na vuholefhalo, ri tshi khou sedza uri dzi **state owned entities** dzo vha sala hani murahu, zwa zwino dzi khou toda vhatu vha vhukoni...

Presenter C2A: ...upfa nga a yo magudedzi a pfunzo dza ntho a si a vhukuma kana dzi **fly by night** kana **bogus colleges**, rina guest C2E...

Guest C2E: ... a hone magudedzi ane hango nwaliswa lwa mulayo...

Presenter C2A: ... zwa zwino rina musaukanyi wa zwa politiki, Guest C2F...

Guest C2F: ... zwenezwila vho Zuma vha tshi pandela vho Mbeki sa **Deputy president**...

Presenter C2A: ... muthusa phuresidennde vho vha vhe zwafha zwitarani zwa Durban u tutuwedza vhadzulapo u khetha...

4.2.2.3.3 Programme 3

Presenter C3A: ...ndi khou vha tangedza kha mbekhayamushumo ya programme C3 ndi pfi presenter C3A

... ri do lavhela mafhungo a **voter apathy** ri do amba na **media liason officer** kana **muofisiri a dzudzanyaho mafhungo** kha lihora la ANC, ndi mafhungo a **voter apathy** kana u sa vha na dzangalelo vo sedza lihora la ANC...

... ri tshi khou sedza **temperature** dza nthesa na dza fhasisa vunduni la Limpopo, all days **temperature** dza fhasisa **twenty three degree Celsius**, dza nthesa dzi tshi khou ri **thirty four degree Celsius**, Belabela dza fhasisa dzi khou ri **twenty degree Celsius**, dza nthesa **thirty one degree Celsius**, Lephallale **temperature** dza fhasisa **twenty three degree Celsius**, dza nthesa **thirty four degree Celsius**, Levubu dza fhasisa dzi khou ri **twenty three degree Celsius**, dza nthesa **thirty one degree Celsius**, Mokopane **temperature** dza fhasisa dzi khou ri **twenty one degree Celsius**, dza nthesa dzi khou ri **twenty eight degree Celsius**, doroboni ya Musina **temperature** dza fhasisa **twenty five degree Celsius**, dza nthesa dzi khou ri **thirty five degree Celsius**, Phalaborwa **temperature** dza fhasisa, dzi khou ri **twenty three degree Celsius**, dza nthesa **thirty five degree Celsius**, Polokwane **temperature** dza fhasisa **twenty degree Celsius**, dza nthesa dzi khou ri **twenty seven degree Celsius**, Thabazimbi **temperature** dza fhasisa dzi khou ri **twenty degree Celsius**, dza nthesa dzi khou ri **thirty one degree Celsius**, doroboni ya Thohoyandou **temperature** dza fhasisa dzi khou ri **twenty three degree Celsius**, dza nthesa dzi khou ri **thirty one degree Celsius**, doroboni ya Tzaneen **temperature** dza fhasisa, **twenty three degree Celsius**, ngeno dza nthesa dzi khou ri **thirty three degree Celsius**...

Guest C3A: ...musi ri tshi lavhelesa nga dzi phesenthe, ndi phesente dza **mahumi mararu, thirty percent**, ri tshi ya kha mafhelo a vhege, hu do vha hu tshi khou isa phanda na u fhisa, a hu tu u vha na **system** ine ya vha yo di imisa...

Presenter C3A: ...vha muhasho wa vhulimi, vhusima madaka na vhurea khovhe vha khou khwathisedza zwauri **laboratory** vho wana vhulwadze ha kwanda na mulomo kha kholomo...

... u sa vha na dzangalelo la vhakhethi kha u khetha ndi thaidzo, u ya nga thoduluso dza vha **Institute for security studies** dze dza sumbedza uri ndi ngani vhaswa vha so ngo di nwalisela u khetha uno nwaha...

...kha thoduluso dzi no pfi '**Do you want my vote? Understanding the factors that influence voting amongst youth in South Africa**', tshedzuluso dzo dodombedza zwiitisaho uri vhaswa vha sa khethe na uri a vha khou fushea nga zwine zwa khou itea nga zwa politiki...

Guest C3B: ...**apathy** i diswa nga uri vhathu vha ri **vote** yanga i nga si dise tshanduko ine nda i lavhelela kha vhutshilo hanga, vhaswa vha khou aluwa ro no vha kha **democracy**, vhakhethi vhane vho khetha ubva **nineteen ninety four** vha khou itwa nga **corruption** uri vha si vhe na dzangalelo la u khetha, mafhungo a **service delivery** a ne zwa khou konda hunwe fhetu, havha na vhathu vhane vha vha **dzi minorities**, sa tsumbo vhathu vha ne vha vha uri vha ndi vha Venda na Mavhuru vhane vhari ri vhatuku, **vote** yashu i nga si swike hu ne ya do **counter**, zwine zwa vha a **wrong perception**...

Presenter C3A: ...zwa **voter apathy** zwi vha kwama ngani?

Guest C3B: ...**voter apathy** a zwi a tu kwama fhedzi lihora, zwi kwama **democracy** yothe **in general**, muthu o dzula hayani a si ye a **voter**, vhatuku vhane vha do ya vha **voter** vha do vhea muvhuso, wonowo muvhuso wo khethiwaho nga vhathu vhatuku wa do fhedza u tshi vhusa **majority** wa vhathu, shangoni zwi disa zwine ra ri ndi **inbalance**...

... u bva nga **ninety ninety-four dzi votes** dzashu dzi vha dzi tshi khou tsa, sa dzangano ri khou bva kha **period** i kondaho, ...u lwa na **corruption** na u isa tshumelo vhathuni ndi zwone zwine zwa do shandukisa mihumbulo ya vhathu uri ri vho niwe sa a **leader of**

society, *ri do wana nomboro dzashu dzi tshi gonya, twenty-six na twenty-seven dza ino weekend ndi dza u fhedzisela u di nwalisela u voter...*

Presenter C3A: *...zwa zwino ri na mudzulatshidulo wa Vhembe District Music Forum*
guest C3C...

Guest C3C: *...vhatu vha khou khoda uri mushumo wo dzudznyiwaho nga Vhembe District Music Forum khathihi na district municipality ya Vhembe na Thulamela local municipality khathini na Department of Sports Arts and Culture wo vha wavhudi wa u elelwa lizhakandila. Ho vha hu na dzinambi dzi no bva straight all the way from Phalaborwa, na dza fhanu hayani dzine dzo vha dzi khou performer hanefho...*

...nga dila ine Vhembe yo impressor ngayo, ro rambiwa Johannesburg kha mushumo wa mbulungo nga dzi eighteen vhege i da ho nne ndi do vha ndi kha programme...

[Listeners messages: check facebook page for all three days]

Presenter C3A... *kha mbekanyamushumo ya namusi ro amba na mudzulatshidulo wa Vhembe District Music Forum* guest C3C...

... ro amba nga u sa vha na dzangalelo ha vhakhethi kana zwila zwine zwa pfi voter apathy he ra amba na media liason officer guest C3B...

... vha lihora la DA vho isa khothe lihora la ANC he vha ri lihora li khou shumisa muano wavho wa uri 'Óne South Africa for All' u pembela mabebo a lo a minwaha ya dana na sumbe...

4.2.2.3.4 Station C recorded programmes data analysis and interpretation

The data collected from recording the programmes from station B programmes 1 to 3 yielded the following themes for analysis and interpretation through the content analysis method: (a) using English words and phrases over African language words and phrases, (b) inappropriate use of words, (c) formation of plurals, (d) use of words and phrases in two languages in a sentence, (e) Adding African languages suffixes on the English words (verbal extensions) , (f) mannerism of conducting interviews, (g) sound production, attention grabbers and advertisements and (h) reading numbers, months and measurements.

(a) using English words and phrases over African language words and phrases

Programme 1

English words/ phrases	Tshivenda
Degrees (presenter)	<i>Digiri selishiasi</i>
Celsius (presenter)	<i>Selishiasi</i>
Temperature (presenter)	<i>Thempharetsha</i>
Chance (guest C1A)	<i>Tshikhala</i>
Album (guest C1B)	<i>Alibamu</i>
Eye-for-an-eye (guest C1B)	<i>Ito-nga-ito</i>
Platinum (guest C1B)	<i>Pulatinamu (borrowed from English)</i>
Then (guest C1B)	<i>Zwe zwo</i>
I think (guest C1B)	<i>Ndi humbula</i>
Weekend (guest C1B)	<i>Mafheloni a vhege</i>
As a shock (guest C1B)	<i>Sa zwi shushaho</i>
Date (guest C1B) & (guest C1G)	<i>Datumu</i>
Memorial (guest C1B)	<i>Tshihumbudzo</i>
Call (guest C1B)	<i>Lutingo/ mbidzo (depending on the context)</i>

It's either (guest C1B)	<i>Ri nga na ra</i>
University of (guest C1B)	<i>Yunivesithi ya</i>
Sendela message / send a message (guest C1B)	<i>Rumela mulaedza</i>
Show ground (guest C1C) & (guest C1E)	<i>Luvhandeni lwa tano</i>
Process (guest C1D) & (guest C1F)	<i>Maitele</i>
Legislature (guest C1D)	<i>Buthano la vhusima mulayo</i>
Conference (guest C1D)	<i>Guvhangano/ mutangano</i>
National delegates (guest C1D)	<i>Vhurumelwa ha lushaka</i>
Different (C1D)	<i>Fhambana</i>
Provincial legislature (guest C1D)	<i>Buthano la vhusima mulayo la vundu</i>
IEC (guest C1D)	<i>Khomishini ya khetho yo di imisaho nga yothe</i>
Sithi/ seat	<i>Tshidulo</i>
Fill up stadium (guest C1E)	<i>U dadza luvhande</i>
Group (guest C1E)	<i>Tshigwada</i>
Festival (C1E)	<i>Bepha</i>
Manufacture (guest C1E)	<i>U sika</i>
System (guest C1F)	<i>Sisiteme</i>
Limited (guest C1F)	<i>Zwituku zwo vhalelwaho</i>
Impression (guest C1F)	<i>Kuhumbulele</i>
Waiting list (guest C1F)	<i>Mutevhe wa vho lindelaho</i>
Proof of registration (guest C1G)	<i>Thanziela ya u di nwalisa</i>

Table C1

Programme 2

English words/ phrases	Tshivenda
Province (guest C2A) & (guest C2C)	<i>Vundu</i>
Dam (guest C2A)	<i>Damu</i>

Percent (presenter & (guest C2B)	<i>Phesenthe</i>
River (presenter C2B)	<i>Mulambo</i>
Season (guest C2B)	<i>Khalanwaha</i>
District (guest C2C)	<i>Tshitiriki</i>
Best performing schools in the province (guest C2C)	<i>Zwikolo zwo shumesaho kha vundu</i>
Circuit (guest C2C)	<i>Liisela</i>
Education (guest C2C)	<i>Pfunzo</i>
Partnership (guest C2C)	<i>Vhushaka</i>
SGB (guest C2C)	<i>Khoro i langaho tshikolo</i>
Circuit managers category (guest C2C)	<i>Khethekanyo ya vhalanguli vha maisela</i>
Top (guest C2C)	<i>Ntha</i>
Support (guest C2C)	<i>Thikhedzo</i>
Extra classes (guest C2C)	<i>Kilasi nyengedzedzwa</i>
Mayoral bursary (guest C2C) & (presenter)	<i>Basari ya meyara</i>
Grade twelve (guest C2C)	<i>Murole wa vhufumi-na-vhuvhili</i>
Advert (guest C2C)	<i>Khunguwedzo</i>
Top learners (guest C2C)	<i>Vhagudisa vho shumaho zwa ntha</i>
Local municipality (guest C2C) & (guest C3C)	<i>Masipala wapo</i>
Specific (guest C2C)	<i>U bvela khagala</i>
Municipality we need planners (guest C2C)	<i>Masipala ri toda vha pulani</i>
Planning (guest C2C)	<i>Ndugiselo/ u pulana</i>
Scarce skills that they will go and learn (guest C2C)	<i>Zwikili zwine zwa khou shotha vha do ya vha guda</i>
Programme (guest C2D)	<i>Tsumbamushumo</i>
Black management forum (presenter)	<i>Foramu ya vhalanguli vha vharema</i>
Section nine (guest C2E)	<i>Tshipida tsha vhutahe</i>
Constitution (guest C2E)	<i>Ndayotewa</i>

We should not discriminate against (guest C2E)	<i>A ri ngo fanela u khethulula</i>
Subsection three (guest C2E)	<i>Khethekanyo thukhu ya vhuraru</i>
Race (guest C2E)	<i>Murafho</i>
Equality Act. (guest C2E)	<i>Mulayo wa ndinganyelo</i>
Disadvantaged people (guest C2E)	<i>Vhathu vha shayaho/ vhathu vha sa di koni</i>
State owned entities (guest C2E)	<i>Zwiimiswa zwi langwaho nga muvhuso</i>
Fly by night (presenter)	<i>Zwiimiswa zwi so ngo nwaliswaho</i>
Bogus college (presenter)	<i>Zwiimiswa zwa pfunzo zwi so ngo lwaliswaho</i>
Deputy president (guest C2F)	<i>Muthusa phuresidennde</i>

Table C2

Programme 3

English words/ phrases	Tshivenda
Voter Apathy (presenter) & (guest C3B)	<i>U savha na dzangalelo ha vhakhethi</i>
System (guest C3A)	<i>Sisiteme</i>
Laboratory (presenter)	<i>Laborothari</i>
Institute for security studies (presenter)	<i>Tshiimiswa tsha ngudo dza tsireledzo</i>
Do you want my vote? Understanding the factors that influence voting amongst youth in South Africa (presenter)	<i>Vha a toda voutu yanga? U pfesesa zwivhanggi zwi tutuwedzaho u khetha kha vhaswa vha Afurika Tshipembe</i>
Apathy (guest C3B)	<i>U sa vha na dzangalelo</i>
Vote (guest C3B)	<i>Khetho/ u khetha (depending on the context)</i>
Democracy (guest C3B)	<i>Mbofholowo</i>
Corruption (guest C3B)	<i>Tshandanguvhoni</i>
Service delivery (guest C3B)	<i>Ndisedzo ya tshumelo</i>

Wrong perception (guest C3B)	<i>Kuhumbulele ku si kwone</i>
In general (guest C3B)	<i>Nga u angaredza</i>
Majority (guest C3B)	<i>Vhunzhi</i>
Inbalance (guest C3B)	<i>U sa vha na ndinganyo</i>
Period (guest C3B)	<i>Tshifhinga</i>
A leader of society [sic] (guest C3B)	<i>Murangaphanda wa tshitshavha</i>
Weekend (guest C3B)	<i>Mafheloni a vhege</i>
Vhembe district music forum (guest C3C)	<i>Foramu ya vhoramuzika ya tshitiriki tsha Vhembe</i>
District municipality (guest C3C)	<i>Masipala wa tshitiriki</i>
Department of Sport Arts and Culture (guest C3C)	<i>Mushasho wa Mitambo, Vhutsila na Mvelele</i>
Straight all the way from (guest C3C)	<i>U bva</i>
One South Africa for All (presenter)	<i>Afrika Tshipembe la vhothe</i>

Table C3

The presenter from station C used English words instead of African language words, the station broadcasts 80% in Tshivenda, and 5% in English. The presenter used the word **river** instead of *mulambo*, phrases such as **voter apathy** instead of *u sa vha na dzangalelo ha vhakhethi*, **bogus colleges** instead of *kholedzhi dzi so ngo nwaliswaho*. The choice of words has more preference for the language that has least percentages.

The guests are the ones that have more preference for English words, over African language words, particularly Tshivenda and Xitsonga, as they have more percentages compared to English. For example, guest C1A used the word **chance** instead of *Tshikhala*; guest C1B **Eye-for-an-eye** instead of *ito-nga-ito*; guests C1B and C1G C1B used **date** instead of *datumu*; guests C1C and C1E used **show ground** instead of *luvhandeni lwa tano*; guest C1D used **different** instead of *fhambana*; guests C2A and C2C used **province** instead of *vundu*; guest C2A used **dam** instead of *damu*; guest C3B used **democracy** instead of *mbofholowo*; guest C3B used **weekend** instead of *mafheloni a vhege*; guest C3C used **district municipality** instead of *masipala wa*

tshitiriki, and guest C3C used **Department of Sport Arts and Culture** instead of ***Muhasho wa Mitambo, Vhutsila na Mvelele***. This means that the guests are not properly briefed on the use of language on-air in the station. When the guest is invited for an interview in a station, it is important that they are briefed on how the station operates, the languages they are expected to use and the conduct thereof.

(b) inappropriate use of words

Programme 1

English	Used as	Correct form of a word
Producer (guest C1B)	Verb ... <i>vho producer</i> <i>vhathu</i> ...	Noun
Organizer (guest C1B) & (guest C1E)	Verb ... <i>vha khou organizer</i> ...	Noun
Promoter (guest C1C)	Verb ... <i>nga ndila ye nda vha ndi tshi mu promoter</i> <i>nga yo</i> ...	Noun
Applyer (guest C1F) & (guest C1G)	Verb ... <i>vhane vho applier</i> <i>vho to u applier</i> ...	Noun
Qualifier (guest C1F)	Verb ... <i>vha ya qualifier</i> ...	Noun
Refurbisher (guest C1F)	Verb ... <i>u refurbisher</i> ...	Noun

Table C4

Programme 2

English	Used as	Correct form of a word
Continuer (guest C2C)	Verb	Noun

	<i>...ri khou continuer...</i>	
Shiner (guest C2C)	Verb <i>...vhane ra khou shiner...</i>	Noun
Joiner (guest C2C)	Verb <i>...ndi tshi khou joiner...</i>	Noun
Adjudicator (guest C2C)	Verb <i>...ya adjudicator...</i>	Noun

Table C5

Programme 3

English	Used as	Correct form of a word
Counter (guest C3B)	Verb <i>...i swika hune ya do counter...</i>	Noun
Voter (guest C3B)	Verb <i>...a si ye a voter...</i>	Noun
Performer (guest C3C)	Verb <i>...dzi khou performer...</i>	Noun
Impresser	Verb <i>...Vhembe yo impresser...</i>	Noun

Table C6

Guest in station C inappropriately used English words during the interviews. Guests added **-er** to modify English verbs in order to use them as verbs in Tshivenda sentences, however, this process changes the meaning of the sentence as a noun is used as a verb. For example:

guest C1B used a noun 'producer' as a verb in the following phrase [...] *who **producer** vhathu* [...] which is loosely translated to English as [...] he **producer** people [...] which does not have a sound meaning. The correct phrase is [...] he **produced** people (artists) [...]; guest C1C used the word 'promoter' which is a noun as a verb in the following phrase: [...] *nga ndila ye nda vha ndi tshi mu **promoter** nga yo* [...] which is loosely translated to English as [...] the way I used to **promoter** him [...] which does not make a good sense. The correct phrase is [...] the way I used to promote him [...]; guest C2C used a noun **joiner** as a verb in the phrase [...] *ndi tshi khou **joiner*** [...] which is loosely translated to English as [...] when I am **joiner** [...] which also does not make a good sense

of constructing sentences. The correct phrase is [...] when I am **joining** [...]. Furthermore, guest C2C used a noun ‘adjudicator’ as a verb in the phrase [...] ya **adjudicator** [...] which is translated to English as [...] to **adjudicator** [...] which does not have a sensible meaning. The correct phrase is [...] to **adjudicate** [...]; guest C3B used a noun ‘voter’ as a verb in the phrase [...] a si ye a **voter** [...], translated to English as [...] not go to **voter** [...], the correct phrase is [...] not go to **vote** [...]. Lastly, guest C3C used a noun ‘performer’ as a verb in the phrase [...] *dzi khou* **performer** [...] which is translated to English as [...] they are performer [...] which does not conform with phrases formation rules. The correct phrase is [...] they are performing [...].

(c) formation of plurals

Programme 1

Plural	Proper plural (Tshivenda)
<i>Dzi-sms</i> (guest C1F) & (guest C1G)	<i>Milaedza</i>
<i>Dzi-seven</i> (guest C1G) & (guest C2D)	<i>Duvha la vhusumbe</i>
<i>Dzi-nine</i> (guest C1G)	<i>Duvha la vhutahe</i>
<i>Dzi-ten</i> (guest C1G)	<i>Duvha la vhufumi</i>
<i>Dzi-application</i> (guest C1G)	<i>Khumbelo</i>
<i>Dzi-hostel</i> (guest C1F)	<i>Hositele</i>
<i>Dzi-district</i> (guest C1F)	<i>Zwitiriki</i>

Table C7

Programme 2

Plural	Proper plural (Tshivenda)
<i>Dzi-eighteen</i> (guest C2D)	<i>Duvha la vhu fumi-malo</i>

Table C8

Programme 3

Plural	Proper plural (Tshivenda)
<i>Dzi-minorities</i> (guest C3B)	<i>Lushaka lwa vhathu vhatuku</i>
<i>Dzi-votes</i> (guest C3B)	<i>Dzikhetho</i>

Table C9

Guests from station C in their interviews used some words in plural form that are formed using African language (Tshivenda) prefixes whereas there are proper Tshivenda plural forms of the words. For example, guest C2D **dzi-eighteen** instead of **duvha la vhu fumi-malo**, guest C3B **dzi-minorities** instead of **lushaka lwa vhathu vhatuku** and guest C3B **dzi-votes** instead of **dzikhetho**.

This process is adaptation of borrowings, whereby a prefix of one language is added to a word of another language, in this case Tshivenda prefix added to the English word, this process allows the integration of two languages to form one word, however, this does not advance the African language. This further shows that English as a universal language has a major influence on African languages.

(d) use of words and phrases of two languages in a sentence.

Programme 1

English	Tshivenda
January (presenter)	<i>Phando</i>
Thirty (guest C1A)	<i>Mahumi-mararu</i>
Two hundred (Presenter)	<i>madana-mavhili</i>
Branch (guest C1D)	<i>Matavhi</i>
Cooperative governance and traditional affairs (presenter)	<i>Muhasho wamavhusele na ndaulo na zwa sialala</i>
Adopted son (presenter C1A)	<i>Nwana wavho a si wa malofhani</i>

Military veteran association (presenter)	<i>Dzangano la mazhakandila a mukhonto we sizwe</i>
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Table C10

Programme 2

English	Tshivenda
Register (guest C2D)	<i>U di nwalisa</i>
Acknowledgement of debt (guest C2D)	<i>U saina fomo ya u tangedza tshilkolodo</i>
Upfront payment (guest C2D)	<i>Mbadelo thangeli</i>
Memorial service (presenter)	<i>Mushumo wa tshihumbudzo</i>

Table C11

Programme 3

English	Tshivenda
Media liaison officer (presenter)	<i>Muofisiri a dzudzanyaho mafhungo</i>
Thirty three percent (guest C3A)	<i>Phesenthe dza mahumi mararu</i>
Voter apathy (presenter)	<i>U savha na dzangalelo ha vhakhethi</i>

Table C12

The presenter and the guests for station C use words and phrases from two different languages in one sentence. This is called tautology as it is a repetition of the same content in one sentence. This is influenced by the status of English in the community, the country and the world as a whole. Much as the station broadcast in three languages, the guests and the presenter do not use Tshivenda and Xitsonga words or phrases that mean the same thing in a sentence. It is in this spirit that the researcher asserts that the strict policy implementation plans are important to have a conducive environment for linguistic resources balance.

(e) Adding African language suffixes on the English words (Verbal extensions)

Programme 1

Word	Suffix added and language	Correct wording
Screen(- <i>iwa</i>) guest C1D)	- <i>iwa</i>	<i>U ʔolwa</i>
(guest C1D)	Tshivenda	
Apply- <i>ela</i> (guest C1F)	- <i>ela</i> Tshivenda	<i>Nwalisela</i>

Table C13

Programme 2

Word	Suffix added and language	Correct wording
Announce- <i>wa</i> (guest C2C)	- <i>wa</i>	<i>U divhadziwa</i>
Continue- <i>we</i> (guest C2C)	- <i>we</i>	<i>U isa phanda</i>

Table C14

Guests from station C in their interviews they use verbal extensions i.e. adding a suffix in a word (verb) to modify the basic meaning of the basic verb. Furthermore, the verbal extensions by guests in station C, are that which include African language suffix added to an English word. This type of verbal extension advances the English language because there are proper Tshivenda words that the guests can use. For example, instead of using Screen(-*iwa*) which is translated 'to be screened' guest C1D could have used *u ʔolwa* and instead of **announciwa** guest C2C could have used *u divhadziwa*.

(f) Consideration in conducting interviews

The presenter in station A is a Tshivenda speaking person, in conducting the interviews, the presenter uses Tshivenda, most of the guests in the programmes are Tshivenda speakers. Even though the station broadcast 15% in Xitsonga, the interviews are not summarised in that language. This means that the Xitsonga speaking listener is not sufficiently being catered for. Broadcasters are mandated to promote national unity and

maintain national building, this in community radio sector is feasible by using the languages of the listeners or the communities which the station broadcast to, guided by policies. According to Shohamy (2006) language policies are mostly manifestations of intentions, while less attention is given to implementation.

(g) reading numbers, months and measurements.

The presenter for station C reads numbers in both Tshivenda and English, however English has a fair share in that. The station has only 5% of English as a language of broadcast. This shows that there is a lack of balance in the language use in the programmes. Furthermore, the presenter uses the mixture of Tshivenda and English in saying different months of the year, for example, ...*ndi khou vha ṭanganedza vhathetshesesi nga la **sumbe Phando** kana **January twenty eighteen***. When it comes to reading out measurements, the presenter uses English particularly on temperatures (degree Celsius) and percentages. This shows that English even though it has least percentages as a language of broadcasting, is used more than the other language i.e. Xitsonga which, is the second language of broadcasting in the station.

4.2.3 Unstructured interviews with the station managers in the Vhembe district

This section provided data presentation collected through unstructured interviews with the station managers in the Vhembe district, analysis and interpretation thereafter.

4.2.3.1 What do you understand by language policy and language quota?

Respondent SMA: “it is the required language quotas as per our broadcasting license conditions that we must follow in broadcasting our content to our audience. The language quota is not necessarily imposed, but it is what we applied for from ICASA.

Respondent SMB: “Language policy is a license of our organisation that we must observe when broadcasting content to our target market. Language policy is how as an organisation we use languages, how we use languages and where we use them, for example, in our station, the reason we use languages is to inform, and to educate, and in a court of law, and the policy must guide the use of these languages”.

Respondent SMC: “Language policy is what guides us on how we should use the languages in everything we do on-air as a station. We should understand various dynamics of implementing a language policy in our station, so that we can comply with the authorities”.

Data collected from this question reveals that all respondents in their understanding of language quotas, they pointed out that language quota is the division and allocation of percentages, or time per languages of broadcast. All station managers understand language policy as a document that guides the use of languages of broadcast in their community station, data collected and analysed from one station manager outline that a language policy guides how a language is used, why it is used, and where it must be used.

Data solicited and analysed from one station manager pointed out that it is important that they understand the dynamics of implementing a language policy in the station, so that they can comply with the authorities.

More data solicited from this question shows that language quota is the division and allocation of percentages of respective languages, which are used in a particular domain.

The data further reveals that station managers regard language quota as a distribution of languages in terms of the percentages in their use. Having the language quotas in a language policy assist in planning the nitty-gritties of executing language policy, when a multilingual broadcaster has a clear division of how much time one language can be allocated, the next thing to do is to have a proper detailed plan to execute language quotas.

4.2.3.2 Do you have a language policy?

Respondent SMA: “we do not have a language policy per se, our language use is determined by the programming policy and we use our broadcasting license as a guide. Our programming policy contains a subtitle of ‘language use’, that refers us to the language quotas contained in our broadcasting licence”.

Respondent SMB: “our language use guide is stipulated in our editorial policy which directs us to our broadcasting license part of language quotas.

Respondent SMC: “we do not have a specific document that is titled ‘language policy’, but we use our broadcasting licenses as the policy guide document, for our business of broadcasting”.

The analysis and the interpretation of data collected from this question shows that two stations do not have language policies per se, or a document titled language policy, but they use their broadcasting license as the guide to how much time they should allocate to the languages of broadcast. Having language quotas embedded in broadcasting licenses is not sufficient, the station managers should develop a language policy and implementation strategy that expands and give meaning to their language quotas. A language policy is traditionally viewed as a powerful tool for achieving social cohesion (Blackledge, 2000; Lo Bianco, 2010; Pavlenko, 2008). Community radio stations have a mandate to promote social cohesion in the multilingual communities they broadcast to.

4.2.3.3 In your understanding, between language policy and language quotas are there any differences?

Respondent SMA: “there are no differences between language policy and language quotas, they all guide us on the use of language”.

Respondent SMB: “no, I do not think there is any difference between language policy and language quota, because the language quotas of broadcast guides us on how we should use languages”.

Respondent SMC: “I do not think there are any differences, they all provide guidelines on how as a radio station we must use languages of broadcast”.

The radio station managers pointed out that they do not see any differences between language policy and language quotas as they both give guidance on the use of languages. The data solicited from this question shows the reason the community radio stations do not have a document titled ‘Language Policy’ because they see the language quotas stipulated in their broadcasting as something they can use, as a substitute of a comprehensive language policy.

4.2.3.4 What are your language quotas from ICASA?

Respondent SMA: “in terms of languages of broadcast, we have 40% English, 35% Tshivenda, 15% Xitsonga and 10% Sepedi/Sesotho Sa Leboa”.

Respondent SMB: “our language quotas are: 55% Tshivenda, 20% Xitsonga, 15% Sepedi/Sesotho Sa Leboa, 5% English and 5% Afrikaans.

Respondent SMC: “our language quotas as stipulated in our broadcasting license are: Tshivenda 80%, Xitsonga 15%, English 5%, our language quotas are guided by the major spoken languages in the broadcast area”.

The data collected from two station managers revealed that their stations broadcast majorly in African languages that are spoken in the Vhembe district, namely, Tshivenda and Xitsonga and Sesotho sa Leboa, and they also broadcast in English with least percentages. One station however broadcast majorly in English because of its target segmented target listeners in the community it broadcast to. This shows that the

community radio stations remain the catalysts of the community development through African local languages in the grassroots as far as media is concerned. According to UNESCO (2018) by broadcasting in local languages, local radio can communicate effectively about the issues that matter most locally. Local voices can be heard discussing health issues, for instance, education, gender equality or even disaster risk reduction.

4.2.3.5 How do you implement language quotas in broadcasting your programmes in the station?

Respondent SMA: “we re-distribute the language quotas in the news and programmes bearing in mind that we also take into cognisance the availability of the personnel in these languages, if we do not have the personnel, we write to ICASA to notify them about the reasons we are not able to implementing the language quotas is due to unavailability of relevant personnel”.

Respondent SMB: “in my station, we cover the language quotas through news, adverts, in a sense that we can do adverts in all languages that we use to broadcast, time announcement and when a presenter is interacting with a listener of a particular language of our broadcast, we believe that the community we broadcast to, understands the languages that we use for broadcasting, due to the social integration in different areas of life in the community, for example intertribal marriages”.

Respondent SMC: “we implement our language quotas by broadcasting the programmes, and interviews through the languages that are in our license. We also implement language quotas by having people in the station that can broadcast in at least 2 languages. Our languages of broadcast help us to have an integration of the people that speak different languages of broadcast”.

The data collected in this question reveals that community radio stations in the Vhembe district implement language quotas in the sense that they have to get people that speak the languages they are licensed to broadcast in as their presenters. Furthermore, the data revealed that community radio stations use language quotas in the different areas of broadcasting, i.e. news (they enumerate the minutes per bulletins against the language

of broadcast and convert them to percentages), and programmes, creation of attention grabbers (jingles, stings and snippets) and broadcasting advertisements, interacting with the listeners and time announcements and interview with guests. This means that language is a resource in the community radio stations, and as a resource, it needs to be used effectively and managed properly, this is possible through the proper language planning initiatives, that eventually yield to a language policy (Ruiz, 1984).

According to Ricento (2006:11) language policies are made, or are implicitly acknowledged and practiced, in all societal domains. With the challenges that the respondents acknowledged they are facing regarding the implementation of language quotas, they implicitly acknowledged their language quotas from ICASA and try to enforce the practice with the avenues available for them.

4.2.3.6 Do you spread the language quotas in the programmes on a 24hours circle?

Respondent SMA: “we do not spread the language quotas on a 24 hours circle, we have certain day programmes that are broadcast in 2 languages because we do not have enough personnel that can present fluently in all languages we use to broadcast. If a listener from any language of broadcast call-in a programme that is English dominated, the listener will be interacted with in their home language”.

Respondent SMB: “we try to spread the language quotas in a 24 hours circle, but we are not sure of the exact implementation accuracy as it is difficult to monitor, we do not have a guide to balance the languages”.

Respondent SMC: “we do not spread the language quotas on a 24 hours circle, we have some programmes that we broadcast in 3 languages as we put a presenter that speaks Xitsonga and another in Tshivenda and they sometimes put in content in English, and our news comes in during the day. It is difficult to strike the language quotas balance”.

Data collected from the station managers shows that community radio stations do not really spread the language quotas but however they try to have presenters that speak different home languages in some programmes, in order to balance the quotas. The data collected revealed that station managers find it difficult to strike the balance and to monitor the implementation thereof. This means that community radio stations need feasible ways

to implement language quotas on the 24 hours basis as listeners of different languages of broadcast tune into the station not only on a specific time.

4.2.3.7 When you recruit presenters do you check their language competency against the ones you broadcast with?

Respondent SMA: “we do not check language fluency because our core business is not language, we check talent and balance it with what that particular person has with what we already have”.

Respondent SMB: “we check the rate of content delivery; language usage and talent comes last. We do not consider how many languages of broadcast one is fluent in; but we specify when advertising that we need a presenter that speaks a particular language”.

Respondent SMC: “we do check the fluency of the languages of broadcast when we recruit presenters because, we want presenters that broadcast properly in the languages the station is licensed to broadcast in, if a presenter is from a Tshivenda speaking background, they should also be able to have a basic conversation with a Xitsonga speaking person, we check the ability to translate content from English to their home language”.

Data solicited from one station managers in response to this question shows that when they recruit the presenters they mainly focus on the talent, another station manager says they focus on the delivery of the content and the on-air personality. However, when they look for a presenter fluent in a certain language, they stipulate it on the job advertisement. Lastly, data collected from one station manager in response to this question gave emphasis on that they look into the language fluency in the languages of broadcast particularly African languages. However, the presenters should also be able to hold meaningful conversations in two more languages of broadcast. This demonstrates the diversity of strategies the community radio stations use in order to recruit their on-air talent.

However, in that diversity two stations pointed out that they do not consider language fluency, which could be detrimental to the delivery of content on-air. Radio stations are there to inform, educate and to entertain, with the on-air personalities that are not fluent

in the languages of broadcast, in such situations, the role to educate and to inform can be compromised. Listeners should be able to learn proper ways of saying particular words in their languages, and learn other languages of broadcast. According to Lalima (2013:67) language learning is based on the mastery of the four basic skills- listening, speaking, reading and writing. The first step in learning any language is listening. All the other skills depend on how far one has the opportunity to listen to the language, spoken by authentic speakers of that language.

4.2.3.8 Do you think ICASA should have a guide for community radio stations on how they can implement language quotas or policies?

Respondent SMA: “if ICASA has a guide for community radio stations on how to implement language quotas, they will be exercising over-regulation of the sector to such an extent that they will be killing the sector, and they will be left with nothing to regulate, so it should be left the way it is”.

Respondents SMB: “Yes ICASA should have a standard guide for community radio stations on how they can effectively implement language quotas or policies. We cannot properly implement and monitor the language quotas exactly as they are on our broadcasting licenses, we cannot enumerate the implementation of the quotas as they are, but we can do that on the specific areas such as news bulletins.

Respondent SMC: “I think ICASA must have a guide for implementing language quotas. Implementing language quotas without a guideline from ICASA creates uneasy situation for us, since we do not have proper understanding on the strategies to implement the language quotas in a multilingual community broadcaster”.

The analysis in relation to this question reflects that two station managers feel that ICASA should have a guide for community radio stations on how they can implement language quotas because:

- It is difficult to monitor and effectively implement language quotas.
- They cannot calculate, or have a clear measure of how effective they are implementing the language quotas, but they can effectively do that on the news bulletins, because one bulletin means one language.

- Without a clear guide, it will create an uneasy situation to the station on effectively implementing language quotas.
- Without the 'how-to' guide, they will eventually be rendered non-compliant in the languages of broadcast.

It is in this spirit that the researcher concurs with Schmidt (2006: 97) who maintains that language policy involves the development of public policies that aim to use the authority of the state to affect various aspects of the status and the use of languages by people under the state's jurisdiction. ICASA as the regulator in the public interest has the responsibility to enforce the smooth implementation of the language quotas in the community radio stations in the Vhembe district.

However, data analysis and interpretation from one station manager reflects that it will feel like the regulator is over-regulating the industry that will in turn kill the freedom and creativity of the community stations.

According to Ricento (2006:11) language policy is not just an exercise in philosophical inquiry, but it is interested in addressing the social problems which involve language to one degree, or another and in proposing realistic remedies, which the researcher established from other two station managers that ICASA should device a guideline that is not necessarily a hard rule, but a remedy to the challenges they encounter in the implementation of their language quotas.

CHAPTER 5

SUMMARY, FINDINGS, RECOMMENDATIONS AND CONCLUSIONS OF THE STUDY

5.1 Introduction

The chapter summarises the study, key findings and provides recommendations and conclusions. The study explored the implementation of language policies for community radio stations in the Vhembe district, of the Limpopo province.

5.2 Summary of the study

The aim of this study was to examine the extent to which community radio stations in the Vhembe district implement language policies as prescribed by the Independent Communications Authority of South Africa. The study was conducted from 2018 to early 2019.

Chapter One of this study provided the introduction and background of the community radio broadcasting sector, various categories of community radio, the recognition of historically diminished use and status of indigenous languages and development through media, the use of language and principles of community radio. Furthermore, the chapter provided the complexity of multilingualism and multiculturalism in community broadcasting.

Community radio has become a melting pot to transmit cultures, and serves as a hub to promote the local languages of the people they broadcast to, these elements that are intertwined with community radio, make it relevant and of good use to the communities. Community radio, like any other form of media serves three purposes i.e. informing, educating and entertaining, and one crucial factor that has always made these tripods to be realisable is the use of language as Akanbi & Aladesanmi (2014) note that if information is not disseminated in an appropriate language, the information may not effectively reach the audience.

Community radio is broadly categorised into two, geographical community radio stations, and community radio stations of interest. Geographical community radio stations cater for

their geographical coverage with the consideration of the cultural diversity, age groups and most creeds within the geographic coverage area. The community radio stations under the community of interest broadcast to certain communities that share the common interests, for example campus radio that broadcast to the universities and colleges, religious community radio, and lastly cultural and ethnic community radio, that according to Laflin (1989:6) in Mhlanga (2006:21), suggest that the formation of such stations is sometimes destructive, and negatively affect the government imploration for national unity and integration.

Multilingualism has become an increasingly salient issue in community radio stations, as they strive to ensure that all the languages of broadcasting are covered in their daily broadcasts. They are mandated by ICASA to ensure that there is social cohesion that is forged through multilingual broadcasting and multiculturalism, by implementing language quotas.

Chapter Two presented a review of the literature focusing on language, communication and culture, legal framework on languages of the Republic of South Africa, language planning, language policy and language policy implementation in the Republic of South Africa. Furthermore, the chapter presented a review of literature on legal framework in South African broadcasting sector, broadcasting environment in the Sub-Saharan Region, development of radio broadcasting in the Republic of South Africa, development and operation of community radio in South Africa, multilingual broadcasting and the theoretical framework employed for the study.

Language has always been seen as part of one's culture rather than just a tool that is used to communicate (Herbert: 1992). Community radio stations have the mandate, not to only broadcast in the languages of their community but, also to ensure that all cultures in the coverage area are being transmitted, and others are able to learn the next person's culture. The Republic of South Africa has a strong legal framework on languages, the supreme law of the country is its constitution. According to Phaswana (1994) the Constitution of the Republic of South Africa Act 108 of 1996 calls upon the national government to take practical and positive measures to elevate the status, as well as advance the use of African languages. The Republic of South Africa's Constitution

Section 6 declares 11 official languages as follows: Sesotho sa Leboa, Sesotho, Setswana, Siswati, Tshivenda, Xitsonga, isiXhosa, isiNdebele, isiZulu, Afrikaans and English. It is this spirit that ICASA enforce the principles of the Constitution in the broadcasting sector, particularly on the use of languages by the media. Media is one domain that can be effectively used to promote African languages.

To ensure the elevation and effective use of languages, language planning is an important process that will yield an effective language policy. According to Cooper (1989) in Rikhotso (2014:11) there are three focuses of language planning, that is, corpus planning, status planning, and acquisition planning. The type of policy a country has indicates the degree of language planning in that particular country (Grier, 2013). Moto (2009:1) points out that there are two types of policies, explicit and implicit policies. It is also pivotal to note that Herbert (1992:23) said there are two types of language policies, which are, endoglossic and exoglossic. According to Grier (2013:23), the South African Constitution put a strong emphasis on an explicit language policy. Mesthrie *et al.*, note that if the policy is explicit, it relates to broadcasting and the media as Hadland *et al.*, (2006:87), put it that they may specify which language varieties broadcasters must use, or dictate which channels disseminate the majority of their programmes in a certain language, and this is apparent with the state broadcaster, the SABC.

The National Language Policy Framework (NLPF) of the Republic of South Africa (2003:5) note that the policy framework is fundamental to the management of diverse language resources, and the achievement of government's goal to promote democracy, justice, equity and national unity. PanSALB as a structure also enable the empowerment of previously marginalised ethnolinguistic communities. The language policy implementation remains a challenging task in most countries, particularly in various domains such as education and media. According to Legere (1996) lack of interest, commitment and political will hamper the implementation of language policies in various institutions, particularly those that use minority languages on a daily basis.

The broadcasting legal framework is an important contextual variable affecting the sustainability of any media sector. The South African broadcasting sector is mainly influenced and legislated through ICASA Act of 2000, the IBA Act no. 103 of 1996, the

Broadcasting Act of 1999 and the Telecommunication Authority Act of 1993. These acts emphasise the roles to be played by the public broadcaster, namely, the SABC, commercial broadcasters, and community broadcasters.

Access to information in Sub-Saharan region remains the best through media. The citizens get information about health, economic and governance issues to overcome many of the obstacles they face. Hachten (1971) believes that, authoritarianism is an appropriate term to describe the media landscape in Africa. Pitts (2002) notes that South Africa's democratic broadcasting landscape must bear the responsibility of being the example to the broadcasting landscape of Sub-Saharan Africa.

The history of broadcasting in South Africa was dominated by the state's SABC which monopolised the airwaves. However, when the country abandoned the apartheid regime, the industry was opened up, allowing more private players to enter the sector, and thus, community radio broadcasting also started to gain momentum. All eleven languages in the country started to be represented across the media spectrum. It is also worth noting that the introduction of community radio in South Africa is the result of part of the recommendations by 'The Viljoen Commission' of 1991, which argued that the deregulation of broadcasting should begin with the introduction of community radio services (Fourie, 2007). Mmusi (2002:3) and National Community Radio Forum (1993:10) assert that community radio is renowned for providing communities with up-to-date local and international information in their own languages, accompanied by various music genres that are compatible with diverse cultural inclinations.

Salawu (2006) points out that the multiplicity of indigenous African languages in Africa can be managed, while the languages are also used in the media, especially with the establishment of community media, even in small settings. Media domain is relevant to the promotion of use and development of African languages. Mfundisi (2002) maintains that community radio has ensured that real stories are told in the vernacular, by real people, about real people. Media as a tool that we interact with in our daily lives, employ various mechanisms that ensure that they implement language policies (SMART, 2015). Most programmes in public and commercial broadcasters are monolingual, it is only in the frequencies of a number of community radio stations, that there has been multilingual

broadcasting for years. This is due to the need to implement language policies and one's own linguistic reality on-air with beneficial side of more people feel being spoken to (SMART, 2015). Strategies for implementing language policy in multilingual broadcasting include language awareness, summarising, special case – voice over, reframing and linking, code-switching and language-hopping, and lastly turn-takin, and constant presence of multiple languages.

Language policy is a social construct that is bound and shaped by the linguistic culture, which is a set of contextual elements such as language repertoire, beliefs, attitudes and social systems. It is about people's habitual choices, belief systems and management shaped by the contexts. Language policy helps to sustain the status quo by regulating and setting boundaries for people to think and believe what is acceptable and unacceptable (Ruiz, 1984; Schiffman, 1997; Spolsky, 2004a). It is for these assertions that this study is underpinned by language planning and language policy.

Chapter Three of this study presented the research design and the research methodology. The study employed a qualitative approach. Three methods were used for data collection in this study, i.e. unstructured interviews, observation and broadcasting license documents analysis.

Chapter Four of this study presented the data collected, data analysis and interpretation of the collected data. Data analysed in this chapter reflects that community radio stations studied in the Vhembe District do not have language policies, but use language quotas prescribed by ICASA in their broadcasts and what compromises them to effectively serve their communities in all languages of broadcast. Language policy maps out all the issues that concerns language use in different domains.

It is evident that data collected in this study revealed that community radio stations in the Vhembe District do not consider language fluency and competence when they recruit the presenters, which then affect the language used on-air.

5.3 Findings

The findings emanating from data analysis are subsequently presented as follows:

5.3.1 Findings based on document analysis (broadcasting licenses)

- The community radio stations in the Vhembe district broadcast in more than 2 languages.
- The community radio stations broadcast in major spoken languages in the Vhembe district, that is, Tshivenda and Xitsonga.
- The data collected through document analysis revealed that the community radio stations studied also broadcast in English and Sepedi [sic] or Sesotho sa Leboa.

5.3.2 Findings based on the recorded radio programmes of the community radio stations

- Presenters and guests use English words and phrases over African language words and phrases.

The data collected from the recorded programmes revealed that presenters of the stations use English words and phrases instead of using African languages words and phrases. Furthermore, the data collected from the recorded programmes revealed that guests in the programmes also tend to use English words and phrases over African language words. Guest C3C from station C used the phrase **department of sport arts and culture** instead of ***musho wa mitambo, vhutsila na mvelele***.

This reflects that English remains the closest language that presenters and guests use to substitute African language words and phrases.

- Presenters and guests inappropriately use English words, that is, they use English nouns as verbs in a conversation that is carried out in an African language.

The data collected from the recorded programmes show that presenters and guests use some English words inappropriately, English nouns used as verbs in an African language conversation.

Guest C1B from station C used the word **producer** (noun) as a verb in the following sentence: ...*ndi vhathu vhane vho producer vhaimbi vho ya ho nga u fhambana...* which could have been said as [*vho bveledza vhaimbi vho ya ho nga u fhambana*], [he produced a lot of artists]. According to Oxford dictionary (2010:1169) **produce** means a person, a company or a country that grows or makes food, goods or materials.

- Presenters and guests coin plurals by adding African language prefixes into English words, e.g. *dzidistinctions* and *tioffice*.

Through the data collected from the recorded programmes from the community radio stations, presenters opt to situationally create new words (coinage) from English to their indigenous languages, and words such as:

ticorrectional services which is created by adding a Xitsonga prefix [*ti-*] that is used to create words in plural form. However, what is amiss is that the word **services** is already in a plural form and adding [*ti-*] on a word that is already in plural form renders inadequate language competence. Word such as **dzidistinctions**, **tidistinctions**, violates the plural formation rule which is, we cannot form plurals by adding prefixes of another language to words of another language, in English language plurals are formed by adding suffixes such as (-es, -s, -ss).

- Presenters and guests use two languages to communicate the same thing (tautology).

The data collected revealed that presenters and guests use two words or phrases that mean the same thing, but are from different languages. This according to Doke (1955:210) is called tautology whereby it is generally a term of reproach for pleonastic expression, in which the same thing is said twice, either by literal repetition, or by repetition in meaning, and it may be wearisome to listen to, and may indicate a sign of incompetence in the speaker; on the other hand may be impressive and stroke a rhetoric that usually depends upon whether it is deliberate or unconscious.

The use of **kumbe** or **kana** by the presenters and the guests is followed by the African language translated version of what the presenter or a guest has said, therefore creating

tautology that is deliberate. The presenters or guests would say something in English and then say the same thing in their African languages.

- Presenters and guests add African language suffixes on the English words (verbal extensions), e.g. *continue-we*, *succeeder-ho*

Guests from the stations coin words through the process that is called by Mutaka and Tamanji (2000:176), Matsinhe (1994:163) verbal extension. Presenters and guests add African language suffixes to English words to form another tense of a word, or to change a word form. According to Mutsinhe (1994:163) verbal extension may be considered as a bound morpheme hosted by a verbal root. Mutaka and Tamanji (2000:176) define verbal extensions as verbal suffixes which are added to the root resulting in a new verb stem. For example, guest A2D from station A used the words such as ***applier-ho*** which means [that applied] and ***succeeder-ho*** which means [that succeeded]

Guest C2C from station C used words such as ***announce-iwa*** which means [be announced] and ***continue-we*** which means [to continue]. Suffixes ***-ho***, ***-iwa*** and ***-we*** were used to form verbal extensions. Naumann and Wohlgemuth (2009) points out that verbal extension is an integral part of verbal morphology in most Bantu languages [sic], and it modifies the meaning of the basic verb. The process of adding African language suffix to English words has not been widely researched even though that process is called verbal extension which is mostly used in the process of adding suffixes to words of the same language, than cross languages, for example in Tshivenda there is a suffix ***-ana*** that is used to modify nouns for small or younger animals such as ***mbudzi + ana*** which result in [***mbudzana***] and is properly put as ***tshibudzana*** [small goat – kid].

- Presenters and guests mostly use English to read out numbers and measurements.

Presenters in all stations preferred to count numbers in English, particularly the percentages, time, money, temperatures and years. For example, presenter A1A **three thousand one hundred** students, **four thousand five hundred** Rands. Presenter C1A-C1C when broadcasting weather temperatures preferred to read out numbers in English.

Currencies such as dollar have a borrowed word ‘*dojara*’ in Tshivenda, yet presenters consistently use the English one instead of the borrowed one, pound as a currency in Tshivenda is also called ‘*bonndo*’, however the presenter from station B chose to use the pound word over the borrowed word. This means that when it comes to numbers, mathematical measurements such as percentages, temperatures and financial terms, the African languages versions are utilised minimally compared to English.

Guests also preferred to use numbers in English for example, guest A3D, *muthu a na minwaha ya **eighteen***, instead of *muthu a na minwaha ya fumimalo*. Guest A1B said four thousand five hundred and sixty rands, instead of *zwigidi zwina mada mavhili, mahumi matanu na furathi wa dzi rannda*.

Languages are equal, and no language should be advanced at the expense of another language as Wallace & Wray (2002: 80) point out that all languages are fit for their communicative purposes. It is also evident that community radio stations are capable of promoting multilingualism in their communities as from the data collected through the recorded programmes, some presenters make effort to pass greetings and salutations in another African language of broadcast as Wallace & Wray (2002: 80) are of the view that all humans possess the capacity to learn language, whether through observable aspect of behaviour, or through a genetic blueprint.

- Presenters hold interviews in a language of the guest where feasible and English where possible.

The community radio station presenters hold interviews in the languages of the guests, unless if the guest is from a language that is not one of the languages a station is licensed to broadcast in, for example, guests A2C, A3B and A3C, were interviewed in English which is one of the languages a station is licensed to broadcast in. Furthermore, guest A2A is a Xitsonga speaking guest, however, because he was addressing particularly university students who are from different language backgrounds, he used English. The presenters during these interviews completely switched from their home languages to English. After the interviews were done, presenters tried to summarise the interviews in their home languages to accommodate listeners that could have missed the information.

- Presenters interact with listeners in the language of the listener.
- Sound content produced to grab the attention of the listener (jingles and promos) are mostly produced in English.

Jingles of most radio stations are produced in English, even though the main languages of broadcasting for those stations are African languages, station A and B, programme jingles, stings i.e. weather and finance. Station C's attention grabbers are produced in Tshivenda. Other English produced sound content from station A and B include attention grabbers and promotions such as ICASA promos, listener' views and disclaimers.

- Advertisements are produced and broadcast in a mixture of African language and English.

5.3.3 Findings based on the interview with the station managers

- Station managers understand language policy as a document that guides the use of languages, where they must be used and how they must be used.
- The community radio stations use the language quotas from ICASA as their guide to divide the time allocation per language of broadcast.
- Station managers use language quotas as a substitute of a comprehensive language policy. The community radio stations do not have language policies but, use language quotas stipulated on their broadcasting licenses as their guide on the use of languages for broadcasting.
- The station managers do not see the difference between language quotas and language policy. The station managers deem both language policy and language quotas as the same thing in the context of their broadcasts.
- The community radio stations studied implement language quotas through employing people from the language groups they are licensed to broadcast in.
- The community radio stations use language quotas in different areas of broadcasting i.e. news and programmes, creation of attention-grabbing elements (jingles, stings and snippets), advertisements, interacting with the listeners, time announcement and interviews with guests.

- Station managers find it difficult to strike the balance in spreading the language quotas.
- Most of the stations look at the talent an individual has rather than language competence and fluency.
- Most station managers feel that ICASA should provide them with standard guide on how-to implement language quotas effectively, whereas some feel that providing a standard guide will result in overregulating the community radio sector.

5.4 Recommendations

Language is an important tool that should be used to ease communication in various domains. In media, there are multilingual broadcasters that should adhere to their language policies and all related legislations that require them to broadcast in multiple languages. Theoretical arguments on language policy and implementations by different scholars justified that there are challenges to language policy, planning and implementation in various domains including the media. For further research, the researcher recommends that scholars and researchers should conduct more research on strategies to implement language policies for multilingual broadcasters and the importance of multilingual broadcasters to have language policies.

The delimitation of this study merits for further research, the study focused on the community radio stations in the Vhembe district, and however, this study can be replicated to a greater scale. The study is qualitative in nature, more studies can be carried out using quantitative and mixed method.

The recommendations regarding the implementation of language policies for community radio stations are made as follows:

The researcher recommends that:

- Language policies must be developed within community radio stations in order to guide the presenters, guests and listeners on how languages must be used. According to Rikhotso (2014: 59) language policy serve as a drawing board for each and every one, and must be monitored. The station managers must monitor

the implementation of the language policy to ensure that their stations comply with the terms and conditions of their broadcasting licenses.

- In their language policies, stations must include various multilingual broadcasting implementation strategies, such as language awareness, summarising, special case voice-overs in the pre-recorded interviews with guests, reframing and linking, code switching and language hopping, and lastly turn-taking: constant presence of multiple languages.
- Station managers must have monitoring and evaluation strategies to evaluate the implementation of their language quotas which according to Seshoka (n.d) will assist them to measure the extent to which they succeed in implementation and to assess whether they are able to achieve their set targets or not.
- Station managers must also prioritise language competence and fluency when recruiting presenters. This will ensure that the language policy implementation is effectively implemented, because a presenter who is not fluent in the languages of broadcast will not bring progress in the implementation of the policy.
- Station managers should consider using strategies for implementing language policy in multilingual radio broadcasting such as: language awareness, summarising, special case voice-over, reframing and linking, code-switching, language-hopping and turn-taking: constant presence of multiple languages (see page 23-26).
- ICASA should consider a 'How-to' guide as far as the language quota implementation is concerned.
- Community radio station presenters, guests and listeners must use African language words that are available, instead of English words which have direct translations in African languages.
- Presenters and producers must receive training on the importance of language policy implementation, and the requirements that the stations must adhere to as a license obligation.
- Guest and listeners must be advised on the use of language on-air in the community radio stations. This will ensure that the guests and listeners do not lead

the station to be rendered non-compliant as far as their language quotas are concerned.

- Presenters must maintain consistency in the use of words and reading out numbers and technical terms. All languages have ways to read out numbers, days of the week and months.
- Advertisements and attention-grabbing elements such as jingles, promos and snippets must be produced in African languages. This will also show that African languages too can be used in different creative products in broadcasting. According to Dowling and Grier (2013:5) advertisements in African languages are generally confined to radio, and in that medium are factual, dialogic and direct.

5.5 Conclusions

Language policy plays a crucial role in various domains, which includes government institutions, business, education, media and courts. The language use in public institutions also talks to the terms of service delivery, and community radio stations, if the languages are not used effectively, it affects the quality of the information the listeners receives. It is important that community radio stations have clear language policies to ensure their implementation of, language quotas from ICASA, with their mandate. Rikhotso (2014:60) asserts that language policy creates the integrity of any language in any institution. Moreover, any language-policy implementation should recognise that the growing lower, middle and professional classes have a huge contribution to make to the linguistic transformation of society. It is in this spirit that experts, guests and listeners in community radio stations should mind the languages of broadcast in community radio stations. There are various strategies that multilingual broadcasters can implement to ensure that they balance their language quotas, as such the effective implementation of multilingualism needs people specifically charged with implementing it, to have clear targets and accountability. Any successful implementation of a language policy can be influenced by timely, professional and expertise-based inputs on important language matters in community radio stations, and any other multilingual broadcasting environment (Rikhotso, 2014).

This chapter started by providing a summary of the study, it provided the findings of the study focusing on the objectives of the study. The chapter further provided recommendations and conclusions that will help Vhembe district community radio stations to improve their implementation of language policies in their businesses of broadcasting to the communities they are licensed to serve. The study also provides recommendations for future research.

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ANNEXURE A: UHDC PROROSAL APPROVAL

UNIVERSITY OF VENDA

OFFICE OF THE DEPUTY VICE-CHANCELLOR: ACADEMIC

TO : MR/MS P.L MASHAU
SCHOOL OF HUMAN AND SOCIAL SCIENCES

FROM: SENIOR PROFESSOR L.B KHOZA
DEPUTY VICE-CHANCELLOR: ACADEMIC

DATE : 12 JUNE 2018

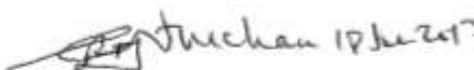
DECISIONS TAKEN BY UHDC OF 12th JUNE 2018

Application for approval of Master's research proposal in Human and Social Sciences: P.L Mashau (11630679)

Topic: "An exploration of the implementation of Language Policies for Community Radio Stations in Vhembe District of Limpopo Province."

Supervisor	UNIVEN	Dr. M.F Sadiki
Co-supervisor	UNIVEN	Mr. W. Juniper

UHDC approved Master's proposal

✓ 
Senior Professor L.B. Khoza
ACTING DEPUTY VICE-CHANCELLOR: ACADEMIC

ANNEXURE B: REQUEST FOR DATA COLLECTION

Dear Sir/Madam

My name is Pfunzo Lawrence Mashau, a Master of Arts student at University of Venda, in the Department of Communications and Applied Language Studies, School of Human and Social Science. I am conducting a research on “**Exploring the Implementation of Language Policies for Community Radio Stations in Vhembe District of Limpopo Province**”. In order to achieve the main objective of the study, which is to “examine the extent to which community radio stations in the Vhembe district implement language policies as prescribed by the Independent Communications Authority of South Africa”, information from the sampled community radio stations from the Vhembe district is required to justify the research methodology.

Confidentiality and anonymity of your station, its personnel, and participants will be maintained. Kindly respond to this email so that we can schedule a meeting.

Thanking you in advance.

For any clarity on the research study you are welcome to contact:

Mr Pfunzo Lawrence Mashau

(The research student)

11630679@mvula.univen.ac.za

Regards

.....

PL Mashau

ANNEXURE C: PARTICIPANT CONSENT FORM

I volunteer to participate in the research project conducted by **Pfunzo Lawrence Mashau** from the **University of Venda**. I understand that the project is designed to gather information about '**AN EXPLORATION OF THE IMPLEMENTATION OF LANGUAGE POLICIES FOR COMMUNITY RADIO STATIONS IN VHEMBE DISTRICT OF LIMPOPO PROVINCE**' Furthermore:

1. My participation in this project is voluntary. I understand that I will not be paid for my participation. I may withdraw and discontinue participation at any time, without penalty.
2. I understand that if I feel uncomfortable in any way during the interview session, I have the right to decline to answer any question or to end the interview.
3. The interview will last approximately 35 minutes. An audio tape of the interview and subsequent dialogue will be made. If I do not want to be taped, I will not be able to participate in the study.
4. I understand that the researcher will not identify me by name in any reports using information obtained from this interview, and that my confidentiality as a participant in this study will remain secure. Subsequent uses of records and data will be subject to standard data use policies which protect the anonymity of individuals and institutions.
5. Managers from my station will neither be present at the interview, nor have access to raw notes and transcripts. This precaution will prevent my individual comments from having any negative repercussions.
6. I have read and understood the explanation provided to me. I have had all my questions answered to my satisfaction, and I voluntarily agree to participate in this study.

Participant's signature: Date:

Researcher's signature: Date:

ANNEXURE D: UNSTRUCTURED INTERVIEW QUESTIONS

1. What do you understand by language policy and language quota?
2. Do you have a language policy?
3. In your understanding, between language policy and language quotas are there any differences?
4. What are your language quotas from ICASA?
5. How do you implement language quotas in broadcasting your programmes in the station?
6. Do you spread all the percentages in programmes on a 24hours basis?
7. When you recruit presenters do you check their language competency against the ones you broadcast with?
8. Do you think ICASA should have a guide for community radio stations on how they can implement language quotas or policies?

ANNEXURE E: RADIO PROGRAMMES OBSERVATION RECORD SHEET

Station A

Day	Length (minutes)
Day 1	62
Day 2	65
Day 3	62
Day 4	60
Day 5	62

Station B

Day	Length (minutes)
Day 1	54
Day 2	58
Day 3	57
Day 4	55
Day 5	53

Station C

Day	Length (minutes)
Day 1	65
Day 2	62
Day 3	60
Day 4	61
Day 5	62

ANNEXURE F: ETHICAL CLEARANCE CERTIFICATE

RESEARCH AND INNOVATION
OFFICE OF THE DIRECTOR

NAME OF RESEARCHER/INVESTIGATOR:

Mr PL Mashau

Student No:

11630679

PROJECT TITLE: **An exploration of the implementation of language policies for community radio stations in Vhembe District of Limpopo Province**

PROJECT NO: **SHSS/19/COM/02/0807**

SUPERVISORS/ CO-RESEARCHERS/ CO-INVESTIGATORS

NAME	INSTITUTION & DEPARTMENT	ROLE
Dr MF Sadiki	University of Venda	Supervisor
Mr W Juniper	University of Venda	Co-Supervisor
Mr PL Mashau	University of Venda	Investigator – Student

ISSUED BY:

UNIVERSITY OF VENDA, RESEARCH ETHICS COMMITTEE

Date Considered: July 2019

Decision by Ethical Clearance Committee Granted

Signature of Chairperson of the Committee:

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




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